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The Fullness of Pentecost

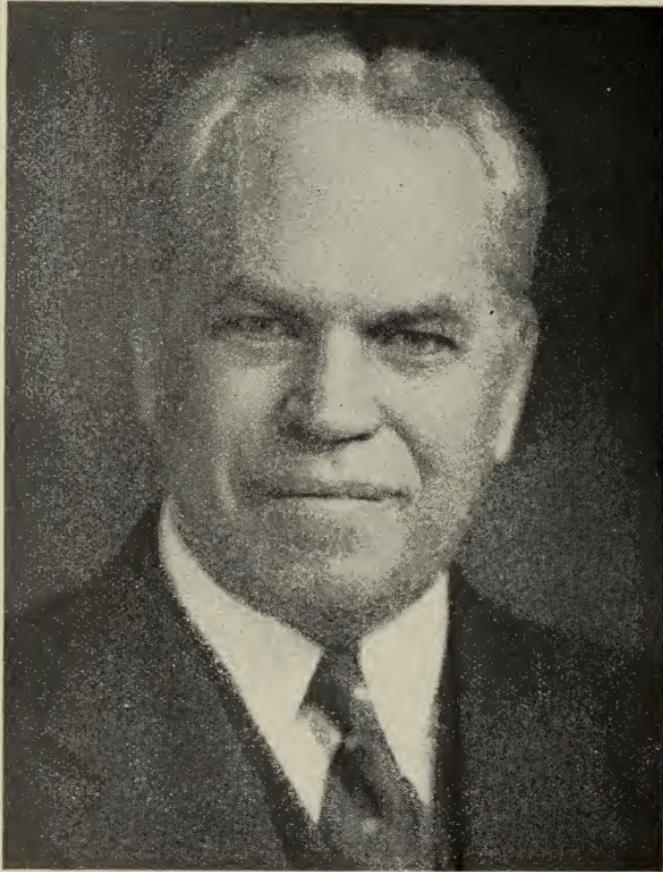
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THE FULLNESS OF PENTECOST

BY

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Christ Enthroned, The Heavenly Race, Faith Once Delivered to the Saints, A Cry for the Supernatural, Golden Grace, Sunrisen Blessing, A Bouquet of Graces, Spiritual Shocks, The Overcomers, Living in the Heavens, Fragrance, Sweetness and Power, How to Attract Prosperity, Fragrance From Beulah Land, The Glory is Departed, The Triumphant Life, The Fullness of Pentecost

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FOREWORD

Much has been said and written about "Pentecost," but Pentecostal skies are still loaded with blessings and heavenly riches.

God is just waiting for the man of prayer and faith to connect on to the heavenly batteries. God's plan for the Church, for which Christ died to sanctify, is that each believer should become a channel through which He could pour rivers of living waters to bless a broken-hearted world. Our purpose in writing this little volume is to help the believer to find his way to the upper room and there "tarry until Penecost full comes."

Again, we are indebted to Dr. A. B. Simpson and Dr. G. D. Watson for thoughts and suggestions for this little volume.

J. M. HAMES.

Greer, South Carolina.

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CHAPTER I

THE FULNESS OF PENTECOST

God has been pleased to give us three great epochal religious days in the annuals of time. Namely, Mount Sinai, the giving of the law; Mount Calvary, with its Vicarious sacrifice; and Mount Zion, where the Holy Ghost came with sanctifying flame.

In order to be a well rounded Christian, we must pass through those three epochs in our experience. We need a vision of Sinai Mount, hear its thunders and see the lightning flash until we quake and tremble. The law must pass through us, search our hearts, and condemn our guilty conscience until it produces genuine repentance. We must pass through the day of Vicarious atonement and catch a vision of Calvary, releasing us of all our guilt, and reconciling us to God. We must pass through the upper room and wait until the pentecostal flame sanctifies us wholly, destroying the seed-principle of sin in us, and filling us with positive holiness.)

This brings us up to our subject, namely, the meaning of Pentecost. It is nothing less than the actual descent of Deity, the adorable third person of the Godhead, making His advent to our globe. The Holy Ghost is none other than God, just as divine and as great as Jesus. He garnished the heavens, and beautified the starry skies.

The Holy Ghost is no newcomer. It was He who in the beginning moved on a chaotic earth, and out of

His brooding brought forth order, beauty and a smiling paradise. As soon as sin became a fact in the universe of God, the Holy Ghost changed His operation from the physical to the spiritual, and began to strive with man.

The great difference between the old covenant and that of the new, is in the Old Testament age. The Holy Spirit was given to a select few prominent leaders such as prophets, priests, and kings. However, in the new dispensation He is to be poured out upon all flesh, even the handmaids and slaves are to receive Him.

At the first pentecost, where God descended in majestic power and glory at Mount Sinai, He wrote His law on stone. In the new covenant He writes His law on the tables of our hearts. In the old dispensation their religion consisted mostly of ceremonies and externals, but in the new dispensation, He comes to make men holy to produce holy character, and to enthrone Christ within.

The very nature of Christianity demands a holy heart. If our religion were a thing of ceremonies, creeds, and articles of faith, we would not need much of the Spirit of God to perform a few external duties. But our holy religion is different from all other religions, in that it consists of Christlikeness, kindness sweetened temper, and heavenly mindness. The Apostle Paul draws a striking contrast between the two dispensations in his second letter to the Corinthians, where he says:

“But if the ministration of death written and engraved on stones was glorious, which glory was to be done away, how shall not the ministration of the

Spirit be more glorious." "As we watch the effect of pentecost upon the disciples, we notice first of all, they seemed to have been translated into a supernatural realm of heavenly character. Every trace of earthly and human cowardice, timidity, man fear, poverty fear, suffering fear, and fear of every description on the earth side was gone, they had on the other hand, the holiness and courage of angels.)

