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***“BAPTISM IN  
THE HOLY SPIRIT”***

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# BAPTISM IN THE HOLY SPIRIT

*Background Reading: John Chapter 17*

It is impossible to overestimate the importance of being baptized in the Holy Spirit - for it is impossible for Christians to meet all the requirements of the day and walk effectively in their callings unless they are baptized in the Holy Spirit. This is why Jesus said:

**LUKE 24:49** “And behold, I send the promise of My Father upon you: but tarry (wait) in the city of Jerusalem, until you be endued (clothed) with power from on high.”

Because:

**ACTS 1:8** “. . . you shall receive power (ability, efficiency and might) after that the Holy Spirit is come upon you: and you shall be (effective) witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

In these scriptures, Jesus was referring to the mighty Baptism in the Holy Spirit. During His ministry He taught that in order to be effectual witnesses for Him, we need the power and the giftings which accompany the Spirit Baptism.

In this teaching we will cover various questions which people often raise concerning the Baptism in the Holy Spirit. There has been much controversy surrounding this subject, and it is important to discover or at least reaffirm what God’s Word really teaches on the matter.

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***“. . .it is impossible for Christians to meet all the requirements of the day and walk effectively in their callings unless they are baptized in the Holy Spirit. . .”***

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**Like other vital doctrines**, the Baptism in the Holy Spirit has been under much attack from the enemy, with Satan trying continually to surround this doctrine with as much confusion, doubt and unbelief as he can. His purpose in this is to discredit the Spirit Baptism so that people are prevented from knowing the fullness and power of the Holy Spirit. Satan knows that if Believers could fully comprehend and take hold of this promise, his reign on earth would be extremely restricted. So he and his forces work tirelessly to instigate much wrong teaching concerning this subject, examples of which are as follows: “This experience is not for today,” “Speaking in tongues is of the devil,” “The Spirit Baptism passed away with the Apostles,” and so on.

**As Christians**, it is vitally important that we are well versed in the truth of God’s Word so that we can discern truth from error and not be led down a pathway of ignorance, confusion and doubt. Amen.

## God Is Light

**1 JOHN 1:5** This then is the message which we have heard of Him, and declare unto you, that God is Light (*as to His nature, essence, and character, God is Light : E.S.B.*), and in Him is no (spiritual) darkness at all.

**The Light described here** is not light as we know it, the kind of light that comes when the electricity is turned on. This Light is power and goodness as well as light - and it dispels spiritual darkness. Indeed, as the scripture declares, "*God is Light,*" and this holy Light contains the essence of God - Who He is. Part of this Light or that contained in it, i.e. part of His essence, God has chosen to share with His creation, man (1 Peter 2:9). For example, love is a grace that has come from God to man. God gives us the ability to love, but He wants to take us from a love that just loves those who love us to a love that is even able to love its enemies. This is "agape" love, God-type love. Jesus demonstrated this love by even dying for His enemies.

**JOHN 1:5** And the Light shines in darkness (this refers to the Incarnation); and the darkness comprehended (overcame) it not (*should have been translated, "apprehended it not"; it means that Satan, even though he tried with all his might, could not stop "the Light"; today it shines all over the world, and one day soon, there will be nothing left but that "Light" : E.S.B.*).

**JOHN 1:6** There was a man sent from God, whose name was John (John the Baptist - there was no greater Prophet: Luke 7:28).

**JOHN 1:7** The same came for a witness, to bear witness of the Light (this was John's mission), that all men through Him (Jesus) might believe.

**JOHN 1:8** He (John) was not that Light (Jesus is the only Light), but was sent to bear witness of that Light.

**JOHN 1:9** That was the true Light (*there are many false lights; Jesus is the only True Light*), which lights every man who comes into the world (*if man is to find Light, it will be only in Christ, and it is for "every man"*). (E.S.B.)

As we see from the scriptures, **God is Light - His nature, essence and character is this Light.** Therefore His Divine Nature is contained in this holy Light. It is His Divine Nature which gives man the capacity to love (with agape love) like God - when the grace of the Divine Nature infuses into our human nature. In fact in this process we become alive to the things of God through connection and experience. To love in this capacity, without God, is impossible.

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***“. . .This Light is power and goodness as well as light  
- and it dispels spiritual darkness. . .”***

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**Without a connection to God through Christ,** man will live in a dark shell with no real power or spiritual light in it. We then live only in the shadow of the image of God in

which we were created. Even at this level we can love in a human way, which is far inferior to the potential we now have in Christ. Yet this is still good, and helps the world have a little “goodness” in it. Without Christ in our life, however, that is all it will be, good but very limited. For example, we have all seen couples who are so in love one year, but who fall out of love the next year and even start to hate each other. This occurs all around the world on a daily basis, but how can this be? It happens because, as we have said, this love of man operates at a much lower level than God’s unconditional love. Thank God, however, that this love of man is on the earth, or it wouldn’t be a pleasant place in which to live!

God has thus allowed a little of His image to come through man, even unsaved man. But it is only a shadow of His image. It is like the aftermath of the original creation of man. Thank God that He has allowed man in his fallen state to retain this ability to love - making man’s life bearable in the midst of dire circumstances. Indeed we are, by design, emotional creatures who can love and care for others - but without any real purpose until we find Christ.

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***“ . . . Without a connection to God through Christ,  
man will live in a dark shell with no real  
power or spiritual light in it . . . ”***

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**Man is responsible for seeking God’s Truth.** This is only found in Christ, and only in Him can we progress to reach our proper potential as God has designed. As a Christian, to live in God’s will, we must develop our relationship with our Saviour - and the Holy Spirit is the only Person Who can help us do this. He is the Revealer of Truth, He is the Empowerer, He is the One Who takes us to Christ and reveals the depths of His love for us. Jesus, through the Holy Spirit, speaks to us, directs us, and brings us to the Father. It is the work of the Spirit to equip and ready us emotionally and spiritually to worship God in spirit and in truth (John 4:23). Without the mighty grace of the Spirit Baptism, however, we simply will not get there. We will stumble around, saved, yes, but yet experientially in the dark, not knowing about the deep things of God, the things that would cause us to reach our potential (or somewhere near it) in Christ. It may not be every day we walk in or reach our potential, but in the days we give of ourselves to God, He will do much with what He is given, namely us, as we yield to Him! What He is able to do with us is usually dependent upon how much of His Word we have allowed Him to store and develop in our hearts - for His Word will direct us to the secret place of God’s heart and His will for our lives. Indeed the Word constitutes the filter through which every thought and intent should pass (Hebrews 4:12; 5:14). Amen.

### **What Is “The Baptism In The Holy Spirit” ?**

*Background Reading: Acts 1:1-8*

**Upon salvation**, the Father, the Son and the Holy Spirit come and make Their abode with us (John 14:23), and we become united with God so that we are able to cry “*Abba*



*Father*” (Romans 8:9; Galatians 4:6). After regeneration, however, there is a further experience which immerses the Believer in the power of God. This, the Spirit Baptism, can enable the Believer, as God wills, to operate in a greater measure of the Spirit’s power.

Many Christians, even some who are already baptized in the Holy Spirit, ask, “What exactly is the Baptism in the Holy Spirit, and how does it happen?”

**The Baptism in the Holy Spirit** is the “clothing of power from on high” which equips Christians, potentially, to be used of God in a greater way. This happens when the Holy Spirit anoints Believers to empower them for Christian service. Also, the enriched spiritual atmosphere which the Spirit Baptism affords, helps the child of God to grow in the graces of God so that they can become more Christ-like in character.

In the Gospel of Luke, the word translated from the Greek word “enduo” as “endued” (Luke 24:49, KJV) means “to be clothed,” “to put on,” “to enter into,” “to get into.” So in the context of this verse it means to slip into, or to enter into an atmosphere that helps the Christian better absorb the graces they need, graces which constitute power. The Christian then has the ability in Christ to do God’s will completely at all levels, privately and publicly.

Publicly we need to be prepared for service. Because we have the ministry of reconciliation, when we share Christ and His love with others, we need our words to be anointed of God (2 Corinthians 5:18).

Privately we are a “work in progress.” This means that ongoing sanctification will be the order of the day until we go to be with the Lord.

**Therefore in both arenas and on a daily basis** we need the enriched Holy Spirit atmosphere that comes from the Spirit Baptism. This atmosphere can help us better absorb the graces we need from God to become the person He wants us to be. We need these graces so that we can take up our cross and follow our Lord completely - in His strength and not ours i.e. via willpower.

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*“ . . .the enriched spiritual atmosphere which the Spirit Baptism affords, helps the child of God to grow in the graces of God. . . ”*

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**Just as the Disciples were empowered** on the Day of Pentecost, so too, Christians today can be empowered for witnessing and service. The Spirit Baptism, along with knowledge of the Word of God, can provide us with the power and direction needed to spread the light of the Gospel to a world darkened by sin, and help us meet the needs of people who are seeking assistance from God. Remember that the Baptism in the Spirit, as recorded in Acts 2:1-4, changed the timid and fearful Disciples to dynamic and courageous messengers of the Gospel of Jesus Christ! Instead of hiding away in fear of the Jews, the Disciples came out into the streets and openly preached the Gospel - with amazing results (Acts 2:5-41).

Potentially, it also gives us a spiritually enriched atmosphere in which the energies and graces of God’s Divine Nature are better able to flow through our very being.

**2 PETER 1:4** Whereby are given unto us exceeding great and precious promises (refers to the Word of God): **that by these** (promises) **you might be partakers of the Divine Nature** (*the Divine Nature implanted in the inner being of the believing sinner becomes the source of our new life and actions; it comes to everyone at the moment of being "Born-Again": E.S.B.*), **having escaped the corruption that is in the world through lust** (speaks of salvation and ongoing sanctification).

**The potential offered by the Spirit Baptism** is that greater power is available to us (than without the Spirit Baptism). This includes, of course, the flow of the gifts of the Spirit (1 Corinthians 12:4-11). But the spiritual atmosphere which this grace provides also enables us to become more at one with the Divine Nature, as it enmeshes with our human nature. Through this process, as we have learned, we gain the mind of Christ (1 Corinthians 2:16). In other words we are able to think as He thinks. This means that the potential of the Spirit Baptism is that we are more able, in more areas of our life, to be at one with the Lord - to think like Him, to act like Him, to believe like Him - at a deeper level and to a greater degree. In this way the Spirit Baptism thus gives us greater potential to get closer to the Lord. Therefore Christians continue to need this vital life-changing experience with the Holy Spirit today.

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***“. . .the Baptism in the Spirit. . .changed the timid and fearful Disciples to dynamic and courageous messengers of the Gospel of Jesus Christ. . .”***

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Nevertheless, it should be said at this point that the Spirit Baptism should not simply be regarded as a goal which Christians desire to arrive at. It is rather a gateway to a whole new world of deeper spiritual perception and understanding by which we can become more effective servants of the Lord. Through the Spirit Baptism, which is part of our journey of faith, a deeper, richer relationship with our Lord should also develop, along with many ensuing personal benefits which we will discuss later in this study. But we need first and foremost to view the Spirit Baptism as a door by which the Lord can accomplish much in our lives, not merely as an end in itself. It is part of the journey by which we are meant to progress in the knowledge and love of God. Without the wonderful experience of the Holy Spirit Baptism, we will be hindered in this progression.

### **A New Spiritual Atmosphere**

**Through the Spirit Baptism**, as we have said, we are brought into an enriched spiritual atmosphere that can help us absorb more easily the graces of God - so that His will can be done in our lives. This of course is the potential that comes through the Spirit Baptism.

At salvation the Holy Spirit brings the saving presence of God around our spirit. In fact the marvellous Light of His presence goes from the outside to the inside of our spirit, thereby eradicating all darkness so that by this process we become regenerated - made new creatures in Christ (2 Corinthians 5:17). The old man is no more, and behold we are made a new man with and by the Light (the presence) of God. Amen. Yes God makes His abode

with us (John 14:23), all those who put their trust in Christ through the Cross. However when we receive the wonderful grace of the Spirit Baptism, the Holy Spirit creates a new spiritual atmosphere around our spirit. How? He does this by centering His position, and making His abode an “in to out” experience instead of an “out to in” experience. From this position, He is able to do far more for us and through us as we flow with Him. In fact this results in a new internal climate, that of a spiritually-charged, holy atmosphere - which gives us the potential to take greater advantage of the graces we need to do the Father’s will.

**No matter what internal atmosphere exists**, however, we will always need to go through the Cross as the object of our faith in all things (Galatians 2:20-21). All that we have, or are able to receive from God, is available to us exclusively because of Christ’s completed work at Calvary and our faith in it. We need to let God develop this foundation in our hearts. Anything good in our lives is to come through Him in us and us in Him, no division, only oneness with the Father. This unity can only come through the Holy Spirit’s work - which is based on Christ’s atoning work at Calvary.

**Victory only comes into our lives** and the lives of others when we, as Christians, seek God’s will, find it and embrace it with all that we have - 100% of our spirit, 100% of our soul and 100% of our body. Without the Spirit of Truth, Who reveals all truth (John 16:13), none of us will find God’s will for our lives - and without the Holy Spirit empowering us, we will never walk in it! It is the Spirit Who is the Teacher of all that is true and good. Daily therefore we need to get closer to the front of the classroom of life and hear what the Spirit, our Teacher, is saying about Jesus and the Father’s will. And the Spirit Baptism is so essential if we are to progress in our relationship with the Lord. In fact, we will be stunted without it and we will not be able to move on to where God wants us to be. All that we can do without the Spirit Baptism is hold on without moving on (Acts 1:8).

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*“ . . .when we receive the wonderful grace of the Spirit Baptism, the Holy Spirit creates a new spiritual atmosphere around our spirit. . .making His abode an “in to out” experience instead of an “out to in” experience. . .”*

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**Christianity is about relationship.** And this is not to be a passive, holding on, “head just out of the water” affair. Our relationship with Christ is meant to cause us not to sink into life’s waters so that we must dog-paddle all day long. No, by faith and God’s empowerment, we are meant to rise above life’s circumstances and walk on the water in Jesus’ Name, being led by the Spirit of Truth. This is to live in the abundant life promised by Jesus, *“I am come that they might have life, and that they might have it more abundantly”* (John 10:10).

Take the natural example of the sun and its attributes being enjoyed by man. The sun has a quality known as heat which is not visible but which we on earth can feel. This is because we are in the right atmosphere to absorb this life-sustaining property of the sun. However, if we were to position ourselves in outer space, the same solar heat rays would be present, but because we would not be in the right atmosphere in this situation, we would

not be able to make use of or absorb this heat. We need the earth's atmosphere to absorb the heat from the sun's rays.

Similarly, only with the Baptism of the Holy Spirit can we gain the atmosphere we need in order to absorb the graces required to heat up our spirit-man so that spiritually speaking, our human nature will be thawed out. In this atmosphere, we will be better able to move with God and be at one with Him, even having a greater passion for the things of the Lord. It is in this new atmosphere that the Divine Nature infuses into and can energize and thaw our human nature to the greater degree needed for God's will to be done in our life.

**In fact without the energies and graces of the Divine Nature** flowing in and through us, we (our human nature) will always be cold and icy in regard to the things of God. Or we could say that if we are cold and icy (i.e. our human nature), then we will be self-centred. With self-centredness comes darkness, for if we are absorbed by our own thoughts and emotions, then God in His love cannot force Himself (His graces) upon us, even if it would be good for us. When holy Light is not given permission to enter, then darkness remains - for love will never force us to accept anything. God created us as free-willed beings, able to choose our own pathway. In this we become the unique individuals that we are - for the good or the bad. But Christ at the Cross made a way back to God for us - so that we can choose life and not stay in death in any area of our life.

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***“ . . . It is in this new atmosphere that the Divine Nature infuses into and can energize and thaw our human nature to the greater degree needed for God's will to be done in our life. . . ”***

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**We were designed to absorb** the passionate spiritual heat of God's Light so that we can walk at one with Him. Again the Spirit Baptism increases our potential to absorb the graces contained in the Light of God. Daily we need the Holy Spirit's graces to lead and strengthen us so that we may walk in righteousness. In relation to service, we need this atmosphere so we are better able to absorb the graces needed to be used of God in ministering to the lost - as He directs (2 Corinthians 5:18).

### **The Bible's Description**

**The Bible describes the Spirit Baptism** in several different ways. For example, in Luke 24:49 and Acts 1:4 it is called *“the promise of the Father.”* Luke 24:49 also refers to being baptized in the Spirit as being *“endued with power from on high.”* Other terms for this experience are as follows: being *“baptized with the Holy Spirit”* (Acts 1:5), being *“filled with the Holy Spirit”* (Acts 2:4) and *“received the Holy Spirit”* (Acts 19:2). In Acts 10:44 the Spirit Baptism is described in these terms: *“the Holy Spirit fell on them;”* and in Acts 10:45 it is described as *“the gift of the Holy Spirit.”* So we see that the Bible uses many different terms to describe the same experience. Whether we use the term Baptism in the Holy Spirit or Baptism with the Holy Spirit or any others we have mentioned, they all mean the same thing - that which we know as the Spirit Baptism, *“the promise of the Father.”*

## Receiving The Holy Spirit

*Background Reading: John 14:15-26*

**Some Christians erroneously teach** that unless you are baptized in the Holy Spirit with the evidence of speaking in tongues, you do not have the Holy Spirit and therefore you are not saved. This doctrine is erroneous, and creates division within the Body of Christ. Those who profess it confuse the Spirit Baptism with the work of the Holy Spirit at conversion. Christians who have felt threatened by this teaching have protested, saying “Didn’t we receive the Holy Spirit when we believed and aren’t we now saved?” Yes, they did and they are. We are saved when we first receive Jesus and make Him Lord. At this time we receive a saving “measure” of the Holy Spirit, that being God’s saving presence surrounding our spirit and filling our spirit from the outside to the inside - for without the work of the Holy Spirit, we could never be saved (1 Corinthians 6:11; 12:13). Romans 8:14-16 tells us that we “*have received the Spirit of adoption, whereby we cry, ‘Abba Father’,*” the Holy Spirit bearing witness with our regenerated spirit that we are indeed the children of God. Thus we have become the temple of the Holy Spirit as 1 Corinthians 3:16 states:

**1 CORINTHIANS 3:16 Know you not that you are the Temple of God** (where the Holy Spirit abides), **and that the Spirit of God dwells in you** (you are His home)?

However, this does not necessarily mean that we have the fullness of the Spirit (as pertaining to this wonderful grace of the Baptism in the Holy Spirit) - for Jesus, as recorded in Luke 24:49, told the Disciples, who had already accepted Him as Saviour and Lord (e.g. John 20:28), to “*tarry in the city of Jerusalem, until you be endued with power from on high.*” This refers to an experience beyond salvation.

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***“ . . . We were designed to absorb the passionate spiritual heat of God’s Light so that we can walk at one with Him. . . the Spirit Baptism increases our potential to absorb these graces contained in the Light of God. . . ”***

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Let us be clear, however, that there is no such thing as a second class Christian. Each Christian, saved by the precious Blood of Christ, is a first class Christian - whether baptized in the Holy Spirit with the evidence of tongues or not. All God’s Saints are first class citizens of the Kingdom (Philippians 3:20) because all are in Christ, clothed with His righteousness (2 Corinthians 5:21). Amen.

## Receiving The Baptism In The Holy Spirit

*Background Reading: Luke 11:9-13*

**There is a vast difference** between being “*born of . . . the Spirit*” (John 3:3-8) which is to be regenerated, and being “*baptized with the . . . Spirit*” (Acts 1:4-5). The Spirit Baptism is a distinct and separate experience which occurs subsequent to salvation and not before. Salvation is God’s gift to the world, whereas the Spirit Baptism is God’s gift to His children. Only after a person has received Jesus Christ as Lord and Saviour according to Romans 10:9-10 are they eligible to receive the gift of the Baptism in the Holy Spirit.

Let us examine some scriptures concerning this distinction. In John 20:19-21 the Disciples were saved, for they accepted Jesus as Lord and were exceedingly glad. Then in verse 22 Jesus said “*Receive ye (the promise of) the Holy Spirit,*” which is a direct reference to Luke 24:49 and Acts 1:4 where Jesus commanded them to wait in Jerusalem for the power from on high. The Expositor’s Study Bible comments on this verse as follows:

**JOHN 20:22** *And when He had said this, He breathed on them, and said unto them, “Receive ye the Holy Spirit” (in essence, Jesus is saying to them that what He did at Calvary will now make it possible for them and all Believers to “receive” or to be Baptized with the Holy Spirit [John 7:39; Acts 2:4]: E.S.B.)*

Also in Acts 8:14-17, we can see that after the Samaritans were converted, Peter and John were sent from Jerusalem that they might receive the Baptism in the Holy Spirit. See also Acts 9:1-20; 10:44-48; 19:2-6.

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***“ . . . Salvation is God’s gift to the world, whereas the Spirit Baptism is God’s gift to His children. . . ”***

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**The second prerequisite** for receiving this gift is to be open, and to have an expectation and a desire to receive. This expectation comes from the knowledge that it is God’s will for each Christian to be baptized in the Holy Spirit. As Luke 11:13 states:

**LUKE 11:13** *If you then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them who ask Him?*

Scripture never urges the unbeliever to receive the Holy Spirit, for salvation comes about through receiving Jesus, even though it is the Holy Spirit Who causes the union to take place. Therefore this scripture is not referring to salvation. This is clearly seen because it is speaking to those already saved, those who already know God as their “*Heavenly Father.*”

**Note:** Although the Spirit Baptism is always subsequent to spiritual regeneration, in some cases it appears to occur almost simultaneously. Nevertheless, it always follows salvation.

At salvation the Spirit of God comes and makes His abode with us - His presence permeating us from the outside to the inside, and so indwelling our very being. But when we are baptized in the Holy Spirit, we are allowing the Spirit to infill us and so bring us into a deeper union with Christ, His presence permeating us from the inside to the outside. This doesn't make us more saved, but gives us greater potential to be empowered so as to do God's will.

**As we have said, the Spirit Baptism causes an enriched, spiritually-charged atmosphere** to be developed in which the Divine Nature, of which we are now partakers, is better able to work within us. This takes place as, of course, we yield to the Holy Spirit. Therefore it makes sense that potentially the Spirit-filled Believer is better positioned to commune with and to serve God than a person not baptized in the Holy Spirit - even though both are equally saved by the Blood of Christ and clothed with His righteousness. Potentially the Spirit-filled Believer can be more fully led and empowered as they daily take up their cross of self-denial and seek to follow the leading of the Spirit, as Jesus instructed.

**MATTHEW 16:24** Then said Jesus unto His Disciples, **“If any man will come after Me, let him deny himself (his goals, plans and ideas), and take up his cross (of self-denial so that God's will may be done in his life), and follow Me.”**

This attitude and action is needed if the potentials of the Spirit Baptism are to be realized in the Christian's life.

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***“. . .Therefore it makes sense that potentially the Spirit-filled Believer is better positioned to commune with and to serve God than a person not baptized in the Holy Spirit. . .”***

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**With the born-again experience**, the Holy Spirit, from the outside to the inside, fills our spirit with His presence, protecting us from spiritual darkness, having cleansed us and surrounded our spirit by His saving presence. Our spirit is now translucent with the Light of God and we are fully saved, as saved as we will ever be. However He is still teaching us and guiding us as best He can from the outside to the inside. God's power flows from the outside to the inside, and this is wonderful but not where we are meant to remain in God. This is the beginning of the new birth in Christ. Yes He is in us (John 14:23), but His Light, His presence, flows from the outside to the inside. He desires to come and position Himself on the inside so that His power and graces can flow from the inside to the outside. Really this is what the Spirit Baptism is about, the Spirit centering Himself within the spirit of man. From this position He is better able to help us and empower us to live according to His will.

When this takes place, the graces and power of the Holy Spirit are available to the Believer in a way that wasn't possible before. Our mind can be more easily influenced, we will potentially be better able to hear the voice of God and communicate with Him, and the gifts of the Spirit can flow - from the inside to the outside as we yield to the Spirit of Truth. The capacities and potentials available through the Spirit Baptism are beyond any comparison to those available to the Christian who lives without this grace. But again, without a yielded consecrated life and proper spiritual focus, these wonderful spiritual benefits can neither be appropriated nor enjoyed.

**It does seem strange** that the Holy Spirit, Who is filling us with His presence from the outside to the inside, needs to ask our permission to centre Himself within our spirit. Or if you want to put it another way, He needs to ask for our permission to bring us into another depth of heaven's atmosphere. Then it will be God in us, working through us, and not just us in God as our refuge. Concerning the Spirit Baptism, if you cannot conceptualize "in to out" and "out to in," then look at the Spirit bringing the saved Saint into the next level of progression and an oxygen-enriched atmosphere. The Saint can then climb the mountains in his life aided by this new God-given atmosphere. This means that no matter how high the mountain or how thin the air, God's supply for him is enough to climb - and conquer all things which would present themselves as a hindrance or an obstacle to doing God's will in his life.

