

ANOTHER COMFORTER

JOHN 14:16

BY ALAN DAVIDSON



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Forward

Our dear Brother Alan Davidson has undertaken to write a series of detailed articles on the Holy Spirit. These articles were first published in the *Present Truth* magazine and have been well received and are thought to be timely. The doctrine of the Holy Spirit has been a neglected truth for many years and the ramifications for God's people are demonstrable. It also has been a time when false teaching about the Holy Spirit's movements in charismatic circles are now permeating the most conservative of Christian households and companies of believers. The decision to publish these articles in a book format is to be welcomed. These truths need to be expounded, defended and obeyed.

The chapters are well arranged. Chapter 1 commences by looking at the functions of the Holy Spirit in relation to the start of life in creation, the Scriptures' completion, the Saviour's incarnation, the salvation of sinners and the support of the saints. This first chapter is foundational for reminding us of the instrumentality of the Spirit in every aspect of life and of divine purpose.

Chapter 2 considers various figures of the Holy Spirit that are found in scripture, for example, the dove, oil, dew, water, wind and fire etc. These pictures are not inferred but all proved from Scripture.

Chapter 3 analyses how the Holy Spirit indwells believers at conversion. Key Bible words that are linked to the Holy Spirit are discussed, such as 'saved', 'indwelt', 'filled', 'baptised', 'sealed' etc. This is a critical chapter given the confusion of false teaching in various 'charismatic circles' on the doctrine of the Holy Spirit and the dilution of the gospel.

Chapter 4 lays out the scriptural truth of the Holy Spirit in the life of the believer personally and corporately in the local assembly. This chapter should be studied carefully as these truths have been sadly neglected amongst us.

Chapter 5 concludes with a most interesting unfolding of the future work of the Holy Spirit in this world. Matters that are touched on

include the scope and work of the Spirit in the sustaining of the body of Christ in His intercessory functions and His searching assessment at the judgement seat of Christ and the Great White Throne. The chapter then analyses the Holy Spirit's restraining role and His restoring approach to Israel and the nations during the Millennium Kingdom on earth.

This is a book worth reading and passing on. Keep your Bible handy. Study the references and allow the Scriptures by the Holy Spirit to convict you about the Person and Work of the Holy Spirit of God in your personal and public life. The Saviour said of the Holy Spirit: *"He will guide you into all truth"* (John 16:13).

Craig Munro

(Editor of the "Present Truth" magazine)

Preface

The doctrinal content of this book was firstly given orally in 2006 and written in a series of papers which appeared in the magazine “Words in Season”, USA.

The initial exercise was to establish firm convictions based on the Scriptures to refute the charismatic confusion in these last days about the Person and Work of the Holy Spirit. As the years pass, the essential need has become more evident especially as the spiritual exercises of the assemblies have become more and more controlled by human organization. The revised papers published in the “Present Truth” magazine in 2019 are now put into book form.

The writer does not claim an exhaustive treatment of this vast subject. We have discussed the basic passages of Scripture, dealing with the Person, Pictures, Possession, Power of the Holy Spirit and pointed out aspects of the Work of the Holy Spirit in Prophecy. The reader is invited to a deeper meditation and personal conviction on these vital truths from the Biblical references given to defend and practice in private and corporate testimony.

I acknowledge the warm fellowship of those believers at home and abroad, who have encouraged me to publish this humble work in book form. The encouragement and very helpful forward by the Editor of “Present Truth”, brother Craig Munro, is very much appreciated.

The publication of this book would not have been possible without the diligent typing by my wife Shonagh and the skilful formatting carried out by brother Paul Sheppard of Bristol.

Above all, I desire that this seasonal ministry is to the glory of God and the blessing of His dear people.

J. Alan Davidson

Northern Ireland – September 2019.

The Old Paths Magazine

These collated series of papers on the Holy Spirit were also published in the early issues of the Old Path Magazine and are now made available as a digitised 'pdf' document, although in a slightly revised format to the original papers. The hard copy printed book publication is not available in India.

ANOTHER COMFORTER

(John 14:16)

In the scriptures, the Holy Spirit does not speak of Himself. Characteristic of the present age is the gracious ministry of the Holy Spirit to take of Christ and reveal Him to us. The primary work of the Spirit is not to do something in this world but to prepare a people to take them out of this world. As the Lord spoke of the period of His absence in John 13-17, He comforted the troubled disciples with the promise of His work for His own up there, and the Comfort of the Holy Spirit down here, dwelling with them and in them. This Ministry is so needful for His saints around the world today. "It is the last hour" (1John 2:18 – Newberry).

As never before, in this age of charismatic confusion we do well to give attention to the words of John: "Try the spirits whether they are of God: ... Hereby know ye the Spirit of God: ... Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1John 4:1-3). Some believers are so frightened by charismatic excesses that they fear to mention the work of the Spirit. In other circles many are so excited about Pentecostal 'experiences' that they preach about little else.

In this series of 5 Papers, we shall discuss the **Person** and the **Work** of the gracious Holy Spirit of God:

HIS PERSON

THE PICTURES

THE POSSESSION

THE POWER

IN PROPHECY

THE PERSON OF THE HOLY SPIRIT

“In the beginning GOD created the heaven and the earth” (Gen. 1:1) (“God”, *Elohim*, plural of *Eloah*). A plural noun with a singular verb, not the Hebrew dual, but signifying at least three. “The Spirit of God moved upon the face of the waters” (Gen. 1:2). The Holy Spirit is a Person, not a force, nor an attribute, nor an influence.

In the Old Testament there is emphasis upon the Work of God the Father. In the Gospels is manifest the Work of the Son. In the Acts and continuing predominately in this Age, is the Work of the Holy Spirit. In the New Testament, He is firstly referred to as, “The Holy Ghost” (Ghost being the same word ‘*pneuma*’ as is commonly translated ‘Spirit’) (Matt. 1:18) – HOLY. Other titles are “The Holy Spirit of God” – DIGNITY; “The Spirit of Grace” – PITY; “The Spirit of Truth” – REALITY; “The Eternal Spirit” – ETERNITY; “The Spirit of Christ” – PRACTICALLY as reproducing the likeness of Christ in us. The Spirit of God commanded Philip, forbade Paul, appointed overseers and comforted saints. He intercedes for believers and is the Executor of God’s purposes and the Administrator of the Eternal Throne.

For the believer:

- The Holy Spirit imparts LOVE – “The love of God is shed abroad in our hearts by the Holy Ghost” (Rom. 5:5).
- The Spirit gives LIFE – “The Spirit is life because of righteousness” (Rom. 8:10).
- The Spirit LEADS – “For as many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14).

The Holy Ghost can be:

- GRIEVED – Eph. 4:30
- RESISTED – Acts 7:51
- INSULTED – Heb. 10:29
- QUENCHED – 1Thess. 5:19
- LIED TO – Acts 5:3

Even for the sinful, the Spirit WARNS – “My Spirit shall not always strive with man” (Gen. 6:3). Prior to conversion the Spirit WOUNDS – “He will reprove (convict) the world of sin” (John 16:8). The Spirit acts like the WIND – “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit” (John 3:8). The Spirit WELCOMES – the last invitation of our Bible, “The Spirit and the bride say, Come” (Rev. 22:17).

The present work of the Spirit makes manifest the children of disobedience – charismatic ecstasy is the spirit of error. Many claim the ‘second blessing’, a professed baptism of the Spirit subsequent to conversion, as producing a higher spirituality of the tongues movement, a deeper life and ecstatic feelings as they pray for the filling of the Spirit. May any who are thus misguided, be persuaded from the scriptures into an appreciation of the Spirit of Truth.

When the Saviour was upon earth, there were those who attributed the power of His miracles to Beelzebub. The Lord said, “He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mark 3:29). We should be aware of the satanic attacks upon the Person of the Holy Spirit, and deceptive imitation and opposition to His work in these last days.

To guide our thought we shall consider the Work of the gracious Holy Spirit in:

The **Creation**

The **Canon of Scripture**

The **Coming** of the **Saviour**

The **Conviction** of **Sin**

The **Conversion** of the **Sinner**

The **Comfort** of the **Saint**

1. THE CREATION:

Genesis chapters 1 and 2 give us the details of a full working creation and we require no extra Biblical details to understand it. Upon an earth without form and void, nothing moved but the Spirit of God. How good it is to be in a meeting where the moving of the Spirit of God is evident.

The work of creation began with God and moves down to man. Creation, the law, the gospel, salvation and eternal blessings all begin with God. Man was formed at the highest apex of creation and fell. The satanic theory of evolution begins at the bottom and imagines man is rising. The work of the Spirit is to lift men from their emptiness and darkness to light and satisfaction through Christ. The movements of the Spirit are still to remove all obstacles to the enjoyment of Divine communion in the cool of the day “The Spirit of God moved (‘fluttered’, was fluttering as a bird) upon the face of the waters” (Gen. 1:2). The Spirit works quietly, in the stillness, bearing fruit, and manifestations of the Spirit are not to be expected in the midst of noise and excitement.