(Yet it was a courage of perfect calmness and deliberation. It was the boldness of a clear vision, of deepest humility, and of self-abandonment, as if they had been plunged into the courage and calmness of the love of God, and become one with the divine perfections.) In fact, it was the very nature and character of Jesus reproduced in their souls; and the world and fallen Judaism, thinking they had gotten rid of the troublesome Christ, found that by the Holy Spirit, they had, as it were, a hundred other Christs on their hands."

Second, Pentecost attracts. "Now when this was noised abroad, the multitudes came together." Acts 2:6. What was "noised abroad?" (We are told that Pentecost was ushered in with supernatural signs such as "sound of a rushing mighty wind," "cloven tongues of fire," but above all of this was the fire-baptized disciples. And when the people heard and saw this the multitudes came together.)

If it took the supernatural to attract the attention of the masses of that day, God pity us if we think we can attract and hold the people with man-made program, mild and water gospel. It will take nothing short of the supernatural to reach the masses of today.

The "Cloven Tongues of fire," which came with the "sound of a rushing wind," soon disappeared but the Holy Ghost came to abide, and He is all we need.) Wherever and whenever the Holy Ghost has been poured out in a great measure, the Church never lacked for crowds.

The question has been asked, how to reach the masses and bring the different classes together. Many answers have been given, but there are more preachers preaching to empty pews than filled ones.

When every church door was closed, Wesley mounted his father's tombstone and preached to sixteen thousand people. George Whitefield went to a big circus and turned it into a revival meeting. He waited until the crowds gathered, then mounted an animal cage for a pulpit, lifted his silver tone voice like a trumpet, and forty thousand pleasure seekers became interested; They were held spellbound in the grip of the mighty message preached with the power of the Holy Ghost sent down from heaven.

Rev. Roland Hill never lacked for crowds, but preached to them in the open air by the acres.

Why are we not reaching the masses? Has the gospel failed? (Rev. John Fletcher declared that Pentecost was the opening of the Dispensation of the Spirit, and the latter day glory which he believed was at near hand, should far exceed the first effusion of the Spirit.)

Jonathan Edwards said, "Pentecost was not even a pattern day, but simply the start of Christianity.")

The crying need of the Twentieth Century church is for her to find her way to the upper room and tarry

until Pentecost is fully come, and the multitudes will come to her pews.

Third, Pentecost means conviction. Before men will repent, they first must be convicted. It was this very thing which caused the multitudes to cry out at Pentecost. "Now when they heard this, they were pricked to their hearts, and said, 'Men and brethren, what must we do to be saved?'" Peter, preaching with the Holy Ghost sent down from heaven, won three thousand under one simple, short sermon. Now days it takes about three thousand so-called sermons to win one soul to Jesus. Look at those old-fashioned Methodist preachers and circuit riders. A great many of them were limited in education and worldly scholarships. They carried in their saddle bags, the Bible, a Methodist Hymnal, and perhaps a volume of Wesley's sermons. But when they preached, something happened. Conviction would strike a congregation like a cyclone, and sinners would be swept off their feet. The altar services were simply indescribable, and multitudes would be swept into the Kingdom. Pentecostal skies are loaded yet. God is just waiting for the church to tarry.

Fourth, Pentecost means oneness. This oneness has a threefold relation.

1. It is a oneness with Jesus. We read in Heb. 2: 11: "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." The best way we can illustrate this wonderful relation is through the figure of marriage. The Bible teaches that in true marriage two be-

come one, duality is lost in oneness. Where this takes place there is a growing likeness to each other, not only in ways and manners, but there is an increased resemblance to each other as the years go by. (When the soul is wedded to Christ in sanctification, there is a growing likeness to Him day by day. The look of restfulness deepens in the countenance, the spirit grows more tender, and the voice more mellow, until you cannot look into the face of some of God's sanctified ones without thinking of Christ.)

2. It is a oneness with each other. (A truly sanctified soul is in blessed fellowship and unity with all other holy beings. This does not necessarily mean that we see eye to eye in minor points, but we can agree to disagree, like John Wesley and George Whitefield, who failed to see alike on the fine point of Calvinism, but loved each other dearly.) (Dr. Daniel Steele said, "There are two kinds of church unity; mechanical, like the staves of a barrel, held together by the external pressure of the hoops; and vital, like the roots, trunk and branches of a tree, which unifies by the mysterious inward force which we call life.") These are two ways of holding a substance together; one is to freeze it, like a block of ice, and the other is to melt it until the liquid runs together. The sanctified are melted together into a holy oneness. There is a great deal of difference between a big union meeting with a worldly choir, a popular evangelist with his easy catch, card-signing, hand-shaking, skim through, so-called conversion, and a unity meeting where the Gospel plow is put in to the beam, and the truth is not rounded off at the corners,

and God's people are in heart-union for an old-time revival.

3. It means a oneness with one higher and spiritual nature. (There are three conditions of life we may live. —A base, fleshly life, where one is controlled by the fleshly appetites and passions; or we may live in our soulish nature and be governed mostly by our affection and emotions; or, higher still, we can live in the spiritual realm, where the spiritual controls the soul and body.) The great majority of believers, or, more strictly speaking, half-believers, are sadly mixed in their religious experience, partly carnal and partly spiritual. Pentecost, with its cleansing baptism, unmixes the believer, until in our prayers, affections, motives and faith, there is oneness of purpose and desire.

“Before Pentecost, we know the disciples had faith and humility, love, hope, zeal, good works, and other Christian virtues, but we notice in their conduct there was a tremendous mixedness, and various carnal tempers and selfish desires were mixed with their graces, but after Pentecost they manifested in their lives, their sufferings, their labors, and their deaths, the various graces free from admixture.” In other words, they were made one with their higher and spiritual nature.

The baptism of the Holy Ghost harmonizes and unites all the powers of the soul. High over all is the law of God written in the heart, with its radiating light falling on conscience; and a well enlightened conscience and will harmonized with the purified affection, until all the trends and powers of the soul are turned into one channel.

Fifth, Pentecost means an increase of membership. "And the Lord added to the church daily such as should be saved." The Pentecostal Church is a growing church. The law of growth is the fundamental thing in Christianity. Whatever ceases to grow begins to die. Starvation brings death.