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***“ . . .without a yielded consecrated life and proper spiritual focus, these wonderful spiritual benefits of the Spirit Baptism can neither be appropriated nor enjoyed. . . ”***

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### **The Promise Given**

**Many have asked**, "Is there any reference to the promise of the Spirit Baptism in the Old Testament?" There are several prophecies in the Old Testament which speak of an outpouring of God's Spirit in the last days, (e.g. Isaiah 32:15 and 44:3, and Ezekiel 39:29). But the most explicit account can be found in Joel 2:28-29, scriptures which Peter quotes directly in Acts 2:17-18.

**JOEL 2:28** And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (Notice that this scripture reflects the New Testament where the Gospel is freely available to all, regardless of sex, age, social position or race: Galatians 3:28. In other words, there is no distinction, all are equal.)

**JOEL 2:29** And also upon the servants and upon the handmaids (means Believers) in those days will I pour out My Spirit.



**Note:** These scriptures began to be fulfilled on the Day of Pentecost, as Peter pointed out. However, we find in Joel Ch. 2 that the Prophet was actually addressing Israel, and so the final and ultimate fulfillment of these verses will occur in the Kingdom Age, when born-again Jews will take the Gospel to the ends of the earth (Isaiah 66:19). Joel's prophecy thus concerns both the Church's present and Israel's future.

**John the Baptist shed more light** upon this promise when he said that the One Who would come after him would baptize *“with the Holy Spirit and with fire”* (Matthew 3:11; Mark 1:8; Luke 3:16 and John 1:33). He was of course referring to Jesus.

**What did Jesus Himself teach** in regard to this subject? Jesus was speaking of the Baptism in the Holy Spirit in John 7:37-39 when He invited those who were thirsty to come to Him and drink of the Spirit.

**JOHN 7:37** In the last day, that great day of the Feast (eighth day of the Feast of Tabernacles), Jesus stood and cried (in a loud voice) saying, **“If any man thirst, let him come unto Me, and drink.**

**JOHN 7:38** He who believes on Me, as the scripture has said, out of his belly (innermost being) shall flow rivers of living water.”

**JOHN 7:39** (But this spoke He of (about) the Spirit (Holy Spirit), which they who believe on Him should receive (from the Day of Pentecost onwards): for the Holy Spirit was not yet given (at this point); because that Jesus was not yet glorified.)

In Luke 24:49 and Acts 1:4-8, Jesus commanded the Disciples to wait for the promise of the Father before undertaking the Great Commission. As we know, the promise of the Father was the Baptism in the Spirit, first given to the Disciples on the Day of Pentecost.

**It is important to realize** that although some Old Testament Saints were anointed of the Spirit, the actual Spirit Baptism was not available until Jesus was raised from the dead (John 7:39) and sat down at the right hand of the Father. Note also that the Anointing of the Spirit in Old Testament times was not the same Anointing of the Spirit that we see in the New Testament. In Old Covenant times, the Spirit came upon the outside of man - prophets, kings, leaders, etc. - influencing them and empowering them to some extent to do His will in certain areas, (e.g. 1 Samuel 11:6; 16:12-14). The Spirit was unable, however, to enter their hearts (Jeremiah 31:33-34) because the Blood of Jesus had not been shed, and they were still unregenerated.

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***“. . .It is important to realize that although some Old Testament Saints were anointed of the Spirit, the actual Spirit Baptism was not available until Jesus was raised from the dead. . .and sat down at the right hand of the Father. . .”***

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**Today, under the New Covenant**, when men and women become regenerated, they become citizens of heaven while living on earth, with the Holy Spirit residing within (1 Corinthians 3:16). As heavenly citizens and servants of God, we need empowerment to do His will. Jesus told the Disciples they would be “*witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth*” (Acts 1:8). In order to receive the necessary power, first they had to wait for the promise. Today there is no longer any need to wait for it is Jesus, now raised from the dead and seated at the Father’s right hand, Who baptizes the New Testament Saints (Christians) with the Holy Spirit (John 1:33).

Today the Lord no longer comes upon the Christian, as He did with the Old Testament Saints. Today He anoints from within to do a work. The Baptism of the Holy Spirit potentially gives us a greater “spirit-to-Spirit” relationship if we yield to His leading and have proper spiritual focus. But we must seek Him wholeheartedly, taking up our cross daily. Many think that God will tell them, if it’s important enough, which way to go - to the left or to the right. Many therefore sit in a corner, waiting for God to rain down manna from heaven to supply their needs. We in the New Testament are meant to be progressive in our relationship with the Lord, not passive, wait-in-the-corner Christians. The Spirit Baptism gives us a vital grace which will continue with us in all that we do in Christ. The potential it brings is greater growth in every area of our walk and relationship with God. How? It is through the graces that the Baptism brings us into (e.g. greater revelation, greater empowerment, the gifts of the Spirit, deeper levels of communication), so that we are not only able to see with our minds, but more importantly we can begin to see and feel from our hearts (Matthew 12:35).

**When we are anointed of the Spirit** to do a work, it is from within that He now anoints in this New Testament age. The greater the union and relationship with the Lord, the greater the potential, through the Spirit Baptism, is the Anointing for service - for as soldiers of the Cross we need to be equipped to do the Lord’s work in His strength. The Baptism of the Holy Spirit was a promise given by Jesus so we could be effectual in our Christian faith, serving the Lord in the way He desires. The Spirit Baptism also provides us with the potential to develop in our relationship with the Lord through the graces it brings, particularly in relation to knowing Him at a deeper level through means of deeper communication - the ability, potentially, to better hear His voice because of the environment established by the presence of the Holy Spirit on the inside of the Believer.

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***“ . . . When we are anointed of the Spirit to do a work,  
it is from within that He now anoints in this  
New Testament age. . . ”***

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**Note:** Looking back at Jesus’ Words in John 16:7, we can see that it was only after Jesus had been glorified and had sat down at the right hand of the Father that the Spirit could be sent to the earth as “*the Comforter.*” And only then did the Baptism in the Spirit become possible.

**JOHN 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away (*the Mission and Ministry of the Holy Spirit to the Body of Christ depended upon the return of Christ to the Father*): for if I go not away, the Comforter (*Holy Spirit*) will not come unto you (*concerns the respective Office Work of Both Jesus and the Holy Spirit - Jesus as the Saviour of men, and the Holy Spirit as the Power of the Church*); but if I depart, I will send Him unto you (*a Finished Work on the Cross was demanded of Christ, before the Holy Spirit could be sent*). (E.S.B.)

## The Promise Fulfilled

*Background Reading: Acts 2:1-21*

We can see in the Book of Acts that the outpouring of the Holy Spirit first occurred on the Day of Pentecost, which was fifty days after Passover:

**ACTS 2:1** And when the Day of Pentecost was fully come (*the Feast of Pentecost, one of the seven great Feasts ordained by God and practised by Israel yearly; it took place fifty days after Passover*), they were all with one accord in one place (*not the Upper Room where they had been previously meeting, but rather the Temple [Luke 24:53; Acts 2:46]*) (E.S.B.).

**ACTS 2:2** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting (*they were probably in the court of the Gentiles*: E.S.B.).

**ACTS 2:3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them (all who were there, not just the 12 Apostles).

**ACTS 2:4** And they were all filled with the Holy Spirit, and began to speak with other tongues (this is the physical evidence of the Spirit Baptism), as the Spirit gave them utterance (in languages not known to the speakers).

Since that day, the Baptism in the Holy Spirit has been available to all Christians who believe and receive according to the Word.

From that day forth, miracles and mighty signs and wonders have followed the proclamation of the Gospel, and this still continues today. Indeed when Jesus gave the Great Commission in Mark Ch.16, He said that signs would follow the preaching of the Gospel and that these signs would confirm the Word being preached, taught or shared.

**MARK 16:15** And He (Jesus) said unto them, “Go ye into all the world, and preach the Gospel to every creature (all creation - the whole human race).”

**MARK 16:20** And they went forth, and preached everywhere, the Lord working with them, and confirming the Word (the Word of God, what He had said, that being preached or taught) with signs (healings, deliverances, etc.: Mark 16:17) following. Amen.

The scriptures clearly show that the promise has been fulfilled, for they demonstrate that the power of the Spirit had been poured out upon the Disciples to preach, heal and perform miracles among the people. And it is clear that just as the Disciples needed the Spirit Baptism to make them bold witnesses for Christ, so every Christian today needs the

power and fullness of the Spirit to do the work that they are called to do. It goes without saying, of course, that each Christian also needs to know and have faith in the Word of God if they are to be effective in their walk and service.

## **Is There Any Physical Evidence Of Being Baptized In The Holy Spirit ?**

*Background Reading: Acts 10:34-46*

**Yes, scripture clearly shows that there is a physical manifestation which accompanies the Baptism in the Holy Spirit.** This physical manifestation is the God-given ability to speak in tongues, the private prayer language by which the Believer speaks mysteries to God. For Acts 2:4 states:

**ACTS 2:4** And they were all filled with the Holy Spirit, and began to speak with other tongues (languages unknown to the speaker), as the Spirit gave them utterance.

**There are other instances** of this physical manifestation recorded in the New Testament. For example, in Acts 10:46 Cornelius' household received the word which Peter preached and the Jewish Believers who were with Peter were astonished because *"they heard them speak with tongues, and magnify God."* Also, when the Apostle Paul laid hands on the Disciples at Ephesus, *"the Holy Spirit came on them; and they spoke with tongues, and prophesied"* (Acts 19:6). Paul himself also declared in 1 Corinthians 14:18, *"I thank my God, I speak with tongues more than you all."* Jesus also stated in Mark 16:17:

**MARK 16:17** And these signs shall follow them who believe; **In My Name shall they cast out devils** (demons); they shall speak with new tongues (the evidence of the Spirit Baptism)

**Note:** "Private" tongues, which is what we are speaking of here, refers to the devotional tongues given to every Believer baptized in the Spirit. "Private" tongues is to be distinguished from the gift of public tongues which is one of the nine gifts of the Spirit (1 Corinthians 12:7-11). To understand this distinction, however, and indeed any of God's truths, we may need to put aside any bias and any preconceived ideas so that we may approach God's Word with an open heart.

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***“. . . just as the Disciples needed the Spirit Baptism to make them bold witnesses for Christ, so every Christian today needs the power and fullness of the Spirit to do the work that they are called to do. . .”***

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Some people are uncomfortable with the concept of a "manifestation" accompanying the Spirit Baptism. However scripture states with remarkable clarity that speaking in other tongues is the physical evidence which accompanies the Baptism in the Holy Spirit.

## Is The Spirit Baptism For Everyone ?

*Background Reading: Acts 2:38-39*

**Some people declare** that the Spirit Baptism with the evidence of speaking in tongues is not for them, usually out of either fear or ignorance. God's Word, however, makes it clear that the promise of the power of the Spirit is for every Believer, excluding none. Indeed without it we will be extremely limited in our effectiveness in Christian service. Luke 11:13 shows that the gift of the Baptism in the Holy Spirit is available to all Believers who ask, i.e. those who already know God as Father.

**LUKE 11:13** If you then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them who ask Him?

Therefore we can be sure it is God's will for every Christian to receive this precious promise from God's Word.

### OBJECTIONS CONCERNING SPEAKING IN TONGUES

**There has been much controversy** concerning the physical sign which accompanies the Spirit Baptism. We will now examine some of the main objections which people raise concerning the issue of speaking in tongues.

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***“. . .Some people declare that the Spirit Baptism with the evidence of speaking in tongues is not for them, usually out of either fear or ignorance. . .”***

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Some Christians consider that speaking in tongues was only for the Apostolic era, meaning that both tongues and the Apostolic ministries became obsolete when the Apostles died. However, the Apostle Peter states clearly in Acts 2:38-39:

**ACTS 2:38** Then Peter said unto them, “Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins (*should have been translated, “because of remission of sins”; one is Baptized in Water because one's sins have already been remitted due to Faith in Christ, and not that sins should be remitted: E.S.B.*), and you shall receive **the gift of the Holy Spirit** (repentance is necessary for salvation, which must be received before one can be baptized in the Holy Spirit).

**ACTS 2:39** For the promise (of the Baptism in the Holy Spirit) is unto you, and to your children (this means that it was not limited to the Apostles), and to all who are afar off (geographically and chronologically), even as many as the Lord our God shall call.” (And the Lord calls every person to be saved, indeed the Word says, “whosoever will”: John 7: 37-39; Revelation 22:17.)

**Firstly note** that the term “*the gift of the Holy Spirit,*” as we have seen, refers to the Baptism in the Holy Spirit. Then notice that Peter said that the promise (which Jesus

referred to in Luke 24:49 and Acts 1:4-5) is available “to all who are afar off, even as many as the Lord our God shall call.” We know that we were all afar off before making Jesus our Lord and Saviour, and that the Lord has called all to be saved (2 Peter 3:9; 1 Timothy 2:4). We can see also that the phrase “afar off” can refer to those who are far removed in time from the Apostle Peter. This includes us today in the 21<sup>st</sup> century. So we can see that the Lord desires all Believers to receive the blessed gift of the Spirit Baptism - it is not an experience which was restricted to the Apostolic era.

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***“. . .Some Christians consider that speaking in tongues was only for the Apostolic era, meaning that both tongues and the Apostolic ministries became obsolete when the Apostles died. . .”***

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**Another major objection** raised is derived from scriptures found in 1 Corinthians Ch.13.

**1 CORINTHIANS 13:8** Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away (this refers to the Gifts of the Spirit which will not be needed by the Body of Christ, the Church, after the Resurrection).

**1 CORINTHIANS 13:9** For we know in part (this refers to the “word of knowledge”, being only part knowledge), and we prophesy in part (only that part we are given).

**1 CORINTHIANS 13:10** But when that which is perfect is come (at the First Resurrection, “the Resurrection of Life”: John 5:29), then that which is in part shall be done away (will no longer be relevant or necessary).

**1 CORINTHIANS 13:11** When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (The Apostle is comparing our present state, “as a child,” to that which is coming, symbolized by a mature adult. That is the difference between the present state and the coming Resurrection.) (E.S.B.)

**1 CORINTHIANS 13:10** But when that which is perfect is come, then that which is in part shall be done away.

*“The phrase, “But when that which is perfect is come,” refers to the Coming of Christ, respecting the Resurrection.*

*“Perfect” in the Greek is “teleios,” and means “completeness, of full age.” The word has no reference to the idea that Jesus is coming into completeness or full age, but rather speaks of the finish and completeness of the dispensation, with another beginning. Even though the meaning is broad, one could sum it up by referring exclusively to Christ. When He comes, Who is perfect, everything then will change and obviously so.*

*The phrase, “Then that which is in part shall be done away,” carries the same meaning going into the Resurrection Life, as did the conclusion of the Old Covenant, with the coming of the New.*

All of the particulars of the Old Covenant were only “in part”; consequently, the blood of bulls and goats could not take away sin. However, when the “Perfect” came, i.e. the Lord Jesus Christ, all of these symbols of the Old Covenant, i.e. Sacrifices, Circumcision, Sabbath keeping, etc., were “done away.” Those things were not needed when Jesus came, and especially considering that He fulfilled them.

That analogy holds for that of which Paul here speaks as well. The New Covenant is far ahead of the Old Covenant, but even it is not perfect, and cannot be made complete until that which is “Perfect” comes, Who is Jesus. As His First Advent enhanced everything greatly, likewise, His Second Advent will do the same.

## ERROR

This passage has nothing to do with the completion of the Canon of Scripture with John writing the Book of Revelation, as some claim. They claim that when the Perfect Word of God was finished, there was no more need for Gifts of the Spirit, etc. Such thinking is foolishness, which attempted exegesis holds no Textual validity whatsoever. This interpretation is totally contrary to the context in I Corinthians Chapters 12 through 14 which says nothing about the Canon of Scripture.

The grammar here reveals the meaning. One has to go back to the last Verse in I Corinthians Chapter 12 to find it in the statement “the Gifts” or “the Gracious Bestowments.” These “Gifts” are in part because one day they no longer will be necessary - after the Coming of the Lord.

As well, and to carry the statement as Paul gives it all the way, this “more excellent way,” the Way of Love, can only be experienced now to a limited extent, but one day it will be limitless when the Resurrection of the Church occurs (Rossier).”

**1 CORINTHIANS 13:11** When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

**1 CORINTHIANS 13:12** For now (before the Resurrection) we see through a glass, darkly (can only see the dim outline); but then (after the Resurrection) face to face (we can look and see openly and clearly): now I know in part (have some knowledge); but then shall I know even as also I am known (then everything will be perfect and complete). (E.S.B.)

“The phrase “When I was a child, I spoke as a child, I understood as a child, I thought as a child,” presents Paul comparing his childhood with his present state as an adult, respecting knowledge, information, understanding, and the general manner in which things were observed. As should be obvious, there is no comparison between the child and the adult.

The phrase, “But when I became a man, I put away childish things,” presents the obvious state.

The Apostle is comparing our status presently (before the Resurrection and the coming Glorified form), to a child. Compared to what is coming, our present state, irrespective of our spiritual maturity, can only be looked at as “childish” by comparison to that coming time.

He is likening full adulthood (a man), with its development far in excess of the child, to our coming state after the Resurrection.

*The analogy as given by the Holy Spirit is excellent to say the least. Actually, the analogy itself is commonplace. The adult does not continue to “talk” or “think” or “reason” like a child. As well, Paul’s point in context does not have to do with “childishness” or “growing up,” but with the difference between the present and the future. He is illustrating that there will come a time when the Gifts will pass away, and for the obvious reasons. They are not forever, only to help build up the Body - but only in the present, when such edification is needed. After Jesus comes, they will no longer be needed, as should be obvious.*

*As well, because of the use of the verb “talk (spake),” which elsewhere is used with “Tongues,” some have attempted to see this as an analogy as referring to speaking in Tongues, which is now also considered “childish” behavior, which the Corinthians are now being urged to set aside in favor of love. Such a view flies full in the face of the argument itself, both here and in I Corinthians 12:4-11 and I Corinthians Chapter 14. In other words, that is not what Paul is speaking about. In fact, such an analogy can be labeled again as none other than “silly!” ”*

**1 CORINTHIANS 13:12 For now we see through a glass (mirror), darkly; but then face to face: now I know in part; but then shall I know even as also I am known.**

*“The phrase, “For now we see through a glass, darkly,” refers to a mirror of sorts.*

*The word “darkly” in the Greek is “ainigma,” and means “a dark saying, a riddle.” It is the same as our English “enigma.” Life is like a riddle. The future state, although somewhat clear from the many revelations about it from the Word of God, is still like a dream. It is hard to realize how wonderful it will be due to our present lack of experience (Dake).*

*The idea of Paul’s analogy is that the mirror is not very good (mirrors they had then were dim); consequently, the reflection, although present, is dim. It also refers to the light on the mirror, which is insufficient as much as the mirror itself.”<sup>1</sup>*

*(underlines added)*

**It is obvious,** on examining 1 Corinthians 13:12, that we do not see God and the heavenly sphere face to face. Rather, at best we may still see only a poor reflection of that which awaits us in the next life of eternity.

We could ask the question, “Have tongues ceased or prophecies become obsolete?.” It is evident from the move of the Spirit in this century and the last that the answer is “No.”

**The reason the Church still needs these Divine gifts** is because Christians still need the assistance and direction provided by these gifts in their walk of faith - for we continue to live in an imperfect world, being confronted daily by the schemes of the enemy by which he tries to draw us into deception.

**Note:** We have mentioned that the passage of scripture referred to by Peter in his Pentecost sermon, i.e. Joel 2:28-29, has a double reference to the Church Age and also to the Millennium. While the gifts of the Spirit will no longer be necessary or relevant to the Church after the Rapture, these gifts will continue to play a vital role in the lives of the born-again Jews who remain in their physical bodies on the earth following Armageddon. As we have said, these people will be responsible for the evangelism of the earth’s population. Even though Christ will reign physically on the earth during the Kingdom Age,



He will do so “with a rod of iron” (Revelation 12:5; 19:15) which indicates the presence on the earth of vast numbers of unsaved humanity.

Further opposition to this faulty interpretation of 1 Corinthians 13:10 is as follows:

*“One claim for a biblical ‘proof text’ opposing the present-day miraculous works of God is in First Corinthians 13:10. Supposing to glorify the importance of the Scriptures, human ingenuity has proposed that ‘that which is perfect’ is the Bible - and since it has been completed, thereby all miracles and signs the New Testament holds forth are ‘passed away’ or occurring no longer. The Word of God reveals something quite different: ‘that which is perfect’ refers to the completion of God’s purposes through and beyond the coming of the Lord Jesus Christ (Romans 8:18-19). That is when all of God’s fullest will for us will be realized. ‘There is no reason other than human opinion to presume to attribute this reference to the conclusion of the canon of the Scriptures. While the inspired Word of God was completed at the end of the first century, its completion did not signal an end to the continuing operation of the very powers it describes. Nor did it signal the end of human need for compassion and healing. Rather, that Word instructs us to welcome the Holy Spirit’s gifts and ministries in our lives, to round out our sufficiency for ministry to a needy world - through the Word preached and the Word confirmed.’ ””<sup>2</sup> (underlines added)*

*“Some have rejected the validity of speaking in tongues (Gr. glossolalia) by imposing a private interpretation on what Paul meant in verse 10 when he said, ‘When that which is perfect has come, then that which is in part will be done away.’ Wishing to counteract the contemporary Pentecostal/Charismatic movement, some have claimed this referred to the completion of the full canon of Scripture, rather than the completion of God’s purposes in the second coming of the Lord Jesus Christ (1 Corinthians 15:20–28).”<sup>3</sup>*

(underline added)

Also, many try to use 1 Corinthians 12:30 (where Paul asked “Do all speak with tongues?”) to prove that not everyone is supposed to speak in private tongues. But again, people objecting on this basis have failed to read the scripture in its correct context. Paul goes on to ask “Do all interpret?” First Corinthians 12:28-30 is referring directly to the ministry gifts of the Holy Spirit, given to ministers as equipment to help them fulfill their ministries. This includes the gift of public tongues, which is also given to other Christians, as the Spirit wills. This verse is therefore not speaking about the gift of private tongues which is available to all Believers who seek the Spirit Baptism. It is speaking about the gift of public tongues.

**People often confuse** the personal tongue which accompanies the Spirit Baptism (private tongues) with the spiritual gift of various kinds of tongues (public tongues) (1 Corinthians 12:10). The former is used at will for personal edification by Believers who have received the Spirit Baptism - see for instance Paul’s remark, “I thank my God, I speak with tongues more than you all” (1 Corinthians 14:18). The latter, however, is one of the nine gifts of the Spirit, only manifested as the Spirit wills (1 Corinthians 12:11), usually in corporate (church) meetings within the Body of Christ, or even when two or more gather in His Name. Neither public nor private tongues operate in the lives of Believers in the absence of the Spirit Baptism.

## WHAT BENEFITS COME FROM BEING BAPTIZED IN THE SPIRIT ?

*Background Reading: 1 Corinthians 12:1-11*

**When Believers are baptized in the Holy Spirit**, they gain the potential to operate in the power of God in a greater way - so that God's will can be done on earth. There are two aspects to this power. The Spirit Baptism can provide an enriched atmosphere in which we are better able to be infused with the graces of God's Divine Nature so that, for instance, we can love as God loves. The other aspect of this power is that which becomes available through the nine gifts of the Holy Spirit as outlined in 1 Corinthians 12:1-11.

Both love and the gifts of the Spirit are important, both being derived from the same source, the Lord Himself.

Many have taken 1 Corinthians 12:31, "*But covet (desire) earnestly the best gifts: and yet show I unto you a more excellent way,*" out of context, reasoning that the gifts of the Spirit are not important, and love is to be our focus. However:

*"The phrase, "And desire Spiritual Gifts," completely repudiates the teaching that "Gifts" are of no significance, but rather Love. The idea is, as is overly obvious, that we be a proper vessel through which the Gifts of the Spirit can operate, which can only be if we are motivated by love. It is not one or the other, but rather both.*

*"Desire" in the Greek is "zeloo," and means "to have warmth of feeling for, covet, be zealous."*

*So, the Believer should desire, even strongly so, that the Holy Spirit would use him (or her) in these Gifts, for the simple reason that they are very much needed in the Church."<sup>4</sup>*

(underlines added)

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***“. . .There are two aspects to this power. . .an enriched atmosphere. . .the nine gifts of the Holy Spirit as outlined in 1 Corinthians 12:1-11. . .”***

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**The gifts of the Spirit** are listed and described as follows: the word of wisdom, the word of knowledge and the discerning of spirits which are known as the revelation gifts, given to assist Christians in ministering effectively to and on behalf of others; "*divers*" (various) kinds of (public) tongues, interpretation of (public) tongues and prophecy which are known as the vocal gifts, given to provide direction to the Church on both corporate and personal levels; the gifts of healings, the working of miracles, and the gift of faith which are known as the power gifts, and these are used as their titles indicate. Thus we have:

### **(a) The Revelation Gifts:-**

1. The word of knowledge: information from God regarding people or situations - information not contained in the Bible.

2. The word of wisdom: wisdom from God, often given to help people know how to deal with the knowledge He has already given.
3. The discerning of spirits: involves gaining supernatural insight into the spirit realm, often in regard to the operation of evil spirits.