2. THE CANON OF SCRIPTURE:

The Bible comprising of 66 Books, covering a period of over 1500 years, by 30 writers, was completed by inspiration. “All scripture is given by inspiration of God” (2Tim. 3:16). “Holy men of God spake as they were moved by the Holy Ghost” (2Peter 1:21). In the completed canon of scripture received by the verbal inspiration of the Holy Spirit, we have all that is necessary to make us wise unto salvation and fully equipped for Godly living. “Profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (2Tim. 3:16-17).

The Bible is manna for our soul, a mirror of our shortcomings and motivation for our service. The obedient simple believer, without the training of a theological college or the tutoring of a Bible camp, is deficient of nothing for spiritual maturity. The radio message or computer programme is not an acceptable substitute for the prayerful meditation of the Scriptures. A knowledge of the original languages is useful, but not essential for godliness and spirituality as taught by the

Holy Spirit from the Holy Scriptures. “Not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1Cor. 2:13).

3. THE COMING OF THE SAVIOUR:

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee” (Luke 1:35). His birth was natural, His conception was supernatural. “That which is conceived IN her is OF the Holy Ghost” (Matt. 1:20). We approach the mystery of His incarnation with the uttermost reverence for the work of the sacred Spirit.

- “The Holy Ghost descended” (Luke 3:22), **at His baptism.**
- He “was lead by the Spirit into the wilderness” (Luke 4:1), **at the temptation.**
- “I cast out devils by the Spirit of God” (Matt. 12:28), **in His ministry.**
- “How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God” (Heb. 9:14), **in His death.**
- “Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Rom. 1:4), **in resurrection.**

In the Person and Work of our Lord Jesus Christ, we discern the fineness of the perfect meal offering. The Lord said to Moses, “He shall pour oil upon it” (Lev. 2:1). The fulness of the oil of the Spirit was mingled upon His Blessed Person, poured out in His ministry and anointed His work, “The Spirit of the Lord is upon Me” (Luke 4:18).

4. THE CONVICTION OF SIN:

“And when He is come, He will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). This vital work is detailed in the context of John’s Gospel, in which we are given the TYPES (see Paper “The Holy Spirit – The Pictures”), the TEACHING and the TOKEN (John 20:22-23) of the Holy Spirit. The teaching was given in the Upper

Room (John 13-17). In that single evening, before He left His own and went out to the cross, the Lord gave the fullest teaching on the Work of the Holy Spirit during the period of His absence. His work is fourfold with respect to the Person of Christ, the Word of God, the World and the Believer.

The servant of Abraham (Gen. 24) and the servant set over the reapers (Ruth 2) never spoke about themselves. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (John 15:26). "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you" (John 16:13-14). Any servant of the Lord speaking words which the Holy Ghost teacheth will not weary or distract the saints by drawing continual reference to himself. Ministry in the guidance and power of the Spirit will "testify of" and "glorify" Christ.

On their way to the upper room, the Lord had been speaking about His death, His suffering, His departure out of this world. The disciples were talking about position, reward and places in the Kingdom. There seemed to be a fog upon their mind. Without the aid of the Holy Spirit there is a film upon our vision and a fog upon our thinking. What different power, vision and revelation is seen in these men as indwelt by the Spirit in the Acts. "He shall ... bring all things to your remembrance" (the Gospels) (John 14:26). "He will guide you into all truth" (the Epistles) ... "He will shew you things to come" (Revelation) (John 16:13). These humble fishermen and a despised tax gatherer, became the noble inspired writers of the New Testament oracles of the Holy Ghost.

In chapter 16, the Lord taught how the work of the Spirit will set the true believer at variance with the present world system. "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me" (John 16:8-9). In Christ, sin is brought to a focus. Christ is vindicated by the witness of the Spirit, and the unbelief of the world is manifest. "Of righteousness,

because I go to My Father, and ye see Me no more” (John 16:10). The Father has reversed the verdict of the world. Heaven has received the One that the world has rejected, “Of judgment, because the prince of this world is judged” (John 16:11). Satan controls the world system which was judged at the Cross. Modern evangelisation which seeks to win people by attraction rather than conviction is not the work of the Holy Spirit.

The Gospel preached in the power of the Spirit has no appeal to fallen depraved mankind. An attractive message is not the preaching of the Cross. Conviction of sin, the reproach of the cross, the rejection of the world and acceptance of Jesus Christ as Lord, are all involved in a genuine work of salvation. Many assemblies are being destroyed by providing a nominal fellowship that is attractive to those who are not saved at all. If the pleasure, fashions and entertainment of the world is still habitually enjoyed, the soul is still blinded by the god of this world.

This section of the Lord’s Upper Room Ministry reveals the vital need for the work of the Spirit of God in the soul to bring to genuine repentance and salvation.

- Reproves the sinful state of man – Conviction of Sin.
- Exposes the will of the sinner – so that none can be neutral. Rejection is deliberate and wilful.
- Puts at variance with the world – the whole satanic empire was defeated at the cross.
- Proves who is saved and who is not saved – the Spirit’s work of conviction, conversion and comfort.
- Settles judgement now – Heaven or Hell is settled by the response to the Spirit’s dealings.
- Presents the final Revelation of Christ in this Age – “He shall glorify Me”.
- Provides an insight into future events and a foretaste of Heaven to the true believer – “Things to come”.

5. THE CONVERSION OF THE SINNER:

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:8). A strong wind on a stormy night reveals cracks and crevices in the building that were never noticed before. Likewise the conviction of sin and need by the relentless power of the Spirit exposes the soul to a foretaste of the storms of wrath that will beat upon the Christless soul. The wind searches the cracks, brings the storm, dispels the clouds and winnows the wheat from the chaff. The mysterious breathings of the wind cannot be explained but after a stormy night, the breaking of a new day shows the effects of the wind. The cold, stormy winds of the winter yield to the balmy breezes and warmth of the summer sun. In discerning the Work of the Spirit in conversion, there may be something in the story that is not easily put into words but there should be no lack of evidence of the work that has been done.

6. THE COMFORT OF THE SAINT:

In the Upper Room Ministry, the Lord referred to the Holy Spirit as “another Comforter” four times – John 14:16,26; 15:26; 16:7. “And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever” (14:16). “He dwelleth with you, and shall be in you” (14:17). The Lord said He shall be “Another” in addition to Me, He shall be “with you” collectively; He shall be “in” you individually, and He shall never leave you. “Greater works than these shall He do” (14:12). This shows that the greater works of the Spirit are not miracles. There could be no greater miracle than the raising of Lazarus. The works of the Spirit shall be greater in scope, not just as bodily present in Jerusalem, Judæa or Galilee but as indwelling and ever present with His own through the age.

Suffering is the common lot of God’s people in this age. The crisis of health, the conflict in the world, the care of the home, the concern for the welfare of the flock, are all amply provided for through the kindness, tenderness, gentleness of the gracious ministry of the Comforter. The disciples were troubled on the eve of the Lord’s

departure. He foretold a season of trial. We are not to expect to enjoy heaven on earth (16:33). Some reader may have received an unwelcome diagnosis. You may ask, 'why me?' Some see blessing come to other homes but not to their family. They ask, 'where did we go wrong?' There is no burden or care like assembly problems. Godly shepherds often have sleepless nights. The widow feeling keenly the homecall of her husband, can find in the upholding ministry of the Spirit, that support and that shoulder to lean on. The widower, having lost his faithful wife of a long lifetime, needs the tender love of the Spirit. Our present lot by appointment is the afflicted state, the cross to take up and bear, the burden that can be shared with none other.

The Spirit unfolds:

- The love of the Father – “The Father of mercies, and the God of all comfort” (2Cor. 1:3).
- The sympathy of Christ, the Man of sorrows – “Touched with the feeling of our infirmities” (Heb. 4:15).
- The promises of the Word of God – “That we through patience and comfort of the scriptures might have hope” (Rom. 15:4).

The state of humiliation and casting down is followed up by help and lifting up. We are emptied of self that we might be filled with the Spirit. The present sufferings are preparatory to future glory, that the dross may be consumed and we may be disciplined for heaven. The dealings of God may bring about sorrow of heart to lead to recovery. We may be wounded for our good, to recover, to find a Balm in Gilead. In the work of the Advocate along side, there is a hand out stretched to strengthen, to sustain and to comfort.