A growing church is a church with a vision. Without a vision there can be no progress. At Pentecost the little band numbered one hundred and twenty souls, but with their hearts aflame and passion for a lost world, they went "everywhere preaching the word," and in a few years Christianity had millions of converts.

It would pay every church to stop her human activity and tarry until the warm, melting Holy Spirit came in His sin-consuming power. He would bring a revival spirit which would spread, burn and glow, until cold church members would be melted. Salvation would roll like a river. The finance would keep pace with the spiritual; devils would flee; angels would rejoice; while heaven and earth would come together. Oh, for a cry back to the Bible, back to Pentecost, back to the old faith, and the power of early Methodism!

CHAPTER II

PENTECOST MEANS POWER

Pentecost means power. There are three words for power in the original; one denoting strength, another authority and another extraordinary power, which is our Greek word for dynamite. This is what Jesus meant when He said, "Ye shall receive power, the Holy Ghost coming upon you." Nothing can stand before this powerful explosive. When the disciples came from the upper room charged with the power of the Holy Ghost, they turned the world upside down. See Acts 17:6.

Charles G. Finney received this anointing and spiritual dynamite which made him almost an irresistible preacher. On one occasion, while conducting a revival in Rome, New York, he went into a cotton mill to watch the operators. A great many of them had heard him preach the night before. His face was shining like that of an angel. An awful solemnity settled down, and they became so excited they could not work. The general manager came through and took in the situation, ordered the mill stopped, and asked Mr. Finney to speak a few words to his people. By this time the holy fire had spread all over the entire mill. It was said that hundreds were converted. The revival fire spread for hundreds of miles. God surrounded the place like Mt. Sinai of old so that strangers coming into the city were shot through with conviction, when they crossed the old canal which led into the city.

Oh, if the church would only wait for this power, it would consume her formality, lay her pride low in the dust, and clothes her with unction which would draw the multitudes to her pews.

To be a little more particular, let us notice what this power consists of. It is the power of a divine person. The correct translation is, "Ye shall receive not power but the power of the Holy Ghost coming upon you." It is not your power, but His power. It is not abstract power but it is a person possessing and controlling you.

The Holy Spirit has sensibility, intelligence and love, the same as any other person, and let us treat as a divine person. It is the power of a holy character. By character I mean that inward or generic force that belongs to every human being. The Holy Ghost will develop within us a gentle character. His symbols are that of the gentle dove, the gentle dew, the gentle, still voice. "A soul that is possessed by the Holy Spirit seeks ever to live the ocean of tender love."

"The vision of God He gives us is lucid, wide, calm, elevating, sweet, restful and loving. The Holy Spirit will turn us into the simple, quiet, non-combative lamb. He will mould us into the lowly, uncomplaining, unostentatious dove, not into some enormous far-famed albatross." The heart in which the Holy Spirit dwells will always be characterized by gentleness, sweetness, patience, and longsuffering.) This is the touchstone of Christianity.

(It is the power of love. There is nothing sweeter nor deeper in Christian experience than love divine.) Natural love is beautiful. "It is the secret of every ro-

mance, the theme of every poem, and the center of every play that has ever touched the heart of humanity or charmed the ears of men. It is back of all that is heroic in the national history. It guides every record of patriotism and glorifies every home altar and fire-side. But there is a great difference between the love of nature and love in the Spirit."

(Love is a force, stronger than all the forces in nature. It outranks the law of gravitation in drawing power.) Let us notice a few things about this great love force.

It is a transforming power. (It was this force and power which caused a hostile world to take note of the early Apostle, and said these men have been with Jesus.) The change produced by the baptism of the Holy Ghost was especially noticeable in the life of Peter, "the irresolute disciple, always running ahead of the Master, boasting in his self-confidence of what he would do or would not do, and then running away at the threat of a servant girl, transformed into a fearless hero."

(The spirit of unselfish love led the early Church to make a consecration of all their means to the service of Christ and to help one another.) We read, "Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the price of the things that were sold and laid them down at the Apostle's feet and distribution was made unto every man according as he had need." Such examples as this could not fail to impress an unbelieving, skeptical world. If such a spirit of unselfish love could

take possession of the millions of professed Christians of today, God could tap the wealth of the Church, which turn loose finance to send tens of thousands of new missionaries every year to the ends of the earth.

Love is a sweetening power. (It sweetens the disposition, tongue, and entire manners. It holds the tongue in silence from uttering unwise things, and seasons it with the law of kindness.)

Love is a purifying power. (It purifies the heart, and cleanses the minds of unclean thoughts. It drives out hatred and malice and fills the heart with positive holiness and love divine.)

Love is a beautifying power. Real beauty must come from within. It isn't something put on. The Bible speaks of "the beauty of holiness." Just think of a heart filled with love, joy, peace and all the fruits and graces of the Spirit. Such a life will affect the manners, disposition, the tones of the voice and the very expressions of the face. The very nature of love is to sweeten and beautify the entire life.) In conclusion, let me call your attention to Pentecost as it was demonstrated in the early days of the National Holiness Association.

Dr. McDonald gives us a graphic account of one of their great camp meetings which was held in California back in the early days of the National Holiness Movement from which we can only give brief extracts: "The tabernacle was pitched on the public plaza—a beautiful park in the midst of the city of Sacramento. The air seemed thronged with visitants from another sphere who had come to witness, if not to take some part in

the battle between sin and holiness about to be waged. But on the morning of the fifth of May, the thirteenth day of the meeting, a bright, beautiful morning when love beamed forth from the heavens and whispered in the gentle breeze, all seemed to feel that the unusual was impending. The history of the National Camp Meetings has disclosed the remarkable phenomenon, that one day, sometime earlier, sometime later, during the progress of the meeting, is signalized by a special baptism of the Holy Spirit. So on the morning mentioned a kind of spiritual stillness came over all. None could speak or pray except in a soft subdued tone of voice. The singing was like a low, sweetmurmuring song of angels from some far-off island of the blest. The prevailing spirit was that of expectancy or waiting. The powers of the heavenly world seemed to settle down upon the people, and ministers seemed so inspired and filled with love and the Spirit of Jesus, who seemed to be almost visibly present. Then came the season of silent devotion and waiting before the Lord. There were some twenty preachers either kneeling, or prostrate on the ground. A wonderful power came upon all. Many were stricken down under the mighty shock. Many felt themselves beginning to go down under, as when metal begins to melt, and seemed forced to lie prostrate upon the ground. There was an indescribable power that went surging through the soul until it seemed suspended on a single thread. It would have been easy to have taken another step and passed over the narrow stream that separated this from the heavenly land; the world seemed far away, one scarcely wish-

ed to return again.