**(b) The Vocal Gifts:-**

1. Public tongues: this is a public message from God given to an individual to be spoken out in a corporate meeting.
2. Interpretation of tongues: the means by which this public message is interpreted into the language of those present.
3. Prophecy: a supernatural utterance or message given in a known language to a Believer, to be spoken out primarily in corporate meetings.

**(c) The Power Gifts:-**

1. Gifts of healings: a supernatural manifestation of God's power to heal, usually ministered through the laying on of hands.
2. The working of miracles: a powerful and supernatural interruption of natural states and conditions, involving both people and situations, e.g. replacement of lost limbs, Jesus walking on water.
3. Gift of faith: a special impartation of God's faith which usually affects something or someone miraculously or powerfully.

To operate in any of the gifts of the Spirit is, in a general sense, to operate in the power of God - for along with His Word, God has given the gifts of the Spirit to help the Body of Christ:

1. To overcome the enemy in spiritual warfare (Ephesians 6:12).
2. To be built up so they are led, given direction and empowered to do His will here on earth e.g. 1 Corinthians 14:3-4.

However, God will only allow the gifts to operate as He wills, for He is in control of His power (1 Corinthians 12:11).

**It is important to note** that the ability to operate in the gifts of the Spirit alone will not accurately indicate the level of a person's spiritual maturity. This attribute will be more clearly revealed through indicators such as lifestyle, speech, conduct, works of faith and love, etc. Many have been led astray into thinking they or other Christians are spiritually mature, simply because they may operate in some of the gifts of the Spirit. We are told, however, that "*by their fruits you shall know them*" (Matthew 7:20), not by their gifts. The

fruits being referred to are, of course, love, goodness, faithfulness, self-control, etc. as outlined in Galatians 5:22-23.

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***“. . .Both love and the gifts of the Spirit are important, both being derived from the same source, the Lord Himself. . .”***

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**In relation to the benefits** which come through the Spirit Baptism, God can potentially reveal His Word in a greater measure to Spirit-filled Believers. This can result in more rapid spiritual growth and, comparatively speaking, a more profound increase in spiritual understanding. This will of course be dependent upon people studying God’s Word properly and yielding to it, being dedicated to God and open to the Spirit. Indeed only as people lead committed Christian lives will they be able to take full advantage of the benefits which the Spirit Baptism offers.

The Baptism in the Holy Spirit also equips us, potentially, to be more effective in our witnessing - to be able, through the gifts, to discern what is needed and when, and to share the Gospel with boldness and in wisdom, allowing God to work through us.

**The Holy Spirit** not only gives the potential for a greater level of power in witnessing, He can also better help the Believer gain victory in his or her own life as well. Furthermore, Spirit-filled Believers can experience a greater love for God’s Word than ever before. New insights and knowledge can replace former blindness. The reality of Jesus Christ and the Word of God usually becomes greater as we allow the Holy Spirit to work with and through us. Also, a new joy, peace and liberty, plus a heightened desire and ability to praise, can accompany the Spirit Baptism or develop quickly after. Our fellowship with Jesus can also become much more intense and personal as we are able to experience His presence in a greater way. And being able to communicate with Him more freely and directly gives us the potential to develop in our relationship with Him.

**Also, potentially, worship at a greater depth** is possible when a Believer is Spirit-baptized and they are flowing in the graces of God’s Divine Nature of which we, in Christ, are now partakers. The enriched spiritual atmosphere provided by the Spirit Baptism gives greater potential to the consecrated worshipper who has proper focus.

We need to remember, however, that in order to take advantage of the potentials brought to us through the Spirit Baptism, we must first be yielding to the leading of the Holy Spirit so that His Divine Nature may be energizing our human nature within. Through this grace, our walk will be pleasing to the Lord, and therefore beneficial to us and others.

### **The Benefits Of Speaking In Tongues**

**First Corinthians Ch.14** tells us that speaking in tongues is using a prayer language by which we speak mysteries to God. This can edify the Believer who does so and lift up the

faith within their heart (Jude 1:20). Tongues can also be used as a singing and praise language, and when prayed in faith, can be an effectual spiritual weapon (Ephesians 6:18).

Again we need to always remember, however, that tongues will be of no use to us without a consecrated Christian lifestyle. This is clearly evidenced in scripture:

**1 CORINTHIANS 13:1** **Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal** (in other words, it will be worth nothing).

**It should also be noted** that even though a person was once baptized in the Holy Spirit with the evidence of speaking in other tongues, this (speaking in tongues) will neither secure nor confirm their salvation. We understand this because 1 Corinthians 13:1-3 states: *“Though I speak with the tongues of men and of angels and have not charity (love) I am become as sounding brass . . . and it profits me nothing.”* As we know, it is only through maintaining the Lordship of Jesus and having faith in His finished work on the Cross that the Believer’s salvation is guaranteed (Romans 10:9-10).

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***“. . .The Holy Spirit not only gives the potential for a greater level of power in witnessing, He can also better help the Believer gain victory in his or her own life as well. . .”***

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As stated, speaking in tongues has the potential to edify the Believer.

**1 CORINTHIANS 14:4** **He who speaks in an unknown tongue edifies himself . . .**

*“Edifies himself”* may be better understood if we say “he who speaks in an unknown tongue edifies, or charges or builds himself up like a battery.”

Let us be clear, however, that there can be a quantity of the unknown tongue in a baptized Believer’s life without there being a quality of the unknown tongue in a baptized Believer’s life. What is the difference? Well firstly, “speaking in tongues” can refer to a Believer just going through the motions without any real, life-changing yieldedness to the Holy Spirit. The tongue, although “perfect” in terms of wording, then becomes just words without focus or power. It constitutes quantity not quality. We can also pray in tongues, having surrendered to the Holy Spirit and obtained the moral and spiritual empowerment, which comes through the graces of the Divine Nature, to live this surrendered life. The tongue can then become both a perfect and effectual prayer, inspired and empowered by the Holy Spirit to obtain a holy result.

**In relation to prayer in general**, we will examine the following verse:

**JUDE 1:20** **But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit**

*“Building up” is epikodomeō (ἐποικοδομῶ), “to build upon, build up,” to finish the structure of which the foundation has already been laid, metaphorically, “to give constant increase in Christian knowledge and in a life conformed thereto” (Thayer). The papyri afford the following example, “build on it (a sound foundation) your firmness and unshaken resolve” (Moulton and Milligan). “Faith” does not refer to faith as exercised by the saint, for it is described as “most holy,” but to the Christian faith, Christianity. The saints are exhorted to build up their Christian lives on the foundation of all that God has done for them in salvation, such as making them a partaker of the divine nature and giving them the indwelling Holy Spirit, together with the Word of God.”<sup>5</sup>*

(underlines added)

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***“. . . Let us be clear, however, that there can be a quantity of the unknown tongue in a baptized Believer’s life without there being a quality of the unknown tongue in a baptized Believer’s life. . . .”***

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The foundation is that on which we are building our lives. This foundation that has already been laid by God is in fact Christ (Isaiah 28:16, Matthew 21:42).

**1 CORINTHIANS 3:10** According to the grace of God which is given unto me, as a wise masterbuilder (here Paul is speaking of his work in the Lord which essentially founded the Church), I have laid the foundation (which is “Jesus Christ and Him crucified”: 1 Corinthians 2:2), and another builds thereon (speaks of all Preachers who followed thereafter, even unto this very moment, and have built upon this Foundation: E.S.B.). But let every man take heed how he builds thereupon.

**1 CORINTHIANS 3:11** For other foundation can no man lay than that is laid (any other foundation is false), which is Jesus Christ (Who He is, God manifest in the flesh, and What He did, Redemption through the Cross: E.S.B.).

For our life to be built up on our “most holy faith” we must therefore be built in and on Christ. This is to be done firstly by coming to the knowledge of God’s Word more and more each day, then by being led and empowered by the Holy Spirit in all that we do.

**2 PETER 3:18** But grow in grace (in dependence upon God’s grace which is the only way we can grow), and in the knowledge of our Lord and Saviour Jesus Christ (pertains to Who He is and what He did). To Him be glory both now and forever. Amen.

**JUDE 1:20** But you, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost

*“The words, “praying in the Holy Ghost” show how the saints are to build themselves up on their most holy faith. That is, prayer is the vital factor in the Christian life which activates all the other departments of the Christian experience. “Ghost” is the translation of pneuma (πνεῦμα), the word in other places rendered “Spirit.” “Ghost” is obsolete English as used here for the word “spirit.” “In the Holy Ghost” is locative of sphere. That is, all true prayer is exercised in the sphere of the Holy Spirit, motivated and empowered*

*by Him. That means that if the saint expects to really pray, he must be Spirit-filled or Spirit-controlled. The fullness of the Holy Spirit is the prerequisite to effectual praying. The Spirit, when yielded to, leads us in our petitions and generates within us the faith necessary to acceptable and answered prayer. The expression “praying in the Holy Ghost” is also instrumental of means. We pray by means of the Holy Spirit, in dependence upon Him.”*

*Translation of Jude 20. But, as for you, divinely-loved ones, building yourselves up constantly in the sphere of and by means of your most holy Faith, and as constantly praying in the sphere of and by means of the Holy Spirit. <sup>6</sup>*

(underlines added)

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***“ . . .true prayer is exercised in the sphere of the Holy Spirit, motivated and empowered by Him . . . if the saint expects to really pray, he must be Spirit-filled or Spirit-controlled. . . ”***

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**So the second part of this verse** is really pointing Believers towards having a quality prayer life in the Holy Spirit, in other words, being Spirit-directed and empowered in our praying. This refers both to the prayer prayed in one’s native language, and the language given by the Spirit, i.e. tongues.

The question then arises, “How?” The answer comes when one yields to the Spirit of Grace Who makes us partakers of the Divine Nature. In other words, we must go through or become one with this grace of the Spirit that we are now partakers of in Christ. We must not pray from the head but the heart, with the grace of God’s Divine Nature at work in us, energizing our human nature to bring us to a position of faith and love (agape). Only when we have a heart that is truly surrendered to the Spirit can this begin to happen. Surrendered and properly focused, our faith must be in the finished work of Christ and the promised works of grace that the Comforter brings to us, e.g. the gifts of the Spirit, the knowledge of our calling, daily direction, etc. With this proper focus, the Spirit can bring a quality to our prayer life, whether tongues or normal prayer, that causes our prayer to be holy and effective. Then the Holy Spirit will be working through and in us, inspiring our prayer and empowering us to pray in the bonds of love - as readied vessels fit for our Master’s use.

Hundreds of years before this wonderful gift was given at Pentecost, Isaiah wrote the following by the inspiration of God:

**ISAIAH 28:11** **For with stammering lips and another tongue will He speak to this people.** *(The phrase, “stammering lips,” refers to a proper language being spoken, but yet the people hearing it would not understand it. Paul quoted this same Passage as it regards the Gift of Tongues as a sign to unbelievers [1 Corinthians 14:21-22] : E.S.B.)*

**ISAIAH 28:12** **To whom He said, “This is the rest wherewith you may cause the weary to rest; and this is the refreshing.” Yet they would not hear.** *(Coupled with Verse 11, this tells us that speaking with other tongues brings about a “rest” from the tiredness of the journey of life. As well, speaking with other tongues brings about a “refreshing,” which rejuvenates the person. Many people ask, “What good is there in speaking with other*

tongues?” This mentioned by Isaiah presents two blessings, of which there are many: E.S.B.)

**Speaking in tongues**, as we can see, can also give us “rest” and bring a spiritual “refreshing.” From this we can be recharged and energized spiritually for the journey that lies ahead in our Christian walk.

**The potential for the Spirit-baptized Saint** is that as they speak in private tongues, they (the spirit-man) can be warmed to the things of God in a greater way than non-baptized Believers. In this warming can then come the joy of the Lord which scripture tells us is the Saint’s strength (Nehemiah 8:10). This can take place because at this time, our spirit-man can come to sense, to a greater degree, a oneness with God as the Lord. At this time His graces can thaw our mind and heart in relation to the things of God, giving us an appreciation of the faithfulness of our God Who has placed in our hearts the Word that we have heard or studied.

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***“ . . . With this proper focus, the Spirit can bring a quality to our prayer life, whether tongues or normal prayer, that causes our prayer to be holy and effective. . . ”***

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**The amount of the grace** (spiritual heat) that we can absorb will depend on the amount of stored Word in our hearts. This is Word revealed by the Holy Spirit - not head-knowledge but heart-revelation. Indeed the Holy Spirit uses this Word to build up Spirit-baptized Believers, stirring up the faith within them. If we position ourselves for this benefit, then the Holy Spirit can cause this edification to take place within us on a daily basis. Remember that as God’s children, we should be walking with God and listening to Him - for Christ has given us the opportunity to again have a garden experience like Adam had before the Fall.

Therefore you as Christians at this time are:

**JUDE 1:20 . . . building up yourselves on your most holy faith, praying in the Holy Spirit** (our prayers must be exercised in the sphere of the Holy Spirit, motivated and empowered by Him)

**Private tongues is thus firstly about relationship** - being spiritually warmed (according to the amount of revealed or digested Word within us) or allowing a thawing of ourselves - so that the Father can be spiritually intimate with us. From faith being built up within us comes joy, then true appreciation of God in which we are able to worship Him in spirit and in truth, either silently or vocally. We then gain a true spiritual sense of belonging to God and abiding in Him, through Him and by Him.

*“Praying in the Holy Spirit”* really describes all true prayer. As we have said, this *“prayer is exercised in the sphere of the Holy Spirit, motivated and empowered by Him.*



*This means that if the Saint expects to really pray, he must be Spirit-filled or Spirit-controlled".* <sup>7</sup>

**So whether one prays** in one's own language or a Holy Spirit given tongue, if one is to be effective in one's prayer life, one needs, by yielding to Him completely, to be Spirit-empowered and so Spirit-controlled. The Spirit Baptism is essential if the Saint is to be brought into a completely balanced prayer life, and to partake of the graces needed for the fight of faith (1 Timothy 6:12).

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***“. . .The potential for the Spirit-baptized Saint is that as they speak in private tongues, they (the spirit-man) can be warmed to the things of God in a greater way than non-baptized Believers. . .”***

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However be warned as Paul, by the Spirit, warned us in 1 Corinthians 13:1 that tongues without God's Word and love (faith) working in us, producing Christ-like character, will produce no gain in our lives at all. In fact, as we have said, *“it profits me nothing,”* even if all the gifts of the Spirit are at work through us.

**1 CORINTHIANS 13:1 Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.**

**1 CORINTHIANS 13:2 And though I have the Gift of Prophecy, and understand all mysteries, and all knowledge; and though I have all Faith, so that I could remove mountains (tells us that the Gifts of the Spirit can be had by less than perfect people, as should be obvious), and have not charity (love), I am nothing. (We now see the basis on which everything must be built - it is love. If not, we are nothing!) (E.S.B.)**

**1 CORINTHIANS 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned (the focus now shifts from “gifts” to “works,” but the same principle holds), and have not love (if the love of God does not motivate and empower me), it profits me nothing (and is of no eternal value).**

## **The Spirit Baptism and the Fire of Pentecost**

**The Spirit Baptism gives the potential** for the graces of the Divine Nature to better flourish in the life of the Saint. Indeed, it can create an atmosphere that allows the Divine Nature to work at a higher level in the Spirit-baptized Believer than in a Believer who is not Spirit-baptized. Of course this is the potential. The actual or experiential is conditional upon the Believer yielding to the Spirit and trusting in Him. When this takes place, one's relationship with the Lord can deepen, far more than without this great grace.

Along with this grace comes the *“fire”* of Pentecost that, if allowed, will burn at a higher level, for those who are Spirit-baptized, on the outside of these Saints for sanctification purposes. This is the fire spoken of by John the Baptist:

**MATTHEW 3:11** “I indeed baptize you with water unto repentance (water baptism was an outward action displaying an inner work that had already taken place): **but He Who comes after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit, and with fire**”

Salvation makes the “*fire*” available on the outside to all Christians. But those without the Spirit Baptism will only experience this outside flame at a “pilot light” level. For those who are Spirit-baptized, the potential of the flame, even on the outside, is far greater, being of much greater intensity. However the intensity of the flame will always be governed by the Saint’s openness to God’s truth and power.

There is a flame that is given to the Saint at conversion because the Holy Spirit is with and in them (out to in). The Holy Spirit ministers this flame for the purpose of bringing sanctification at an experiential level to the Saint.

Positionally, in Christ, the Saint is sanctified, but our thinking and motives do not always match our position. God has therefore sent the Holy Spirit to minister His grace in this flame so that the Saint would know God’s Word and will, not only to gain understanding, but to warm to His Word and will, and even with God’s empowerment to be at one with Him in these two areas.

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***“ . . . Along with this grace comes the “fire” of Pentecost that, if allowed, will burn at a higher level, for those who are Spirit-baptized. . . ”***

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Without the Spirit Baptism, this holy flame (and the graces it brings) can only minister at a low (“pilot light”) level to cause all this to take place. This is because of a lack of openness on the Saint’s part to the Holy Spirit. However the potential for the Saint who is Spirit-baptized - to become more Christ-like and to be used for service - becomes, with this holy flame, much greater, no matter what the Saint’s calling may be.

**This flame on the outside** illuminates the truth of God’s Word so that the Saint can be convicted of sin in order to repent and put it under the Blood. With this they can then be readied (in whatever way is needed) to partake of God’s graces which will cause a transformation of character. This will depend on how much Word they have, with the help of the Holy Spirit, digested, allowing His Divine Nature to empower them to believe and trust (to have faith) in that which they have digested. The external flame that the Spirit brings to all Believers can only, to a certain degree, thaw the hearts of non Spirit-baptized Believers. But when Spirit-baptized, the Believer’s potential to be thawed and transformed becomes so much greater.

So the external fire will help us with “daily ongoing sanctification.” This fire can then move to the inside to give us the fiery passion of God that would cause us to be motivated to do not our will but the Father’s, just as Jesus did. This fire on the inside gives people the holy passion to do God’s will, even if it means death. The fire on the inside is only available through the Spirit Baptism.

Such holy passion comes from the spiritual heat that this flame from the Spirit gives to those who would receive it. In this holy heat, the graces and energies of His Divine Nature are best able to work in us at the highest level, producing the fruit of a holy life consecrated unto God. Hallelujah. This atmosphere that is supernaturally heated with the very breath of God can only be brought to us as a wonderful grace of the Spirit Baptism.

**Of course the fuel for this holy fire is Divine truth**, being the knowledge of God (through Christ), founded on His wisdom and love. Only as we seek, find and yield so as to embrace God's truth, and we digest and then assimilate aspects of such truth through the ministry of the Holy Spirit, can we then be readied to burn on the inside for God.

It is God's grace of truth that is the fuel for the flame. But for us to burn this fuel, the truth must be part of us, having been taken into our heart. God can only ignite that which is holy, and this is His truth, dwelling in those who have become one (by assimilation) with it, causing us to have faith (belief and trust) in the very truth we have digested by the graces of the Holy Spirit.

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*“. . . This fire can then move to the inside to give us the fiery passion of God that would cause us to be motivated to do not our will but the Father's, just as Jesus did. . . ”*

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**Once the flame of Pentecost is lit** in the heart of the Saint, in this position and so condition the Holy Spirit is given the fullest latitude (in accordance with the Saint's calling and faith) to use this man or woman of God to do His will on the earth. God has been able to do many a great thing once He has readied and anointed His vessel of honour who has been made fit for His service (2 Timothy 2:20-21).

The normal Christian called to the ministry of reconciliation and the Five Fold Minister and their support ministries can all experience this fiery passion, being God's truth lit in their hearts and minds. This then allows a transformation of character to take place through the energies of the Divine Nature - in accordance with those areas of embraced truth. Another effect of this holy fire, this wonderful grace of the Spirit, is that the Christian can have a greater Anointing than without it, and can therefore be more effective for the Lord in His service.

**The operation of the fire of Pentecost within** is evidenced by the scriptural terms “*being full of the Holy Spirit*” and “*filled with the Holy Spirit.*” For example, Stephen, as he was stoned, pronounced words of forgiveness to his tormentors:

**ACTS 7:55** *But he, being full of the Holy Spirit (the second time this is said of him [Acts 6:5]), looked up steadfastly into Heaven (means that Stephen saw something in Heaven which immediately seized his attention), and saw the Glory of God (he saw the Throne of God), and Jesus standing on the Right Hand of God (Christ is usually presented as sitting at the Right Hand of God [Hebrews 1:3], but here He is seen standing, as rising to welcome His Faithful martyr and to place on his head the Crown of Life), (E.S.B.)*

**ACTS 7:59** And they (the religious leaders of Israel) stoned Stephen, calling upon God, and saying, “**Lord Jesus, receive my spirit.**” (*presents Stephen rendering Divine Worship to Jesus Christ in the most sublime form, and in the most solemn moment of his life: E.S.B.*)

**ACTS 7:60** And he kneeled down, and cried with a loud voice, “**Lord, lay not this sin to their charge** (*presents him dying on his knees, without malice toward his murderers: E.S.B.*).” And when he had said this, he fell asleep (died, his spirit and soul going immediately to be with the Lord).

Stephen spoke God’s words to the men who were in the process of killing him without justification. In this amazing situation, the operation of the fire within is in evidence as He was empowered to forgive his tormentors, just as Jesus did.

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***“. . .The normal Christian called to the ministry of reconciliation and the Five Fold Minister and their support ministries can all experience this fiery passion, being God’s truth lit in their hearts and minds. . .”***

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Again the passion derived from the flame of the Spirit is evidenced in Peter’s bold witness to the Jewish Council, the same men who had succeeded in their plot to have Jesus executed.

**ACTS 4:8** Then Peter, **filled with the Holy Spirit**, said unto them, “**You rulers of the people, and elders of Israel** (once again, the religious leaders),

**ACTS 4:9** If we this day be examined of the good deed done to the impotent man (referring to the healing of the crippled man at the gate of the Temple: Acts 3:1-10), **by what means he is made whole;**

**ACTS 4:10** Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth (*he desired that there be no mistake as it regards the One of Whom He was speaking; since the Baptism with the Holy Spirit, Peter is not the same man he was when he denied Christ even before a young maiden; he will now boldly stand up for Christ in front of the entirety of the ruling body of Israel: E.S.B.*), **Whom you crucified** (Peter here lays the sin of crucifying the Lord Jesus directly on them), **Whom God raised from the dead, even by Him does this man stand here before you whole** (the healed man was obviously with them).

**ACTS 4:11** This is the Stone (Jesus is that Stone) which was set at nought of you builders, which is become the Head of the corner (despite His rejection by the Jews).

**ACTS 4:12** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

**ACTS 4:13** Now when they saw the boldness of Peter and John (*pertains not only to what was spoken, but to the power with which it was spoken as well*), and perceived that they were unlearned and ignorant men, they marvelled (*means they had not studied in*

*the Rabbinical Schools; in fact, they were not “unlearned and ignorant,” but rather the very opposite!); and they took knowledge of them, that they had been with Jesus (this explained it all). (E.S.B.)*

Paul also flowed in the Holy Spirit, showing forth the fire within that burned with the passion of God:

**ACTS 13:9** Then Saul, (who also is called Paul,) filled with the Holy Spirit, (and as led by the Spirit) set his eyes on him,

**ACTS 13:10** And said (to Elymas, the sorcerer and false prophet), “**O full of all subtilty and all mischief, you child of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord?**” (strong words spoken to one who claimed to be of God, but was really of Satan)

**ACTS 13:11** And now, behold, the hand of the Lord is upon (or against) you, and you shall be blind, not seeing the sun for a season.” And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

**ACTS 13:12** Then the deputy (Roman Governor of Cyprus), when he saw what was done, believed (accepted Jesus as Saviour), being astonished at the doctrine of the Lord (and the power which went with it).

Therefore it is through the fire of Pentecost burning within that fully consecrated Christians are given the power to speak God’s words as He would speak them. In this holy heat the Divine Nature is best able to work, producing holy fruit at the highest level. See also Acts 4:31-32; Acts 13:52. In this supercharged spiritual atmosphere, by Holy Spirit empowerment, the Saint and the Spirit can move and dwell together as one in thought and purpose at the maximum level of unity possible. This is the great potential that is available to those who would be led and empowered by the Holy Spirit.

## HOW TO RECEIVE THE GIFT OF THE HOLY SPIRIT

*Background Reading: Mark 11:23-26*

**The Spirit Baptism is a gift from God** which is received in the same manner as salvation. In Luke Ch.11, Jesus gave us instructions concerning this:

**LUKE 11:9** “And I say unto you, Ask (believing), and it shall be given you; seek, and you shall find; knock, and it (the door) shall be opened unto you.

