

The Coming Great Revival - Part 1

by Andrew Murray

The coming revival must begin with a great revival of prayer, and it will come to those who are humble and contrite, as they return to the Lord with their whole heart.

Scripture: 2 Chronicles 7:14, Psalm 85:6, Isaiah 57:15, Ezekiel 36:26-27, Hosea 6:1-2, Matthew 7:7, John 14:13-14, Acts 1:14, 1 Thessalonians 5:17, James 5:16

Topics: "Prayer", "Revival"

Description

Andrew Murray emphasizes that the coming revival must start with a significant revival of prayer, highlighting that true blessings will emerge from secret prayer and dependence on God. He asserts that a genuine revival is a divine work that requires humility, confession of sins, and a return to the Lord. Murray encourages believers to engage in fervent prayer, as it is the key to unlocking God's blessings and reviving the church. He warns against superficial optimism and calls for deep spiritual discernment to recognize the need for revival. Ultimately, he stresses that revival is contingent upon the church's collective return to God and earnest prayer.

Transcript

"The coming revival must begin with a great revival of prayer. It is in the closet, with the door shut, that the sound of abundance of rain will first be heard. An increase of secret prayer with ministers will be the sure harbinger of blessing."

compiled by greg gordon

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Introduction

"Being filled with the Spirit is simply this - having my whole nature yielded to His power. When the whole soul is yielded to the Holy Spirit, God Himself will fill it." - Andrew Murray

Finding a used Andrew Murray paperback in a used book room was to me the equivalent to finding a nugget of gold! His writings were easy to understand but impactful and pointed. It was hard to read a short devotional book by Andrew Murray and not be changed or greatly challenged. His impact on my life personally has been significant. Understanding the deeper sense of the importance of the blood of Christ and also the work of the Holy Spirit in the believer were two hallmarks of change left in my life by reading Murray's books.

His writings point to Christ over and over and talk of revival or the Holy Spirit end with the glorifying and exalting of Jesus Christ. When reading Murray it feels like you are being saturated in the Word of God for he seldom went off into his own reasonings and ideas but rather expounded truths from the Scriptures.

He experienced a move of revival first hand in his Church and region which changed him for the rest of his life. At first he fought the revival and felt it was too emotional. God quickly confirmed that it was of Him and lives were changed forever. Andrew quoted George Whitefield, who stated: "If you try to stamp out the wildfire and remove what is false, you will equally and simultaneously remove what is real." Therefore he writes with authority on the subject of true revival and our need for it. Books like: Humility, Absolute Surrender, Waiting on God, Abide in Christ, have all had a great impact on my life personally.

"God has a plan for His Church upon earth. But alas! we too often make our plan, and we think that we know what ought to be done. We ask God first to bless our feeble efforts, instead of absolutely refusing to go unless God go before us." With such words let us allow this book to set a mark in our lives to say no to our own "plans" and seek the will of the Father in heaven.

Chapter One

The Coming Revival

"A true revival means nothing less than a revolution, casting out the spirit of worldliness and selfishness, and making God and His love triumph in the heart and life." - Andrew Murray

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?"--Ps. lxxxv. 6. "O Lord, revive Thy work in the midst of the years." --Hab. iii. 2. "Though I walk in the midst of trouble, Thou wilt revive me: Thy right hand shall save me."--Ps. cxxxviii. 7. "I dwell with him that is of a humble and contrite heart, to revive the heart of the contrite ones."--ISA. lvii. 15. "Come, and let us return to the Lord: for He hath torn, and He will heal us. He will revive us."--Hosea vi. 1, 2.

The coming Revival--one frequently hears the word. There are teachers not a few who see the tokens of its approach, and confidently herald its speedy appearance. In the increase of mission interest, in the tidings of revivals in places where all were dead or cold, in the hosts of our young gathered into Students' and other Associations or Christian Endeavor Societies, in doors everywhere opened in the Christian and the heathen world, in victories already secured in the fields white unto the harvest, wherever believing, hopeful workers enter, they find the assurance of a time of power and blessing such as we have not known.

The Church is about to enter on a new era of increasing spirituality and larger extension. There are others who, while admitting the truth of some of these facts, yet fear that the conclusions drawn from them are one-sided and premature. They see the interest in missions increased, but point out to how small a circle it is confined, and how utterly out of proportion it is to what it ought to be. To the great majority of Church members, to the greater part of the Church, it is as yet anything but a life question.

They remind us of the power of worldliness and formality, of the increase of the money-making and pleasure-loving spirit among professing Christians, to the lack of spirituality in so many, many of our churches, and the continuing and apparently increasing estrangement of multitudes from God's Day and Word, as proof that the great revival has certainly not begun, and is hardly thought of by the most. They say that they do not see the deep humiliation, the intense desire, the fervent prayer which appear as the forerunners of every true revival.

There are right-hand and left-hand errors which are equally dangerous. We must seek as much to be kept from the superficial Optimism, which never is able to gauge the extent of the evil, as from the hopeless Pessimism which can neither praise God for what He has done, nor trust Him for what He is ready to do. The former will lose itself in a happy self-gratulation, as it rejoices in its zeal and diligence and apparent success, and never see the need of confession and great striving in prayer, ere we are prepared to meet and conquer the hosts of darkness.

The latter virtually gives over the world to Satan, and almost prays and rejoices to see things get worse, to hasten the coming of Him who is to put all right. May God keep us from either error, and fulfil the promise, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Let us listen to the lessons suggested by the passages we have quoted; they may help us to pray the prayer aright: Revive Thy work, O Lord!

Revive Thy Work! Revive Thy work, O Lord! Read again the passages of Scripture, and see how they all contain the one thought: Revival is God's work; He alone can give it; it must come from above. We are frequently in danger of looking to what God has done and is doing, and to count on that as the pledge that He will at once do more. And all the time it may be true that He is blessing us up to the measure of our faith or self-sacrifice, and cannot give larger measure, until there has been a new discovery and confession of what is hindering Him.