“Then a strange thing occurred to some. It was not a light, nothing of a cloud form, but as it were, a haze of golden glory encircled the heads of bowed worshippers, a symbol of the Holy Spirit, for then that company knew they were baptized with the Holy Ghost and fire. The preachers seemed transfigured. All were melted and sobbing; murmurs of praise and glory came. Truly the day of Pentecost had come, the scene of the upper room and all were filled with the Spirit.”

The result of the meeting was all that could be expected in the interest of holiness. It was estimated that at least two hundred were sanctified. All of this goes to prove that Pentecost can be repeated.

“Ye that love the Lord, keep not silence, send up long, long, united and unsparing entreaties for the promised aid.” This is what we want, and this is all we want. Till this be obtained, neither human nor angelic agencies can be of much avail. But let the power be felt; let the ministry be filled with the faith and zeal of the apostles, and let all Christians have the purity and prayerfulness and singleness of heart of the first disciples, all like them having a mind to work and a heart to yearn over and travail for souls. As Bishop Pierce affirms, “Pentecost might be multiplied, and converts as the dew-drops of the morning.”

CHAPTER III

TWO OMNIPOTENT FORCES

.. *"For with God all things are possible."*—Mark 10:27.
"All things are possible to him that believeth."—
Mark 9:23.

In the above scriptures we have two omnipotent forces, God and the believer's faith. Here is the key that unlocks the king's treasure of untold riches and blessings. Faith, in God, connects the believer on to omnipotent forces. Real prayer moves the arm that moves the world. "All things are possible with God. There is nothing too hard for Him." Jer. 32:17. "Who in the beginning created a world out of nothing and hung it on nothing." Job 26:7. He scooped out the ocean five miles deep and flung up the mountains six miles high. He created the millions of stars and gave them all a name and called them by their names.

A God that could create Halley's comet so large that the tail could wrap around this earth hundreds of times, hurls it through space at two hundred miles per second. How long would it take a God like that to save a soul, sanctify a believer, or heal a sick body. "There is an unseen principle of force in the material world, which is mightier far than all the physical elements we touch and see. It is the force of attraction which in its two-fold form of cohesion and gravitation, holds the physical together. It is the same force which holds all planets on their aerial track, and all the systems that circle around ten thousand suns in all of their spheres without collision or catastrophe.

It is the mighty power of gravitation. All unseen, it is noiseless. There is no vibration in its mighty heart throbs; no reverberation from its voice; no trace of its viewless but mighty arm." This is the law which holds the universe of God together, but back of all of this is God.

Dr. G. D. Watson says: "We have revealed in the scriptures another set of laws which outrank those in the material or the mental world, and they are those laws which operate between God and the soul. God has planned in all the creation to deal with men according to their desires and choices and conduct, and He has made certain rules by which He will act upon certain conditions that His creatures may conform to. Nothing in all the Bible is more absolutely revealed than the fact that God will answer prayer, that He will do certain things upon the condition of men presenting their requests to Him in a way that He prescribes in the Spirit which He dictates. When we pray to the infinite and eternal God in the name of His own beloved Son, and in the spirit of complete submission and faith and hope, we are acting in agreement with a divine law which is higher than any other law that operates in the realm of nature.

God is certainly greater than the mere display of material things. So that prayer is a higher law than the forces that scientists deal with, and just as when a king takes a journey through his kingdom, every railway train must be sidetracked in order to make way for the royal train, so every law in the material world must, if necessity requires, be set aside to make room

for the answer to those prayers which are more dear to God than all the things of a material nature.' He says, "Prayer is the highest power in the gift of mankind. On the divine side, the law of prayer outranks all other laws; so, on the human side prayer enables a man to exercise the greatest power which is possible for a man to have. If by prayer, in conformity with the revealed will of God, we can move God to do certain things which He would not otherwise do, it is certain that we thereby have a power to accomplish results greater than we have in any other direction. After we have enumerated all the powers of the human body and the human will, and all the devices of invention (including the atomic powers) and then added to that all the powers of personal magnetism and influence, and all the powers of united gifts and talents with which we may be endowed if above all of these things we can persuade God to do things for us, and in us, and through us, which would never be accomplished except on conditions of prevailing prayer, you see at once that here is a force that is supernatural."

Says Rev. E. Weigle, the praying saint, "As certain as God is and His word is true, the prayers offered to Him under the inspiration of His Spirit will be answered, if continued. He cannot deny His Holy Spirit, He cannot deny Himself, therefore He cannot deny His people's prayers, for His people's prayers are also the prayers of His own Spirit."

There is nothing too hard for Him to do. First, no heart is too hard for Him to melt. He can melt the heart of stone, cast out the devils and bring in the an-

gels. Jesus proved that He was God while upon earth in casting a whole legion of devils out of one man, and clothed him in his right mind, sent him back home as a missionary to tell what great things the Lord had done for him. He saved Mary Magdalene who was the last at the cross and among the first to publish the resurrection glad tidings. He is an uttermost Saviour. Right now He is saving thousands of sinners throughout the world and will continue to do so until time is no more. He listens daily to millions of prayers, heals broken hearts and comforts dying saints. There is nothing too hard for Him.