**LUKE 11:10** For every one who asks (believing) receives; and he who seeks finds; and to him who knocks it shall be opened.

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

**LUKE 11:12** Or if he shall ask an egg, will he offer him a scorpion?

**LUKE 11:13** If you then, being evil, know how to give good gifts unto your children (earthly parents, though sinners, would not respond to their children's requests like this): **how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"**

**To receive this gift** the Christian should ask the Father in Jesus' Name. They cannot receive the gift of the Holy Spirit if Jesus is not involved, for this gift comes through Him and Him alone (Matthew 3:11, Luke 24:49).

Again, in order to receive this gift of God, all preconceived and biased ideas must be set aside. There must be an openness to receive, and a knowledge that it is God's will for the Christian to have this gift. They need to come prayerfully, really desiring and expecting to receive. Quite often the laying on of hands by a mature Christian can help another to receive (Acts 8:14-17).

Primarily it is a matter after salvation of receiving at an experiential level that which is already given to the Christian by inheritance. So the seeker of the Baptism does not have to have hands laid on them, or anyone pray for them. It has been found, however, that the prayer of others is usually a great help in this area to most Christians. In fact most seem not to receive the Spirit Baptism without the help of a servant of God. Indeed we are to come to the table of the Lord with a humble heart and a contrite spirit, and He will give to those who ask that which is already theirs by inheritance.

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***“. . .it is through the fire of Pentecost burning within that fully consecrated Christians are given the power to speak God's words as He would speak them. . .”***

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**Note:** We need to remember that whenever hands are laid upon us or we lay hands on another in prayer, we should always believe and thank God for the spiritual protection He has provided through the blood covering. As we have learned, when this form of protection is applied by faith, spiritual problems will be prevented from being transferred from one person to another.

### **Is It Necessary To Wait For This Gift ?**

**Over the years**, many have struggled, labored and agonized, waiting to receive the Baptism in the Holy Spirit. But there is no reason to wait or to “tarry,” for the waiting period is over.

Jesus gave the Disciples the commandment to wait for the promise in the city of Jerusalem because He had to be seated at the right hand of the Father before He could send the Comforter (John 16:7).

Today Jesus is still at the right hand of the Father, and Christians need only ask in order to receive the glorious clothing of power from on high.

## Hindrances To Receiving This Gift

**Man's enemy, the devil,** will try to prevent Christians receiving the Baptism in the Holy Spirit because of the potential power that accompanies this experience. He tries to do this by encouraging Christians to:

1. Operate in pride and refuse to yield to God's Word.
2. Hold fast to erroneous doctrine that says the Spirit Baptism is not for today.
3. Remain ignorant and unbelieving concerning many aspects of God's Word.
4. Remain in confusion.
5. Be embarrassed by this strange thing!

**Anyone who seeks** the Baptism in the Holy Spirit while still having thoughts of doubt concerning the reality of this promise, will have problems receiving - for God requires faith and/or openness (being acceptance) in order to fulfill His promises (Hebrews 11:6).

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***“ . . . Man's enemy, the devil, will try to prevent Christians receiving the Baptism in the Holy Spirit because of the potential power that accompanies this experience. . . ”***

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**Further hindrances** which may prevent people receiving this gift can be: unconfessed sin, a lack of true repentance, having unforgiveness or resentment towards others, involvement in witchcraft or other forms of occultism which include organizations such as freemasonry, druids, etc. The individual concerned must repent of sin according to 1 John 1:9, and receive forgiveness and cleansing. Sins such as these may block people from receiving the glorious Baptism in the Holy Spirit. However, it is usually anxiety or a lack of knowledge of how to receive the Spirit Baptism which hinders people from doing so.

## Preparation For Receiving The Spirit Baptism

**It is God's will** that all His children receive the blessed gift of the Baptism in the Holy Spirit, for He desires us all to operate in His power and to grow and mature into the people of faith He has called us to be. To be sure of receiving the gift of the Spirit, people will need to have:

1. **Acknowledged and confessed Jesus** as their Lord according to Romans 10:9-10.

2. **Repented of sin** and if needed, renounced any occult involvement in Jesus' Name (receiving forgiveness and the cleansing of the results of sin according to 1 John 1:9).

If this has been done then seeking Christians need to come to God with an open heart, really desiring and expecting to receive this wonderful gift.

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***“. . .It is God's will that all His children receive the blessed gift of the Baptism in the Holy Spirit. . .”***

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**Concerning speaking in tongues**, the Holy Spirit will give the words, but **IT IS OUR PART TO OPEN OUR MOUTHS AND USE OUR VOICES**. Christians will need to resist any temptation to speak in a language they understand.

**It is also important to relax and not be tense or nervous**. Tension can easily block the Holy Spirit for He will never force Himself on anyone. A simple prayer of asking in faith will be sufficient to bring people through in private tongues. Prayer by a mature Christian can also be beneficial, and in most cases will be needed.

### **Prayer For The Spirit Baptism**

I come before You Heavenly Father in Jesus' Name. I believe Jesus died for my sins and was raised from the dead by the power of God, and I confess Him as my Lord. I believe that I am born again (Romans 10:9-10), and that I am Your child. I now ask You Jesus to baptize me in the Holy Spirit, clothing me with power from on high.

According to Your Word, Lord (Luke 11:13; Acts 2:38-39), I believe I have now received this precious gift and that I am baptized in the Holy Spirit. As I begin to praise You now Lord, I fully expect, as I yield to the Holy Spirit, to praise You in tongues as the Holy Spirit gives me the words to do so.

**As you begin to praise God**, thank Him that you are baptized in the Holy Spirit - because scripture said that you would be when you ask this way. Then begin to speak out the words of your new heavenly language, even though the syllables may seem a little strange at first. Continue to speak in tongues until the flow of the language becomes fluent. Speaking aloud will help you gain confidence and bring freedom of expression. After this, spend time daily speaking in tongues, communicating with God in the Spirit, knowing that this, a gift from our loving Heavenly Father, is beneficial and effectual.

**Some people may need** to thank the Lord that they have received the Spirit Baptism before there is any physical evidence. So if you do not appear to have received tongues after you have prayed for the Baptism of the Holy Spirit, do not become frustrated or disheartened. Continue to believe that you received the Baptism when you prayed, and continue to thank the Lord for the ability to speak in tongues. Often people who go away and remain prayerful, believing and expectant, find that during the next 48 hours or so, they are able to speak in the new language which God has given them. Sometimes, too,



people may initially receive only a few words in tongues. They need to keep speaking out these words in faith, believing that they will eventually become fluent in their new heavenly language. If you continue to have problems speaking in tongues, however, review the promises in scripture and, if needed, seek out a mature Christian for prayer and whatever other assistance is required.

**Remember too** that the enemy will attempt to rob you of this experience and discredit it, particularly in the initial stages when you first begin to speak in tongues. In order to counter any such attacks, do not try to analyze the gift of tongues intellectually, and continue to believe that this gift is precious, effectual and given by the Father to His children according to His own will and pleasure. As we have seen, it is God's will for all His children to receive the mighty Baptism in the Holy Spirit so that each one can gain greater potential to operate in God's power, as the Spirit wills.

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***“. . .It is important to relax and not be tense or nervous. Tension can easily block the Holy Spirit. . .”***

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**If tongues do not come** then continue to seek, study and be prayed for, as led, until the Baptism in the Holy Spirit with the evidence of speaking in other tongues becomes apparent. Don't give up, feel embarrassed or doubt. God said it, and He will do this work in you as you continue to seek and never give up (Matthew 7:7-8). The Spirit Baptism with the evidence of other tongues is His will for every Believer, none being excluded. We need the Baptism in order to progress in the faith and our relationship with God, as He intends. It is a gateway through which we can develop so much more spiritual understanding, a gateway into a deeper, richer relationship with the Lord. As such it is much too important to neglect or abandon.

We will now go on to teach concerning the subject of the Anointing. It is by His Anointing that the Lord brings conviction to the sinner and the Saint, draws souls into the Kingdom, heals, delivers and teaches. The Anointing and the Holy Spirit are inseparable, for where the Anointing is present, so too is the Holy Spirit. Without the Anointing, no true spiritual work can be done.

## THE ANOINTING

**The concept of unction or Anointing** has its roots in the Old Testament where it denotes the presence of the Holy Spirit (Exodus 29:7; Isaiah 61:1-3). It is used the same way in the New Testament. Scripturally let us say that there is no such thing as an anointing only the Anointing.

In the Old Testament, the oil poured on those chosen represented the Anointing of the Holy Spirit or even the Holy Spirit Himself. Kings, priests, prophets etc. were anointed to do God's will. This Anointing gave them Divine authority - which was the Divine signature that showed forth God's choice.

In Old Testament times, the Spirit came upon or rested upon certain people, so that they ministered in the Lord. It was then that those whom the Lord anointed prophesied, healed

in His Name, did miracles, saw into the spirit realm, heard the voice of God, were given knowledge and wisdom, triumphed in battle, possessed the land, called fire from heaven, became exceptionally physically strong, became mighty men of war, were strengthened, became bold, became kings and priests and saw the devil flee, etc. Some examples from the Old Testament are as follows (Genesis 41:14-16; Exodus 14:26-31; Joshua Ch.6; Judges 6:12-16; 1 Kings 17:17-24; 1 Kings 18:17-40; 2 Kings 6:15-18; 1 Samuel 16:13; Jeremiah 29:10; Daniel Ch.3).

**In the New Testament era**, which includes today, and as God sees fit, all this and so much more is possible for those who have the Anointing of God in and on their lives, both personally and ministerially. The Anointing flows from Christ's fullness within, and as we are in Him and receive from Him, we can walk experientially in the power of the Spirit, the power contained in the Anointing.

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***“. . .The Anointing flows from Christ's fullness within, and as we are in Him and receive from Him, we can walk experientially in the power of the Spirit, the power contained in the Anointing. . .”***

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**This Anointing comes to us in two different ways:**

1. A Personal Anointing - from within (internally).

**1 JOHN 2:27** But the Anointing which you have received of Him (the Holy Spirit) abides in you, and you need not that any (ungodly - see 1 John 2:18-26) man teach you: but as the same Anointing teaches you of all things, and is truth, and is no lie (the Holy Spirit will lead us into all truth), and even as it (the Anointing) has taught you, you shall abide in Him (what the Holy Spirit teaches us will help us abide in Christ).

**This means that the Anointing, in the context of 1 John 2:27, is a person, the Holy Spirit Himself - for in this New Testament age, He dwells within. It is God through the ministry of the Holy Spirit Who thus anoints or causes one to be anointed.**

Whether Baptized in the Holy Spirit or not, the Believer has this Anointing - for this Anointing is the Holy Spirit. Where He is, His Anointing is. But for us to take advantage of this Anointing, we must be open to it. When Baptized in the Holy Spirit, however, we are positioned to be able to take the greatest advantage of this Anointing. Through the Baptism in the Holy Spirit we gain the Anointing which is His presence from an “in to out” way. At this point, however, the Anointing is still only potential power - to reveal (teach) and empower for service. The Anointing is also for the purpose of sanctification, for it is this Anointing that will, if allowed, lead us into all righteousness. Of course for the Anointing of the Holy Spirit to affect us, we must still seek, find and embrace God's truths. This means that having proper focus and the right object of our faith is still important and indeed necessary.

**Note:** The Anointing referred to in 1 John 2:27 flows when the foundation of correct doctrine (Divine truth) is there in the Christian's heart. This means that once a Christian is

grounded in the true and full teachings of Calvary, if someone teaches erroneous doctrine, then that Christian, because of the Anointing of the Holy Spirit, will be able to perceive the check in their spirit which is the conviction of error. The condition for the Anointing to be effective in this instance is that one must already be grounded in the Word - so that the Holy Spirit can bring to remembrance that which is right and expose that which is wrong (Hebrews 5:13-14).

## 2. A Corporate Anointing - from without (externally).

The Anointing can also come directly from heaven to effect change in sinners or Saints. Here the Anointing is the Divine atmosphere of the Holy Spirit present in a special way. The Anointing in this case can come to prepare those present in public meetings to receive the word being preached or taught. This Word, when opened up to or digested, can thereby produce transformation - in character and belief.

**Being Anointed for service** by the Holy Spirit will give the Saint an authority to do ministry work that has been ordained of God, for with this Anointing will come, on a potential basis, a quality and level of power which will enable them to do God's work. Without it man, even knowing what work he has to do, will fail miserably. Divine authority encompasses power from heaven to do the work which has been commissioned.

**Note:** In a ministerial situation, men and women can be commissioned by the Lord for service and so anointed in a general sense for such. However, on a day to day basis, these people need to position themselves and believe for the Anointing to flow in each ministry situation. Also, whether the Holy Spirit works His Anointing from the outside, or from inside to the outside to touch people, it is the same Spirit working through or with people of faith.

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*“ . . . Divine authority encompasses power from  
heaven to do the work which has been  
commissioned. . . ”*

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**God needs men and women of faith** to legally work through on this cursed planet called earth. This is the way He has ordained it and these soldiers of the Cross need to be anointed for this service. To be anointed means that, in some special way, the presence of the Holy Spirit must be with that person - giving power so that they can be of service to God.

The Anointing on a sermon or teaching etc. can strip and lay bare the heart of the sinner or Saint. All excuses are exposed for what they are in the light of His Anointing. This is the work of the Divine power that is within the Divine atmosphere we call the Anointing.

The Anointing of God can cause man to see that which he could not see without it:

**REVELATION 3:18** I counsel you to buy of Me gold tried in the fire, that you may be rich (*what they needed to “buy” could not be purchased with money, but only with the precious Blood of Christ: E.S.B.*); and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and anoint your eyes with eyesalve, that you may see.

**Without the Anointing of the Holy Spirit**, we cannot see the truth of His Word or perceive or understand the wisdom of God. Thus the Laodicean Church, which mirrors many modern churches, was rich materially but did not realize it was spiritually poor - indeed *“wretched, and miserable, and poor, and blind, and naked”* (Revelation 3:17). The Laodiceans equated worldly riches with spirituality, and were not receiving from God that which was needed to reveal the seriousness of their plight. They were self-righteous and so lacked the humility required for Him to bring His Anointing to them.

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***“. . .The Anointing on a sermon or teaching etc. can strip and lay bare the heart of the sinner or Saint. . .”***

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Furthermore, without His Anointing, we are not dressed to do His will or serve Him. Only the Holy Spirit can bring us this Anointing that contains the Divine power we need for service and personal sanctification. The Anointing plays a role in sanctification because it brings the power needed to convict us of sin and reveal the truths of God’s Word to us i.e. its boundaries.

**1 CORINTHIANS 2:12** Now we have received, not the spirit of the world (darkness which is of Satan), but the Spirit which is of God (the Holy Spirit); that we might know the things that are freely given to us of God.

**1 CORINTHIANS 2:13** Which things also we speak, not in the words which man’s wisdom teaches (*corrupted wisdom*), but which the Holy Spirit teaches (*which is an understanding of the Word of God*); comparing spiritual things with spiritual (*communicating spiritual Truths to spiritual men by the Spirit*). (E.S.B.)

### **Jesus The Anointed One**

**Jesus, in the synagogue at Nazareth**, opened the scriptures and read from Isaiah that which had been prophesied concerning Him. Jesus said:

**LUKE 4:18** “The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them who are bruised (Isaiah 61:1).”

One writer comments on this verse in regard to Holy Spirit Anointing within the Five Fold callings (Ephesians 4:11). The same principles apply equally to ordinary Christians. He writes: “ ‘*Because He has Anointed Me,*’ concerns a spiritual Anointing and not a physical anointing, as was common in the Old Testament. It refers to a special appointment or commission by God that sets the person apart (Acts 4:27; 10:38; II Corinthians 1:21; Hebrews 1:9).

Jesus is here identified as the ultimate Anointed One, the One Who will ultimately rule as King over a restored Davidic Kingdom. This conviction is expressed in Jesus' Title, "Christ." This is not a name, but a Title that means "The Anointed."

Consequently, the Anointing of the Holy Spirit actually belongs to Christ . . .

### **VARIOUS CALLINGS**

Paul said, "And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers" (Ephesians 4:11).

With these Callings of various Ministries, an Anointing of the Holy Spirit automatically follows . . .

### **THE DEGREE OF ANOINTING**

Even though the Anointing of the Holy Spirit is automatic respecting these Callings. . . still, the degree of the Anointing is predicated on one's consecration, dedication, and relationship with the Lord. Many individuals are truly called of God for various Ministries, but have little Anointing, simply because there is little consecration (or they have not been readied). The Anointing flows more or less through the Believer, according to his relationship with Christ. So, even though the Anointing automatically follows the Calling . . . still, its operation depends much on one's daily walk before God. It is not that such is earned, for these things are all Gifts of God, but it is simply that the vessel be prepared for use.

### **WITH THE ANOINTING**

Only with the Anointing of the Holy Spirit can these attributes of Ministry listed by Christ (i.e. Luke 4:18) be carried out. If these things do not occur, it means the Anointing is not present, and because the Holy Spirit is either absent or given little latitude to work. If the Holy Spirit has the required latitude and the degree of consecration is as it ought to be, these tremendous attributes of Ministry will follow. It is impossible to be otherwise." <sup>8</sup>

(underlines, phrase and scripture added)

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***“. . .the degree of the Anointing is predicated on one's consecration, dedication, and relationship with the Lord. . .”***

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**ACTS 10:38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all who were oppressed of the devil; for God was with Him.

"The phrase, "How God anointed Jesus of Nazareth with the Holy Ghost," speaks of Jesus as a Man needing the Anointing of the Holy Spirit, in order that these works may be done.

As God, no Anointing was needed in any capacity. However, when God became Man, it was absolutely imperative that He have the Holy Spirit Who would Anoint Him to carry out His Mighty Works.

*The word “Anointed” as used here in the Greek Text is “chrío,” and means “to designate or consecrate to an Office or Ministry.” It also means “to smear or rub with oil,” which speaks of the great help given by the Holy Spirit to carry out the functions of a particular Office or Ministry, in this case, Preaching the Gospel, Healing the sick, performing Miracles, and casting out Devils.”<sup>9</sup>*

(underlines added)

### **THE ANOINTING**

*“The phrase, “But the anointing which you have received of Him abides in you,” (1 John 2:27) refers to that which is constant, and thereby permanent.*

*There are two words, “aleipho” and “chrío,” used in the New Testament, translated by the one English word “anoint.” The two words refer to the act of applying something to a person for a certain purpose, and to meet a certain condition.*

*We will look at Peter’s words, “God anointed Jesus of Nazareth with the Holy Spirit and with power” (Acts 10:38). The subject here is “God,” Who does the acting. He is the One Who anoints Christ with the Holy Spirit and with Power.*

*This means that the Holy Spirit did not do the anointing. He is that with which Jesus was anointed. We saw that both Greek words meaning, “to anoint,” refer to the application of something to a person. Thus, the act of God in anointing Jesus with the Holy Spirit, referred to His act of sending the Holy Spirit to rest upon Him for the Ministry which He as the Man Christ Jesus was to accomplish on Earth. So let us say it again:*

#### **THE HOLY SPIRIT DOES NOT ANOINT. HE IS THE ANOINTING HIMSELF.**

*Thus, in the case of our Lord, the anointing with the Spirit refers to the Person of the Holy Spirit coming upon Him, this position of the Holy Spirit providing the potential equipment for Ministry of which our Lord was to avail Himself. The anointing with the Holy Spirit would only become a factor in our Lord’s life resulting in the impartation of power for service as He depended upon the Spirit for His Ministry to and through Him.”<sup>10</sup>*

(underlines and scripture added)

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***“ . . . Thus, the act of God in anointing Jesus with the Holy Spirit, referred to His act of sending the Holy Spirit to rest upon Him for the Ministry which He as the Man Christ Jesus was to accomplish on Earth. . . ”***

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**As we have seen, it was God Who anointed Jesus.** The Holy Spirit is that with Whom Jesus was anointed. Through this Anointing, the Holy Spirit provided Jesus with the graces and energies needed (and of which He was to avail Himself) for ministry. As Jesus availed Himself of the Spirit’s counsel and became one with Him in thought and intent, the power of God was manifested in His ministry. It was the Anointing that contained and brought forth the power of God. God anointed, but it was the Holy Spirit’s ministry to do the anointing. This Anointing gave Christ the power to heal the sick, make the lame to walk and even raise the dead. And even before Jesus’ public ministry, the Anointing within, i.e. the Holy Spirit, taught Jesus the Word and will of God and so readied Him to move in the power of God, by faith, at the appointed time.

Note that “The phrase, “For God was with Him” (Acts 10:38) presents a given, for the Holy Spirit will not Anoint error nor sin.

In other words, for the person who is truly Anointed to Preach the Gospel, etc., and such “Anointing” be obvious, resulting in “much fruit,” this automatically says to all, that this Believer is not functioning in error, nor does he (or she) have unconfessed sin within their lives. There is no higher sanction than the Holy Spirit. But unfortunately, the Holy Spirit is not the criteria in most Church circles, but rather silly rules made up by men.

Conversely, many claim the Holy Spirit and heavy Anointing, but without any evidence. Or else much evidence is claimed, but with no substance.

The Church must recognize those who are called of God! If not, they will soon find themselves totally controlled by man, even as the Jewish Sanhedrin of old!”<sup>11</sup>

(underlines and scripture added)

**JOHN 3:34 For He Whom God has sent speaks the Words of God** (refers to Christ Who always spoke the Mind of God, and thereby the Word of God): **for God gives not the Spirit by measure unto Him** (refers to the fact that all others, whomever they may have been and even the very greatest, while having the Holy Spirit, did so by “measure,” which was not so with Jesus; He had the Spirit in totality, hence the constant healings and miracles). (E.S.B)

“As we spoke of such without measure concerning Jesus, Isaiah tells us what that means. It speaks of the Sevenfold Spirit of the Lord resting upon Jesus: A. The Spirit of the Lord; B. Of Wisdom; C. Of Understanding; D. Of Counsel; E. Of Might; F. Of Knowledge; and, G. Of the Fear of the Lord (Isaiah 61:1-2).

This corresponds with that which John saw, “Seven Lamps of Fire burning before the Throne, which are the Seven Spirits of God” (Revelation 4:5).

No, this does not mean there are seven Holy Spirits, but that “Seven” denotes totality, completeness, absoluteness, infinity, all in all, the beginning and the end, and perfection.”<sup>12</sup>

(underlines added)

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**“ . . .Conversely, many claim the Holy Spirit and heavy Anointing, but without any evidence. Or else much evidence is claimed, but with no substance. . .”**

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## The Anointing And The Believer

At salvation the Saint is anointed with the presence of the Holy Spirit Who brings with His essence the presence of God. It is only through the person and agency of the Holy Spirit that this is done.

**The Holy Spirit abides with us and in us** after salvation (1 John 2:27) as a constant presence. Therefore by reason of this Anointing in us, and when we position ourselves to take advantage of it, then by the ministry of the Holy Spirit we will know the truth and the truth will set us free (John 8:32). However, the Spirit Baptism is essential if the Spirit is to be allowed the latitude to minister truth in power to truly empower and transform us.

Indeed without the Spirit Baptism, there is very little the Holy Spirit can do to teach us or empower us. However we must, as Jesus did, surrender to Him in all things if He is to be given permission and scope to move in us and through us. Only through the ministry of the Holy Spirit can we digest God's Word - which causes transformation to take place.

### ***THE ANOINTING OF THE BELIEVER WITH THE SPIRIT***

*"We come now to the anointing of the Believer with the Holy Spirit and this Age of Grace. Paul says in II Corinthians 1:21-22, "Now He which stablisheth us with you in Christ, and has anointed us, is God, Who has also sealed us, and given the earnest of the Spirit in our hearts." In I John 2:27 . . . we have the words "But the anointing which you have received of Him abideth in you, and you need not that any man teach you: but as His anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in Him." John also said in Verse 20, "But you have an unction from the Holy One, and you all know."*

*The ministry of the Holy Spirit to the Believer today is not only for service as was the case in Old Testament times, but also for Sanctification. But His indwelling is only potential so far as His ministry is concerned. His indwelling does not at all mean that His ministry is performed in its fullest manifestation and in an automatic way. And this confuses most Christians, and especially, Spirit-filled Believers. For most in this category think that being baptized with the Holy Spirit (Acts 2:4) automatically means that the Spirit is automatically helping.*

*While He definitely does help all He can, we know from Romans 8:2 that He requires of us that we evidence Faith at all times in Christ, and more particularly, what Christ did at the Cross. With our Faith properly placed, the Holy Spirit will then do great and mighty things, even to the full potential of His Ministry on our behalf."*<sup>13</sup>

(underlines added)

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***" . . . The ministry of the Holy Spirit to the Believer today is not only for service as was the case in Old Testament times, but also for Sanctification. . . "***

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**Within the potential of the Spirit Baptism** is found all the graces afforded through the Cross to do all that God has preordained for the Saint, His child, to accomplish. This may include sharing the Gospel with strangers, our next door neighbour or our loved ones. If so, Anointing is needed on our words. If one is called to preach, Anointing is also needed. But for both, we must be readied by the Holy Spirit to receive His graces and His Anointing - so that a Divine power accompanies the words we share or preach. What does this Anointing that contains Divine power do? Very simply it can convict the sinner in a powerful way of his sin and his state - when the Gospel is shared or preached, and he opens up to it.