Or we may be looking to all the signs of life and good around us, and congratulating ourselves on all the organizations and agencies that are being created, while the need of God's mighty and direct interposition is not rightly felt, and the entire dependence upon Him not cultivated. Regeneration, the giving of Divine life, we all acknowledge to be God's act, a miracle of His power. The restoring or reviving of the Divine life, in a soul or a church, is as much a supernatural work.

To have the spiritual discernment that can understand the signs of the heavens, and prognosticate the coming revival, we need to enter deep into God's mind and will as to its conditions, and the preparedness of those who pray for it or are to be used to bring it about. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." It is God who is to give the revival; it is God who reveals His secret; it is the spirit of absolute dependence upon God, giving Him the honor and the glory, that will prepare for it.

Revive Thy work, O Lord! A second lesson suggested is, that the revival God is to give will be given in answer to prayer. It must be asked and received direct from God Himself. Those who know anything of the history of revivals will remember how often this has been proved--both larger and more local revivals have been distinctly traced to special prayer. In our own day there are numbers of congregations and missions where special or permanent revivals are--all glory be to God --connected with systematic, believing prayer.

The coming revival will be no exception. An extraordinary spirit of prayer, urging believers to much secret and united prayer, pressing them to "labor fervently " in their supplications, will be one of the surest signs of approaching showers and floods of blessing. Let all who are burdened with the lack of spirituality, with the low state of the life of God in believers, listen to the call that comes to all. If there is to be revival,--a mighty, Divine revival,--it will need, on our part, corresponding whole-heartedness in prayer and faith.

Let not one believer think himself too weak to help, or imagine that he will not be missed. If he first begin, the gift that is in him, may be so stirred, that, for his circle or neighborhood, he shall be God's chosen intercessor. Let us think of the need of souls, of all the sins and failings among God's people, of the little power there is in so much of the preaching, and begin to cry every day, Wilt Thou not revive us again, that Thy people may rejoice in Thee? And let us have the truth graven deep in our hearts: every revival comes, as Pentecost came, as the fruit of united, continued prayer.

The coming revival must begin with a great prayer revival. It is in the closet, with the door shut, that the sound of abundance of rain will be first heard. An increase of secret prayer with ministers and members, will be the sure harbinger of blessing.

A Third Lesson A third lesson our texts teach is that it is to the humble and contrite that the revival is promised. We want the revival to come upon the proud and the Self-satisfied, to break them down and save them. God will give this, but only on the condition that those who see and feel the sin of others take their burden of confession and bear it, and that all who pray for and claim in faith God's reviving power for His Church, shall humble themselves with the confession of its sins.

The need of revival always points to previous decline; and decline was always caused by sin. Humiliation and contrition have ever been the conditions of revival. In all intercession confession of man's sin and God's righteous judgment is ever an essential element. Throughout the history of Israel we continually see this. It comes out in the reformations under the pious Kings of Judah. We hear it in the prayer of men like Ezra and Nehemiah and Daniel. In Isaiah and Jeremiah and Ezekiel, as well as in the minor prophets, it is the keynote of all the warning as of all the promise.

If there be no humiliation and forsaking of sin there can be no revival or deliverance: "These men have set up their idols in their hearts. Shall I at all be inquired of by them?" "To this man will I look, even to him that is poor and of a contrite spirit, and that trembles at My word." Amid the most gracious promises of Divine visitation there is ever this note: "Be ashamed and confounded for your ways, O House of Israel." We find the same in the New Testament. The Sermon on the Mount promises the kingdom to the poor and them

that mourn.

In the Epistles to the Corinthians and Galatians the religion of man, of worldly wisdom and confidence in the flesh, is exposed and denounced; without its being confessed and forsaken, all the promises of grace and the Spirit will be vain. In the Epistles to the seven churches we find five of which He, out of whose mouth goes the sharp, two-edged sword, says, that He has something against them. In each of these the keyword of His message is--not to the unconverted, but to the Church--Repent!

All the glorious promises which each of these Epistles contain, down to the last one, with its "Open the door and I will come in"; "He that overcometh shall sit with Me on My throne," are dependent on that one word--Repent! And if there is to be a revival, not among the unsaved, but in our churches, to give a holy, spiritual membership, will not that trumpet sound need to be heard--Repent? Was it only in Israel, in the ministry of kings and prophets, that there was so much evil in God's people to be cleansed away?

Was it only in the Church of the first century, that Paul and James and our Lord Himself had to speak such sharp words? Or is there not in the Church of our days an idolatry of money and talent and culture, a worldly spirit, making it unfaithful to its one only Husband and Lord, a confidence in the flesh which grieves and resists God's Holy Spirit? Is there not almost everywhere a confession of the lack of spirituality and spiritual power? Let all who long for the coming revival, and seek to hasten it by their prayers, pray this above everything, that the Lord may prepare His prophets to go before Him at His bidding: "Cry aloud and spare not, lift up thy voice like a trumpet, and show My people their transgression."

Every deep revival among God's people must have its roots in a deep sense and confession of sin. Until those who would lead the Church in the path of revival bear faithful testimony against the sins of the Church, it is to be feared that it will find people unprepared. Men would fain have a revival as the outgrowth of their agencies and progress. God's way is the opposite: it is out of death, acknowledged as the desert of sin, confessed as utter helplessness, that He revives. He revives the heart of the contrite one.

Revival Will Come There is a last thought, suggested by the text from Hosea. It is as we return to the Lord that revival will come; for if we had not wandered from Him, His life would be among us in power. "Come and let us return to the Lord: for He hath torn, He will heal us: He hath smitten; He will bind us up: He will revive us, and we shall live in His sight." As we have said, there can be no return to the Lord, where there is no sense or confession of wandering. Let us return to the Lord must be the keynote of the revival.