II. No case is too hard for the Lord to sanctify.

Sanctification is a divine work wrought in the heart by the Holy Ghost. It will take nothing short of God Himself to sanctify a human soul. How many of God's dear children who came to Jesus as hopeless sinners and trusted Christ alone to save them, then later they build up a kind of self-confidence and go about trying to sanctify themselves by self-denial, crucifixion and ineffectual struggles.

We can no more sanctify ourselves than we can save ourselves. Mr. Wesley says, "We are sanctified by faith the same as we are justified by faith." Says one, "If you think you must pray some more, weep some more, fast some more, or suffer some more before you are sanctified, you are seeking it by good works. It is all right to weep, fast and pray, but it is the blood of Jesus after all that cleanses from all sin. If you think you must pound the mourner's bench and shed tears, go on and get through, but when you get

through all of your works and trust Jesus alone, He will cleanse your heart with the precious Blood."

Time is no saviour. There is nothing in the flight of years to cleanse the heart. The blood and the blood alone can save. St. John says it cleanseth. This one expression forever dashes to pieces the old dark age theology, where people depended upon works, penitence and self-affliction for cleansing these never have and never will cleanse the soul from sin. It's the blood and the blood alone. Another comforting thing, says John, is that the blood cleanses from all sin now. The verb is in the present tense. The moment the heart believes this and faith reaches up to receive it, the Spirit will witness that the work is done.

III. No promise is too hard for the Lord to fulfill.

When I want something to encourage my faith I go back and read the record of God's dealings with Abraham. "When God first called Abraham, He inundated his soul with a sea of promises. He spoke to him from the starry heavens, and from the soil of Canaan on which he walked, and by the visits of angels; and by the Holy Ghost in his nature."

When God wants to make a great saint, He deals with us in a similar way. He begins by opening up to us the exceeding great and precious promises in His word, and the possibilities of faith, even before an outward sign of their fulfillment.

There are several stages in Abraham's faith. The first stage is when God revealed Himself as the El Shaddai, the Almighty God, the God that is enough. We read, "As it is written, I have made thee a father

of many nations, before Him whom he believed, even God who quickened the dead and calleth these things which be not as though they were. Who against hope believed in hope, that He might become the father of many nations, according to that which was spoken. So shall thy seed be." "I will make my covenant between me and thee, and will multiply thee exceedingly." We are told that Abraham believed God and counted it so. Then God came a little nearer to him and said, "My covenant is with thee." The future promise now becomes a present fact. This is the way faith acts. It takes God at His word, cashes in on God's gifts, and counts it done. It is no longer a future promise but a present fact.

This is the way we get saved, sanctified or healed. We take God at His word, step out on His promise, get under the blood, and refuse to doubt.

The next stage is when God speaks and says, "Neither shall thy name any more be called Abram, but thy name shall be called Abraham, for a father of many nations I have made thee." Here is where the test comes. He was to testify openly before a criticising, scorning world and call himself the father of many nations. "When the one from whom they were to come was as yet unborn, and according to all natural possibilities, never could be born, as his child at least."

The last stage of Abraham's faith is recorded in the fourth chapter of the book of Romans. "And being not weak in faith, he considered not his own body, now dead, when he was about a hundred years old;

neither yet the deadness of Sarah's womb. He staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what He had promised He was able to perform."

"He staggered not," or a better rendering would be "wavered not." Abraham did not manifest the least quiver of a doubt, not a fiber of his being shrunk, not a moment did he question God. The least questioning and doubting is fatal to our faith. The only safe place for our soul is absolute confidence in the living eternal God.

"He considered not his own body." If we look at our weakness, our failures, our disease we shall never have perfect faith. You cannot depend on your feeling or a happy frame of mind. This is just as true for our healing as our salvation. You are not to feel you are healed before you trust God, but we are to believe God, feeling or no feeling. Look at your difficulties and they will grow on your hands.

Here is where Israel lost an opportunity of a lifetime when they came to "Kadesh-Barnea," and sent the spies over to see if God had told the truth about "Canaan." They listened to them talk about "walled cities" and "giants" until it blurred their vision and they lost sight of God and began to question His goodness and ability to take them into the Promised Land, forfeited Canaan and finally bleached their bones in the wilderness. Get your eyes off yourself and surroundings. Fix them on the living, resurrected Christ, the author and finisher of our faith.

“Is anything too hard for the Lord?” Genesis 18:14, “All things are possible with God.” Yes, and “All things are possible to him that believeth.”

Dare to trust Him. No prayer is too hard for Him to answer. Hold on, believe on, look up, refuse to doubt. He will take you through and He will answer your prayer, give you beauty for ashes, the oil of joy for mourning. Lay hold of some promise, refuse to be moved. He will put a silver lining beneath every dark cloud of your coming tomorrow.

“There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass.” Joshua 21:45.

CHAPTER IV

THE SEALING OF THE SPIRIT

The emblems of the Spirit are very striking. They are presented to us under the figures, wind, water, fire, oil, dove and seal.

The Apostle in writing to the Ephesians, says, "After that you believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

And again, "grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption."

To the Corinthians, he esays, "who also has sealed us, and given the earnest of the Spirit in our hearts."

What is meant by the sealing of the Spirit?

"The seal is a mark or stamp, placed upon letters, public documents, etc., certifying their authenticity, or right to be conveyed to their destination." The seal is a familiar figure in both ancient and modern times.

"As applied to the Spirit, the seal expresses three things—Reality, Security and Resemblance."

Reality, the mark of the seal, is unmistakable. It cuts a deep impression into the wax or paper. So that the figure means when we receive the Holy Spirit in His fullness, the things of God become intensely real to the soul.

The countenance of Christ stands out in sweetness, and a vivid reality to the inner senses of the soul.

The sealing of the Spirit makes Jesus as real and sweet as a spring morning.

The incoming Holy Ghost puts all doubts to flight. Your Christian life is not a vague something, but your convictions, impressions and leadings are clear cut, definite and real. The sealing of the Spirit secure a higher degree of certainty than we could have had with the visible bodily presence of Jesus without the Spirit.