Thus this Holy Spirit Anointing can help bring the sinner, when the Gospel is read, shared or preached, to the reality of their position - that they need to be saved from their sin. The Anointing of God will help the open hearted, saved or unsaved, to begin to believe that the Word of the Lord is true. Then the question comes from the Creator, "Will you



repent of your sins, will you accept My salvation, will you embrace My Word and My Spirit, and follow after Me?"

**God will not force Himself** or His Anointing into the mind and heart of anyone - for love will not force. However if people will only open their minds and hearts a little to the Word of the Lord, then He will come to the rescue. He will paralyze Satan and their flesh and unbelief, and cause them to know the path of righteousness as they seek it (or at least open up to it) as well as the Creator of it - the One who also gives the power to walk on it. This is what God's Anointing can do, shut hell out and bring heaven into our lives, if we want it! This is what the Cross has afforded us.

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***“. . . We must be readied by the Holy Spirit to receive His graces and His Anointing - so that a Divine power accompanies the words we share or preach. . .”***

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### **Relationship Of the Spirit Baptism To The Anointing**

**Jesus is the Source of all spiritual life** and He is the One Who baptizes in the Holy Spirit. We need, in this corrupt, dead, dark world, the Anointing that not only brings life but also the power to convict us of sin and cause us to walk in righteousness. Without this promise, the gift of the Holy Spirit, very little Anointing to perform God's will can become available to the Saint.

**ACTS 10:38** **How God anointed Jesus of Nazareth with the Holy Ghost and with Power** (as a Man, Christ needed the Holy Spirit, as we certainly do as well! in fact, everything He did was by the Power of the Spirit): **Who went about doing good** (everything He did was good), **and healing all who were oppressed of the devil** (only Christ could do this, and Believers can do such only as Christ empowers them by the Spirit); **for God was with Him** (God is with us only as we are "with Him"). (E.S.B.)

*“On the Day of Pentecost due to what Jesus did at Calvary and the Resurrection, the Holy Spirit came in a completely new dimension, in fact taking up abode in Believers, just as He had done with Jesus. As a result, Believers are to continue to Preach the Gospel exactly as Jesus, and to Heal the sick and cast out demons exactly as Jesus! It is the same Holy Spirit in both cases, and, consequently, the same Anointing.*

*However, there is a difference in that “God giveth not the Spirit by measure unto Him,” whereas no Believer can say such (John 3:34).*

*Nevertheless, the Holy Spirit is so powerful, being God Himself, that astounding Miracles can be performed by all Believers, if they consecrate totally to God's Ways (Mark 16:16-18).*

*The “Anointing” which is so graphically described here (Acts 10:38), is known and understood only by Spirit-filled Believers. Even then, the Holy Spirit must be allowed to have His Total Way within one's life, in order that the “Anointing” may be present and prevalent. To be frank, the Anointing of the Holy Spirit, which alone can bring about Souls Saved and Lives Changed, as well as Healings and Miracles, is rare. Such is not the fault of the Spirit, but of the individual!*

*Also, those who do not believe, preach, or proclaim the Baptism in the Holy Spirit according to Acts 2:4, little understand the Anointing, or even believe that it exists. Consequently, almost*

*all things done in that capacity, as religious as they may be, constitute works of man only, and are of no benefit to God. Only that which is done through the Person, Leading, Agency, Office, and Ministry of the Holy Spirit, is truly of God.*

**The phrase, “And with Power,” does not refer to something in addition to, but rather a result of the Holy Spirit.**

*The Greek word for “Power” is “Dunamis,” and means “ability, abundance, and might.” It also carries the idea of a reproducing dynamo, meaning that the Source of this Power was in the Holy Spirit Who was in Jesus. It is the same for all Believers!*

*The “Anointing with Power” is the great need of the Modern Church!”<sup>14</sup>*

(highlight, underlines and scripture added)

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***“. . . We need, in this corrupt, dead, dark world, the Anointing that not only brings life but also the power to convict us of sin and cause us to walk in righteousness. . . ”***

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**Concerning the Spirit Baptism,** God can bring the potential of a Saint to a higher level when they receive this second great grace of the Cross. One doesn’t need it to become more saved because one is either saved or unsaved. However we do need the mighty Spirit Baptism to increase our potential in Christ in relation to two areas:

1. Sanctification
2. Service.

Some are running around trying to pass their so-called “anointing” on to others. However it does not work this way, for it is only out of our emptiness of self and Christ’s fullness in us that the Anointing of God can well up from within and move in a Saint’s life according to their calling and God-given faith.

We are upon salvation anointed with His saving presence.

We are upon the Spirit Baptism anointed for service with His grace at a positional and therefore a potential level.

Without the Spirit Baptism, we have no clothing of power (Anointing) from on high (Luke 24:49), and therefore no ability (no authority) to do God’s will with and by His power at work in us and through us.

**Jesus told the Disciples** to wait until they were clothed with power (ability) from on high. Without this second great grace the Cross has afforded us, the Christian will experience little effectiveness in the Kingdom of God, and more to the point, they will not walk in God’s will. The Biblical way is to wait until you be endued with power from on high before you go out to save souls!

Again, at salvation the Christian has the Anointing of God because they have the presence of the Holy Spirit from an “out to in” way. However, once the Christian is Spirit-baptized, they are spiritually positioned to take greater advantage of God’s graces for the purpose of knowledge, understanding, wisdom and love. This makes the Spirit-baptized Christian potentially, at least, better equipped for service if these potentials are realized in the way God would want them to be. In other words, it becomes God in us and not us in

God. The latter describes the Saint at salvation, and the former describes the Spirit-filled Saint.

**The Spirit Baptism gives the Saint** a greater potential to be more effective for God in their personal life and service. This takes place because they are better able, by His graces, to live in agape love. Rather than just knowing about this love, the Saint can live in the holy love that the Cross of Jesus Christ has afforded us - through the Spirit of Grace causing them to be at one with God and His Word in a real way. If you have never let the Holy Spirit take residence in the centre of your heart, this, the highest level of love, can never flow.

Many Christians are trying, with all their might and willpower, to live the life that God wants them to live - yet they consistently fall far short of God's holy standard. Having a humanitarian (by intent), religious (equates to works) approach to the saving of souls is an example. With this approach, the Christian counts the numbers and looks for a pat on the back and maybe a word from God to make them feel warm on the inside! This is not the way to live in God's will, for at its very foundation is "self" not God.

Saving people because you feel for them is to have a humanitarian focus with human love operating. However the vertical should be first, for everything must stem from our relationship with God, first and last. And you will never work at a high level of agape love without the Spirit Baptism.

**Without the Spirit Baptism** our relationship will always be self-centred (i.e. us and the Holy Spirit) according to our "out to in" relationship. But with this mighty grace, God shifts the relationship to become that of "in to out" so that we can potentially include others in our life in a real lifegiving way. Therefore one can in one's life become, as one grows in the Lord, more "soul centred," as is the Lord. In short, the Spirit Baptism potentially can convey the Christian to a place where they are more at one with the Holy Spirit in thought. Then the steps of these righteous Spirit-baptized Christians will be ordered of the Lord. In this whole process, the mind and heart of this Christian will become more Christ-like and therefore at one with Him in a truly experiential way.

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***“. . .In other words, it becomes God in us and not us in God. The latter describes the Saint at salvation, and the former describes the Spirit-filled Saint. . .”***

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In this way, the Christian can become one with the Lord as a soul-seeker, desiring to bring people into the Kingdom and working towards this goal through the leading and empowerment of the Spirit. This involves the Lord's plan, not our own - His way of doing things, not those of the flesh with inadequate human love. Rather, we will be motivated by God's love at work in us. This is how the Anointing works in the area of corporate ministry as well as that of private ministry. Not to do it this way is to do it in our own strength, by our own good intentions and human love.

**Without the Spirit Baptism**, one's Christian life will be very limited in terms of truth and power. For the most part this involves being led by what one knows to be good and right, to be led by one's own good intentions and plans. The works that follow are then done in the power of self and human compassion or love.

With the Spirit Baptism, the potential is far greater, for it is possible to not just know about agape love but to experience it and walk in it on a daily basis. Christians can walk in agape love without the Spirit Baptism, but this grace is needed if they are to walk in this love at a high level. This is the potential of the Spirit-led Christian life, i.e. to be led and empowered by the Holy Spirit to do what He has asked us to do. This is to experience the truth that Jesus said would set us free, and to be at one with God, having His mind on situations and expressing His love daily. This is of course a relational experience as one moves in unity with the Holy Spirit. Then growth as a person also takes place. Unfortunately, many Pentecostals lack the consecration and the doctrine needed to flow in this oneness with the Holy Spirit. Doctrine gives the proper focus and the proper object (foundation) for one's faith.

As the Spirit-baptized Christian lives in this expression of the Father's love on an ongoing basis, the Anointing flows out to impact upon those who are ministered to, whether this be in a corporate setting or in private encounters (i.e. sharing Jesus).

**Saints who are not Spirit-baptized** are fully saved but not fully yielded, and can never, in a spiritual sense, be properly yielded. The Holy Spirit is very limited in this instance because such Christians block Him from positioning Himself in the very centre of their being. When a Believer is Spirit-baptized, the Holy Spirit is better positioned to teach the Believer so that he might better receive, believe and trust (as of course the Saint truly seeks to embrace God's will and His truths). Oddly enough, most Christians in Pentecostal churches, while Spirit-baptized, never walk to any great degree in the graces offered by this blessing. Many may speak in tongues but Jesus said, "*by their fruits you shall know them*" (Matthew 7:20), those who are being transformed, and used of God.

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***“. . .Unfortunately, many Pentecostals lack the consecration and the doctrine needed to flow in this oneness with the Holy Spirit. . .”***

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## **The Anointing - Some Questions Answered**

### **1. At corporate and private levels.**

Without God's Anointing on a ministry, service, sermon or teaching, all will be intellectual, emotional, empty and dead, having no power and no life. The Anointing gives life, Divine energy and purpose, and it helps cause transformation. **The Anointing gives an authority to speak on behalf of God** - to those He has sent to minister. Remember, however, that God will not anoint that which is error, and even a minister called of God and used of God mightily in the past will not have the guarantee that their next sermon will be anointed. This is because the Anointing belongs to the Lord, and is His alone. No man can claim ownership or control of the Anointing, or even the certainty of its possession, day by day or moment by moment.

Can one be chosen to be anointed in a ministry sense but not be anointed? Yes, for if Anointing is only at a potential level then it is not experiential. Anointing at an experiential

level means that the power of God will be evident. Thus one can be chosen to be anointed (in the sense of calling), one can even be standing in a Five Fold Office and yet not be anointed for service. This can be because the vessel is ill prepared or lacking consecration. So much depends on our daily faith-walk and yieldedness to the Spirit.

Another question one could ask is as follows: If someone is anointed to do a work for the Lord, can they lose that Anointing? That is, if someone is standing in a Five Fold Ministry office, ministering with God's Anointing in the power of the Holy Spirit, then is this Anointing forever guaranteed? To answer this in a conclusive manner, all that we have to do is look at the story of King Saul in 1 Samuel chapter 15. He was anointed to be king of Israel, but through his actions, lost the privilege and grace of the Anointing. At a personal level, to have God's Anointing in an experiential sense, one must be:

1. Chosen of God:

- (a) as a Christian to do or support a work of the Lord. This includes the ministry of reconciliation, therefore all Christians are chosen,
- (b) as a minister, or,
- (c) both of the above.

2. Readied to receive the Anointing of the Holy Spirit for service (i.e. be accounted worthy to walk in the Anointing: 2 Timothy 2:20-21). This comes through embracing His will - with the help of the Holy Spirit.

3. Continually allowing the Holy Spirit to sanctify our mind in the light of His truth, wisdom and power. This will enable God, as He wills, to increase His Anointing in our life and ministry to whatever level is required.

**Note:** "A work of the Lord" is all encompassing, involving, for example, the personal sharing of the Gospel to the preaching and teaching of the Word. We need the leading of the Holy Spirit to do all these things. A ministry is sanctioned as such in a general sense, then the undertakings are specifically sanctioned (e.g. one is commissioned to be a minister, then one is sanctioned or anointed to preach - given specific leading etc.).

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***“. . .The Anointing gives an authority to speak on behalf of God - to those He has sent to minister. . .”***

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2. What does the Anointing accomplish?

Divine Anointing gives a Divine authority to do something that one cannot do without it. This is an authority that releases God's Divine power for a special purpose. Therefore:

- (a) The Anointing gives or contains a power to do that which God ordains,
- (b) The Anointing is the work of the Holy Spirit,
- (c) The Anointing manifests according to God-given faith (Hebrews 11:6), exercised through those whom God chooses - those called and readied.

The Anointing is like a cloud from heaven that contains God's power and therefore rains down heaven's graces upon dry souls who then become thirsty for God. This same cloud can also rain down the graces (power) to heal the sick and brokenhearted, and cause hope to spring up in the heart of the seeker or hearer of God's truth.

The Anointing works on the heart of man, the focused mind being the tool by which the Words of God are transported to the heart. Therefore the Anointing can result in, and indeed it instigates, a personal interaction between God and man as man allows it to touch and affect him.

Without the Anointing in our life, we will come short of obtaining the graces needed to run the race set before us (by God) in an effective way. The Anointing brings life to words, life to preaching and teaching. When man accepts such words, they assimilate into his very being. In this way he becomes one with God and His Word. It is the Anointing which brings a Divine power to these Words (of truth) because they have a Divine origin.

### **3. What the Anointing is not.**

The Anointing is not the Divine Nature of which we are partakers in Christ (2 Peter 1:4). The Holy Spirit infuses the graces and energies of the Divine Nature into our human nature to empower us at a Divine level, even transforming us so that our character is changed to be more Christ-like (2 Corinthians 3:18). The Anointing, on the other hand, is generally given for service, for teaching and for ministry. We need God's Anointing, but it is His Divine Nature that causes personal transformation and the development of our character. The Anointing contains the power that reveals truth to us, giving us revelation and illumination. It also helps us come under conviction, and understand the boundaries of God's Word. It is in this way that the Anointing plays a vital role in daily sanctification.

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*“...Therefore the Anointing can result in, and indeed it instigates, a personal interaction between God and man as man allows it to touch and affect him...”*

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### **4. How does the Anointing flow?**

The power of God may flow directly from heaven to the one in need or it may flow out from within a Saint. Whatever way it is released, it is all and only of God, and is all and only the ministry of the Holy Spirit.

On a personal level the Saint can have the Anointing of God flow out from them in an “in to out” way that touches those who are in need and are, in some measure, open to God. However, whether the Anointing flows out from the Saint to touch and heal, or whether it comes directly from heaven to do so, it is purely a work of God, directed by God and therefore controlled by Him. He is the Source, the only foundation of Divine power to transform, deliver and heal. In regard to the Saint, again the more they are consecrated to God and are maturing in the faith, the greater the potential for the Anointing of God to flow in their life (according to their calling) - for personal sanctification and the advancement of the Kingdom.

## **5. The Holy Spirit is God - therefore we need to reverence His presence.**

The Anointing of God that many have experienced or been touched by is the Divine atmosphere in which His power resides. This Divine atmosphere is created by God's special presence - not just His omnipresence, His presence in a special way.

If we allow God's Anointing to touch us through being open to God, it will affect us, prepare us for spiritual surgery and give greater potential for the Holy Spirit's power to work in us, e.g. to reveal truth to us, to deliver us etc (1 John 2:27).

The Anointing is the presence of God, present in a special way - a way that enables a human being, saved or unsaved, to be touched by God and yet not die. Many in a service ask for a heavier or greater presence of God in the form of Anointing. If the prayer is answered, the Holy Spirit must be present for it is His ministry to bring the presence of God in this special way, He being part of the triune government of God - the Father, the Son and the Holy Spirit. With this type of prayer we are asking for God's presence that contains His power to effect a change in the physical or spiritual, or even in the heart of man. The more we are sanctified, the greater will be the potential for God's Anointing to work in our lives, both personally and also for ministry purposes, e.g. in sharing Jesus with the lost.

The Anointing is presence with power. This presence is the Holy Spirit's presence, and therefore God's presence that contains God's power to cause a change (potentially speaking). In other words, this power is surrounded by the cloud of God's presence called the Anointing of God. The Holy Spirit, present in this way, is God - and this means we should acknowledge and reverence Him where the Anointing is flowing. Remember that where the Anointing is, there too is the Holy Spirit - for He and the Anointing are inseparable.

## **6. How does the Anointing relate to the Fire of Pentecost?**

**MATTHEW 3:11 I indeed baptize you with water unto repentance: but He Who comes after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit, and with fire**

**The fire of Pentecost** (Matthew 3:11) is a promise given to Spirit-baptized Believers, those who would allow the Spirit to prepare their hearts to carry this flame. Indeed this holy flame causes the spiritual temperature to rise within the heart of the Saint, bringing a holy, fiery passion to their heart. Because of this, God is able to trust the Saint to a greater degree with His power (that would cause change) and so give them, when needed, greater Anointing to do His will in regard to service. It is when God's truth is ignited in the heart of a Believer that the Believer has the greatest potential for the Anointing to flow through them. Of course, the level of this potential will be in direct proportion to the amount of truth the Saint has digested - for to please God, we must, in all things, have faith, God-given faith. And unless there is fuel to burn, the flame of Pentecost cannot dwell in our hearts.

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***“. . .It is when God’s truth is ignited in the heart of a Believer that the Believer has the greatest potential for the Anointing to flow through them. . .”***

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Our hearts are not meant to function as woodboxes that store up logs of truth. Our hearts are meant to be fireplaces in which we have allowed the Holy Spirit to place logs of truth as fuel to be ignited so that a holy flame would result. When this happens, the atmosphere is transformed so that the Divine Nature can operate at its highest level, even transforming us to be more Christ-like. Amen. In this, great Anointing will be available for the things we do for God and in Him.

**It is only through the Spirit Baptism** that the fire of Pentecost is available. And the fire of Pentecost residing in the heart of the Believer gives the greatest potential for the Anointing to flow with and through that Believer’s life and ministry. (Remember that this excludes no-one, for as Christians we have all been given the ministry of reconciliation (2 Corinthians 5:18).

### **An Omnipresent God And His Anointing**

**Many would say, “Isn’t God everywhere?”** Yes, His presence is everywhere, but His Anointing is not. The Anointing is therefore the presence of God present in a personal way and at a higher, more intensive level. There are also varying degrees of His Anointing. God’s presence (His normal omnipresence) won’t touch, heal or transform, but the presence of His Anointing brings the power of God to do so. The Anointing is the atmosphere around God that can touch man so as to influence him. God controls this atmosphere that is peculiar to Him. Inside the atmosphere is the power of God to touch, heal and transform. Thus the Anointing is not power, but power comes as a result of the Anointing - which bestows the graces to enable man to minister in the power of the Holy Spirit. Few there are however who are anointed to any great extent because God is careful whom He anoints and through whom His power is made available. Otherwise such power could cause men and women to become puffed up with pride and to stumble, e.g. 1 Timothy 3:6.

**Note:** The Anointing can be a reference to God’s atmosphere that can influence in the ways we have described, or it can be a reference to God Himself, the owner and possessor of this atmosphere.

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***“. . .God’s presence (His normal omnipresence) won’t touch, heal or transform, but the presence of His Anointing brings the power of God to do so. . .”***

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God’s Anointing can anaesthetize the darkness impacting on the mind of a man, bathing that mind in Divine light. God can then communicate to that person through the preaching or teaching of His Word. God’s Anointing promotes change when the Word is preached or



taught because it allows the Spirit to reveal the Word of truth by which man can be transformed. Again, the Word tells us that you shall then know the truth and God's truth shall set you free (John 8:32).

**It is the Anointing within** (i.e. the Holy Spirit) that gives life to the Words of God (spoken by man), and power to prayers of faith.

Jesus heals through the ministry of the Holy Spirit. The Holy Spirit brings the power to heal through His Anointing. This power can touch and heal a man or woman, open to God, who is sick in mind or body. Some who are sick, physically or mentally, even though open to God, may still need to be prayed for by Saints who are anointed to pray through faith (James 5:13-16).

When a man takes his eyes off his sickness and places them on the Saviour in loving trust, then he will, as Peter did, walk on water. In other words, he will receive the graces needed to be or do what he couldn't be or do without the Anointing.

**God is present as far as His spiritual Light extends.** And while God will not force this Light into people's lives, saved or unsaved, it is God Who chooses at what level, and in what capacity and way He will reveal Himself to man. The prescribed order by which one can come to feel, see or understand God in any way always takes one through the Cross. Jesus, as our Kinsman-Redeemer, is the only way to heaven and the only One through Whom the Father communicates with us (John 14:6). Jesus desires to reveal to us, by the ministry of the Holy Spirit, every detail of the Father's will for our life. Jesus, wanting us to grow and mature in the faith, desires to baptize us in the Holy Spirit. Once we are baptized in the Holy Spirit, the Anointing of the Holy Spirit is present in a greater way, potentially at least, and we are positioned in Christ to be readied to minister, as He sees fit, under the Anointing afforded to us by the Holy Spirit. We are then not more saved but rather more readied, in a potential sense, to be used of God.

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***“ . . . God's Anointing can anaesthetize the darkness  
impacting on the mind of a man, bathing that  
mind in Divine light. . . ”***

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**Note:** We have seen from scripture that it was God Who anointed Jesus with the Holy Spirit. So we can say that God anoints, or the Holy Spirit anoints as God, or alternatively that the Holy Spirit anoints on behalf of the Trinity.

### **What Is Needed To Obtain The Anointing For Service ?**

**If we truly serve God,** we will be anointed for service, whether this involves “*the ministry of reconciliation*” (2 Corinthians 5:18), a ministry within the Five Fold (Ephesians 4:11), or a support ministry for the Five Fold. All require us to share and promote the Gospel in the power of the Spirit, and all who do this need to be anointed of God if they are to be effective. But if we want His Anointing for service, something else must first take place in our life.

**The question then is are we willing** to become emptied of self-desire, self-wants, vested interests and ambitions - for only then do we begin our apprenticeship of servitude in the Gospel. In other words, do not expect to be anointed (at an experiential level) unless you are ready to be emptied of self! Man was created to be filled with, and never to be empty of, God's graces. For this to take place, however, he must allow God to be his Lord, provider and strength. It is sad that it is this very thing that people fear, basically for the reason that they would lose control, having to let go of the steering wheel of their own lives!

**Only an empty vessel can be filled**, for a full vessel gives no opportunity for God to enter. If we allow the Lord to fill us, we begin to become who we are supposed to be in Him. Any other way is of the flesh, and He wants no part of it. If we choose self-rule, we will live our life without the graces that come with God's Anointing, this wonderful grace that brings with it the power of God to cause change. People, indeed most Christians, love self-rule. This was, in fact, the first sin of man in the Garden, and that which caused his rebellion against God. Much is still the same today for even though the Saint is saved, by their own choosing the sin nature is very often enthroned to give power to their every wish, e.g. 1 Corinthians 3:1-3. For the carnal Christian, self-control is at the centre of every thought, desire and action. God's Anointing cannot enter a vessel filled with self, for self pushes away the Anointing of God for the very reason that the person concerned is already "full."

### **Being Nailed From Our Sin**

**Sin in our life must be dealt with.** Only as we repent can the Blood of the Saviour cause us to be released from sin's stain and grip. If we are to have power over sin and the sin nature at an experiential level, we must embrace not only the truth but also the Giver of that truth. Unconfessed sin will keep us, in those areas of sin, nailed to the cross, with our hands stretched out, unable to embrace the Saviour in order to walk with Him on the road of righteousness. We will remain with our hands nailed to the Cross while we do not acknowledge our sin and repent of it. All sin has already been dealt with by Christ, but we need to take hold of the victory He has won for us. Only by true repentance can we avoid the misery, the pain and the suffering that sin will cause, sooner or later. Only as we ask forgiveness can our sins be washed away.

In regard to salvation we are only meant to identify once with Christ on the Cross so that we can positionally be identified with Him in His Resurrection, having "*newness of life.*"

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***“. . .Unconfessed sin will keep us, in those areas of sin, nailed to the cross, with our hands stretched out, unable to embrace the Saviour in order to walk with Him on the road of righteousness. . .”***

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As Christians we are also to walk experientially with the risen Christ. This means, when we sin, to identify with Christ on the Cross. However we are not to stay on the Cross

in our identification. If we allow sin into our lives as Christians, we identify with the “nailed to the Cross” Jesus in that area of sin. Sin forgiven causes the sin nature to lose all its power, and as Jesus was denailed and taken from the cross, we are also denailed from our sin. Then we are identifying positionally and conditionally with the resurrected Christ, and we are liberated to seek, find and embrace God and His Word and will! When this happens in our life, darkness departs because we are walking “*in the light as He is in the light*” (1 John 1:7). In this we enter into the Anointing of God in Christ Jesus which He has made available to us.