PICTURES OF THE HOLY SPIRIT

In the scriptures there are seven Metaphors or Types of the Holy Spirit:

The **Dove**, gentle and tender

The **Oil**, sanctifying and pure

The **Dew**, refreshing and clear

The **Water**, living and productive

The **Fire**, penetrating and testing

The **Wind**, sovereign, irresistible

The **Seven** Lamps of Fire, completion and perfection

There are also seven Emblems of the Work of the Spirit:

Seal of ownership

Rain of refreshment

Atmosphere (breath) of purity

Rivers of abundance

Clothing of fitness

Anointing of consecration

Earnest of the inheritance

There are in the Old Testament numerous illustrations of the Ministry of the Spirit – Abraham’s servant (Gen. 24). He spoke of “My Master” 24 times but never mentions his own name. The types of the Holy Spirit are all anonymous. At the well he gave Rebekah glad tidings, in the home he brought her to a choice, on the journey he enriched the pilgrim with his Masters wealth and at the meeting in the field, he introduced her to the Bridegroom. That lovely chapter ends with the beautiful thought of comfort, “And she became his wife; and he loved her: and Isaac was comforted after his mother’s death” (Gen. 24:67).

This reminds us again of the subject of these papers; "Another Comforter" ...

"He and I together entering,
those bright courts above,
He and I together sharing,
all the Father's Love."

Isaac's wealth, Joseph's wagons, Elijah's mantle, the Pledge of Firstfruits and the Grapes of Eschol all provide illustrations of NT truth. "Sealed with that Holy Spirit of Promise" (Eph. 1:13-14); "But ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15); "Sealed unto the Day of redemption" (Eph. 4:30); "Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2Cor. 5:5). At the moment of salvation we received the pledge of glory; all the way home at our disposal are the riches of Christ. Here we are, destined for glory, and often we live as paupers in the midst of plenty.

The work of the Spirit in the assembly is beautifully illustrated in the nameless servant set over the reapers (Ruth 2:5). He was answerable to Boaz who was in the field, for the administration of the workers in the harvest and for leading the Moabitish damsel into an increasing appreciation of the bountiful provision of Boaz. Ruth gleaned for herself; she moved freely among the damsels and was refreshed from what the young men had drawn. She learned that there was a deliberate ministry of handfuls of purpose for her. How blessed to know the ordering of a ministry to the company of God's people where we can benefit from parched corn direct from the hand of the Heavenly Boaz. May we continue from morning till evening that we may eat and be sufficed and have leftover.

We shall consider in more detail the pictures as seen in the **Dove fluttering**, the **Oil filling**, the **Dew falling**, the **Water flowing**, the **Flaming Tongues of Fire**, the **Force of the rushing Mighty Wind**, and the **Seven Lamps of Fire before the Throne**.

1. THE DOVE:

“The Spirit of God moved (was fluttering as Deut. 32:11) upon the face of the waters” (Gen. 1:2).

The Dove is Clean in Character: “My dove, My undefiled” (S. of S. 6:9). The dove was a fitting sacrifice in the Holy offerings of Leviticus. In contrast to the unclean raven, which was content to live in the midst of corruption and to feed on that which was defiling, the sensitive dove could find no resting place in such an environment (Gen. 8:7-9). The Holy Spirit indwells the believer, and so we are exhorted to “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

Someone may come to reside with you in your house. He has come to stay, but it would be sad if we had something in the house that offended him. He may not leave, but happy fellowship in the home would be upset; he would be grieved. So with the Heavenly Dove, the Heavenly Resident, “John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon Him” (John 1:32). The Heavenly Paraclete found perfect rest upon the Incarnate Son of God.

The Dove is Harmless in Nature: “Harmless (guileless) as doves” (Matt. 10:16). The dove was acceptable in sacrifice, it had no gall, it retained no bitterness. On the cross they offered Him, ‘vinegar and gall’, He would not receive. Simon Magus offered bribery that he may receive the Holy Ghost (Acts 8:18,19). This was rejected for he was still in the gall of bitterness and in the bond of iniquity.

The Dove is Beautiful in Appearance: “As the wings of a dove covered with silver, and her feathers with yellow gold” (Psa. 68:13). Gold reflects the sun, “He shall glorify Me” (John 16:14).

The Dove is Swift in Flight: David said, “Oh that I had wings like a dove! for then I would fly away, and be at rest” (Psa. 55:6). With its strong wings the dove can fly for hours and never tire. With flight of pinion it will far outdo any that would seek to take it prey. In the moment of

temptation or attack, let us soar in prayer to realms of safety. “Praying in the Holy Ghost” (Jude 20).

The Dove is Particular in its Resting Place: “The dove found no rest for the sole of her foot” (Gen. 8:6-12). When the waters were abated, the Dove returned, “And, lo, in her mouth was an olive leaf plucked off” (‘to tear in pieces’; Gen. 37:33 ‘rent’; Psa. 22:13 ‘ravens’). The Lord Jesus Christ was plucked off in death that the olive leaf of peace may be offered in a sinful world. When the waters abated the dove found a resting place. When the Lord passed through the waters of baptism, a figure of death and judgement, the Spirit descended, “like a dove and it abode (to dwell, to remain) upon Him” (John 1:32). The Heavenly Dove found rest. As those crucified with Christ, buried with Him, and raised to walk in newness of life, may we, too, enjoy the unbroken ‘communion of the Holy Spirit’ ungrieved, in our sojourn through this defiling scene below.

The Dove is Steadfast in Purpose: “His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set” (S. of S. 5:12). The dove drinks with fixed eyes for the waters, never raising her head. Constant in objective, unfailing are the purposes of the Holy Spirit of Promise.

The Dove is Sympathetic in Sorrow: “Mourn sore like doves” (Isa. 59:11). Faithful to one companion through its life it deeply mourns the loss of its partner in death. The Spirit is the Comforter in sorrow. Readers, who have passed through the sorrows of bereavement, parted for a little while, we; “sorrow not, even as others which have no hope” (1Thess. 4:13). May the Spirit make good to us the prospect of the coming of the Lord. “Wherefore comfort one another with these words” (1Thess. 4:18).

The Dove is Unchanging in Habitat: “Who are these that fly as a cloud, and as the doves to their windows (dove-cotes)?” (Isa. 60:8). When the day is done and the shadows lengthen, the dove will turn for home. The last invitation in our Bible is Revelation 22:17, “The Spirit and the bride say, Come.” Let us ever be faithful to the assembly – God’s house

and our spiritual home here below, until we hear the call 'Come up hither' to the Father's house above, to be at home with the Lord, eternally.

2. THE OIL:

In Bible times, the use of oil was part of daily home life. Today, machinery is lubricated by oil and modern means of travel by sea, land or air are fuelled from by-products of oil. It is a blessed experience to be in a meeting where worship rises higher and higher, where ministry seems to flow empowered by the Oil of the Spirit. In 1Corinthians 12, we read of the distinction and variety of the gifts by the Holy Spirit. In chapter 14 we see those gifts in operation. But in between, in chapter 13, we have a discourse on LOVE – a fruit of the Spirit – as the OIL that is vital for the smooth running of the machinery, to ensure the harmonious functioning of the gifts in the power of the Spirit.

Oil in the Healing: "And went to him, and bound up his wounds, pouring in oil and wine" (Luke 10:34). The Saviour came, laden with all we needed. He changed places with us. "He set him on his own beast, and brought him to an inn, and took care of him". This, in the experience of the believer, is where it all began ...

"He washed those bleeding sin wounds,
He poured in oil and wine."

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1Cor. 6:11). It is sad if any of those old festering wounds of sin are carried over into the new life in Christ.

Oil in the Lamps: "They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps" (Matt. 25:3-4). The foolish, professing to have light, were left in the dark. This kingdom parable shows that the trimming of the lamps is futile where there is no oil in the vessel.

Oil in the Lampstand: "That they bring thee pure olive oil beaten for the light, to cause the lamp to burn always" (Ex. 27:20). The golden

richness of the Holy Place reflected as the beautiful 'Light giver' shone over against itself. "He shall take of Mine, and shall shew it unto you" (John 16:15.)

Oil in the Sacrifices: "And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil" (Lev. 2:4). If the offering was baked on this pan or frying pan, they were to pour oil upon it. The Fineness of the Flour, the Fragrance of the Frankincense, and the Fulness of the Oil were mingled in these 'most Holy' offerings: in His Glorious Person and Work, the Lord was anointed four times:

- At His birth, "The Holy Ghost shall come upon Thee" (Luke 1:35).
- At His baptism, "upon whom thou shalt see the Spirit descending, and remaining on Him" (John 1:33).
- Against His burial, "For in that she hath poured this ointment on My body, she did it for My burial" (Matt. 26:12).
- In bliss, "anointed Thee with the oil of gladness above Thy fellows" (Psa. 45:7).

The filling and practical empowering by the oil of the Spirit is well illustrated in the law of the leper in the day of his cleansing. (Lev. 14:15-18).