Let us return, acknowledging and forsaking whatever there has been in the Church that is not entirely according to His mind and spirit. Let us return, yielding up and casting out whatever there has been in our religion or along with it of the power of God's two great enemies--confidence in the flesh or the spirit of the world. Let us return, in the acknowledgment of how undividedly God must have us, to fill us with His Spirit, and use us for the kingdom of His Son. Oh, let us return, in the surrender of a dependence and a devotion which has no measure but the absolute claim of Him who is the Lord!

Let us return to the Lord with our whole heart, that He may make and keep us wholly His. He will revive us, and we shall live in His sight. Let us turn to the God of Pentecost, as Christ led His disciples to turn to Him, and the God of Pentecost will turn to us. It is for this returning to the Lord that the great work of intercession is needed. It is here the coming revival must find its strength. Let us begin as individuals in secret to plead with God, confessing whatever we see of sin or hindrance, in ourselves or others.

If there were not one other sin, surely in the lack of prayer there is matter enough for repentance and confession and returning to the Lord. Let us seek to foster the spirit of confession and supplication and intercession in those around us. Let us help to encourage and to train those who think themselves too feeble. Let us lift up our voice to proclaim the great truths: the revival must come from above; the revival must be received in faith from above and brought down by prayer; the revival comes to the humble and contrite, for them to carry to others; if we return to the Lord with our whole heart, He will revive us.

On those who see these truths, rests the solemn responsibility of giving themselves up to witness for them and to act them out. And as each of us pleads for the revival throughout the Church, let us specially, at the same time, cry to God for our own neighbourhood or sphere of work. Let, with every minister and worker, there be "great searchings of heart," as to whether they are ready to give such proportion of time and strength to prayer as God would have. Let them, even as in public they are leaders of their larger or smaller circles, give themselves in secret to take their places in the front rank of the great intercession--host that must prevail with God, ere the great revival, the floods of blessing can come.

Of all who speak or think of, or long for revival, let not one hold back in this great work of honest, earnest, definite pleading: Revive Thy work, O Lord! Wilt Thou not revive us again? Come and let us return to the Lord: He will revive us! And let us know, let us follow on to know the Lord. "His going forth is sure as the morning; and He shall come unto us as the rain, as the latter rain that waters the earth." Amen. So be it.

Chapter two

What Kind of Revival Do We Need?

"There is need of a great revival of spiritual life, of truly fervent devotion to our Lord Jesus, of entire consecration to His service." - Andrew Murray

How is the church to be lifted up to the abundant life in Christ, which will fit her for the work that God is putting before Her? Nothing will help but a revival, nothing less than a tremendous spiritual revival. Great tides of spiritual energy must be put into motion if this work is to be accomplished. Now there may be great differences in what we understand by revival. Many will think of the work of evangelists like Moody and Torrey. We need a different and mightier revival than those were.

In them the chief object was the conversion of sinners, and incidentally, the quickening of believers. But the revival that we need calls for a deeper and more entire upheaval of the Church. The great defect of those revivals was that the converts were received into a Church that was not living on the high level of consecration and holiness, and speedily sank down to the average standard of ordinary religious life. Even the believers who had been roused by it, also gradually returned to their former life of clouded fellowship and lack of power to testify for Christ.

The revival we need is a revival of holiness, in which the consecration of the whole being is to the service of Christ, and that for the whole life shall be counted possible. And for this there will be needed a new style of preaching in which the promises of God to dwell in His people, and to sanctify them for Himself, will take a place which they do not now have. When our Lord Jesus gave the promise of the Holy Spirit, He spoke of the New Covenant blessing that would be experienced - God dwelling in His people.

"If a man love Me, he will keep my words; and My Father will love him." So Paul also writes: "That Christ may dwell in your hearts by faith . . . that you might be filled with all the fullness of God." With the

Reformation, the great truth of justification by faith was restored to its place. But the other great truth of sanctification has never yet taken its place in the preaching and practice of the Church which God's Word claims for it. It is for this that we need a revival, that the Holy Spirit may so take possession of us that the Father and the Son can live in us, and that the fellowship with Them, and devotion to Their will and service shall be our chief joy.

This will be in very deed a holiness revival. The Moravian community (at Herrnhut) owed its birth to a holiness revival. There were gathered together a number of Bohemian refugees, and along with them a number of Christian of different sects. It was not long before disputes arose, and Herrnhut became a scene of contention and divisions. Zinzendorf felt this so deeply that he went down to live among them. In the power of God's Spirit he succeeded in restoring order and in binding them together in the power and devotion of Jesus Christ and of love to each other.

More than once they had remarkable manifestations of the presence of the Spirit, and their whole life became one of worship and praise. After they had for a couple of years been having their nightly fellowship meetings, they were lead to the consecration of the whole body to the service of Christ's kingdom. It was in this holiness revival that the Moravian missionary idea was born. When John Wesley visited them he wrote: "God has given me the desire of my heart. I am with a church whose conversation is in heaven, in whom is the mind that was in Christ, and who so walk as He walked.

Here I continually met what I sought for - living proofs of the power of faith, persons saved from inward as well as outward sin, by the love of God shed abroad in their hearts. I was extremely comforted and strengthened by the conversation of this lovely people." A holiness revival! What was the great evangelistic revival in England through Whitefield and Wesley but this? They had together at Oxford been members of the "Holy Club". With their whole heart they had sought deliverance from the guilt of sin, but also from the power of sin.

When their eyes were opened to see how faith can claim the whole Christ in all fullness, they found the key to the preaching which was so mightily effectual for the salvation of men. What John Wesley did for the Methodism, General Booth, and his disciple, did for the Salvation Army. Looking at the material on which he had to work, it was amazing how, with his teaching of the clean heart and full salvation, he was able to inspire tens of thousands with a true devotion to Christ and the lost.