God wants us, not only to understand, but to know some things. Understanding is through the mind, but spiritual knowledge is through the inner consciousness. It is not the mind of God that we should not rest in a "perhaps" or a "guess so." Search your Bible and you will be surprised to see how often the words "know" and "knowledge" are used. "They shall know my name," "know my voice," "I will make known my way." We know that we have passed from death into life."

There are some things we should know with a divine certainty, such as the Virgin Birth, Life, Shed Blood of Jesus, His Glorious Resurrection, Ascension, and that he is alive and will reign forever more.

Millions of church members about all they know is a mere belief that Jesus once lived, died, and went away. They have a historical Christ. That is not the way the Bible puts those great fundamental truths. The New Testament way of putting things is this: "That there is abroad in the world and the church today the same God that made the Bible, the same Holy Ghost that made Calvary, the same Holy Ghost

that made the incarnation that caused the Birth of Jesus, and that filled Him at the baptism in His life, that inspired His words, the same Holy Ghost through whom the Bible says He died—for Jesus died by the help of the Holy Ghost. It is said that He, through the eternal Spirit, offered Himself to God, the same Holy Ghost that was with Him in life and that walked with Him and was with Him on the Cross, and the same Holy Ghost that raised Him from the dead, that same personality is on the earth and in these hearts.”

As one puts it, “I had rather walk here with the Holy Ghost in my soul, than with Moses yonder, with the pillar of fire over his head, or with uncovered feet at the burning bush. I would rather walk here with the Holy Ghost in my heart, than tread with the apostles on the shores of Galilee.”

The disciples learned more about Jesus, His inner life, in three hours after the Holy Ghost flooded them with light and spiritual knowledge than they had learned in three years sitting at His feet.

The sealing of the Spirit makes real those great truths of the Bible and Christian experience.

Security. The sealing of the Holy Spirit insures a higher degree of the security than we could otherwise have through walking with Jesus during His earthly ministry. It is God’s plan and thought for us, that we be not only certain, but secure in religious things. Remember, we are living in a state of probation. It does not end until we die or Christ comes. Just as long as we live in a fallen world with tempting devils, there are liabilities and possibilities of falling.

The dangers that beset the Christian are twofold. Those that lie in the external world, those that appeal to the five senses, they are one class; the other lurks within. Those that lie within are more dangerous than all the outside foes.

Now the beauty of being sanctified is this, God destroys the seed principle of sin within the heart, purifies the affection, takes the rebellion out of the will, and makes the soul as safe as it is possible to be while placed on probation.

Notice the sealing of the Spirit comes after they had believed. Hence, it is a second work of grace that belongs to the sanctified state. It is just another term for the fullness of the Spirit.

Resemblance. The Seal expresses resemblance. The image of the seal is transferred to the soft wax. The Holy Spirit stamps the very image of Christ.

Christ enthroned within reproduces His own likeness, character, tempers and loveliness. Let us be satisfied with nothing short of His own likeness.

Another thing the seal suggests is ownership. It is claimed that Paul's allusion to the seal as a pledge of purchase was especially intelligible to the Ephesians.

"Ephesus was a maritime city, and an extensive trade in timber was carried on there. The method of purchase was like this: The merchant after selecting his timber, put his stamp or mark upon it. That sign was acknowledged as an evidence of ownership. The timber, thus marked with other floats of timber, was left in the harbor. In due time, the owner sent a

trusty agent with his mark, or a signet, who selected the timber bearing a corresponding impression, claimed it for his master and brought it away for his use.

Thus God, by the Holy Spirit, puts His impression upon human hearts, and if it has not been obliterated by sin, when He comes to claim His own, they will be gathered into the everlasting kingdom."

The writer has felt for some time that God should have a marked people. In this age of looseness and lightness, when the world and the church has joined hands, when the god of fashion has enslaved its millions. There are multitudes of professed Christian women and some, sad to say, are in the ranks of holiness, that seem to act as if they were bond slaves to fashion.

The late Dr. A. M. Hill, the educator and author, said: "I believe God is trying, by the Holiness Movement, to produce a generation of women who are dead to the fashionable and idiotic follies of this hell-bound world. And, if you women fail Him, farewell all hopes of redeemed humanity."

Oh, for someone to lift a standard and draw a line between the world and the church.

Just as long as the early Church frequented the Upper Room of Prayer and kept separate from the world, she went forth in her triumphant march like an army with banners.

As the coming of the Lord draweth nigh God help us to see to it that our garments are washed white, our spirits are clean and our hearts are sealed with the Holy Spirit of promise.

CHAPTER V

QUENCHING THE SPIRIT

"Quench not the Spirit." 1 Thess. 5:19.

God the Father, God the Son, and God the Holy Ghost, are the three Divine factors in the plan of salvation. God the Father wills my salvation, God the Son dies for my soul's redemption, but it is God the Holy Ghost, the Divine agency, who applies the work of redemption. Therefore, anything which grieves or hinders the Holy Spirit is to be feared. The Holy Spirit has sensibilities like any other person. He may be offended, grieved, wounded, outraged, disappointed or vexed.

The longer I preach and travel over the United States, the more I am convinced that a great part of the Christian church is doing today, to the Holy Spirit, what the Jewish Church did two thousand years ago to the Son of God. The only difference being that the Jewish leaders rejected the second person of the Trinity, while today the great bulk of the church is refusing to accept the third person of the Trinity.

In the first instance, the Jewish Church would not have pardon through Christ; and in the later case the church will not receive holiness or sanctification as a gift of the Holy Ghost. Just as Jesus stood and looked over Jerusalem and wept because the Jewish nation as a choice people had rejected God's Son; just so the Holy Spirit is being grieved, resisted, and quenched today by thousands of His professed followers.

All are familiar with the woes that later befell them as a Jewish nation. All of their wailings about the temple every Friday failed to open the heavens and cause God to turn His face toward them and to deliver them. That was a dreadful thing they did at Calvary when they cried, "Away with Him—Crucify Him." But it is not more fearful than the calamity that is befalling many churches of today. Just think of it, 40,000 churches last year were without a convert. Many city churches have not had a Sunday evening service for years. The moving picture shows are jammed with people, while the American churches are empty.