Oil on the Ear: "The rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed". **Attention**: how necessary it is to hear God's voice by the Spirit's power.

Oil on the Thumb: "And upon the thumb of his right hand". **Grasp**: the truth of God cannot be retained by the energy of the flesh. We can only hold the truth and sell it not as enabled by the Spirit's power.

Oil on the Toe: "And upon the great toe of his right foot". **Walk**: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

Oil on the Head: "And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed". **Mind**: "If any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy,

that ye be likeminded, having the same love, being of one accord, of one mind” (Phil. 2:1-2).

It is to be noted that when the Holy anointing oil was used in the consecration of Aaron and his sons in the priest’s office, no oil was to come upon the flesh, nor upon the stranger. “Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you” (Ex. 30:32). Mere natural ability, intellectual professionalism and counterfeit vain talking are being accepted by many, as are man-made arrangements, as a substitute for the freeflowing liberty of the gracious ministry of the Spirit. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other” (Gal. 5:17). The spiritual can discern that which is of the Holy Spirit, that there is nothing else like it.

Oil in the Cruise: “An handful of meal in a barrel, and a little oil in a cruise” (1Kings 17:12). This seemingly meagre supply in the hand of God was an abundant unfailing source to meet the need of the widow. If ministry is to meet the many and varied needs of God’s people, it is essential that opportunity is given to tap the infinite resources of the Spirit.

Oil in the Pot: “And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few” (2Kings 4:2-3). This context is the matter of paying the debt. “I am debtor both to the Greeks, and to Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel” (Rom. 1:14). The only addition that the Gospel requires is that it be preached with the oil of the Spirit, “Go ... pay thy debt” (2Kings 4:7).

Oil on the Face: “Oil to make his face to shine” (Psa. 104:15). So for us the ministration of the Spirit is glorious. “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2Cor. 3:18).

Oil on the Branches: “Two olive branches which through the two golden pipes empty the golden oil out of themselves” (Zech. 4:12). If the Day of small things is again upon us, let us not despise them as the power for witness and testimony is still available. “Not by might, nor by power, but by My Spirit, saith the LORD of Hosts” (Zech. 4:6).

3. THE DEW:

We have considered the Dove fluttering, the Oil flowing and now the Dew falling as beautiful types of the Person and Work of the Holy Ghost. The refreshing moisture of the Dew by night is absolutely essential in those areas of the East which suffer from drought and lack of rain from May to October. The Dew is:

Heavenly: Moisture in the air becomes visible – “Hath the rain a father? Or who hath begotten the drops of dew?” (Job 38:28). We recall with thankfulness the moment when a parched soul about to drop into the eternal burnings received the water of life freely. “So is every one that is born of the spirit” (John 3:8).

Silent: “As the dew falleth on the ground” (2Sam. 17:12). The great forces of nature are silent in movement: life and its energy, spring in its beauty, gravitation in its force, the sun in its brilliance, the stars on their course and the earth on its axis. The modern charismatic movements are marked by excitement, tongues, ecstatic movements, great noise and the din of confusion. Silent are the visitations of the Spirit to the soul.

Radiant: “And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass” (Micah 5:7). The spectrum of the dew drop is a heaven of glory in itself. “That they may behold My glory” (John 17:24).

Reviving: “His favour is as dew upon the grass” (Prov. 19:12). What is the answer to dry sermons, dusty prayers and drought in the Gospel? Showers of refreshment and recovery of testimony can only be brought about by the recovery of God’s people to the freshness and flow of the gracious work of the Spirit that is as fragrant as freshly mown grass.

Filling: “And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water” (Judges 6:38). As the dew on Gideon’s fleece so the filling of the Spirit is essential in the fight with Midian, “Be filled with the Spirit” (Eph. 5:18). Opening up the way for the filling of the Spirit leaves no room for self, the flesh or the world.

Refreshing: “Thou hast the dew of thy youth” (Psa. 110:3). What is the answer to our lack of vigour and absence of the zeal one once enjoyed? Spiritually we become faint and infirm. May we seek refreshing droppings of the Spirit of God. May we be strengthened with might in the inner man.

Saturating: “Behold, how good and how pleasant it is for brethren to dwell together in unity! ... As the dew of Hermon, and as the dew that descended upon the mountains of Zion” (Psa. 133:1-3). After the burning heat of the day, how refreshing the evening breeze and the refreshing dew that descended the slopes of Hermon into the steep valley below. Division quenches the Spirit, grieves the spiritual and gives way to the dryness of carnality.

Many companies are dry and parched because of contentions and the lack of spiritual power. May we know more of His refreshing grace, reviving power and restraining mercies that will bring to the unity of brethren. Only by the dew of the Spirit upon His people will we know the verdant pasture of the green valley. “For there the LORD commanded the blessing, even life for evermore”.

Restoring: “Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night” (S. of S. 5:2). How true of Christ ...

‘Morning by morning, He awoke,
Amid this poisoned air,
Yet no contagion touched His breath
No sin defiled His Prayer’.

It will also be true of His restored people, “I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel” (Hosea 14:4-5). May the indwelling Spirit refresh us as the people of God. Every branch, every leaf, every blade burdened with the magnificence of His ministry.

Separating: “And when the dew fell upon the camp in the night, the manna fell upon it” (Num. 11:9). The pure manna from heaven was preserved untainted from earth’s defilement by the layer of fresh dew, upon which God delivered it morning by morning. Its taste was as of fresh oil. So the true Bread from heaven, conceived of the Holy Spirit was “holy, harmless and undefiled, and separate from sinners” in His person and walk in the fulness of the Spirit, upon the desert sands of earth. May we each, as day by day we gather and enjoy our daily portion, be fully satisfied with the pure spiritual bread from heaven, and preserved by the Spirit of God, in separation from all taint and defilement from a godless world.

Strengthening: “And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground” (Ex. 16:14). It was ‘angels’ food’ – the ‘corn of heaven’ – small, sweet and satisfying; heaven’s all-sufficient ‘health food’ for our Spiritual nourishment and refreshment along the pilgrim journey, with a guaranteed supply, until we enter our eternal inheritance. Who would return to the fleshpots of Egypt! May even these few meditations be used by the Spirit of God to strengthen us from the Word of God.

4. THE WATER:

“If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spoke He of the Spirit)” (John 7:37-39). We have considered the metaphors of the Dove fluttering, the Oil flowing and the Dew falling. Another figure of the Spirit’s work is found in the water flowing. The belly craves but now satisfied and filled of the Spirit, it overflows. The water, a beautiful figure of the Spirit in John’s Gospel, ‘in

him' (4:14) now flows out from him to others. The spring has its own power in itself. It flows out from the belly not the brain. It is that spiritual, unpremeditated, spontaneous outflow of the soul filled with the Spirit.

5. THE FIRE:

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:3-4). The fierceness of the fire manifests reality. The reality of the Lord's presence in the Flame of Fire in the bush (Ex. 3:2); His protection in the Pillar of Fire (Ex. 13:21); His promises in the Wall of Fire (Zech. 2:5). It is a symbol of purification, 'tried by the fire' (1Peter 1:7) and punishment, 'consuming fire' (Heb. 12:21). The fire is a fit emblem of the Spirit to change, subdue and purify. "The spirit of burning" (Isa. 4:4), to remove the dross of pride, the stubble of deceit, the tares of the temper, the chaff of unreality, and those roots of bitterness. The "live coal ... from off the altar" (Isa. 6:6), to touch his lips.

David had hasty lips, Absalom had deceitful lips, Nebuchadnezzar had proud lips, Peter had boastful lips. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth" (Col. 3:8). The fire of the Spirit heats the inwards, "My heart was hot within me, while I was musing the fire burned" (Psa. 39:3). Fire warmed the discouraged fishermen (John 21:9). Fire caused the sin offering to be consumed and the ascending offering to arise (Lev. 2:2).

At the dawn of creation (Gen. 1) nothing moved but the Spirit "The spirit of God moved upon the face of the waters". His work was to prepare a dwelling place for God. God created man "and breathed into his nostrils the breath of life". God communed with His creation in the 'breath' of the day (Gen. 1:2; 2:7; 3:8).

"When He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). This is the giving of the Holy Ghost in a creative, empowering sense, enabling them to fulfil the commission of the risen Christ. They were not left comfortless or orphans even for the brief ten days between the ascension and

Pentecost. "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This was fulfilled uniquely and fully in Acts 2. Pentecost is as unrepeatable as Calvary. There was the sound; 'a rushing mighty wind', heavenly, mighty, sovereignty which filled all the house leaving no room for anything else. There was the sight; 'cloven tongues like as of fire'. There was the sign; 'began to speak with other tongues, as the Spirit gave them utterance'. God was now using the tongue instead of the sword. The preaching of the Gospel in the power of the Spirit, like fire, consumes the dross, breaks the bonds of sin, softens the hardest heart, illuminates the darkness and tests the reality.