There may be great differences of doctrine, but no one can be blind to the seal God has set upon the intense desire to preach a full salvation and an entire consecration. A revival of holiness is what we need. Such preaching of the claim that Christ Has on us, shall lead us to live entirely for Him and His kingdom; such an attachment of love to Him as shall make His fellowship our highest joy; such faith in His freeing us from the dominion of sin as shall enable us to obey His commandments; such yielding to the Holy Spirit as to be led by Him in all our daily walk - these will be some of the elements of the revival of true holiness for which the Church must learn to seek as for the pearl of great price.

And how is it to be found? It will cost much prayer. It will cost more than that - much sacrifice of self and of the world. It will need a surrender to Christ Jesus to follow Him as closely as God is able to lead us. We must learn to look upon a life like Christ's, having the very same mind that was in Him, as the supreme object of daily life. It is only when a prayer such as Robert Murray McCheyne's becomes ours, "Lord make me as holy as a pardoned sinner can be," and begins to be offered by an increasing number of ministers and believers, that the promise of the New Covenant will become a matter of experience.

A New Spirit, and God's Spirit A new heart will I give you, and a new spirit will I put within you. And I will put my Spirit within you.' -Ezekiel 36: 26, 27. GOD has revealed Himself in two great dispensations. In the Old we have the, time of promise and preparation, in the New that of fulfilment and possession.' In harmony with the difference of the two dispensations, there is a two fold working of God's Spirit. In the Old Testament we have the Spirit of God coming upon men, and working on them in special times and ways, working from above and without, inwards.

In the New we have the Holy Spirit entering them and dwelling within them, working from within, outwards and upwards. In the former we have the Spirit of God as the Almighty and Holy One; in the latter we have the Spirit of the Father of Jesus Christ. The difference between the twofold, operation of the Holy Spirit is not to be regarded as if, with the closing of the Old Testament, the former ceased, and there was in the New no more of the work of preparation. By no means. Just as there were in the Old blessed anticipations of the indwelling of God's Spirit, so now in the New Testament the twofold working still continues.

According to the lack of knowledge, or of faith, or - of faithfulness, a believer may even in these days get little beyond the Old Testament measure of the Spirit's working. The indwelling Spirit has indeed been given to every child of God, and yet he may experience little beyond the first half of the promise, the new spirit given us in regeneration, and know almost nothing of God's own Spirit, as a living person put within us. The Spirit's work in convincing of sin and of righteousness, in His leading to repentance and faith and the new life, is but the preparatory work.

The distinctive glory of the dispensation of the Spirit is His Divine personal indwelling in the heart of the believer, there to reveal the Father and the Son. It is only as Christians understand and remember this, that they will be able to claim the full blessing prepared for them in Christ Jesus. In the words of Ezekiel we find, in the one promise, this twofold blessing God bestows through His Spirit very strikingly set forth. The first is, 'I will put within you a new spirit,' that is, man's own spirit is to be renewed and quickened by the work of God's Spirit.

When this has been done, then there is the second blessing, 'I will put my Spirit within you,' to dwell in that new spirit, Where God is to dwell, He must have a habitation. With Adam He had to create a body before He could breathe the spirit of life into him. In Israel the tabernacle and the temple had to be built and completed before God could come down and take possession. And just so a new heart is given, and a new spirit put within us, as the indispensable condition of God's own Spirit being given to dwell within us.

The difference is the same we find in David's prayer. First, 'Create in me a clean heart, O God ! and renew a right spirit within me;' then, 'Take not Thy Holy Spirit from me.' Or what is indicated in the words, 'That which is born of the spirit is spirit :' there is the Divine Spirit begetting, and the new spirit begotten by Him. So the two are also distinguished, 'God's Spirit beareth witness with our spirits that we are the children of God! Our spirit is the renewed regenerate spirit; dwelling in this, and yet to be distinguished from it, is God's Holy Spirit, witnessing in, with, and through it.'

The importance of recognizing this distinction can easily be perceived. We shall then be able to understand the true relation between regeneration and the indwelling of the Spirit. The former is that work of the Holy Spirit, by which He convinces us of sin, leads to repentance and faith in Christ, and imparts a new nature. Through the Spirit God thus fulfils the promise, "I will put a new spirit within you.' The believer is now a child of God, a temple ready for the Spirit to dwelling.

Where faith claims it, the second half of the promise is fulfilled as surely as the first. As long now as the believer only looks at regeneration, and the renewal wrought in his spirit, he will not come to the life of joy and strength which is meant for him. But when he accepts God's promise that there is something better than even the new nature, than the inner temple, that there is the Spirit of the Father and the Son to dwell within him, there opens up a wonderful prospect of holiness and blessedness.

It becomes his one great desire to know this Holy Spirit aright, how He works and what He asks, to know how he may to the full experience His indwelling, and that revelation of the Son of God within us which it is His work to bestow. The question will be asked, How these two parts of the Divine promise are fulfilled ? simultaneously or successively ? The answer is very simple: From God's side the twofold gift is simultaneous. The Spirit is not divided: in giving the Spirit, God gives Himself and all He is.

So it was on the day of Pentecost. The three thousand received the new spirit, with repentance and faith, and then, when they had been baptized, the Indwelling Spirit, as God's seal to their faith, on one day. Through the word of disciples, the Spirit, which had come upon them, wrought mightily on the multitude, changing disposition and heart and spirit. When, in the power of this new spirit working in them, they had believed and confessed, they received the baptism of Holy Spirit to abide in them.

And so still in times when the Spirit of God moves mightily, and the Church is living in the power of the Spirit, the children which are begotten of her receive from the first beginnings of their Christian life the distinct conscious sealing and indwelling of the Spirit. And yet we have indications in Scripture that there may be circumstances, dependent either on the endowment of the preacher or the faith of the bears in which the two halves of the promise are not so closely linked.

So it was with the believers in Samaria converted under Philip's preaching; and so too with the converts Paul met at Ephesus. In their case was repeated the experience of the apostles themselves. We regard them as regenerate men before our Lord's death ; it was only at Pentecost that the promise was fulfilled, 'He shall be in you!' What was seen in them, just as in the Old and New Testaments,-the grace of the Spirit divided into two separate manifestations,-may still take place in our day.