### **What The Anointing Can Accomplish**

**Words that are shared, taught and preached** can convey the power of truth the moment they are declared, but can also do so when they are heard or read again (i.e., via tapes, C.D.’s, videos and books). Whatever form this expression or declaration takes, God’s Anointing can accompany these words of life. In this God anoints the teachings of a ministry in the absence of the teacher, but just as if the teacher was present personally.

**ACTS 19:11** And God wrought (performed) special miracles by the hands of Paul (His servant)

**ACTS 19:12** So that from his body were brought unto the sick handkerchiefs or aprons (that he had touched), and the diseases departed from them, and the evil spirits went out of them (*it was not the pieces of cloth which did this, but rather the Power of God using these cloths as a point of contact regarding Faith: E.S.B.*).

From these scriptures we see that some took handkerchiefs or aprons that Paul had touched and people were healed when these were placed on the sick, in response to faith, even though Paul was not there. It is a similar thing to words which are heard or read again, in the absence of the teacher. From scripture we can see that the Anointing, if God chooses, can even be on clothing which has touched an anointed person, even in the absence of the one who was anointed.

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***“ . . . Words that are shared, taught and preached can convey the power of truth the moment they are declared, but can also do so when they are heard or read again. . . ”***

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**The Anointing of the Holy Spirit** on the words we speak on behalf of God has the potential to paralyze the negative effect of spiritual darkness, even the darkness of a mind dominated by the sin nature. Divine Anointing within has the ability (because of the holy graces contained within it) to illuminate a particular truth so that we might see and understand, or feel with our heart that whatever is being said is God speaking to us as the hearers of that Divine truth. The Anointing of the Holy Spirit can turn the Words of the Bible into personal communication between God and those who listen to what the Spirit is

saying. In this way the logos (written) Word becomes the rhema (revealed) Word of God - that which is illuminated to our hearts.

**HEBREWS 4:12** For the Word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (exposing, judging and analyzing our thoughts and motives).

Only the Holy Spirit can bring His Anointing to us. He can come upon us or flow out from us - but His Anointing is His alone to give, as He sees fit.

**The Holy Spirit can anoint words**, and there is an atmosphere around each inspired Word of God in the scriptures. The Word has a constant Anointing on it to the measure of revelation the Spirit wills. The Spirit regulates the power to give revelation of the Word, day by day. However to take advantage of the level of Anointing on the Word, for self and service, our focus must be right. Our focus must be on the Cross (the Atonement), us yielding daily, and His power at work in us to minister the Word to others. Focus of this kind relates to ordered teaching, for precept must be upon precept, line upon line (Isaiah 28:10).

**God can anoint ministries or ministers.** If they are delivering His Word and will to the people, He will anoint via the ministry of the Holy Spirit. God's presence will bathe ministries in His Anointing, concerning that which they do which is led by the Spirit. Ministers will also be anointed so that the Spirit can minister to people through them. From where the Spirit resides shall flow the Anointing, as the Spirit wills and the minister flows with Him in faith.

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***“. . .The Anointing of the Holy Spirit can turn the Words of the Bible into personal communication between God and those who listen to what the Spirit is saying. . .”***

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In conclusion, we can say that **the Anointing is the atmosphere created by God's presence**, present in a special way. It contains the power of God to heal, transform and illuminate. This holy Divine atmosphere can freeze hell's influence because it can anaesthetize the darkness that impacts on man's mind. It creates an atmosphere that can cause us to better receive from God the graces of Biblical truth and the knowledge of His will for our life.

**This atmosphere can be called the Anointing.** It can highlight one word, or a whole sermon. It can rest on a person or a thing (e.g. Paul's handkerchief). It is an extension of God's influence, wherever and on whomever He chooses. It can remain at rest, or be revealed in power - for that which affects and transforms (i.e. the Anointing) is indeed full of power. If so then this atmosphere that causes extraordinary things to take place belongs to God and must therefore be Divine. So not only is it an extension of God's influence, we can reason that it is also an extension of Himself - His love, His graces. We could therefore say that this Divine Anointing is God influencing man as He wills and as man responds.

By the Holy Spirit's ministry He anoints certain individuals or ministries with Himself, to deliver His Word, perform His will and reveal His purposes.

With all this in mind we ask "Can the Church do without the Anointing of the Holy Spirit?" No, of course not. Indeed we need, for service and sanctification, as much of the presence and power of God as we can handle. Without the mighty Spirit Baptism, churches are like parked cars in parking lots, exposed without Divine protection to the elements of life, spiritual and natural - and going nowhere! We need in this, the last days before the Lord returns for His Body of Believers, more than ever before, the Anointing of the Holy Spirit that contains the power of God. Without the Spirit Baptism, we cannot be "empowered" for service or "transformed," as God would want, into greater degrees of Christlikeness.

**We are, in these last days**, living in a Sodom and Gomorrah society that does not want to change. The Anointing of God on ministries and lives is what is needed to make an impact in the dark, dead world in which we live but of which we are not a part. Amen.

## THE FRUIT OF THE SPIRIT

Jesus said:

**JOHN 15:1** "I am the true vine (the only Source of life), and My Father is the husbandman (vinedresser and owner).

**JOHN 15:2** Every branch in Me (Believer) that bears not fruit He takes away: and every branch that bears fruit, He purges (prunes) it, that it may bring forth more fruit.

**JOHN 15:3** Now you are clean through the Word which I have spoken unto you (it is the Word which purifies: John 17:17; Ephesians 5:26).

**JOHN 15:4** Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide (remain) in the vine; no more can you (the Believer), except you abide (live, remain, continue) in Me.

**JOHN 15:5** I am the vine (Jesus alone, not a particular denomination or minister), you are the branches: He who abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing (you cannot produce fruit).

**JOHN 15:6** If a man abide not (does not continue) in Me, he is cast forth as a branch, and is withered (dies spiritually); and men gather them, and cast them into the fire, and they are burned (a reference to the fires of hell).

**JOHN 15:7** If you abide in Me, and My Words abide in you (you remain in vital union with Me), you shall ask what you will, and it shall be done unto you.

**JOHN 15:8** Herein is My Father glorified, that you bear much fruit (through the grace of the Divine Nature); so shall you be My Disciples (and show yourselves to be such: Matthew 7:20; John 8:31)."

**It can be seen throughout scripture** that bearing fruit is a significant part of the Christian walk. We should bear fruit as a matter of course, just as fruit on the tree appears naturally, drawing its life-giving power from the branches and the soil. Christ is our life-giving force, the vine of which we are the branches. So the fruit in our lives should reflect His character and should also appear naturally, not being something that can be manufactured or forced to grow through self-effort. Such fruit can only develop as we allow God's grace to flow in our lives.

**Note:** Fruit is produced within us to reflect the nature and character of God. Fruit then will lead to works, works undertaken by faith and motivated by love.

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***“ . . . It can be seen throughout scripture that bearing fruit is a significant part of the Christian walk. . . ”***

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This section of teaching will give a brief description of the fruit of the Spirit as outlined in Galatians 5:22, and will show how these nine graces of the Spirit are to be developed in the Christian life.

**Note:** Paul speaks of these nine attributes of character as constituting the fruit of the Spirit, the word “fruit” being singular. This suggests that it takes all of these elements to form the one “*fruit of the Spirit,*” and that as a unit, they make for a well rounded Christian life. It also suggests the unity of the Lord's character which is being reproduced by the graces of the Holy Spirit as He works in God's children.

**This “*fruit of the Spirit*”** is the outworking and manifestation of the grace of the Divine Nature within us. We by ourselves can never produce anything that would truly please the Father. Sometimes we may do the will of the Father (e.g. we may tithe) without God's grace operating. So we can, at times, perform the will of God as an action without His help. But if we are to do the will of God in terms of attitude at a heavenly altitude, we need the grace of God at work in us.

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***“ . . . This “fruit of the Spirit” is the outworking and manifestation of the grace of the Divine Nature within us. . . ”***

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While it is possible for people to go through the motions and obey God in some areas on an external level, in order to please the Father on an internal level, they need to develop heavenly attitudes of faith and love. This of course must take place at a level beyond just human emotion - that stands alone, there being no God factor (grace) in it, no matter how honourable or sincere it may seem. And it is only when our human nature is energized by God's Divine Nature that this, the “*fruit of the Spirit,*” can be produced in our lives.

## The Production Of Fruit

*Background Reading: Colossians 1:1-14*

Let's begin by turning to Galatians 5:22.

**GALATIANS 5:22** But the fruit of the Spirit is love, joy, peace, longsuffering (patience), gentleness (kindness), goodness, faith (faithfulness),

**GALATIANS 5:23** Meekness, temperance (self-control): against such there is no law.

**EPHESIANS 5:9** (For the fruit of the Spirit [what the Spirit produces] is in (consists of) all goodness and righteousness and truth;)

The fruit of the Spirit as listed above is what one may expect to develop through living a life which is led and empowered by the Spirit, that is, living a life where the Spirit of God is allowed to reign. The fruits of those who live according to the flesh are, however, in direct contrast.

**GALATIANS 5:19** Now the works of the flesh (acts of the sinful nature) are manifest (obvious, clearly seen), which are these; adultery, fornication, uncleanness (impurity), lasciviousness (lustfulness, indecency),

**GALATIANS 5:20** Idolatry, witchcraft (sorcery), hatred, variance (discord), emulations (jealousy), wrath (outbursts of anger), strife (selfish ambition), seditions (dissensions), heresies (factions),

**GALATIANS 5:21** Envyings, murders, drunkenness, revellings (carousing), and such like: of the which I tell you before, as I have also told you in time past, that they who do (practise) such things shall not inherit the Kingdom of God.

**Note:** Galatians 5:19 speaks of “adultery” and “fornication.” Adultery in the Greek means unlawful sexual relations between men and women, single or married (but not married to each other). Fornication in the Greek means repeated adultery of married or single people. It can also refer to sexual relations not between men and women, including perversion such as pedophilia, homosexuality and bestiality.

As the works or fruit of the flesh are the visible expression of hidden lusts, so too the fruit of the Spirit is the outworking of the invisible power of the Holy Spirit. Such fruit is produced in those who are brought into full living union with Christ at an experiential level.

So whatever “fruit” we produce will be the visible expression of the power which is working inwardly. The character of the fruit will then show whose power we are allowing to operate in our lives, whether it be God’s or Satan’s, the power of Light or the power of darkness.

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***“ . . . As the works or fruit of the flesh are the visible expression of hidden lusts, so too the fruit of the Spirit is the outworking of the invisible power of the Holy Spirit. . . ”***

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**GALATIANS 5:24** And they who are Christ's have crucified the flesh with the affections and lusts (this can only be done through identification with Christ - His death, burial and Resurrection: Romans 6:3-6).

**GALATIANS 5:25** If we live in the Spirit (are saved), let us also walk in the Spirit (“walk” refers to our lifestyle; this Passage declares both life and Holiness to be the Work of the Holy Spirit; He operates Salvation; both are realized on the Principle of Faith . . . : E.S.B.).

*“Christians crucified the evil nature with its affections and lusts, in the sense that when they put their faith in the Lord Jesus as Saviour, they received the actual benefits of their identification with Christ in His death on the Cross, which benefits were only potential at the time He was crucified. The Christian's identification with Christ in His death, resulted in the breaking of the power of the sinful nature over the life. This victory over sin which the Lord Jesus procured for us at the Cross, is made actual and operative in our lives as we yield to the Holy Spirit and trust Him for that victory. It is the Holy Spirit's ministry that applies the salvation from the power of the sinful nature which God the Son procured at the Cross for us. Thus the Holy Spirit has a two-fold ministry in the saint, that of making actually operative in the life of the Christian, the victory over sin which the Lord Jesus procured for us at the Cross, and that of producing in the Christian's experience, His fruit. But this He is only able to do in a full and rich measure as the saint puts himself definitely under subjection to the Spirit. This initial act of faith in the Lord Jesus which resulted in the crucifixion (putting to death) of the affections and lusts of the totally depraved nature, is followed during the life of that Christian, by the free action of his liberated will in counting himself as having died to (having been separated from the power of) the evil nature with the result that he says NO to sin and stops yielding himself and his members to sin . . .*

*The Galatians were living with reference to the Spirit in the sense that the new divine life resident in their beings, was supplied by the Spirit. Now, Paul says, “in view of the fact that you Galatians have a new life principle operating in your beings, then walk by the Spirit.” The word walk is from stoicheō (στοιχεῶ) which means “to walk in a straight line, to conduct one's self (rightly).”*

*Thus, the exhortation is to the Galatians who have divine life resident in their beings, to conduct themselves under the guidance, impulses, and energy of that life. Here we have the free will of the Christian and his responsibility to live the highest type of Christian life, and the grace of God which will make that possible. The responsibility of the saint is to desire to live a Christlike life, to depend upon the Holy Spirit for the power to live that life, and to step out on faith and live that life. This fulfilled, will bring all the infinite resources of grace to the aid of the saint, and put in operation all the activities of the Spirit in his behalf.<sup>15</sup>*

(underlines added)



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***“ . . . Thus the Holy Spirit has a two-fold ministry in the saint, that of making actually operative in the life of the Christian, the victory over sin which the Lord Jesus procured for us at the Cross, and that of producing in the Christian’s experience, His fruit. . . ”***

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**In order to describe how to enter the Spirit-led life**, Jesus gave an illustration using a grain of wheat sown in the ground (John 12:24). Just as the grain of wheat had to die, we too have to die to self and the desires of the old nature in order to live in the new resurrection life. If we do this, we will be empowered to produce much fruit. Jesus stated in Matthew 7:20, “. . . *by their fruits you shall know them*” - and these fruits will be displayed in our manner, our attitudes and our conduct, etc. In order to bring forth Godly fruit, we need to live a life of discipleship, allowing the Spirit of God to lead us and empower us, through the graces of His Divine Nature, in all that we do. It is also possible for people to bring forth ungodly fruit - that reveals their hearts and what kind of “faith” they have.

Let’s turn to 1 Corinthians 13:13 where three of the greatest virtues of the Christian life are described:

**1 CORINTHIANS 13:13** And so faith, hope, love abide; [faith, conviction and belief respecting man’s relation to God and divine things; hope, joyful and confident expectation of eternal salvation; love, true affection for God and man, growing out of God’s love for and in us], these three, but the greatest of these is love. (Amp.)

**Love is the noblest of all the Christian virtues.** Love is the greatest virtue because love causes us to become like God (1 John 4:7). It is this virtue which God demonstrated to the world when He gave His only begotten Son in the greatest act of self-giving ever witnessed:

**ROMANS 5:8** But God commends (demonstrates) His love toward us (*Christ dying for the ungodly is a proof of Love immeasurable: E.S.B.*), in that, while we were yet sinners (haters of God), **Christ died for us.**

**JOHN 3:16** For God so loved the world, that He gave His only begotten Son (to suffer and die on a cross which was the price of mankind’s redemption), **that whosoever believes in Him (Jesus) should not perish, but have (with God) everlasting life.**

**Love is the foundation of the message of the Cross.** Love gives without demanding return or having agendas. Love is stronger than hate and conquers darkness. Love desires to do good. It is a motivating force that moves one to act and always produces an active expression of itself. Love will, within the guidelines of wisdom, use all its resources to meet another’s need, not considering the cost or whether the person is deserving. The first of the nine fruits as listed in Galatians Ch.5 is love, and it is love which encompasses all the other fruit and of which all the other fruit are an expression.

We will now go on to describe the nine fruits of the Spirit.

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***“ . . . It is love which encompasses all the other fruit and of which all the other fruit are an expression. . . ”***

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### **The Nine Fruits Of The Spirit**

**GALATIANS 5:22** But the fruit of the Spirit is love, joy, peace, longsuffering (patience), gentleness (kindness), goodness, faith (faithfulness),

**GALATIANS 5:23** Meekness, temperance (self-control): against such there is no law.

The fruit of the Spirit can be described as follows:

**Love** - as a fruit of the Spirit, is an intense desire to serve and please God and to help one's fellow man. Jesus is the supreme example of this fruit. Love as described in this passage is not an emotion or a tingling sensation, but rather, an act of the individual's will to accept and respond to God's love through willing obedience (John 14:15, 1 John 5:3). Indeed Christian love expresses itself, first and foremost, in the implicit obedience of God's commandments. Love seeks the welfare of others, and does not confine its expression to those who are deserving or those with whom one has a natural affinity. Love seeks opportunity to do good to all men, and to lead unbelievers to the Lord Jesus Christ. The more we allow God to reign in every area of our lives, the more the love of God will be displayed in us and flow through us.

**Note:** The Greek word for love here is "agape." This is the God-type love, characterised supremely by self-sacrifice. All the other fruit listed in this passage in Galatians are the outworkings or "actings" of love, for each other element springs from "*the love of God (which) is shed abroad in our hearts by the Holy Spirit*" (Romans 5:5). All this is an outworking of God's grace through yielded vessels.

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***“ . . . Love seeks the welfare of others, and does not confine its expression to those who are deserving or those with whom one has a natural affinity. . . ”***

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**Joy** - is not merely a fleeting emotion. It is spiritual joy, an inner joy which is not affected by or dependent upon circumstances, however pleasurable or painful these may be (Acts 5:41-42). Spiritual joy is an emotion of the heart, resulting from faith. When we, through or by the Divine Nature's energies, apply our faith to the hope contained in God's Word, we gain the assurance of obtaining God's promises. Then inner spiritual joy will rise up within us. This will produce confidence, peace and well-being, regardless of the outward circumstances which exist. Thus, as the scripture states, "*the joy of the Lord is your strength*" (Nehemiah 8:10), and it will sustain you through your Christian walk as you continue to live by faith. Primarily joy comes from the comfort of knowing that we are pleasing God in that which we are doing, i.e. His will in our lives, and with this we will know that His power is at work in our hearts.

**Peace** - this is not the legal position of peace (with God) which we gain through justification, but rather a peace which we can experience in our hearts and minds, a peace which is based on us being conscious that we have a right relationship with God. This peace is: *“the peace of God which passes (goes beyond) all (natural) understanding”* (Philippians 4:7).

The peace of God can be defined in terms of tranquility of mind, soundness, completeness, security, harmony, safety, assurance, etc. To live in this peace is to live in a state of wholeness and security which embraces both the spiritual and physical dimensions of our lives. This peace involves freedom from all distress which is experienced as a result of sin. It is also described in scripture as *“rest”* (Matthew 11:28-30), a spiritual rest which in itself conveys calmness, quietness and order, etc. This *“rest”* also involves an absence of any struggle to try to bring about peace through works or other means, even the accumulation of riches or enjoyment of good family relationships. Peace is only found in a yielded life which progresses in Christ, both in knowledge and at a relational level.

Peace will be experienced in the Believer’s life when the soul (mind) is in harmony with God’s will for our lives, bringing true renewal (Ephesians 4:23-24).

As with “joy,” God’s peace is only obtained as we, through the empowerment given, trust completely in Him and His Word. In Colossians 3:15 we are told to let the peace of God govern our hearts. As we trust in God and follow after the Spirit, the peace of God will flood our lives and guard our hearts and minds.

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***“. . .Peace is only found in a yielded life which progresses in Christ, both in knowledge and at a relational level. . .”***

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**Longsuffering** - translated in many versions as **“patience,”** is that quality of self-restraint which endures, even when one is faced with provocation, injustice or having to deal with abusive or irritating people. It does not retaliate with hostility. It is the opposite of anger and is associated with mercy.

Longsuffering means maintaining, steadfastly, one’s own soul under all circumstances, and includes the notions of forbearance and patient endurance, without anger or thought of revenge. The last section of Colossians 3:12 gives us a good idea of what this word means:

**COLOSSIANS 3:12** **Clothe yourselves therefore, as (God’s own picked representatives,) His own chosen ones, [who are] purified and holy and well-beloved [by God Himself, by putting on behavior marked by] tenderhearted pity and mercy, kind feeling, a lowly opinion of yourselves, gentle ways, [and] patience - which is tireless, longsuffering and has the power to endure whatever comes, with good temper.**  
(Amp.)

**Gentleness-** also translated as **“Kindness,”** contains qualities of graciousness and consideration. This fruit should penetrate and permeate every aspect of our nature, mellowing in us everything that is harsh or abrasive. It is, however, a spiritual fruit, characterized by concern and compassion for others at a God (Divine) level, being manifested through the grace of His Divine Nature, not being just an emotional response to

something. It is a gentleness of spirit which is being referred to, not the more obvious quality of natural gentleness. Nevertheless, this quality in people will lessen the friction that develops as a matter of course as we interact with our fellow man. Thus we find in scripture:

**1 PETER 3:4** But let it (the adornment of the Christian wife) be the hidden man (person) of the heart (in contrast to the outward appearance), in that which is not corruptible (as gold and clothing are), even the ornament of a meek and quiet spirit (free from anxiety, worry and fear, having a solid confidence in God), which is in the sight of God of great price (great value to God).

**Note:** Although Peter is speaking here of the “*spirit*” of the Christian wife, such a description related to Jesus (Matthew 11:29) and should reference to all Believers.

**Note:** The Greek words translated variously as “gentleness,” “goodness” and “kindness” flow into one another and are, at times, very hard to distinguish. “Humility”, “meekness” and “longsuffering” also go hand in hand, with the differences between them being slight.

**Goodness** - refers to the quality of moral worth. Those who possess goodness are ruled by, and consistently aim for, that which is good. Goodness is a quality which produces action, and expresses itself in deeds for the benefit of others.

In 2 Thessalonians 1:11 we find Paul praying that God would fulfill in these Christians’ lives “*the good pleasure of His goodness,*” and we can take this prayer for ourselves. This verse can mean every desire characterised by goodness, or every desire to do that which is good. Goodness implies Godliness, and as the fruit of goodness develops in our lives, we will be partaking of yet another attribute of our Lord’s Divine Nature through becoming energized by His grace.

**ROMANS 15:14** And I myself also am persuaded of you, my Brethren (*has faith in these Believers*), that you also are full of goodness (*means that they had such because of Christ*), filled with all knowledge (*knowledge of the Word*), able also to admonish one another (*they could correct each other if need be, because of their knowledge of the Word*). (E.S.B.)

**EPHESAINS 5:9** (For the Fruit of the Spirit (*Galatians 5:22-23*) is in all goodness and Righteousness and Truth;) (*This proclaims the end results of the “Fruit of the Spirit.”*) (E.S.B.)

**Note:** Some writers distinguish between gentleness (“*chrestotes*”) and goodness (“*agathosume*”) by saying that the former Greek word describes the kinder acts of goodness whereas the latter includes the sterner qualities by which goodness is pursued or expressed, e.g. Jesus clearing the temple in Matthew 21:12-13.

**Faith** or **Faithfulness** - in the context of this scripture means faithfulness to God and His Word, which means faithfulness to His will. This kind of fidelity is produced as we purpose to diligently obey all of God’s commandments and follow the leading of the Spirit. This is really to be faithful to the written Word of God (logos) and the revealed Word of God (rhema). Faithfulness as a fruit of the Spirit will produce integrity and solidarity of

character within a person so that they become someone upon whom God can depend, e.g. Joshua 1:8, 11:15. See also Romans 3:3, Titus 2:10. Again, only in the power of the Divine Nature can we truly manifest this fruit.

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***“ . . . Faith or Faithfulness - in the context of this scripture means faithfulness to God and His Word, which means faithfulness to His will. . . ”***

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**Meekness** - also translated “**Gentleness**” in some versions, relates to submissiveness to the Divine will (James 1:21). A meek man will accept God’s dealings with him as good, and therefore will not dispute or resist. The meek man does not fight against God - neither does he struggle or contend with Him. Meekness is also very closely linked to the word “humility,” and is often used as a substitute for this word. And while it is commonly assumed that the word meekness is aligned with “weakness,” the opposite in fact is true. Our Lord Jesus was meek, yet He was certainly not a person of weakness - for the meekness manifested by the Lord and commended to the Believer is really power under restraint. It is also the very opposite of self interest. A meek person is one who views his role in relation to God as that of a servant, and who willingly subjects himself to God’s will. He is one who is completely dependent on God and serves Him wholeheartedly (Numbers 12:3).

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***“ . . . A meek man will accept God’s dealings with him as good, and therefore will not dispute or resist. . . ”***

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Meekness as a fruit is also evidenced in our dealings with people, for this word is associated with the following fruit of temperance or self-control. Operating in meekness in this regard means having command of our feelings when wrong has been inflicted upon us in specific situations. It means that we will patiently suffer injury without developing resentment or having a desire for revenge. To respond in this way is not a natural characteristic of the human temperament. Therefore we are only able to operate in meekness as we are vitally linked to Christ and empowered by the Holy Spirit (2 Timothy 2:24-25).