The old world rejected the Father and the flood swept them all away. The Jewish Church, the second person of the Godhead, and they have paid a fearful price for it.

This brings us up to our subject, quenching or grieving the Spirit. The word "quench" carries with it the thought of putting out a fire by throwing cold water upon it. The Spirit being a holy fire, one of the outstanding symbols of the Holy Spirit is that of fire. He worketh as fire by illuminating, enlightening, enlivening and purifying power. "As water repeatedly dashed upon a blazing torch diminishes the flame, lessens the heat, brings it down to a single tongue, then to a coal, then a single spark, and last to the coldness and darkness of extinguished fagot, so sin can thus effect the energy, warmth, light and at last lingering presence of the Holy Ghost. He can, in a sense, be extinguished in the soul. He can be grieved away,

quenched, driven out, put out, and the human life which once flamed, glowed and burned with His glorious indwelling presence become cold, lustreless, lifeless and useless, a poor dead human fagot, not burned up, not distinguished but extinguished." So we have seen men once filled with the Spirit, who burned, glowed and stirred multitudes. Then we have seen the fires cool, the heat decrease, the power depart until they reminded us of a shorn Sampson, shaking himself but failing to make others shake.

Another way to put out a fire is to spray it with chemicals. The writer witnessed a scene of a big forest fire, in which men were fighting it with a small tank which was attached to their bodies. We noticed the moment the spray was turned loose on the flames it died immediately. These are more deadly to a fire than water. We have often thought of this; that there is a milder way of quenching the Spirit and then there is a deadly way. The milder form would be neglecting secret prayer, not giving attention to the "Word," public testimony, and numbers of other milder forms in which thousands of Christians are more or less guilty. But there is a deadly and dangerous way in quenching the Holy fire, which finally leads to the departure of the Spirit of God altogether.

The Apostle, after he admonishes us not to grieve the Spirit, in the verse that follows he names five deadly things which we are to put away, or we will quench the Spirit. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice." "All bitterness." Carnal-

ity is compared to a root of bitterness. The root is below the surface and remains long after the tree has been cut down. Just so carnality is that some things deep rooted in our fallen nature, which conversion does not remove. Nothing short of the sanctifying grace of God can burn this deep-rooted thing out of our being. Notice in the letter to the Hebrews, Chapter 12, after the writer had exhorted them to go on to holiness, Verse 15 warns them of what follows if we fail to go on to perfection and get a clean heart, "Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up troubles you, and thereby many be defiled." This is the source of most of our troubles. Just as long as the root of carnality or the "old man" remains in us, there is a great danger of backsliding, getting bitter and quenching the Spirit forever from our hearts.

"Wrath" is a kind of a pent-up feeling like fire in the bones, a giving away to a hot temper. "Anger" is excessive emotion aroused by a sense of injury or wrong. Also temper, irritation, a flamed-up feeling "Clamour."

"A loud, continued outcry, a persistent complaint or demand." "I can't have my way in the church. I was not elected on the board, then I will start a clamour, a complaint, a demand." Keep this up, dear reader, and see how much of the grace of God you will have left in your heart. "Evil speaking," a spirit of criticism. A critical spirit will eat like a burning acid on your spirit. It will act like gall in your honey. It will choke the channel and dry up your experience.

This is the worm gnawing at the heart of the holiness movement and is to be dreaded a thousand times more than all the outside foes.

“Malice.” Malice is anger cooled off. After the volcano has blown out and spent its force, the hot lava which comes from the interior and flows down the mountain side finally cools off and becomes hard. This is malice that is anger cooled off. It makes a person hard and resentful. My, what a list of deadly things which act on the soul like those chemicals effect a fire. “Put away from you all of these things,” says the apostle, “or we will grieve the Holy Dove from our hearts.” Just as earth worms are killed by digging them up and exposing them to the hot, blazing, summer sun, in like manner if we will turn all of these foes over to our Sanctifier, the hot fires of the Holy Ghost will consume the last trait of carnality.

Another way of putting out a fire is to smother it. Close all the drafts and cover the fire in the furnace so deep with ashes until no ventilation can get to it and it dies out. Just so we quench the Spirit by smothering our God-given convictions, by fearing the opinions of people. The Spirit is grieved when we as ministers and teachers fail to give the Holy Spirit His proper place in our ministry. Whenever culture and eloquence is substituted for His glorious presence, when we fail to hold up and honor the all-cleansing blood as our Sanctifier; when we desire His gifts more than we do Him, whenever the ministry is used as a stepping stone to fame, honor, and power. Dr. A. M. Hill tells the following story of a noted minister.

"Mr. Newell, the famous Bible teacher under Dr. Torry in Chicago, told Rev. Fink of Colorado Springs, that God had laid him on the shelf and set him aside because he had trimmed the truth to please men on the subject of sanctification. He told Rev. Worrall (who told Fink) that he was leading others into the kingdom of God while he himself was on the road to hell, because he had rejected the great truth of sanctification to please men."

No set of men can treat the doctrine of sanctification lightly without grieving the Spirit. Again, a fire can be put out by refusing to replenish it. No fire will continue to burn unless it is fed. This is what the apostle meant when he said, "Stir up the gift that is in thee," or the better rendering would be, "Kindle the fire that is in thee." Whenever the soul ceases to have long seasons of prayer, the fire begins to wane, the warmth leaves the heart, the brightness, the face, the sparkle has gone from the eyes, the throb from the heart. If one could see with an angel's vision, the soul would resemble the withered flowers that had been used at a funeral days before.

"A wrecked and forsaken ship is no more palpable a sight than the vision in life of men once used of God and moving about continually under directing voice, now beached high and dry, the fires all out, the hold empty, the deck lonely, the Captain of their salvation departed, and nothing left but the creaking of nervous cordage and the flap and croak of dark-winged spirits roosting in or perching on the life." What can we do after the Spirit has withdrawn, pray-

er ceases to rise, the singing is lifeless and powerless, the sermon which should be food and fire now falls flat, the glory has departed and men may try to make up for His absence by brilliant preaching, but there is no falling fire, no quickening Spirit, no broken-hearted weeping penitent at the altar. May God have mercy on us and save us from this unspeakable woe.