When, the standard of spiritual life in a Church is sickly and low, when neither in the preaching of the word nor in the testimony of believers, the glorious truth of an Indwelling Spirit is distinctly proclaimed, we must not wonder if, even where God gives His Spirit, He be known and experienced only as the Spirit of regeneration. His Indwelling Presence will remain a mystery. In the gift of God, the Spirit of Christ in all His fulness is bestowed once for all as an Indwelling Spirit; but He is received and possessed only as far as the faith of the believer reaches.

The Role of the Holy Spirit It is generally admitted in the Church that the Holy Spirit has - not the recognition which becomes Him as being the equal of the Father and the Son, the Divine Person through whom alone the Father and the Son can be truly possessed and known, in whom alone the Church has her beauty and her blessedness. In the Reformation, of blessed memory, the Gospel of Christ had to be vindicated from the terrible misapprehension which makes man's righteousness the ground of his acceptance, and the freeness of Divine grace had to be maintained.

To the ages that followed was committed the trust of building on that foundation, and developing what the riches of grace would do for the believer through the indwelling of the Spirit of Jesus. The Church rested too content in what it had received, and the teaching of all that the Holy Spirit will be to each believer in His guiding, sanctifying, strengthening power, has never yet taken the place it ought to have in our evangelical

teaching and living. And there is many an earnest Christian who will in the confession lately made by a young believer of intelligence: I think I understand the work of the Father and the Son, and rejoice in them, but I hardly see the place the Spirit has.

Let us unite with all who are pleading that God in power may grant mighty Spirit workings in His Church, that each child of God may prove that in him the double promise is fulfilled: I will give a new spirit within you, and I will give my Spirit within you. Let us pray that we may so apprehend the wonderful blessing of the Indwelling Spirit, as to turn inward and have our whole inmost being opened up for this, the full revelation of the Father's love and the grace of Jesus. 'Within you !

' Within you ! This twice-repeated word of our text is one of the keywords of the 'New Covenant. ' I will put my law in their inward parts, 'and in their heart will I write it.' I will put my fear in their hearts, that they shall not depart from me.' God created man's heart for His dwelling. Sin entered, and defiled it. Four thousand years God's Spirit strove and wrought to regain possession. In the Incarnation and Atonement of Christ the Redemption was accomplished, and the kingdom of God established.

Jesus could say, 'The kingdom of God is come unto you;' 'the kingdom of God is within you.' It is within we must look for the fulfilment of the New Covenant, the Covenant not of ordinances but of life: in the power of an endless life the law and the fear of God are to be given in our heart: the Spirit of Christ Himself is to be within us as the power of our life. Not only on Calvary, or in the resurrection, or on the throne, is the glory of Christ the Conqueror to be seen,-but in our heart: within us, within us is to be the true display of the reality and the glory of His Redemption.

Within us, in our inmost parts, is the hidden sanctuary where is the ark of the Covenant, sprinkled with the Blood, and containing the Law written in an ever-living writing by the Indwelling Spirit, and where, through the Spirit, the Father and the Son now come to dwell. O my God! I do thank Thee for this double blessing. I thank Thee for that wonderful holy temple Thou hast built up in me for Thyself-a new spirit given within me. And I thank Thee for that still more wonderful Holy Presence, Thine Own Spirit, to dwell within me, and there reveal the Father and the Son.

O my God! I do pray Thee to open mine eyes for this the mystery of Thy love. Let Thy words, within you,' bow me low in trembling fear before Thy condescension, and may my one desire be to have my spirit indeed the worthy dwelling of Thy Spirit. Let them lift me up in holy trust and expectation, to look for and claim all that Thy promise means. O my Father!, I thank Thee that Thy Spirit doth dwell in me. I pray Thee, let His indwelling :be in power, in the living fellowship with Thyself, in the growing experience of His renewing power, in the ever fresh anointing that witnesses to His Presence, and the indwelling of my Glorified Lord Jesus. May my daily walk be in the deep reverence of His Holy Presence within me, and the glad experience of all He works. Amen.

The Baptism of the Spirit 'John bare witness, saying, He that sent me to baptize with water, He said unto me, Upon Whomsoever thou shalt see the, Spirit descending, and abiding on Him the same is He that baptizeth with the Holy Spirit.' John 1:33 THERE were two things that John the Baptist preached concerning the person of Christ, The one was, that He was the Lamb of God that taketh away the sin of the world The other, that He would baptize His disciples with the Holy Ghost and with fire.

The Blood of the Lamb, and the Baptism of the Spirit were the two central truths of his creed and his preaching. They are, indeed, inseparable: the Church cannot do her work in power, nor can her exalted Lord be glorified in her, except as the Blood as the foundation-stone, and the Spirit as the corner-stone,

are fully preached. This has not at all times been done even among those who heartily accept Scripture as their guide. The preaching of the Lamb of God, of His suffering and atonement, of pardon and peace through Him, is more easily apprehended by the understanding of man, and can more speedily influence his feelings, than the more inward spiritual truth of the baptism, and indwelling, and guidance of the Holy Spirit.

The pouring out of the blood took place upon earth, it was something visible and outward, and, in virtue of the types, not unintelligible. The pouring out of the Spirit was in heaven, a Divine and hidden mystery. The shedding of the blood was for the ungodly and rebellious; the gift of the Spirit, for the loving and obedient disciple. It is no wonder, when the life of the Church is not in very intense devotion to her Lord, that the preaching and the faith of the Baptism of the Spirit should find less entrance than that of redemption and forgiveness.

And yet God would not have it so. The Old Testament Promise had spoken of God's Spirit within us. The forerunner at once took up the strain, and did not preach the Atoning Lamb without telling whereunto it was that we were to be redeemed, and how God's high purpose was to be fulfilled in us. Sin was not only guilt and condemnation; it was defilement and death. It had incurred not only the loss of God's favor it had made us unfit for the Divine fellowship. And without this the wonderful love that had created man could not be content.