**COLOSSIANS 3:12** **Put on therefore, as the elect of God** (*refers to those who have been elected by God, because they elected to know God [Revelation 22:17]: E.S.B.*), **holy and beloved, bowels of mercies** (a heart of compassion), **kindness, humbleness of mind** (humility), **meekness** (does not contend with God’s will), **longsuffering** (we are to be longsuffering with others as Christ has been longsuffering with us);

**Temperance** - is also translated as “**Self-control**” in some versions of the Bible. It is the ability to hold oneself in check through God’s grace at work in us. It can refer to having mastery over one’s fleshly desires and impulses, i.e. of having control over one’s sexual desires, eating habits, conduct and emotions, etc. We are to be temperate in our attitudes, and not given to intense mood swings or emotional outbursts. First Thessalonians 5:6

instructs us to “*watch* (be alert) *and be sober* (self-controlled),” and Titus 2:11-12 reveals that it is God’s grace that teaches us to deny “*ungodliness and worldly lusts*” and to live “*soberly* (self-controlled), *righteously, and godly* (lives) *in this present world*”. Temperance involves exercising one’s will in accordance with the principles of God and maintaining the standards of Christian conduct which are outlined in God’s Word.

**These are the nine fruits of the Spirit** as outlined in Galatians. The more we walk in union with God and His Word, yielding fully to the leading of the Spirit, the more these fruits, as a whole, will become evident in our lives. Indeed the fruit of the Spirit, as the name indicates, characterise God’s nature. The fruit of the Spirit will blossom in the lives of Christians who walk not after the desires of the flesh, but after the Spirit’s desires, believing, as they yield to the Holy Spirit, that the grace of the Divine Nature is at work in them to accomplish this purpose. It is also evident, as we have said, that agape love encompasses and includes all the nine fruit outlined in Galatians 5:22-23. Therefore, if we operate by the Spirit’s empowerment in agape love, we will be displaying the fruit of the Spirit. To Him be the glory for the energies and graces of His Divine Nature that are at work in us, producing these fruits in the lives of yielded Believers.

**1 CORINTHIANS 13:4 Love suffers long** (is patient), **and is kind; love envies not; love vaunts not itself** (doesn’t boast), **is not puffed up** (prideful),

**1 CORINTHIANS 13:5 Does not behave itself unseemly** (is not rude), **seeks not her own** (is not selfish or self-centred), **is not easily provoked** (is not “touchy” or easily angered), **thinks no evil** (keeps no record of wrongs);

**1 CORINTHIANS 13:6 Rejoices not in iniquity** (doesn’t gossip about other’s wrongs), **but rejoices in the truth** (proclaims the truth of God’s Word);

**1 CORINTHIANS 13:7 Bears all things** (doesn’t complain), **believes all things** (believes the best of each person), **hopes all things** (always hopes), **endures all things** (always perseveres).

## WALKING AFTER THE SPIRIT

*Background Reading: Galatians 5:16-26*

If we profess to belong to Christ, and we desire the fruit of the Spirit to blossom in our lives, we need to make it our constant goal to walk after the Spirit.

**GALATIANS 5:25 If we live in the Spirit** (are saved - positional), **let us also walk in the Spirit** (on an experiential basis - conditional).

**To walk in the Spirit** is simply to allow the Holy Spirit to lead us in all things, so that we, by following Him, can do the will of God. There are two elements involved in walking in or after the Spirit, one which is concerned with the welfare of self, and the other which is concerned with the welfare of others. The first involves allowing God to empower us to overcome sin, i.e. to nail the fleshly or carnal desires to the Cross. We do this, through an act of our will, by yielding to God and not the sin nature with its fleshly desires. As we,

having proper focus, yield to God, we need to believe for His power to become available to us so we are enabled to do the right we have chosen to do. The second aspect of the Spirit-led walk involves allowing God to empower us to do the work He has called us to do, moment by moment, whether this be witnessing to someone, praying for the sick or praying privately on behalf of others. We do need to be strong within ourselves, however, before we can be used by the Lord to help others, and both of these elements involved in walking after the Spirit are necessary if we are to be effective in His service. Therefore, as we walk after the Spirit, consciously submitting ourselves to the Lord in every area of our lives, we can fulfill God's will for us and accomplish the purpose He has for us (through the graces and energies of the Divine Nature.)

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***“ . . . To walk in the Spirit is simply to allow the Holy Spirit to lead us in all things, so that we, by following Him, can do the will of God. . . ”***

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**We need to realize** that it is not enough to simply cease from doing evil - we must strive in God and with God to do good. As Christians we are responsible not only for denying the desires of the flesh, but for bringing forth fruits of a righteous life. In order to do this, we must purpose to mortify the deeds of the sinful nature and to walk in “*newness of life*” in Christ. Then the fruit of the Spirit will come forth “naturally” within our lives. This will only happen however as we take up the cross of self-denial under the power of the Spirit. Only through the Divine Nature energizing us can we have both proper holy desire and also the power to live according to God's will and not ours. Willpower simply will not suffice. The will is merely the trigger by which we decide to go God's way and yield to Him. As we believe for it, the empowerment to do God's will then becomes available to us through the Divine Nature energizing our human nature. If we decide to go our own way, which constitutes self-rule, the power of the sin nature becomes available to us to do that which we have chosen. However, as we focus on the finished work of the Cross, God's grace at work in and through us can bring us into victory - and God's good pleasure. Amen.

**ROMANS 8:5** For they that are after the flesh (Christians who allow the sin nature to dominate their lives) **do mind the things of the flesh** (are concerned with worldly, fleshy pursuits); **but they that are after the Spirit** (submit to God and allow the Divine Nature to reign in their hearts) **the things of the Spirit** (are focused on spiritual issues - how to please the Father).

**ROMANS 8:6** For to be carnally minded is death (darkness and bondage); **but to be spiritually minded is life and peace** (“*no condemnation*”: Romans 8:1).

**ROMANS 8:13** For if you (Paul is speaking to Christians) **live after the flesh, you shall die** (presents a double-barrelled warning: you will be dead to God's grace and ultimately even possibly dead to God); **but if you through the Spirit** (by His power) **do mortify** (put to death) **the deeds of the body, you shall live** (in victory, in vital union with the Lord).

The only way to avoid fulfilling the desires of the carnal nature is to walk after the Spirit by God's empowerment.

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***“. . .As Christians we are responsible not only for denying the desires of the flesh, but for bringing forth fruits of a righteous life. . .”***

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**The term “the flesh”** in scripture can refer to the physical flesh of man (the body), the weakness in man's nature that does not want to exert itself or be subject to discipline, and the base nature of man (the sin nature). The flesh as the sin nature is also referred to in scripture as the carnal nature. At the beginning of First Corinthians Ch.3, the Apostle Paul speaks of carnally minded Christians, stating that they are still babes in Christ, not ready to receive the solid meat of the Word. Paul says to them, *“Are you not carnal, and walk as men?”* meaning that they were still worldly in nature and were living as unregenerated people would live, envying one another and quarrelling. These people, though saved, were obviously not walking according to the standards of true Christian conduct as described in the Word. Rather than walking according to the leading of the Holy Spirit, they were indulging their fleshly lusts, with the sin nature gaining obvious expression through their lives.

**Through responding to the Lord's direction and correction**, however, we may expect a harvest of the peaceable fruit of righteousness. At times this means accepting the chastening of the Lord and responding to it with humility. Indeed, we can live holy lives and *“mortify (or kill) the deeds of the body”* as we purpose to follow the Spirit's direction, and receive His empowerment to do so.

**HEBREWS 12:11** Now no chastening (correction and discipline) for the present seems to be joyous, but grievous (hard to bear): nevertheless afterward it yields the peaceable fruit of righteousness unto them who are exercised thereby (have allowed themselves to be trained by it).

**HEBREWS 12:10** . . . that we might be partakers of His holiness (this is the purpose of God's discipline).

We need to remember, however, that while gifts such as salvation and the Holy Spirit Baptism are experienced instantaneously, the fruits of the Christian walk generally are not. It takes time, commitment and dedication to cultivate, nurture and produce the virtues of the Spirit-led life. That is why the Word of God tells us that *“by their fruits you shall know them”* (Matthew 7:20), for the fruits are a visible expression of the love and power of God working at an inward level. They cannot be produced by the flesh.

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***“. . .It takes time, commitment and dedication to cultivate, nurture and produce the virtues of the Spirit-led life. . .”***

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**So let this be our goal**, to be ever increasing in the knowledge of God and His will for our lives, our relationship deepening daily as we seek His truth, presence and power. Then as a result we may live accordingly, bringing forth fruits which are pleasing to our Lord.

The Apostle Peter taught:

**2 PETER 1:2** Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

**2 PETER 1:3** According as His Divine power has given unto us all things that pertain unto life and godliness (everything we need to live a Godly life), through the knowledge of Him Who has called us to glory and virtue:

**2 PETER 1:4** Whereby are given unto us exceeding great and precious promises (found in the Word of God): **that by these** (promises) **you might be partakers of the** (Lord's) **Divine Nature**, having escaped the corruption that is in the world through (because of) **lust**. (*This presents the Salvation experience of the sinner, and the Sanctification experience of the Saint: E.S.B.*)

We see the inward workings of the Divine Nature described by Paul in Philippians:

**PHILIPPIANS 2:13** For it is God Who works in you both to will and to do of His good pleasure (by means of Divine enablement).

Kenneth Wuest speaks of the empowering presence of the Divine Nature as follows:

*“In addition to breaking the power of the evil nature, God imparts His own divine nature to us. We have this truth given us in Paul’s words in verse 4, “Even so we also should order our behavior in the power of a new life imparted” (Romans 6:4). This new nature gives the Christian both the desire and the power to do God’s will, and the desire and the power to refuse to obey the evil nature. Paul gives us this precious truth again in Philippians 2:12, 13, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only but now much more in my absence, carry to its ultimate conclusion your salvation with fear and trembling, for God is the One who is constantly putting forth energy in you, imparting to you both the willingness and the ability to do His good pleasure.” Since the Christian does not have to obey the evil nature, and since he has the desire to obey God, Paul says it is a mechanical impossibility for him to sustain habitually the same relationship to the evil nature which he did before salvation. This means that he gains consistent victory over sin. And the beautiful thing about it all again is, that the more often the Christian says YES to the admonitions and commands of the divine nature, the easier it becomes to say YES, until it becomes a habit to do so. Thus, the Christian life is also a matter of forming the good habit of obeying the Word of God.”<sup>16</sup>*

(underlines and reference added)

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***“ . . . This new nature gives the Christian both the desire and the power to do God’s will, and the desire and the power to refuse to obey the evil nature. . . ”***

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**The more we live according to God's Word**, yielding to the Holy Spirit and taking hold of the promises contained within it, the more Christ-like we will become, increasing in His strength and ability, and decreasing in our own.

**EPHESIANS 3:14** For this cause (the proclamation of the Gospel) **I bow my knees unto the Father of our Lord Jesus Christ** (in order to do His will),

**EPHESIANS 3:15** Of Whom (Jesus Christ) **the whole family** (the Body of Christ - all Believers) **in heaven and earth is named**,

**EPHESIANS 3:16** That He (the Lord Jesus) **would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;**

**EPHESIANS 3:17** That Christ may dwell in your hearts by faith; that you, being **rooted and grounded** (securely established) **in love**,

**EPHESIANS 3:18** May be able to comprehend with all Saints (*means not only to understand, but as well, "to lay hold of so as to make one's own"*) **what is the breadth, and length, and depth, and height** (*metaphors used by Paul to explain the vastness of God's Love for the Saints*); (E.S.B.)

**EPHESIANS 3:19** And to know the love of Christ, which passes knowledge (the knowledge of this love is inexhaustible), **that you might be filled with all the fullness of God.**

God desires each of us to have our hearts firmly established in the Word so that we might all be filled with the fullness of Him in every aspect of our lives. In fact His Divine Nature is meant to be the source of our power to do that which is right.

**The enemy's ploy**, however, is to render God's Word ineffective and unfruitful in our lives. He attempts to do this through persecution, the influence of the cares and pleasures of this world and the deceitfulness of riches. We need to be aware of his tactics and guard against them by putting on the whole armour of God (Ephesians 6:10-17). We need to daily remember to apply our blood covering by faith. We also need to remember that Satan is a liar and indeed is called the father of lies (John 8:44). By these means, with spiritual knowledge and power, we can live effective Christian lives and not be deceived by the enemy.

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***“. . . God desires each of us to have our hearts firmly established in the Word so that we might all be filled with the fullness of Him in every aspect of our lives. . . ”***

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## THE PRINCIPLE OF PRUNING

*Background Reading: Hebrews 12:5-13*

**There are many people** who profess to be Christians and Disciples of Christ, and some may even display fruits that would seemingly confirm their statements. However it is only under the pressure of trials and testings that the quality of a Christian's fruits can be fully assessed.

Let's turn to John Ch.15 where Jesus is presenting the parable of the true vine.

**JOHN 15:1** "I am the true vine (the only Source of life), and My Father is the husbandman (vinedresser and owner).

**JOHN 15:2** Every branch in Me (Believer) that bears not fruit He takes away: and every branch that bears fruit, He purges (prunes) it, that it may bring forth more fruit.

**JOHN 15:3** Now you are clean through the Word which I have spoken unto you (it is the Word which purifies: John 17:17; Ephesians 5:26).

**JOHN 15:4** Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide (remain) in the vine; no more can you (the Believer), except you abide (live, remain, continue) in Me.

**JOHN 15:5** I am the vine (Jesus alone, not a particular denomination or minister), you are the branches: He who abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing (you cannot produce fruit).

**JOHN 15:6** If a man abide not (does not continue) in Me, he is cast forth as a branch, and is withered (dies spiritually); and men gather them, and cast them into the fire, and they are burned (a reference to the fires of hell).

**JOHN 15:7** If you abide in Me, and My Words abide in you (you remain in vital union with Me), you shall ask what you will, and it shall be done unto you.

**JOHN 15:8** Herein is My Father glorified, that you bear much fruit (through the grace of the Divine Nature); so shall you be My Disciples (and show yourselves to be such: Matthew 7:20; John 8:31)."

**Jesus speaks of Himself figuratively as the true vine**, and we, His followers, as the branches. He gives the example that as a branch of a vine cannot exist and bear fruit unless it is joined to the vine, so it is with us. Unless we are connected to Him and abide in Him, it will be impossible for us to produce fruit that is pleasing to God, the fruit of the Spirit. This is why Jesus said ". . . *without Me you can do nothing*" (John 15:5).

A branch, however, that does bear fruit is pruned by the husbandman who removes the dead wood along with anything else which would hinder its fruitfulness - for in order to increase their productivity, even fruitful branches need pruning. Such pruning needs to be done to a proper degree and in the right season. The pruning of fruitful branches in relation to the life of the Christian is the responsibility and work of the great husbandman, God. He performs this pruning with great skill, in the right season, if we allow Him to do so.

The word translated “*purges*” in K.J.V., has been translated in the N.I.V. as “*prunes.*” “To purge” in the Greek means “to cleanse” as in “to make pure.” This refers to our ongoing sanctification which would cause us to progress in faith and righteousness at an experiential level. Through this process God can bring forth much fruit in our lives, causing us to grow in the stature of Christ.

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***“. . .The great husbandman, God. . .performs this pruning with great skill, in the right season, if we allow Him to do so. . .”***

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**Note:** The process of ongoing sanctification is a continual work of the Holy Spirit that brings our daily condition to our position in Christ. Only as we yield to His grace can this truly take place. And like a guided missile, His holy fire (the truth, wisdom and love of God lit and aflame) seeks to dwell in the very centre of the Christian’s heart, giving them a passion to love as God loves, and so order their actions and reactions accordingly. To allow the process of ongoing sanctification to progress as the Lord would desire, we need a close relationship with Him, and a desire to indeed be holy as He is holy (1 Peter 1:15-16). If we progress after salvation to receive the Spirit Baptism, we position ourselves, potentially, to enter into a more intimate relationship with our Lord. Then as we seek His holiness, and desire it, ongoing sanctification can progress in our lives to the glory of God.

**It is our duty as Christians** to be fruitful workers for Christ. When we see a vine, we look for grapes. Similarly, when we see a Christian, we look for Christianity, that being a display of Christ’s temperament, attitudes and standards.

John 15:2 tells us:

**JOHN 15:2** Every branch in Me (Believer) that bears not fruit He takes away: and every branch that bears fruit, **He purges** (prunes or cleanses) **it, that it may bring forth more fruit.**

**JOHN 15:3** Now you are clean through the Word which I have spoken unto you.

The Apostle Peter expanded on this principle in 1 Peter 1:22:

**1 PETER 1:22** Seeing you have purified your souls (speaks of ongoing sanctification) in obeying the truth . . .

The same principle comes through in Ephesians where Paul is speaking about the Church:

**EPHESIANS 5:26** That He (God) might sanctify and cleanse it (the Church - all Believers) with the washing of water by the Word. Therefore we are “cleansed,” “pruned” or “purged” through obeying the Word of God.

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***“. . . His holy fire. . . seeks to dwell in the very centre of the Christian’s heart, giving them a passion to love as God loves, and so order their actions and reactions accordingly. . . ”***

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**God’s pruning** can also be done through a trial for the purpose of building character within His son or daughter.

This “purging” is not because of a lack of fruit but is needed so that fruit may continue year after year. It is needed in order to retain or increase the quality and quantity of fruit. So we are not saying you are being pruned because you have not borne fruit. A vinedresser would not prune a tree unless he thought it would bear fruit in season. So we should consider it a privilege that the Lord, our Vinedresser, would take the time to prune us, believing that in Christ we will indeed bear much quality fruit. While we live in our physical body, we will always need the hand of the Vinedresser to prune us, for we know only too well that while Christ has made us fit for the Kingdom after this life, we are certainly not perfect in action and thought in this life.

So again, it is helpful to remember that we are being pruned because there is hope. If we were not being pruned, it would be because the Vinedresser could see no future for us, or we were not ready to be used, and therefore we were not allowing the Father to prune us. In this case we would be living our life the way we wanted, which would produce no fruit.

We find in Hebrews the account of God the Father disciplining us as His true children, *“that we might be partakers of His holiness.”* Once again we should count it a privilege to be corrected and pruned by the Lover of our souls.

**HEBREWS 12:5** And you have forgotten the exhortation which speaks unto you as unto children, **“My son, despise not the chastening of the Lord, nor faint (lose heart) when you are rebuked of Him: (Proverbs 3:11)**

**HEBREWS 12:6** For whom the Lord loves He chastens (disciplines), and scourges (punishes) every son whom He receives.” (Proverbs 3:12)

**HEBREWS 12:7** If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? *(If an earthly father truly cares for his son, he will use whatever measures necessary to bring the boy into line. If an earthly father will do this, how much more will our Heavenly Father do the same?: E.S.B.)*

**HEBREWS 12:8** But if you be without chastisement (discipline), whereof all (all who are true Believers) are partakers, then are you illegitimate, and not (true) sons.

**HEBREWS 12:9** Furthermore we have had fathers of our flesh who corrected us, and we gave them (our earthly parents) reverence (respect): shall we not much rather be in subjection unto the Father of spirits, and live? *(“Father of spirits” is contrasted to “Fathers of the flesh.” The latter concerns our earthly parents. Their relation to us is limited. He is universal and eternal: E.S.B.)*

**HEBREWS 12:10** For they verily for a few days chastened us after their own pleasure (sometimes this correction by earthly parents may not have been entirely just or wise); **but He for our profit, that we might be partakers of His holiness** (His correction is always righteous and perfectly motivated).

**HEBREWS 12:11** Now no chastening for the present seems to be joyous, but grievous (a trial may be hard to bear): **nevertheless afterward it yields the peaceable fruit of righteousness unto them who are exercised thereby** (allow themselves to be trained by it).

**What God desires to prune are such things as self-reliance, self-rule, self-promotion and self-desire.** What is then fed into that branch (which represents the Christian) is the true empowering nourishment of God's power to do His will. From this exchange, in due season will come fruit that belongs to the true vine (Jesus), being expressed through the branch.

It is our privilege to be vessels of honour, displaying the impact of God's grace upon a yielded branch. If we do not yield to God's pruning, then in the next season there will be no fruit. No pruning equals no fruit and no power - nothing except self-reliance, self-rule, self-promotion and self-desire. The fruit which will then show forth will be the fruit of the flesh, not the Spirit.

**It is God's Word** made alive and powerful by the Holy Spirit which effectively prunes, purifies and cleanses us of impurities, as we yield to the Lord and act in faith on the direction and correction that the Word provides.

Again pruning happens when we allow God to prune us of self - the self that acts without God's approval, doing its own thing, usually with self-interest at its core. This comes when we not only seek truth but the Giver of truth, the Lord Himself. The less of self we hang on to, the more God can empower us with His grace as He teaches us His ways and leads us into them at an experiential level. This takes place through us becoming one with Him as we yield to the Holy Spirit and partake of the graces of His Divine Nature. Then it is us in Him and Him in us, energizing our human nature to even have the mind and attitudes of Christ in these things.

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***“. . .What God desires to prune are such things as self-reliance, self-rule, self-promotion and self-desire. . .”***

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**Our leading comes as we seek God's will.** This will be found through both the logos (written Word) and the rhema (revealed Word). As we study the Word daily, the Lord will speak to us through it, giving us illumination regarding truths that are needed for us to run the race straight and strong. We must, however, ready ourselves for this leading. We need to be awake spiritually, for God's direction can also come through the preaching and teaching of His Word. He will even use the gifts of the Spirit (1 Corinthians 12) to speak into the hearts and lives of His children to bring about His will. But if someone does say to you, "The Lord has said such and such," then always take this in prayer to the Lord until He confirms to your heart that it is true. To ready oneself for this, one may even have to

study, fast and pray before the confirmation comes. Alternatively it may not have been a “word from the Lord.” At other times, a “word from the Lord” will be delivered by God’s messenger through preaching and teaching. Or the Divine knowing that “this is not God’s word” will come. But realize that God will prune us if we allow Him to do so, through the logos Word and the rhema Word. We all need to be sanctified daily - pruned daily. Our attitudes and thoughts need to be straightened daily, for positionally we may be sanctified in Christ but conditionally we need God’s grace to bring our condition up to our position.

**Those who experience the power of the Word** pruning them from dead works, wrong attitudes and erroneous beliefs, etc., will set to work in the power of the Spirit to do more for Jesus. Indeed scripture promises us that God is at work within us, working with us to accomplish His will and pleasure through the energies and graces of His Divine Nature.

**PHILIPPIANS 2:13 . . . for it is God Who is all the while effectually at work in you (those who allow Him) - energizing and creating in you the power and desire - both to will and to work for His good pleasure . . . (Amp.)**

**The fruit produced** by those who have been pruned will be greater in quantity and quality than in those who have not allowed God to prune them. Those who have been pruned may not, for example, pray more often but they will be able to pray more effectively - for “*the effectual fervent prayer of a righteous man avails (is able to accomplish) much*” (James 5:16). They may or may not spend more time studying, but their studies will be more meaningful, deeper and more productive. For all this to happen as the Lord would want, the Saint needs to be Spirit-baptized. Without it he or she can do very little.

Unfortunately, many will not respond to the pruning of the Husbandman. They prefer to lead their own lives as they see fit, being caught up with fear, pride, error, confusion, selfishness, unbelief, etc. They reject or do not seek the Lord’s direction and correction, and as a result, they not only greatly hinder their growth and effectiveness as Christians, so that people they could have reached remain unsaved, a terrible eternal consequence, they also become liable to suffer loss at the hands of the enemy.

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***“ . . . Those who experience the power of the Word pruning them from dead works, wrong attitudes and erroneous beliefs, etc., will set to work in the power of the Spirit to do more for Jesus. . . ”***

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**Therefore, let us yield ourselves** to be pruned by the Word, under the direction and influence of the Holy Spirit, so we will not need to be pruned by “awful sorrows.” Let us abide in the vine and allow the Husbandman to prune us according to His will and His desire, so that much fruit in due season can be brought forth.

## THE ROAD TO DISCIPLESHIP

*Background Reading: Philippians 3:7-14*

**JOHN 15:8** Herein is My Father glorified, that you bear much fruit, so shall you (show yourselves to) be My Disciples.

The statement “*so shall you be My Disciples*” literally means to show ourselves as being Christ-like. However, as we have learned, without the Baptism in the Holy Spirit we will be limited in the potential that is available to us to truly develop this likeness. This statement points to a wholehearted commitment to following Christ, which includes being Spirit-baptized. Second Timothy 2:20-21 tells us:

**2 TIMOTHY 2:20** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour (points to the need for the process of ongoing sanctification in each Saint’s life, for there is no sinless perfection in this life).