CHAPTER VI

GRIEVE NOT THE HOLY SPIRIT

"Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Eph. 4:30.

"No words in human language can unduly stress our treatment of the Holy Ghost, the third person of the adorable trinity is now the executive of the God-head. This is His dispensation. All destiny for time and eternity depends on our treatment of Him." In the previous chapter we called attention to those who quench the Spirit. In this short article we wish to point out some symptoms of grieving the Spirit, from the partial to the complete rejection of the Spirit, there are successive losses all along the way.

To the convicted who fights against the truth of holiness come first, the loss of light. The first thing God does to a convicted heart is to give it light. If that person walks in the light, habits will be given up, idols smashed and the whole life transformed. This is true of the seeker of holiness. It is light of the Holy Spirit shining in the deep of the heart which brings conviction for holiness.

Now the first thing noticeable in one who has begun to grieve the Spirit, is a loss of heavenly light. Old idols begin to reappear in the life. It is perfectly amazing what a person will take up with, and the views they hold after they have rejected holiness. As the light fades by imperceptible degrees out of the west, so the Holy Ghost light fades out of the soul.

The apostle in speaking of those who have crossed the deadline in His Epistle to the Hebrews, says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost. And have tasted the good word of God, and the powers of the world to come, If they shall fall away to renew them again unto repentance." Heb. 6:4, 6.

Notice the first mark of this "fallen away" person is that he was once enlightened. This means more than the light of education. The Holy Spirit deals with the "inner man," the "hidden man of the heart," and gives the soul light on the deity of Jesus. His blood and power to save, His resurrection, and ascension, second coming, and the personality of the Holy Ghost. Now a soul to go back on such great light means that they have come dangerously near of crossing the deadline. It is a fearful thing to reject light.

Second, another symptom of the departure of the Spirit is the loss of tenderness. No one can become harsh and abusive without grieving the Spirit. That tremendous power known as electricity is conveyed best through a copper wire. Copper seemed to be best suited for the electric current to travel over. In like manner there are some souls through which God charges with the heavenly current: wherever they go as ministers and workers they move the people.

Tenderness seems to be the channel through which the Spirit works. If we would be used of God and become channels through which He can pour rivers of living waters, then we must keep broken, tender and

subdued in our spirit. Let a person become intolerant and abusive, and the Spirit will cease to use him and endorse him. Yet, he will feel that he was raised up to crush, in a sense, all who do not agree with and take to his rash, radical views. Such a one may begin with the tender Jesus, but wind up with Jehu, the rough driver. Let any one keep up this kind of spirit and the gentle Dove will become so grieved until He will withdraw His presence altogether.

“A third departure of the Spirit is seen in blunted spiritual and moral sensibilities.” This is brought about by harshness, roughness, and abusive speech. It is a sad day when a professed Christian reaches a state in their experience where they can speak unkind words to their friends and loved ones, without suffering in consequence. When the Spirit is continually grieved, the sensibilities become blunted, benumbed, and the conscience seared.

A fourth departure of the Spirit is the loss of joy, a conscious lessening of power, a lack of freedom, and a ceasing in the heart of the old-time bubbling gladness. “Then comes the cutting down of prayer, neglect of the Bible, criticism, and fault-finding. Later on, harshness and censoriousness, with reascendance of uncurbed appetites, renewal of irritability, and cherishing of wrongs and grudges.

It took months, and perhaps years, to bring all of this about, but it happened at last. The face becomes dark and hard, the voice hollow, while the prayer, testimony, exhortations or sermon, falls flat and powerless on the ears of the family or congregation. Per-

sistance in this condition can bring on a state still more dangerous and lamentable, and that is the utter taking away of the Spirit. In such a case, Saul winds up among the fortune tellers and spiritualists, Balaam dies in the midst of a piece of deviltry, and Judas puts rope around his neck and takes a leap in the air. Just as dreadful is the sight of one who does not end in any one of these three ways, but in his deadness and uselessness, reminds one of a wreck cast upon the beach. Such a vessel makes no other voyages. It sails no more. It is an internal wreck as well as an external ruin."

A fifth departure of the Spirit is the loss of power, or a better word would be unction. The word "power" is so abused among religious bodies, it can be counterfeited. I like the latter word best. Power isn't something separate from the Holy Ghost. The Holy Ghost is power and wherever He fills a believer, there will be results. We mean by power that peculiar, strange something the old-timers call unction. It is that which melts, breaks and strikes conviction to hearts until men will pray.

We have seen the star preacher at the great camp meetings fail, not a move nor a tear, nor seeker. The next service they put up a humble man of God who was limited in education, but he came from his room with his soul bathed in prayer, unction and power. My, what preaching, what unction and power. The altar was filled with weeping, sobbing penitents, salvation rolled, prayer and faith prevailed, scores found God, and amidst the rejoicing, hand clapping and

shouts of victory, all felt and knew that the Holy Ghost had come to the camp and had put His seal on the preached word.

How long will it take us to learn the lesson, the "letter killeth," that is, preaching the rugged, radical truths of the Bible without unction, oil, and power, has a tendency to harden instead of melt. After all, what can we do after the Holy Ghost has been grieved. We may preach, but the sermon will fail to bring conviction, prayer fails to rise, the singing is lifeless. "Alas, for the congregation, alas for the church which has grieved away the Spirit, who is the Author of Pentecost, the inspirer of every true revival, the unfolders of the Bible, and the applier of the precious Blood of Jesus Christ to the wounded, sin-sick soul."

I had rather play with forked tongue lightning and handle live wires than to trifle with the Holy Ghost. May God help us if we have grieved Him from our hearts, to go to the all-cleansing Blood and tarry at the pierced feet of Jesus, until His warm presence returns, and then go into a covenant with Him to never knowingly grieve Him again.

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