6. THE WIND:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit" (John 3:8). In every true conversion there can be traced these sovereign dealings, that Heavenly work, that Invincible Power which is difficult to explain but like the force of the wind; after a stormy night, there is no doubt about the results. The Sovereignty of that, 'rushing mighty wind' already referred to, has extended across the earth and down through the Age in the furtherance of the Kingdom of God.

7. THE SEVEN LAMPS OF FIRE BURNING BEFORE THE THRONE:

"Which are the seven Spirits of God" (Rev. 4:5). We have considered the Dove fluttering, the Oil flowing and the Dew falling; the Filling of the Living Water, the Fierce Cloven Tongues of Fire and the Force of the Wind as pictures of the work of the Spirit. There is a finality, a fulfilment seen in the Seven Lamps of Fire. The perfect execution and co-ordination of the judgements of the Eternal Throne will ever be in the work of the Holy Spirit.

THE POSSESSION OF THE HOLY SPIRIT

In the present age of the Lord's absence, the simplest believer has all that is needed for practical Holy living to the glory of God, in the gracious ministry of the indwelling Holy Spirit. We will consider:

The Promise Inspired,
The Possession Imparted, and
The Presence Indwelling

With the Holy Scriptures to guide and the Holy Spirit to enable, may we in simple obedience and dependence make these blessings practical to our everyday living at the end of the Age.

We shall consider what it means in a practical way to be **Saved, Indwelt, Sealed, Baptized and Filled with the Spirit.**

1. **SAVED:**

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1Peter 1:2). "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2Thess. 2:13). Man will not of himself by his nature seek after God. The Holy Spirit's dealings create a longing for deliverance from sin and leads to a realization by faith of Christ and His Work. Regeneration is a divine act, imparting spiritual life in the soul that has responded to the Gospel.

Modern evangelism tells the sinner to repeat a prayer, make a commitment, come out for the Lord or accept Him into the life. This tells the sinner to do something that distinguishes himself from his fellow sinner and in some way merit salvation. Many poor souls awakened by the Spirit of God to their need are pushed into false profession by light believism that hinders the work of the Holy Spirit. These passages beautifully balance God's Sovereignty, Divine Choice and Election with Human Responsibility. Peter's 'obedience' is the same as Paul's 'belief of the truth'. Man's responsibility is repentance and

response to the truth by faith – “Repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21).

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). This is not the ‘committed life’ of the natural man but it is a distinct act of new creation. This is not renovation, reformation or even removal. It is a making of all things new. It is new thinking, a yielded will, a new attitude, a new character, a new creation in Christ Jesus. Clear evidence of the work of the Spirit in the life is the abhorrence and disappearance of the old things of the unregenerate state.

“It is the Spirit that quickeneth; the flesh profiteth nothing” (John 6:63). Faith responds to the operation of the Spirit upon the spirit of man. Faith is not a warm pleasurable feeling. Neither is faith a cold, calculated reasoning that produces counterfeit ‘believing’. It is not an assent of the head or merely of the heart. The work of the Spirit in the soul leads to repentance, clearly illustrated in Luke 15:11-24, and inwrought dependence and trust in God and His Word concerning His Son our Saviour.

2. INDWELT:

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His (as the apostle makes clear in Galatians 3:2, the Holy Spirit is received at conversion ‘by the hearing of faith’). And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (because of) His Spirit that dwelleth in you” (Rom. 8:9-11). We have quoted at length from this section of Romans to pick up the three titles of the Holy Spirit ...

- “The Spirit of God” (v9) in contrast to the flesh.
- “The Spirit of Christ” (v9) as the formative power of the new man.
- “The Spirit of Him that raised up Jesus from the dead” (v11) as the pledge to us of resurrection.

In Romans 7:17 we learn that it is 'sin that dwells in me'. In Romans 7:18 we learn that, 'in my flesh dwelleth no good'. In Romans 7:20 the writer says 'it is no more I that do it, but sin that dwelleth in me'. The man of Romans 7 has no power in himself to perform what he knew to be right, or to prevent him doing what he knew to be wrong. In Romans 8, this enabling is the power of the indwelling Holy Spirit dwelling as in a settled abode, an inhabited house – a Divine Occupant so sensitive to sin. (The believer is no longer to live as he did formerly in his natural state, resulting in sin; but the life which he now lives is energised by the power of the indwelling Holy Spirit enabling him to overcome sin.) In this section of Romans we now reach a state of practical righteousness. The indwelling Spirit (v10) is the pledge of resurrection bringing us to the prospect of glorification.

The Corinthians were carnal (1Cor. 3), there was fornication among them (Ch. 5), and they were going to law one with another (Ch. 6). Yet, Paul says in 1Corinthians 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you". Every believer in the New Testament sense is indwelt by the Spirit whether or not he fully realizes it. The Spirit is not just *with* but *in* His people. The believer is saved, indwelt, once for all and in common with all believers in the good of eternal salvation. His filling of us can be hindered by our sin; His activity in our lives can be affected by our failure, but not His indwelling.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ... For He dwelleth with you, and shall be in you" (John 14:16-17). The Comforter would be to all the disciples what the Lord had been during His presence with them, to lead, guide, defend, support, plead and intercede. He would not just be with them in one location at one time, but would abide in them continuously and forever.

The activities of His abiding presence are seen in the Book of Acts – praying (Acts 4:31); guiding (Acts 8:29); forbidding (Acts 16:6); "Thus saith the Holy Ghost" (Acts 21:11). At Jerusalem, at Gaza, in Phrygia and Galatia, into Tyre and Caesarea went the heralds of "the Name".

Through them and in them, the presence and power of the Spirit was manifest in those early days. The Holy Executor of Divine Glory still dwells in His people.

3. SEALED:

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed (lit. in whom having believed – at the time when ye believed), ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory” (Eph. 1:13-14). The Spirit is mentioned in every chapter of this beautiful epistle. The sealing of the Holy Spirit in chapter 1 took place at conversion, not to be prayed for, not to be waited for, but, since Pentecost, a work of God in each believer.

“Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2Cor. 1:21-22). In Esther 3:12, the writing was sealed with the King’s ring. In Daniel 6:12, the royal statute and firm decree of the law of the Medes and Persians was made by the King and he sealed it with his own signet. In Matthew 27:66, they “made the sepulchre sure, sealing the stone, and setting a watch”.

The Stamp of Authenticity: of the eternal throne is made good to us through the work of Calvary. “How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God” (Heb. 9:14).

The Covenant of Authority: “Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord” (Heb. 10:15-16).

The Assurance of Security: “The Spirit itself [Himself] beareth witness with our spirit, that we are the children of God” (Rom. 8:16).

The Seal of Property: “Sealed with that Holy Spirit of promise, Which is the earnest of our inheritance unto the redemption of the purchased possession” (Eph. 1:13,14), already discussed.

The Testimony of Certainty: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (1John 5:7-8).

The Guarantee of Reality: “Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (2Cor. 5:5) ...

Mine by covenant, mine forever,
Mine by oath, and mine by blood,
Mine – nor time the bond shall sever,
Mine as an unchanging God.

My Redeemer! My Redeemer!
O how sweet to call Thee mine!

With the indwelling of the Spirit we are not only sealed but anointed. In a practical sense, this abiding Spirit imparts the Divine enablement to comprehend the truth of God. Thus shall we grow spiritually in the life that is pleasing to God and in the ability to honour God in service. “But ye have an unction from the Holy One, and ye know all things” (1John 2:20). The aged sister, the mature brother, the simplest believer has a spiritual sensitiveness that seminaries and Bible Colleges cannot impart. The detection of evil imitation and unmasking of spurious teaching is the result of this anointing. “The same anointing teacheth you of all things, and is truth” (1John 2:27). May we be preserved steadfast in the truth and in the simple, clear fundamentals of the Gospel – where so many intellectuals go astray.

4. BAPTISED:

There are seven New Testament baptisms. The three non-water baptisms are:

- Baptism in Suffering at Calvary (Luke 12:50).
- Baptism in the Spirit at Pentecost (Acts 1:5).
- Baptism in Fire, Separation of wheat and chaff, yet future (Luke 3:16-17).

The four water baptisms are:

- John's baptism, which looked forward (John 1:31).
- Disciple's baptism, when the Lord was present (John 4:1).
- Jewish baptism, for remission (Acts 2:38).
- Believer's baptism, which looks back (Rom. 6:4).

The first reference to baptism in the Spirit in this age is Acts 1. The promise of Acts 1:5 was fulfilled in Acts 2:1-4. In Acts 1, the disciples were not praying for the Spirit to come as characteristic of the present Pentecostal movements. They were waiting for the promise to be fulfilled. After Acts 1, the term 'baptised in the Holy Ghost', is not used, except in 1Corinthians 12:13, where it is also closely linked with Acts 2, Pentecost, the coming of the Holy Spirit, and the inauguration of the Church, the Body of Christ.