God wanted really to have us for Himself, -our hearts and affections, yea, our inmost personality, our very self, a home for His love to rest in, a temple for His worship. The preaching of John included both the beginning and the end of redemption: the blood of the Lamb was to cleanse God's Temple and restore His Throne within the heart; nothing less than the Baptism and Indwelling of the Spirit could satisfy the heart of either God or man. Of what that Baptism of the Spirit meant, Jesus Himself was to be the type : He would only give what He Himself had received: because the Spirit abode on Him, He could baptize with the Spirit.

And what did the Spirit descending and abiding on Him mean? He had been begotten of the Holy Spirit; in the power of the Spirit He had grown up a holy child and youth, had entered manhood free from sin, and had now come to John to give Himself to fulfil all righteousness in submitting to the baptism of repentance. And now, as the reward of His obedience, as the Father's seal of approval on His having thus far yielded to the control of the Spirit, He receives a new communication of the Power of the Heavenly Life.

Beyond what -He had yet experienced, the Father's conscious indwelling presence and power takes possession of Him, and fits Him for His work. The leading and the power of the Spirit become His more consciously (Luke 4: 1, 14, 22) than before; He is now anointed with the Holy Ghost and with power. But though now baptized Himself, He cannot yet baptize others. He must first, in the power of His baptism, meet temptation and overcome it; must learn obedience and suffer, yea, through the Eternal Spirit, offer Himself a sacrifice unto God and His will,--then only would He afresh receive the Holy Spirit as the reward of obedience (Acts 2: 33), with the power to baptize all who belong to Him.

What we see in Jesus teaches us what the baptism of the Spirit is. It is not. that grace by which we turn to God, become regenerate, and seek to live as God's children. When Jesus reminded His disciples (Acts 1: 4) of John's prophecy, they were already partakers of this grace. Their baptism with the Spirit meant something more. It was to be to them the conscious presence of their glorified Lord, come back from heaven to dwell in their hearts, their participation in the power of His new Life.

It was to them a baptism of joy and power in their living fellowship with Jesus on the Throne of Glory. All that they were further to receive of wisdom, and courage, and holiness, had its root in this: what the Spirit had been to Jesus, when He was baptized, as the living bond with the Father's Power and Presence, He was to be to them: through Him, the Son was to manifest Himself, and Father and Son were to make their abode with them. 'Upon whom thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit.'

This word comes to us as well as to John. To know what the baptism of the Spirit means, how and from whom we are to receive it we must see the One upon whom the Spirit descended and abode. We must see Jesus baptized with the Holy Ghost. We must try to understand how He needed it, how He was prepared for it, how He yielded to it, how in its power He died His death, and was raised again. What Jesus has to give us, He first received and personally appropriated for Himself ; what He received and won for Himself is all for us: He will make it our very own.

Upon whom we see the Spirit abiding, He baptizeth with the Spirit. In regard to this baptism of the Spirit there are questions that we may not find it easy to answer, and to which all will not give the same answer. Was the outpouring of the Spirit at Pentecost the complete fulfilment of the promise, and is that the only baptism of the Spirit, given once for all to the newborn Church ? Or is not the coming of the Holy Spirit on the disciples in the fourth of Acts, on the Samaritans (Acts 8), on the heathen in the house of Cornelius (Acts 10.), and on the twelve disciples at Ephesus (Acts 19), also to be regarded as separate fulfilments of the words, 'He shall baptize with the Holy Ghost'?

Is the sealing of the Spirit given to each believer in regeneration to be counted by him as his baptism of the Spirit ? Or is it, as some say, a distinct, definite blessing to be received later on ? Is it a blessing given only once, or can it be repeated and renewed ? -In the course of our study we shall find light in God's word that may help us to a solution of difficulties like these. But it is of great consequence that at the outset we should not allow ourselves to be occupied with points as these, which are after all of minor importance, but fix our whole hearts on the great spiritual lessons that God would have us learn from the preaching of the Baptism of the Holy Ghost.

These are specially two. The one is, that this baptism of the Holy Spirit is the crown and glory of Jesus' work, that we need it, and must know that we have it, if we are to live the true Christian life. We need it. The Holy Jesus needed it. Christ's loving, obedient disciples needed it. It is something more than the working of the Spirit in regeneration. It is the Personal Spirit of Christ making Him present within us, always abiding in the heart in the power of His glorified nature, as He is exalted above every enemy.

It is the Spirit of the Life of Christ Jesus making us free from the law of sin and death, and bringing us, as a personal experience, into the liberty from sin to which Christ redeemed us, but which to so many regenerate is only a blessing registered, on their behalf, but not possessed or enjoyed. It is the enduement with power to fill us with boldness in presence of every danger, and give the victory over the world and every enemy. It is the fulfilment of what God meant in His promise - I will dwell in them, and walk in them.

Let us ask the Father to reveal to us all that His love meant for us, until our souls are filled with the glory of the thought: He baptizeth with the Holy Spirit. And then there is the other lesson: It is Jesus who thus baptizeth. Whether we look upon this baptism as something we already have, and of which we only want a fuller apprehension, or something we still must receive, in this all agree : it is only in the fellowship of Jesus, in faithful attachment and obedience to Him, that a baptized life can be received or maintained or

renewed.

'He that believeth in me,' Jesus, said, 'out of his belly shall flow rivers of living water.' The one thing we need is living faith in the indwelling Jesus: the living water will surely and freely flow. Faith is the instinct of the new nature, by which it recognises and receives its Divine food and drink. In the power of the Spirit who dwells in every believer, let us trust Jesus, who fills with the Spirit, and cling to Him in love and obedience. It is He who baptizes: in contact with Him, in devotion to Him, in the confidence that He has given and will give Himself wholly to us, let us look to Him for nothing less than all that the baptism of the Spirit can imply.