**2 TIMOTHY 2:21** If a man therefore purge himself from the latter (separates himself from sin), he shall be a vessel unto honour, sanctified, and meet (fit, qualified) for the Master’s use, and prepared unto every good work (usable for the Kingdom’s sake).

Second Timothy 2:15 instructs us how we are to do this:

**2 TIMOTHY 2:15** Study to show yourself approved unto God (by acting on the truths of His Word in His power), (being) a workman who needs not to be ashamed, rightly dividing the Word of truth.

We are also told how to put our knowledge into practice:

**JAMES 1:22** But be ye doers of the Word, and not hearers only . . .

**ROMANS 6:11** Likewise reckon you also yourselves to be dead indeed unto sin (the sin nature), but alive unto God through Jesus Christ our Lord.

**ROMANS 6:12** Let not sin (the sin nature) therefore reign (rule) in your mortal body (shows that the sin nature and not the Divine Nature can rule in the life of the Christian), that you should obey it (the sin nature) in the lusts (its ungodly lusts) thereof.

**These scriptures speak** of the application of God’s truths. Unfortunately, many people have truths from God’s Word revealed to them, but do not apply these truths to their lives. Thus they receive no benefit and produce no fruit. Those who do implement God’s truths by the Spirit’s empowerment and apply them to their lives, however, will live in the ensuing benefits and experience the reality of that which Jesus promised when He said “. . . *you shall know the truth and the truth shall make you free*” (John 8:32).



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***“ . . .The statement “so shall you be My Disciples”  
literally means to show ourselves as being  
Christ-like. . .”***

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**Jesus also stated** that those who, being empowered, obey His teaching, will become more than just servants. Jesus considers His Disciples to be His friends - and therefore worthy to be partakers of His Divine knowledge (John 8:31-32; 14:21). Jesus said:

**JOHN 15:14** “You are My friends, if you do whatsoever I command you (obey - allow Jesus to be Lord in every area).

**JOHN 15:15** Henceforth I call you not servants; for the servant knows not what his lord does: but I have called you friends; for all things that I have heard of My Father I have made known unto you (reveals Himself and the Father’s plans: John 14:21).

**JOHN 15:16** You have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father in My Name, He may give it you (as we “abide in the vine”: John 15:7).”

How do we attain that position of friendship rather than just servanthood? It is through discipleship.

Coming back to Philippians 2:13, it is not a matter of “let go and let God” as Wuest describes it, but rather a matter of “take hold with God” to produce strength and character. Let’s study what else he has written in regard to this principle. Kenneth Wuest speaks of the Christian’s responsibility in their walk with the Lord to develop “moral stamina and spiritual power.” He does not advocate “jelly-fish Christians” but “spiritual giants” who can work effectively for the Kingdom of God:

*“But this desire for the control of the Holy Spirit, and this trust in the Lord Jesus for that control, is but part of the believer’s obligation in the premises. One cannot say, “Just to realize with joy the Spirit’s passionate longing to control my thoughts, words, and deeds for the glory of the Lord Jesus, and to rest quietly in His energizing and supervising ministry, is all that is necessary.” The Christian life is not a mere “let go and let God” affair. It is a “take hold with God” business. It is not a mere rest in God, an existence somewhat like that of a jelly-fish floating in the warm currents of the Gulf Stream. God is not developing jelly-fish Christians. God wants to develop heroes, Christian men and women of moral stamina and spiritual power. In the physical realm, no one becomes strong by merely eating wholesome food and resting. Exercise is what is needed to change the food-energy into bone and muscle. In like manner, the Christian must exercise himself spiritually if he is to grow strong in his Christian life. That demands the exercise of his free will, the making of choices, the deciding between right and wrong, the saying of a point blank NO to temptation, the constant striving to improve one’s spiritual life, grow in the Christian graces and in Christlikeness. It involves not only the desire to be loving, but the definite endeavor to be loving. It is not merely a trustful rest in the Holy Spirit to make us*

loving, but a positive exertion of our own will to be loving. It is like bending one's arm. The strength to bend one's arm is in that member of the body, but the strength is only potential and not active unless the will power is exerted which will cause that strength to function. Just so, the power of the Holy Spirit is potentially resident in the saint by virtue of His indwelling presence, but it is only operative in that believer when he is yielded to and dependent upon the ministry of the Spirit, and then steps out in faith in the performance of the action contemplated. For instance, when the believer is confronted with a temptation, it is not enough to rest in the Holy Spirit's ministry to overcome that temptation for us. We must by an act of our own free will say a bold, positive, and fearless NO to it. The instant we move in that direction, the Spirit is there with His wonderful energizing power. Indeed, you will say, that the very start of the step taken in the direction of the act of saying NO to that temptation was motivated by the Spirit. And that is true. Yet it is also true that it is the free action of the believer's will, and is his responsibility. Right here lies that mysterious, incomprehensible, and not-to-be-understood interaction and mutual response between the free-will of man and the sovereign grace of God.

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***“. . .The Christian must exercise himself spiritually if he is to grow strong in his Christian life. . .”***

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This necessary action of the will on the part of the believer, in addition to the trust in and dependence upon the Holy Spirit which the saint must have, is seen clearly in the expression, “a certain fellowship of the Spirit” (Philippians 2:1) which we found referred to “a relation between individuals which involves a common interest and a mutual active participation in that interest and in each other.” It is the obligation of the believer to be supremely interested in the things of God, for the Spirit is constantly exploring the deep things of God (I Corinthians 2:10). The Christian who does not maintain a real interest in and hunger for the Word of God, and satisfy both by a constant study of that Word, is not co-operating with the Spirit, and is not giving the Spirit an opportunity to work in his life and cause him to grow in the Christian graces. The Spirit works through the Word of God that we have stored in our hearts, and not apart from it.

Likewise, the believer who does not actively participate in the activity necessary to the saying of YES to the will of God and of NO to sin, is not co-operating with the Spirit. And the Christian who does not engage in a Holy Spirit directed ministry of some kind in the work of furthering the knowledge of the Word of God, is not co-operating with the Spirit. It is this ideal combination of a moment by moment trust in, submission to, and dependence upon the ministry of the Holy Spirit, and the constant interest in and participation with the Holy Spirit in the things of God, that produces the best results in the Christian's experience. This combination develops Christian men and women with a sense of responsibility, with moral courage and stamina of a high order, with a balance and poise that weathers the severest storms, with a delicate sense of tact that enables them to move among their fellowmen without riding roughshod over their tender hearts, but rather in a loving way so that their passing leaves a sense of the presence of the Lord Jesus. It develops spiritual giants, men and women who can be trusted in a time of crisis.”<sup>17</sup>

(underlines added)

**A king has a “close court” of trusted people** who serve him, people who are dedicated, committed and loyal. Through their service they experience an intimate association with their king. This service is highly sought after and highly prized. Likewise, Jesus, our King, our sovereign Lord, has called us into His “close courts” to be His servants and to do His will. In His service, as His Disciples, we too can have an intimate association with Him. But this intimacy can only be experienced by the Disciple - one who has truly surrendered himself to his Lord, with a proper focus for his faith which is the message of the Cross.

Now as we have said, through the baptism of regeneration we gain a Divine connection, and the Holy Spirit comes to dwell within (1 Corinthians 6:19; John 14:17). This makes us a part of the family of God, and as a son or daughter we can call Him “*Abba Father*” (or Daddy). Can this connection be any closer in a legal sense? No.

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***“ . . . The Christian who does not maintain a real interest in and hunger for the Word of God, and satisfy both by a constant study of that Word, is not co-operating with the Spirit. . . ”***

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**When the Christian is Holy Spirit baptized**, however, the Holy Spirit positions Himself in the very centre of the heart of man, giving the potential of a more intimate relationship between the Saint and his God. Then as the child of God yields and moves in Him, the graces of the Holy Spirit flow out from his innermost being (John 7:38-39), outwards to meet the need. (This once again is God in us, not us in God). Whether this need be for the renewing of his mind, the healing of his body, or another requirement, it is the wonderful work of the Holy Spirit that gives this potential. Those not baptized in the Holy Spirit are limited in the measure of these graces - to meet the need of man. Included here of course are the gifts of the Spirit, given to individuals to minister to the Body of Christ (1 Corinthians 12:7-11).

The Spirit has chosen for us to be co-labourers with Him in order to do the work of God (1 Corinthians 3:9), and if our full potential is to be realized in a powerful way, He must be working from the very centre of our being. For this to happen, we must be baptized in the Holy Spirit.

**Indeed the Spirit Baptism** brings such a greater potential into our lives. But that alone will do very little. We must flow in the new graces that He will bring into our lives, and do His will and not ours.

Only with the Spirit Baptism comes the potential for His power to work in us in a greater measure that would enrich our very character because of our closer relationship with God through Him. In fact our nature can be changed so that we become more Christ-like in thought and intent through truly being a partaker of God’s Divine Nature in the atmosphere of the grace of the Spirit Baptism. Then we are enabled to possess the mind of Christ (meaning having His thinking, His understanding, His attitudes in the areas in which we are trusting God) to a much greater degree (1 Corinthians 2:16).

**Let us therefore move on as Disciples of Christ**, so we can realize the full potential that the Spirit Baptism offers. Let us desire to enter into deeper levels of fellowship with our Lord - for He wants to reveal Himself to us and commune with us in a deep and personal way (Revelation 3:20). Let us walk after the Spirit, allowing time to cultivate the fruits of the Spirit as we yield to Him and co-operate with Him, in this way showing ourselves to be His Disciples. Then the world will see and know that we serve a risen Lord Who watches over, protects and provides for His people. Let us goal to be walking epistles of Christ so that our Lord may be glorified in all that we do, knowing that fruitbearing is not an end in itself, but rather a means by which the Father is glorified.

**JOHN 15:8 Herein is My Father glorified, that you bear much fruit; so shall you be My Disciples.**

To God be all the glory and may you have the victory in Christ Jesus.

**TIME LIMIT - Due on or before.....**

*This time limit is based on a minimum of ..... hours of study per week.  
You should allow as a general guideline, ..... hours to answer the questions.*

*TOTAL ALLOWANCE ..... hours.*

*If you are having problems completing this study within these guidelines, you may need to seek assistance from those in charge of distribution.*

## STUDY QUESTIONS

*The following questions are designed to assess how much you have understood and retained from your studies.*

*Answer and number all questions on line-ruled paper, giving two or three scriptures with each answer whenever possible. Also give an explanation, whenever possible, of how you arrived at your answer.*

*Answer these questions according to the instructions given regarding the grade you have chosen to work at, i.e. either Intermediate Grade or Ordinary Grade.*

*If you do not understand a particular question, contact those responsible for distribution.*

*For ease of correction **write the actual question down on your answer sheet before answering each question, and please print all answers to the questions.***

*Note: If you do not agree with any particular viewpoint expressed in the studies and you have another viewpoint, answer questions relating to this area in the following manner:*

*The view that the studies teach is . . . . .*

*But I believe . . . . .  
(and state the reasons why you do so )*

***Note: Remember the time limit and complete the study and your answers within the allotted period.***

*If you are studying at Intermediate Grade, you will later be eligible to do the Advanced Questions if you so desire. You will not be able to use your study books or notes to help you answer these questions. In fact all you will be able to use are Bibles and Concordances. So prepare for this by studying properly and answering these questions according to the instructions given.*

*(See letters concerning how to study.)*

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## **BAPTISM IN THE HOLY SPIRIT**

### **Study Questions**

1. Why does Satan work overtime to try to discredit the mighty Baptism in the Holy Spirit?
2. The Word tells us that God is Light. How does this Light differ from normal light?
3. Distinguish between the love of man and the love of God, explain how man is able to love, and how he is able to operate in God's love.
4. What is essential if we are to reach our potential in the Lord?
5. What exactly is the Baptism in the Holy Spirit?
6. What is the relationship between the Spirit Baptism and evangelism (sharing the Gospel personally)?
7. Relate the Spirit Baptism to the operation of the Divine Nature.
8. Explain why the Spirit Baptism should be viewed in terms of a "door" rather than a "goal."
9. No matter what internal atmosphere exists, what must always be the object and the anchor of our faith?
10. What is the importance of seeking God's will, who helps us find His will and who helps us walk in it?
11. Our relationship with the Lord should cause us to walk on the waters of life, not "dog-paddle" with our head just visible. Comment on this statement.
12. How does the enriched spiritual atmosphere provided by the Spirit Baptism help us, as Christians, in terms of darkness, coldness and self-centredness?
13. List some of the various terms which are used to describe this experience.
14. Some Christians believe you must be baptized in the Holy Spirit and speak in tongues before you can be saved. What would you say to them?
15. Explain whether or not it is possible to receive the Baptism in the Holy Spirit before salvation, and why this is so.
16. What is the difference between being "born of the Spirit" and being "baptized in the Spirit" ?

- 17 (a) Explain the greater potential available to Spirit-baptized Christians in terms of the “inside-outside” concept.
- (b) What is this potential, and what is our responsibility in order that the potential may be realized?
18. Did the Old Testament prophets speak of the promise of the Spirit? Give two scriptures with your answer.
19. What did John the Baptist say about the Spirit Baptism, and who did he say would do this baptizing?
20. Why wasn’t the Baptism in the Holy Spirit possible in Old Testament times?
21. Why did Jesus command His Disciples to wait for the promise of the Father, and do we, like the Disciples, need to wait today? Why?
22. What is the difference between the Anointing that took place in Old Testament times and the Anointing for works of service that takes place in this New Testament age?
- 23 (a) When did the great outpouring of the Holy Spirit first take place, and what was the physical evidence which accompanied this outpouring?
- (b) What other instances of this physical manifestation can be found in the New Testament?
24. How do we know that it is God’s will for every Christian to receive the Spirit Baptism?
25. Using Acts 2:38-39, show that those who believe that speaking in tongues was only meant for the Apostolic era, are wrong.
- 26 (a) In 1 Corinthians 13:10, what is the following portion of the verse “*when that which is perfect is come,*” referring to?
- (b) How do people misinterpret this verse and thus try to say that prophecy, tongues and the gifts of the Spirit (1 Corinthians 13:8) are no longer valid today in our Christian experience?
27. Why does the Church still need the gifts of the Spirit?
28. In 1 Corinthians 12:30, the Apostle Paul says “*Do all speak with tongues?*” How do people misinterpret this verse?
29. What is the difference between “private” tongues and “public” tongues?

30. When Christians are baptized in the Holy Spirit, they gain the potential to operate in the power of God in a greater way.
  - (a) What is the purpose of this power?
  - (b) What are the two aspects of this power? Give examples.
31. List and describe the gifts of the Spirit as outlined in 1 Corinthians 12:1-11, placing these gifts into the three categories into which they can be divided.
32. Why has God given the gifts of the Spirit to the Body of Christ, and who is always in control of these gifts?
33. Does a person's ability to operate in the gifts give an accurate indication of that person's spiritual maturity? If not, what does?
34. List some of the personal benefits a Christian who is baptized in the Spirit may experience.
35. When we are speaking in tongues, what are we doing?
36. What are some of the things that can be achieved when we speak in private tongues, and when will speaking in tongues be of no benefit?
37. Explain whether or not being baptized in the Holy Spirit with the evidence of other tongues will secure or confirm a person's salvation.
38. Explain how we can have either "quantity" or "quality" of private tongues or normal prayer.
39. How can we be Spirit-directed and empowered in our prayer life?
40. Link "*rest*" or "*refreshing*" to speaking in tongues (Isaiah 8:11-12).
41. "Private tongues is firstly about relationship." How can private tongues help us in our relationship with the Lord, and what is a governing factor in this process?
42. With the Spirit Baptism comes the "*fire*" of Pentecost. Where was this promised and what is it?
43. Describe the difference in potential for the operation of this fire (on the inside and the outside) in those who are Spirit-baptized and those who aren't.
44. What is the work of the fire on the outside of the Christian, and the inside of the Christian?



45. What is the fuel of the holy fire of Pentecost, and how does this fuel become burnable?
46. Give three examples from scripture of the operation of the fire within, stating the terms used for this occurrence.
47. What therefore is the best possible environment for the Divine Nature to work in so that the Saint and the Spirit have the maximum level of unity?
48. We receive the Spirit Baptism in the same way as we receive salvation. How?
49. When hands are laid upon you or you lay hands upon someone else in prayer, what should you always believe and thank God for, and why should you do this?
50. List some of the things the devil encourages in order to try and prevent Christians from receiving the Baptism in the Holy Spirit.
51. What are some personal hindrances which may prevent Christians from receiving the Baptism in the Holy Spirit?
52. List the necessary steps to receiving the Baptism in the Holy Spirit.
53. How often should we speak, sing and praise in our new heavenly language?
54. Some people after asking for the gift of the Holy Spirit, do not speak in tongues immediately, or have trouble speaking in tongues fluently. What should they do and why?
55. When the Anointing came upon particular leaders in Old Testament times, what were some of the ways in which they were then able to minister in the Lord's power?
56. What are the two ways in which the Anointing comes to us?
57. Who anoints us for service, what does this enable people to do and what happens without it, even if people have been called to do a work?
58. How does the Anointing help with personal sanctification?
- 59 (a) Why did Jesus need the Anointing spoken of in Acts 10:38?  
(b) Who anointed Him and with whom was He anointed?  
(c) The Anointing gave Jesus the power to do what?
- 60 (a) What does the Anointing do for us personally as Christians?

- (b) What difference does the Spirit Baptism make in this and what is our responsibility?
61. When the Anointing accompanies words which are preached or shared, what does it accomplish?
62. Why can't one's "anointing" be passed on to others?
- 63 (a) How does a "self-centred" approach to soul winning work and what does it produce?
- (b) What is really needed and how is this achieved?
- 64 (a) With no Anointing on a service, sermon or ministry, what will be evident? What will be evident when the Anointing on such is present?
- (b) Who owns the Anointing and what may cause someone who is called to minister not to be anointed?
65. What does the Anointing work on and so what does it instigate?
66. Distinguish between the Anointing and the Divine Nature.
67. "The Anointing is presence with power." Discuss what this statement means.
68. Relate the Anointing to the fire of Pentecost.
69. What is the difference between God's omnipresence and the Anointing?
70. How does the Anointing work in evangelizing the lost?
- 71 (a) What does the Spirit Baptism do for us in terms of ministry and service?
- (b) What more is needed, and what is the particular sin that will stop us receiving from God the power we need to do the work?
72. How is it that Christians can stay on the Cross in their identification with Christ, and what is needed to rectify this situation?
73. How does the Anointing work concerning the spoken word, written words, the Word of God, tapes, video's, CD's, even handkerchiefs (Acts 19:12), etc?
74. The Word has a constant Anointing on it. What is needed for us to take advantage of it?
75. What is the Anointing, what does it contain and why is it needed in this "Sodom and Gomorrah society" ?

76. Can the fruit of the Spirit be manufactured or grown through self-effort? If not, how does the fruit of the Spirit develop in the life of the Christian?
77. What is the fruit of the Spirit a manifestation of, and what is needed for the Christian to please the Father on an internal level?
78. Giving scriptural references, list some of the works of the flesh, and state what these fruits are a visible expression of.
79. How does the principle of the grain of wheat falling into the ground (John 12:24) relate to the production of fruit in a Christian's life?
80. State which fruit is foundational to all the rest and say why this is so, giving scriptural support for your answer.
81. List and describe each fruit of the Spirit as outlined in Galatians 5:22-23.
82. How do we walk after the Spirit, and what are the two elements involved in doing this?
83. What part does the will play in our Christian walk in terms of defeat or victory?
84. Describe the carnal Christian and explain why people are in this position.
85. What is meant by the phrase, "*by their fruits you shall know them*" (Matthew 7:20), and why is this so?
86. According to Wuest, how are we meant to order our behaviour to do that which is right?
87. How does the enemy try to make God's Word ineffective in our lives, and how do we counter his attacks?
88. Under what conditions can the fruits of discipleship be most accurately assessed?
89. What did Jesus mean when He said ". . . *without Me you can do nothing*" (John 15:5)?
90. What does the word "purge" ("prune" or "cleanse") refer to, and what is the purpose of this process?
- 91 (a) Expound on 1 Peter 1:22 and show how it relates to Ephesians 5:26.  
 (b) Relate these verses to the principle of pruning found in John 15:2.
92. "We are being pruned because there is hope." What does this mean?

93. Relate the principle of pruning to Hebrews 12:11, giving a full explanation of this verse.
94. What sorts of things does God want to prune from our lives and how do we allow Him to do so?
95. Explain how we can be led through the logos Word and rhema Word, and of what we need to be careful in this area.
96. Describe the fruit of those who allow themselves to be pruned, and state what may result if we do not allow God to prune us.
97. What did Jesus mean when He said, “. . . *so shall you be My Disciples*” (John 15:8), and what does this involve?
98. Scripturally speaking, when do “*servants*” become “*friends*” of the Lord?
99. If the Christian life is not a “let go and let God affair,” what is it meant to be?
100. At what grade did you study this booklet and answer the questions, Ordinary Grade or Intermediate Grade?
101. Do you wish to commit yourself to studying at 7 hours a week or 4 hours a week in regard to your next study?

*Note: Please send \$..... with these answers for your next study.*

*Note: Under certain circumstances, you may not feel you can commit 7 hours a week to the next study. You can then opt to study at 4 hours a week. The time limits will be adjusted accordingly. Should your situation change, you can increase your time to 7 hours a week - just notify the college or those in charge of distribution.*



## **WE BELIEVE:**

1. The Bible is the inspired, infallible and authoritative written Word of God.
2. There is one true triune God, eternally co-existent in three persons Who form the Holy Trinity: God the Father, God the Word and God the Holy Spirit. These three dwell together in perfect unity, forming one heavenly government called God, and each of the three divine persons we recognize to be God.
3. God the Word stripped Himself of His rightful godly privileges and became flesh, a human being called Jesus Christ. Nevertheless He remained God the Word, being both truly God and truly man.
4. Jesus Christ was conceived by the Holy Spirit, and born of a virgin. He was crucified, buried, and then raised from the dead by the power of God. He now sits at the right hand of the Father, and is the only Mediator between God and man.
5. In the spiritually lost condition of men - for all have sinned and fall short of the glory of God (are deprived of God's saving presence).
6. Salvation is found in no one else except Jesus, and there is no other name under heaven which is given to men whereby mankind can be saved.
7. In the essential need of the new birth by faith in Jesus Christ. The only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.
8. Spiritual regeneration (the new birth) is brought about by making Jesus Christ Lord and Saviour, and by believing that Jesus' precious shed blood was the price needed to redeem man from sin.
9. In the Person and work of the Holy Spirit with His gifts and fruit abiding in the Church.
10. In the baptism in the Holy Spirit with the evidence of speaking in other tongues, as the Spirit gives utterance.
11. That believers should be water-baptized, as the Lord commands, by full immersion, in the name of the Father, the Son, and the Holy Spirit.
12. That divine healing is provided in the New Covenant through Jesus Christ, by applying faith to God's Word of promise.
13. In the sanctifying power of the Holy Spirit by Whose indwelling the Christian is enabled to live a holy life.
14. Jesus Himself shall descend from heaven to resurrect the righteous dead and to catch away the living saints to meet with Him in the air. This event is known as the Rapture of the Church.
15. In the second coming of Jesus Christ to the earth along with His glorified saints. This event will take place after the Rapture (the snatching away).
16. That all who accept Jesus as Lord and Saviour will enjoy everlasting life with Him.
17. That all who do not accept Jesus as Lord and Saviour will spend eternity in everlasting torment in the lake of fire, along with Satan and his forces of evil.

- 1 S.B.C., Vol.13, 1 Corinthians, pgs.460-461.
- 2 Hicks R., Power Faith: Balancing Faith in Word and Works.
- 3 Hayford J. W., Pathways to Pure Power: Learning the depth of love's power, a study of First Corinthians.
- 4 S.B.C., Vol.13, 1 Corinthians, pg. 465.
- 5 Wuest, K.S., Word Studies From The Greek New Testament, Jude 1:20.
- 6 Wuest, K.S., Word Studies From The Greek New Testament, Jude 1:20.
- 7 Wuest, K.S., Word Studies From The Greek New Testament, Jude 1:20.
- 8 S.B.C., Vol.9, Luke, pg.113.
- 9 S.B.C., Vol.11, Acts, pg.248,
- 10 S.B.C., Vol.23, 1 John 2, pg.70.
- 11 S.B.C., Vol.11, Acts, pg.250.
- 12 S.B.C., Vol.11, Acts, pg.249.
- 13 S.B.C., Vol.23, 1 John 2, pg.70.
- 14 S.B.C., Vol. 11, Acts, pgs.248, 249.
- 15 Wuest K. S., Word Studies From The Greek New Testament, Galatians 5:25.
- 16 Wuest K.S., Word Studies in the Greek New Testament, Great Truths To Live By, pg. 80.
- 17 Wuest K. S., Word Studies from the Greek New Testament, Untranslatable Riches from the New Testament, pg.114.