"When the Day of Pentecost was fully come" (Acts 2:1). This coming of the Spirit in Acts 2 was as unrepeatable as Calvary. John Baptist said, "I indeed baptise you in water: ... but He shall baptise you in the Holy Ghost" (Luke 3:16 – Newberry). As the element of John's baptism was water, so individually at conversion the believer is engulfed in the Holy Spirit. It is the Risen Head not the Spirit that baptises. The salvation of the soul is the blessing of Calvary. Baptism in the Spirit is the blessing of Pentecost.

Acts 8:17 (the Samaritans), Acts 10:44 (the Gentiles); Acts 19:6 says the Holy Ghost "fell (came) upon them". These were unique experiences – Heaven's witness to all that these Samaritans and Gentiles were now also, and on equal terms with the Jews of Acts 2, constituted members of the Church, the Body of Christ.

The last reference to the subject in the Epistles is, "For in one Spirit were we all baptised into one body, whether Jews or Gentiles, whether bond or free; and were all made to drink of one Spirit" (1Cor. 12:13 – RV).

Before turning to give instruction from verse 14 on the functioning of the gifts in the local assembly setting, the apostle, in verses 12-13, uses

the figure of the human body, highlighting its UNITY as one body, and yet the DIVERSITY of its members, to illustrate the Church, the Body of Christ which was formed in Acts 2. “So also is (the) Christ” (v12). This expression signifies the unity, not only of the body, but as one with Christ, the risen exalted Head. That new entity formed at Pentecost, the Church, the Body of Christ, would be composed of every believer of this dispensation, from Pentecost until the Rapture, but is viewed, at its inauguration in Acts 2, in all its completeness, as one Body.

While in Acts 2 there were probably only about 120 present when the Spirit was given, fulfilling Acts 1:5, in 1Corinthians 12:13 we read “In one Spirit were WE ALL baptised into one Body”. In what was, for the 120 present on that unique occasion, a very real and outstanding ‘experience’, the 120 were representative of the whole Church, the Body of Christ; and so, for all believers other than the 120 there present, we are, at conversion – by virtue of the Baptism in the Spirit in Acts 2 – constituted members of the Church which is His Body. At conversion, and not by any separate or subsequent ‘experience’, as those born of the Spirit, indwelt by the Spirit, having the seal and the earnest of the Spirit – and if we will, the filling of the Spirit, **all** the blessings of Pentecost are ours in reality, as members of the Church, the Body of Christ formed in Acts 2.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ” (Eph. 1:3 – RV).

This differs fundamentally with the ecstatic, fanatical exercises of Pentecostalism. We must confirm our belief in the basic scriptural distinctiveness of the Church Age. This baptism was UNIQUE as linked with resurrection and ascension; UNIVERSAL, “all” believers of this age, Jews or Gentiles, bond or free, aorist tense (not repeated), and UNCONDITIONAL. It is never a condition, a command or a charge. In this, it is to be distinguished from the ‘Filling of the Spirit’, considered in the next section.

5. FILLED:

“Be filled (lit. ‘allow yourselves to be continually filled’) with the Spirit” (Eph. 5:18) (i.e. open up the way for the Spirit to fill you).

The Baptism in the Spirit is the unique outpouring of the Holy Spirit at Pentecost, upon the early disciples as described in Acts 2:1-4 by which they were incorporated into a new entity – The Church, the Body of Christ. This new entity, formed at Pentecost, would later include all believers from that time until the Rapture – whether Jew or Gentile, bond or free – who at conversion, being indwelt and sealed by the same Holy Spirit, were constituted members of the Church, the Body of Christ. All the blessings of the Baptism of the Spirit are now received at conversion: the Baptism in the Holy Spirit, referring to that initial outpouring of the Spirit of Pentecost – the ‘Birthday of the Church’, is historic, corporate, passive and unrepeatable.

The Filling of the Spirit is the blessing of the individual believer. It is active; it is imperative; it is continuous and necessary.

“And be not drunk with wine, wherein is excess” (Eph. 5:18). Intoxicating liquor energises in the wrong sense. The control of drink affects the thinking and behaviour of the victim. We are to be controlled by the Spirit. A drunk man talks big and has an inflated estimation of himself. In meekness and emptiness of self we are to allow the Spirit to fill us. This submission to the control of the Spirit is not evidenced in abnormal frenzied behaviour but in the godliness and grace of a spiritual life. In practical daily living this will lead to:

- i) *An ever deepening knowledge of the will of God.* “That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding” (Col. 1:9).
- ii) *An increasing conformity to the likeness of Christ.* “Changed into the same image from glory to glory, even as by the Spirit of the Lord” (2Cor. 3:18).
- iii) *A developing of intercession in prayer.* “The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought” (Rom. 8:26).

- iv) *A closer walk with the Lord.* “Who walk not after the flesh, but after the Spirit” (Rom. 8:4).
- v) *A greater sensitiveness with regard to conditions which are a cause of grief to the heart in touch with God.* “The Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).
- vi) *An abundant yield of the fruit of the Spirit.* “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22-23).
- vii) *An earnest longing for the Lord’s return and the investiture of the glorified body.* “Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (2Cor. 5:5).

To be spiritual men and women, we need to find direction from the word of God. This will lead to greater devotion to the will of God and a fuller dedication to the work of God. Saved, indwelt, sealed by the Spirit, and as members of the Church which is His Body, blessed with every spiritual blessing in Christ, may we in practical, spiritual exercise, know more and more of the filling of the Spirit.

THE POWER OF THE HOLY SPIRIT

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1Thess. 1:5). Do we grieve over our lack of power? Should we not dread powerless preaching? How is this enablement of the Spirit to be manifested in a practical way in the believer, in our lives and in the assembly?

We shall consider, from three basic passages – The Power of the Holy Spirit:

In the believer – FILLING (Eph. 5)

In the life – FRUIT (Gal. 5)

In the assembly – FUNCTION (1Cor. 12)

1. **FILLING:**

“Be filled with the Spirit” (Eph. 5:18). In the previous consideration of this passage we pointed out that the filling of the Spirit was not an abnormal experience of ecstatic emotional excitement. This is not some virtue of the inner man. It is not just the will or the mind of human determination or even conscience. Conscience is negative. It determines if it is right to do something. Spirituality is positive. It determines if the Lord would have me do it. Conscience decides right and wrong. Spirituality determines the value. Conscience acts in light of justice. Spirituality acts before Christ.

By definition – being filled by the Spirit means being controlled by the Spirit.

By demand – we must ‘grieve not’ the Spirit individually, ‘quench not’ the Spirit collectively – “while I was musing the fire burned” (Psa. 39:3) – Do not put the fire out.

By description – the filling of the Spirit, will not glorify the vessel filled but will magnify Christ – “shall not the ministration of the Spirit be rather glorious” (2Cor. 3:8).

The Spirit’s **fulness** is the fulness of Christ – “To be strengthened with

might by His Spirit in the inner man; That Christ may dwell in your hearts by faith; ... filled with all the fulness of God" (Eph. 3:16-19).

The Spirit's **leading** is the Lordship of Christ – "No man can say that Jesus is Lord, but by the Holy Ghost" (1Cor. 12:3).

The Spirit's **operations** produce likeness to Christ – "But we all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit" (2Cor. 3:18 – JND).

The Spirit's **work** is to magnify Christ – "Through your prayer, and the supply of the Spirit of Jesus Christ ... so now also Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:19-20).

2. FRUIT:

"The fruit of the Spirit" (Gal. 5:22). Fruit grows silently. It is the evidence of life, sap and vitality. Modern movements are marked by noise, tongues, musical accompaniment, spectacular 'healings' and the fanatical manifestations of the flesh. It is to be observed that Galatians 5:22,23 speaks of one cluster of fruit, singular. It is not nine fruits, nor a ninefold development of fruit. It is a beautiful text to hang on the wall but may its beauty appear in our lives and the fruit of the Spirit ripen in the maturity of spiritual life and godliness.

The first three features are **basic**; primarily toward God:

"Love" – seeking the Glory of God in the object loved.

"Joy" – in seeing others advance in the truth of God.

"Peace" – tranquillity toward God.

"Love" motivates self – "Lovest thou Me?" (John 21:15,16,17).

"Love" restrains selfishness – "Love thy neighbour as thyself" (Gal. 5:14).

"Love" constrains service – "The love of Christ constraineth us" (2Cor. 5:14).

"Love" determines spirituality – "Though I give my body to be

burned, and have not love, it profiteth me nothing” (1Cor. 13:3).

“Love” governs submission – “Forbearing one another in love” (Eph. 4:2).