In doing so let us specially remember one thing: only he that is faithful in the least will be made ruler over much. Be very faithful to what thou already hast and knowest of the Spirit's working. Regard thyself with deep reverence as God's holy temple. Wait for and listen to the gentlest whispering of God's Spirit within thee. Listen especially to the conscience, which has been cleansed in the blood. Keep that conscience very clean by simple childlike obedience. In thy heart there may be much involuntary sin, with which thou feelest thyself powerless.

Humble thyself deeply for thy inbred corruption, strengthened as it has been by actual sin. Let every rising, of such sin be cleansed in the blood. But in regard to thy voluntary actions say, day by day, to thy Lord Jesus, that everything thou knowest to be pleasing to Him thou wilt do. Yield to the reproofs of conscience when thou failest; but come again, have hope in God, and renew the vow: What I know God wants me to do, I will do. Ask humbly every morning, and wait, for guidance in thy path; the Spirit's voice will become better known, and His strength will be felt.

Jesus had His disciples three years in His baptism class, and then the blessing came. Be His loving, obedient disciple, and believe in Him on whom the Spirit abode, and who is full of the Spirit, and thou too shalt be prepared for the fulness of the blessing of the baptism of the Spirit. Blessed Lord Jesus! with my whole heart I worship Thee, as exalted on the Throne to baptize with the Holy Ghost. Oh! reveal Thyself to me in this Thy glory, that I may rightly know what I may expect from Thee.

I bless Thee that in Thyself I have seen what the preparation is for receiving the Holy Spirit in His fulness. During Thy life of preparation in Nazareth for Thy work, O my Lord, the Spirit was always in Thee. And yet when Thou hadst surrendered Thyself to fulfil all righteousness, and to enter into fellowship with the sinners Thou camest to save, in partaking of their baptism, Thou didst receive from the Father a new inflowing of His Holy Spirit. It was to Thee the seal of His love, the revelation of His indwelling, the power for His service.

And now Thou, on whom we see the Spirit descend and abide, doest for us what the Father did for Thee. My Holy Lord I bless Thee that the Holy Spirit is in me too. But, oh I beseech Thee, give me yet the full, the overflowing measure Thou hast promised. Let Him be to me the full unceasing revelation of Thy presence in my heart, as glorious and as mighty as on the Throne of Heaven. O my 'Lord Jesus! baptize me, fill me with the Holy Spirit. Amen.

Chapter three

Waiting for the Spirit

"Do not strive in your own strength; cast yourself at the feet of the Lord Jesus, and wait upon Him in the sure confidence that He is with you, and works in you." - Andrew Murray

He charged them to wait for the promise of the Father, which said he, ye heard from me.'-ACTS 1: 4.

In the life of the Old Testament saints, waiting was one of the loved words in which they expressed the posture of their souls towards God. They waited for God, and waited upon God. Sometimes we find it in Holy Scripture as the language of an experience: 'Truly my soul waiteth upon God.' 'I wait for the Lord, my soul doth wait.' At others it is a plea in prayer: 'Lead me, on Thee do I wait all the day.' 'Be gracious unto us; we have waited for Thee,' Frequently it is an injunction, encouraging to perseverance in a work that is not without its difficulty: 'Wait on the Lord; wait, I say, on the Lord.' 'Rest in the Lord, and wait patiently for Him.' And then again there is the testimony to the blessedness of the exercise: 'Blessed are they that wait upon Him.' 'They that wait upon the Lord shall renew their strength.'

The Promise of the Father All this blessed teaching and experience of the saints who have gone before, our Lord gathers up and connects specially, in His use of the word, with the promise of the Father, the Holy Spirit. What had been so deeply woven into the very substance of the religious life and language of God's people was now to receive a new and a higher application. As they had waited for the manifestation of God, either in the light of His countenance on their own souls, or in special interposition for their deliverance, or in His coming to fulfil His promises to His people; so we too have to wait.

But now that the Father has been revealed in the Son, and that the Son has perfected the great redemption, now the waiting is specially to be occupied with the fulfilment of the great Promise in which the love of the Father and the grace of the Son are revealed and made ours the Gift, the Indwelling, the Fulness of the Holy Spirit. We wait on the Father and the Son for ever-increasing inflowings and workings of the Blessed Spirit; we wait for the Blessed Spirit, His moving, and leading, and mighty strengthening, to reveal the Father and the Son within, and to work in us all the holiness and service to which the Father and the Son are calling us.

'He charged them to wait for the promise of the Father, which ye have heard of me.' It may be asked whether these words have not exclusive reference to the outpouring of the Spirit on the day of Pentecost, and whether, now that the Spirit has been given to the Church, the charge still holds good. It may be objected that, for the believer who has the Holy Spirit within him, waiting for the promise of the Father is hardly consistent with the faith and joy of the consciousness that the Spirit has been received and is dwelling within.

The question and the objection open the way to a lesson of the deepest importance. The Holy Spirit is not given to us as a possession of which we have the charge and mastery, and which we can use at our discretion. No. The Holy Spirit is given -to us to be our Master, and to have charge of us. It is not we who are to use Him; He must use us. He is indeed ours; but ours as God, and our position towards Him is that of deep and entire dependence on One who giveth to every one 'even as He will.'

The Father has indeed given us the Spirit; but He is still, and only works as the Spirit of the Father. Our asking for His working, that the Father would grant unto us to be strengthened with might by His Spirit, and our waiting for this, must be as real and definite as if we had to ask for Him for the first time. When God gives His Spirit, He gives His inmost Self. He gives with a Divine giving, that is, in the power of the eternal life, continuous, uninterrupted, and never-ceasing.

When Jesus gave to those who believe in Him the promise of an ever-springing fountain of ever-flowing streams, He spake not of a single act of faith that was once for all to make them the independent possessors of the blessing, but of a life of faith that, in neverceasing receptivity, would always and only possess His gifts in living union with Himself. And so this precious word wait, 'He charged them to wait,'-with all its blessed meaning from the experience of the past, is woven into the very web of the new Spirit dispensation.