The second three are **benevolent**; especially toward God’s people:

“Longsuffering” – evenness of character, consistency, not seeking revenge. Self restraint in the face of provocation.

“Gentleness” – beneficent thoughts enabling us to work with others. Graciousness, kindness of disposition.

“Goodness” – kindness in action toward those in need. Intrinsic moral goodness, whether expressed in grace or in correction.

The last three are **becoming**; expressed towards all:

“Faithfulness” – serving with regularity, buying up the opportunity.

“Meekness” – submissiveness in contrast to the extremes of arrogance or weakness.

“Temperance” – self control, discipline of life.

This fruit of the Spirit may not mature in the beautiful walled garden of tranquillity. It ripens in the cold winds of conflict and elements without and within that are contrary. (Gal. 5:17) “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would”. We are in the realm of conflict between the leading of the Spirit and the lusts of the flesh. If we are led of the Spirit it will involve crucifixion, confession, cleansing and perhaps chastisement.

The Principle: “They that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:24). This is bringing the verdict of the cross to bear upon the lusts of the flesh. These lusts are deceptive. They may not be the grosser expressions of the flesh. The flesh can be much in evidence in the believer’s lack of discipline toward materialism. A fresh vision of the cross may involve sacrifice of the legitimate in favour of the spiritual.

The Power: “If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:25). The thought is to walk in line. As living in, and led of the Spirit, we shall walk in accordance with the scriptures and in rank with those that are spiritual, and not be tripped up, as the man of chapter 6:1.

The Problem: “Let us not be desirous of vain glory, provoking one another, envying one another” (Gal. 5:26).

Division is often not doctrinal. It is usually the result of hurt pride, offended ego or wounded vanity. The desire for position or place or popularity does not promote the growth of the fruit of the Spirit. This fruit can be choked by the weeds of conceit, the thorns of competition and the tangled thicket of torment at the good of others.

Let us, in love, seek the glory of God, and crucify the flesh. Thus in godliness, grace and genuineness there shall be an abundant yield of the fruit of the Spirit.

We have considered the **Filling of the Spirit in the individual** and the **Fruit of the Spirit which is personal**. Let us now learn practical lessons on the **Functions of the Spirit in the assembly**.

3. FUNCTION:

“Now concerning spirituals” (1Cor. 12:1 – lit.). All exercises of the assembly are exclusively spiritual and should be marked by:

Spiritual Simplicity: Unrelated to physical surroundings, but treasured by spirit-filled brethren and sisters. This simplicity and dependence upon the Spirit differs from men whose heads are filled with brains and pockets filled with money. Personalities filled with self importance may run a good business but be a nuisance in the assembly.

Spiritual Character: A living organism, not organisation. The local assembly gathered by, dependent upon and maintained by the gracious guiding of the Spirit.

Spiritual Activity: Requires spiritual power not natural ability or human arrangement. Where this is absent, conditions degenerate into mere social activity.

Spiritual Leadership: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers” (Acts 20:28). This is spiritual work, not for men voted into a paid ministry or official position.

Spiritual Control: Human arrangement disallows the guidance of the Holy Spirit. Pre-arranged ministry and a selected programme can only quench the Spirit. 1Corinthians chapters 12 to 14 can only be understood as the Spirit of God guiding in the then present actual meeting. What is generally practised in the remembrance meeting is the ideal for all meetings. Departure from the control of the Risen Head and guidance of the Holy Spirit, we must admit, leads to a lack of power. This does not mean that local responsible brethren should not be exercised about need in the Gospel and ministry. Such lack of exercise is an abdication of responsibility. If they cannot meet the need adequately themselves, they should in prayerful exercise make the need known to those who are gifted. Thus by mutual exercise, the need can be met as the authority of the Spirit is acknowledged to restrain and constrain.

This spiritual simplicity will be manifest in the primary functions of the assembly; in *Worship*, that spontaneous outpouring of appreciation; in *Priesthood*, the Holy Ghost presiding; in *Preaching*, the power of the Spirit convicting of sin and exalting the Person and Work of Christ; in *Ministry*, the Spirit’s guidance, and in *Shepherd care*, by spiritual men.

Assembly practises as Spirit filled – “The place was shaken where they were all assembled together; and they were all filled with the Holy Ghost” (Acts 4:31).

Gospel preaching as Spirit empowered – “Not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1Cor. 2:4).

Church principles as Spirit taught – “But God hath revealed them unto us by His Spirit” (1Cor. 2:10).

Testimony preserved as Spirit sanctified – “Know ye not that ye are

the temple of God, and that the Spirit of God dwelleth in you?" (1Cor. 3:16).

Function of Gifts: "Now there are diversities of gifts, but the same Spirit" (1Cor. 12:4). The importance of this last expression is seen in that it is repeated nine times in this passage. In some assemblies it is pronounced 'Ichabod'; the glory departed. Happy the assembly where it is 'Asher'; 'to dip the foot in oil'.

ORIGIN – "Diversities of gifts, but the same Spirit" (1Cor. 12:4).

ORDERING – "Differences of administrations, but the same Lord" (1Cor. 12:5).

OPERATIONS – "Diversities of operations, but it is the same God, which worketh all in all" (1Cor. 12:6).

ONENESS – "Manifestation of the Spirit is given to every man to profit withal" (1Cor. 12:7). Evidence of the Spirit's leading will determine 'profit'. As there was a ninefold fruit (previously considered) so there is a ninefold function in this passage, 'to profit'.

The use of gifts should be God honouring and Christ exalting. As illustrated by members in the physical body, so there will be mutual dependence and divine co-ordination. The result will be no monopoly, no monstrosity and no clergy.

The same gifts were not given to all generations. Foundation gifts of apostles and prophets have not been continued by apostolic succession. 'Words of wisdom and words of knowledge', and the gift of prophecy continued until the full canon of revelation was completed. The miraculous gifts of healing and speaking in tongues were specially given to authenticate the oral message before the scriptures were complete.

"Spiritual gift" = *charisma* (neuter) in 1Corinthians 12 refers to the gift and not the people. No gift was ever given to draw attention to any one person or group of people. Spiritual gift is not sanctified natural ability. A good speaker with a nice personality may be a mere salesman, imitator or actor. The spiritual can discern. Gift is not defined by age

group such as ‘young people’s work’ or ‘old people’s work’ but to profit withal. Gift is not an indication or measure of spirituality. The Corinthians came behind in no gift yet were carnal. Barnabas came to preach, Paul primarily to teach and Timothy to show shepherd care. So today the evangelist, teacher or shepherd; let us exercise gift to profit, and to the glory of God.

In the assembly there is a need for mutual dependence to edit/build up: to exhort/stir up: to comfort/bind up. Let us be subject to the spiritual co-ordination of the Holy Spirit:

The **leading** of the Spirit – “For as many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14). We cannot expect to know the leading of the Spirit when we gather in the assembly, if we are not subject to His control and direction in our lives day by day.

The **liberty** of the Spirit – “Where the Spirit of the Lord is, there is liberty” (2Cor. 3:17).

The **love** of the Spirit – “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5). If we are careful not to grieve or quench the Spirit, we shall enjoy in greater measure, the leading, liberty and love of the Spirit in our midst.

In the shortening period of the Lord’s absence, we have all the necessary spiritual resources at our disposal for victory in our lives and in the assembly, through the gracious ministry of “another Comforter”. May we know more of that *Filling, Fruit* and *Functioning* of the Holy Ghost. Let there be no *limiting* of the Spirit. “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

PROPHETIC EVENTS AND THE HOLY SPIRIT

In the upper room ministry of the Lord Jesus Christ, He foretold the work of the Holy Spirit as follows:

John 14:26 – “He shall ... bring all things to your remembrance, whatsoever I have said unto you.” – The Gospels.

John 16:13 – “He will guide you into all truth.” – The Epistles

“He will shew you things to come.” – Prophetic Events

Presently the Holy Spirit is the AUTHOR OF PRAYER so that we may intelligently enter into the mind of God as to present conditions in this world. As the Coming of the Lord Jesus Christ draws near and the blessed hope of our gathering together unto Him, the Holy Spirit in this world is the RESTRAINER of EVIL. After the rapture the Spirit is spoken of as the RESTORER of ISRAEL and in future events, He will be the EXECUTOR of the THRONE.

These are four aspects of the work of the Holy Spirit which we shall now consider.

1. THE AUTHOR OF PRAYER:

“For we know that the whole creation groaneth and travaileth in pain together until now” (Rom 8:22). Creation animate and inanimate, because of man’s sin is made subject to vanity. That is, creation suffers from lack of fulfilment. It is not performing its function completely. It is not working properly. The waves thunder; the beast is wild; the hillside yields weeds; the animals seem to moan; as the breeze blows through the trees it seems to sigh. Creation suffers vexation because of sin. Creation is longing to be delivered from this bondage. It is groaning as in birth for release and liberty.

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8:23). We are linked by our natural bodies with this groaning creation. We groan; not in complaint, but we are grieved at our present condition. Our earthly

home bears evidence of our fallen state. Yet, having the first-fruits we must await patiently the full ingathering of the Harvest. This gives *hope* but in the meantime, the Spirit gives *help*.

“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought but the Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26). The Holy Spirit has Divine sensibilities with respect to all in creation which is not as it left the hand of the Creator. It is not ours to belong to any animal rights campaign, or join any ‘green’ party. We should not be over-anxious about the destruction of the ozone layer.

In creation’s limitation and weakness, we often do not know what is fitting to pray for. The Spirit ‘jointly helpeth’ the exercise of the saints concerning conditions which are a cause of grief to hearts in touch with God. The Spirit leads into an acquaintance with real need. The Spirit stirs the overcomer to confession of need even in Laodicean conditions where the majority have no consciousness of need. When exercised in the sanctuary of prayer, the Spirit guides us to make those petitions which are in line with the purposes of God on the eve of the Lord’s return. We can also pray about the affairs of nations in keeping with God’s purposes for Israel’s recovery. In the chaos of world affairs, the sensitiveness of the Spirit to God’s Glory would have us fervently pray, “Thy kingdom come”.

2. THE RESTRAINER OF EVIL:

“He who now letteth will let, until He be taken out of the way” (2Thess. 2:7). The prophetic sequence of 2Thessalonians 2 is the *RISE OF THE APOSTASY; THE REMOVAL OF THE RESTRAINT at the Rapture; THE REVELATION OF THE ANTICHRIST with lying wonders* and *THE RETURN AND GLORY OF THE LORD JESUS CHRIST*.

“It will not be unless the apostasy have first come” (2Thess. 2:3 – JND). Signs of the last days are to be seen not only in world events but in society, the cities and towns, housing estates and streets where we live (2Tim. 3:4-5).

“Lovers of pleasures more (rather) than lovers of God; Having a form of

godliness, but denying the power thereof” (2Tim. 3:4-5). That is a life of self indulgence with no love for God at all. Maintaining an outward appearance, a semblance, a shape without reality; having once for all renounced and repudiated the power of the Holy Spirit. In the school curriculum, there must be no reference to the Bible. For young people there are to be no restraints upon free will. Society is not only sinking in a morass of immorality, but man is rising in defiance of God as never before.

In their attempt to remove anything that is offensive to idolatrous religion, the nations of the West strive to remove every trace of God or our Lord Jesus Christ. Commercially, multinational business strives for a global economy revolving round the stock exchanges of the major powers. Politically, there is a strong desire for world government. Socially, through the use of the internet and air travel, there has developed a need for a common language and a reversal of Babel. Militarily, while America and Britain try to police the trouble spots of the world, the stage is being set for the ‘man of sin’ and his deceptive solution to the Middle East problem.

“For the mystery of iniquity (lawlessness) doth already work” (2Thess. 2:7). There is a power operative, not yet fully manifest, but working to bring to a climax satanic action against God. Lawlessness abounds; terrorism blinded by wickedness, hatred and false religion has spread internationally. The destruction of the Twin Towers was carried out in the name of Allah. The seven years of the Great Tribulation will not commence at the Rapture but will begin with the signing of the Covenant between ‘the Beast’ and Israel. The transition from the Age of Law to the Age of Grace took 50 days. There will be an interval, but perhaps not long, between the Day of Christ and the Day of the Lord.

The stage is set; even the world is expecting apocalyptic events, democracy has failed. There is only one thing holding back the Day of Wrath and that is the presence of the saints on earth. The prayers of God’s people and the presence of believers indwelt by the Spirit of God are the only things out of step with events and conditions all around us. They are the salt amid the corruption and the light in the darkness. As

the preacher of the Gospel goes from door to door, the majority treat him as a nuisance only annoying the people. Ours is the Blessed Hope, and the majority left behind will rejoice when we are gone. For the world, the worst has yet to come. For the believer, the best is nearer than we realize.

“Now ye know what withholdeth (neuter) that he (the man of sin) might be revealed in his time” (2Thess. 2:6). Restraint prevents the manifestation of the lawless one. That which restrains is the presence of saints on earth. The salt should restrain the advance of corruption. The light should shine brighter in the midst of the darkness (Matt. 5:13-14).

“He who now letteth will let, until He be taken out of the way (masculine)” (2Thess. 2:7). No human power can restrain satanic forces. No government, though they produce masses of legislation, can control the rising tide of evil. Only the power of the Spirit can do this. In the days of Noah, the Lord said, “My Spirit shall not always strive with man” (Gen. 6:3). In the days of Job, only the restraint of God could withstand Satan, “going to and fro in the earth, and from walking up and down in it” (Job 2:2). Only the Presence and Power of the Holy Spirit indwelling His own, and the prayers of God’s people are holding back the coming wrath. The Great Tribulation cannot come and the Day of His Wrath cannot begin, until the Church is raptured. “How bright that Blessed Hope”.

“Then (and only then) shall that Wicked (the wilful king, the man of sin, the son of perdition, the antichrist, the first beast of Revelation 13) be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming (in manifestation to earth)” (2Thess. 2:8). Those who are left behind after the saints are raptured, having heard the truth and rejected the Gospel, will be given no second chance but will believe the lie. “And for this cause God shall send them strong delusion (a working of error), that they should believe a (the) lie (what is false: 2Thess. 2:4): That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2Thess. 2:11-12).

3. THE RESTORER OF ISRAEL:

“And it shall come to pass afterward, that I will pour out My Spirit upon all flesh” (Joel 2:28).

“For in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call” (Joel 2:32).

This scripture has not been fulfilled literally in Jerusalem at Pentecost or in AD70. The prophecy awaits a future national accomplishment in the power of the Spirit operating for the fulfilment of God’s covenant with His earthly people after the Church has been raptured.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced” (Zech. 12:10 – Newberry). In keeping with God’s covenant with David, the invincible power of the Trinity will bring about the future repentance and recovery of the Nation. Their acceptance of the pierced Man of Calvary will be the work of the Spirit in every house, and family, and wives of the restored nation.

4. THE EXECUTOR OF THE THRONE:

The Executor of the Administration of Divine Purpose is seen in the sevenfold plenitude of the power of the Holy Spirit in the book of Revelation.

Rev. 1:4 – “The Seven Spirits which are before His Throne.”

3:1 – “He that hath the Seven Spirits of God.”

4:5 – “Seven lamps of fire burning before the throne, which are the seven Spirits of God.”

5:6 – “Lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

The future programme of Divine purpose will be carried out in the Power of the Eternal Spirit. The *Restraint of Evil*, the *Rapture of Church*

saints, the Rise and destruction of Antichrist and his kingdom, the Restoration of Israel and the Revelation of Jesus Christ in His Kingdom will be triumphantly accomplished in the Power of the Executor of Divine Righteousness.

The Lamps of Transient Holiness, speak of the vehement desire for the truth, and the fearful judgements upon the seven headed dragon (Rev. 12:3). The Glory of the Throne of God and the Exaltation of the Lamb in the midst of the Throne will be administered by the Spirit in all His Holiness; “sent forth into all the earth” (Rev. 5:6). The demands of the Eternal Throne will be placed in the Power of the Blessed Executor of Holiness.

As our study closes, you and I, dear saved one, are indwelt, baptised, blessed and sealed by the Spirit. We partake of the first-fruits of the harvest, the grapes of Eschol, the wagons of Joseph, the wealth of our Heavenly Isaac. We worship in Spirit and in Truth ...

“When I stand before the Throne
Dressed in beauty not mine own ...”

“Hidden in the Saviour’s side;
By the Spirit sanctified;
Teach me, Lord, on earth to show
By my love, how much I owe”

(R.M. McCheyne)

In the closing page of our Bible, the Lord says, “Surely I come quickly” (Rev. 22:20).

We wait expectantly: let us serve faithfully; the Spirit would have us pray fervently, “The Spirit and the bride say, Come” (Rev. 22:17).

In the Old Testament, when God began His work of creation, Satan attacked God's purposes. When the Lord was upon earth at the beginning of the New Testament, Satanic attack focused upon the Person and Work of our Lord Jesus Christ.

The present Age of Grace began in the book of Acts with the descent of the Holy Spirit. Now at the end of this Age, Satan is continuing to make an all out attack upon the gracious work of the Holy Spirit. This will intensify until the church is raptured. "For the mystery of iniquity doth already work: only He who now letteth (withholdeth) will let, until He be taken out of the way" (2Thess. 2:7).

It is of vital importance that we have a clear grasp of Scriptural teaching concerning the Person and Work of the Holy Spirit in these charismatic days of compromise and falsehood.