And all that the disciples did and felt during those ten days of waiting, and all that they got as its blessed fruit and reward, becomes to us the path and the pledge of the life of the Spirit in which we can live. The fulness of the Spirit, for such is the Father's Promise, and our waiting, are inseparably and for ever linked together.

The Joy of the Holy Spirit

And have we not here now an answer to the question why so many believers know so little of the joy and the power of the Holy Spirit ? They never knew to wait for it; they never listened ,carefully to the Master's parting words: 'He charged them to wait for the Promise of the Father, which ye have heard of me'. The Promise they have heard. For its fulfilment they have longed. In earnest prayer they have pleaded for it. They have gone burdened and mourning under the felt want. They have tried to believe, and tried to lay hold, and tried to be filled with the Spirit. But they have never known what it was with it all to wait. They have never here said,or even truly heard, 'Blessed are all they that wait for Him.' ' They that wait on the Lord shall renew their strength.'

But what is this waiting? And how are we to wait ? I look to God by His Holy Spirit to teach me to state in the simplest way possible what may help some child of His to obey this charge. And let me then first say that, as a believer, what you are to wait for is the fuller manifestation of the Power of the Spirit within you. On the resurrection morn Jesus had breathed on His disciples, and said, Receive the Holy Ghost : they had yet to wait for the full baptism of fire and of power. As God's child you have the Holy Ghost. Study the passages in the Epistles addressed to believers full of failings and sins (1 Cor. 3: 1 -3, 16, 6: 19, 20 ; Gal. 3: 2, 3, 4: 6). Begin in simple faith in God's word to cultivate the quiet assurance: The Holy Spirit is dwelling within me. If you are not faithful in the less, you cannot expect the greater. Acknowledge in faith and thanks that the Holy Spirit is in you. Each time you enter your closet to speak to God, sit first still to remember and believe that the Spirit is within you as the Spirit of prayer who cries Father! within you. Appear before God and confess to Him distinctly, until you become fully conscious of it yourself, that you are a temple of the Holy Ghost.

Now you are in the right posture for taking the second step, that is, asking God very simply and quietly, there and then, to grant you the workings of His Holy Spirit. The Spirit is in God and is in you. You ask the Father who is in heaven that His Almighty Spirit may come forth from Him in greater life and power, and as the indwelling Spirit may work more mightily in you. As you ask this on the ground of the promises, or of some special promise you lay before Him, you believe that He hears and that He does it. You have not to look at once whether you feel anything in your heart; all may be dark and cold there; you are to believe, that is, to rest in what God is going to do, yea, is doing, though you feel it not.

Wait on the Lord And then comes the waiting. Wait on the Lord; wait for the Spirit. In great quietness set your soul still, silent unto God, and give the Holy Spirit time to quicken and deepen in you the assurance that God will grant Him to work mightily. We are a 'holy priesthood to offer up spiritual sacrifice.' The

slaying of the sacrifice was an essential part of the service. In each sacrifice you bring there must be the slaying, the surrender and sacrifice of self and its power to the death, As you wait before God in holy silence, He sees in it the confession that you have nothing,-no wisdom to pray aright, no strength to work aright, Waiting is the expression of need, of emptiness.

All along through the Christian life these go together , the sense of poverty and weakness, and the joy of all sufficient riches and strength. It is in waiting before God that the soul sinks down into its own nothingness, and is lifted up into the Divine assurance that God has accepted its sacrifice and will fulfil its desires. When thus the soul, has waited upon God, it has to go forward to the daily walk or the special duty that waits it, in the faith that He will watch over the fulfilment of His Promise and His child's expectation.

If it is to prayer you give yourself, after thus waiting for the Spirit, or to the reading of the word, do it in the trust that the Holy Spirit within guides your prayer and your thoughts. If your experience appears to prove that it is not so, be sure this is simply to lead you onwards to a simpler faith and a more entire surrender. You have become so accustomed to the worship in the power of the understanding and the carnal mind, that truly spiritual worship does not come at once.

But wait on: 'He charged them to wait.' Keep up the waiting disposition in daily life and duty. 'On Thee do I wait all the day:' it is to the Three One God I thus speak; the Holy Spirit brings nigh and unites to Him. Renew each day and, as you are able to do it, also extend, your exercise of waiting upon God. The multitude of words and the fervency of feelings in prayer have often been more hindrance than help. God's work in you must become deeper, more spiritual, more directly wrought of God Himself.

Wait for the promise in all its fulness. Count not the time lost you thus give to this blessed expression of ignorance and emptiness, of faith and expectation, of full and real surrender to the dominion of the Spirit. Pentecost is meant to be for all times the proof of what the exalted Jesus does for His Church from His Throne. The ten days' waiting is meant to be for all time the posture before the Throne, which secures in continuity the Pentecostal blessing, Brother ! the Promise of the Father is sure.It is from whom you have it.

The Spirit is Himself already working in you. His full indwelling and guidance is your child's-portion. Oh, keep the charge of your Lord! Wait on God: wait for the Spirit. 'Wait, I say, on the Lord.' 'Blessed are all they that wait for Him.' Blessed Father ! from Thy Beloved Son we have heard Thy Promise. In a streaming forth that is Divine and neverceasing, the river of the water of life flows from under the Throne of God and the Lamb; Thy Spirit flows down to quicken our thirsty souls.

'For we have not heard, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.' And we have heard His charge to wait for the Promise. We thank Thee for what has already been fulfilled to us of it. But our souls long for the full possession, the fulness of the blessing of Christ. Blessed Father! teach us to wait on Thee, daily watching at the posts of Thy doors. Teach us each day, as we draw near to Thee, to wait for Him. In the sacrifice of our own wisdom and our will, in holy fear of the workings of our own nature, may we learn to lie in the dust before Thee, that Thy Spirit may work with power. Oh, teach us that as the life of self is laid low before Thee day by day, the Holy Life, that flows from under the Throne, will rise in power, and our worship be in Spirit and in Truth. Amen.

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