

FAITH IN

THE POWER

OF GOD

ANDREW

MURRAY

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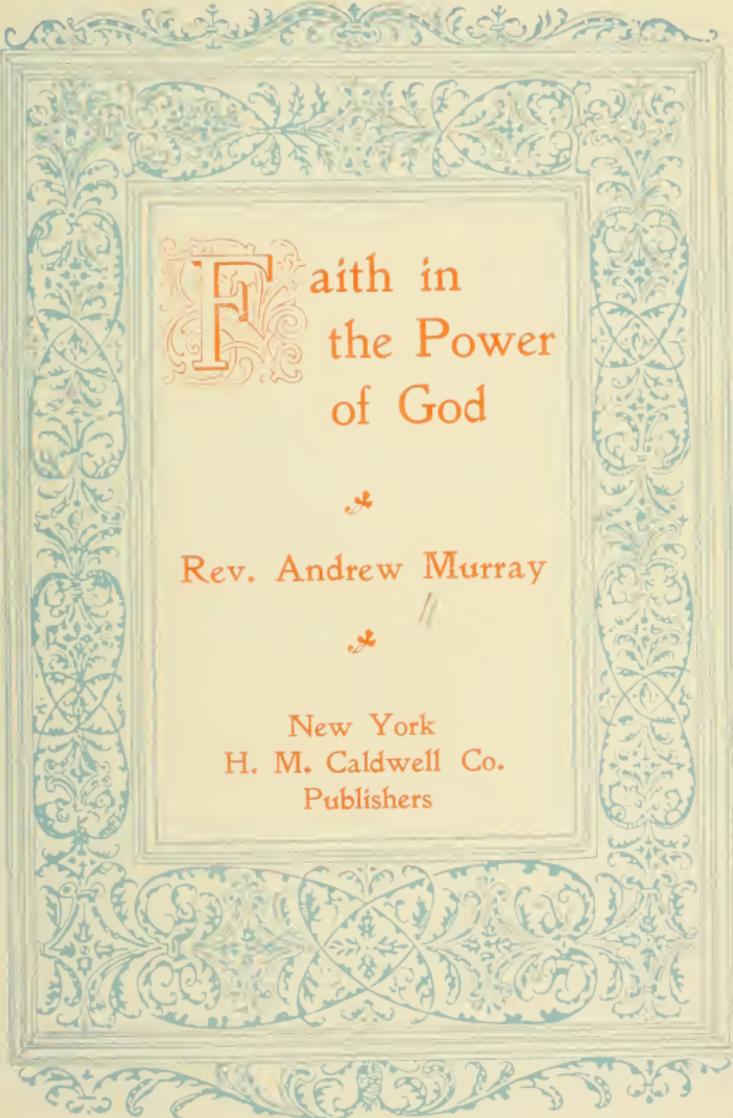
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Faith in
the Power
of God

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Rev. Andrew Murray

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New York
H. M. Caldwell Co.
Publishers



1902

FAITH IN THE POWER OF GOD

FAITH IN THE POWER OF GOD.

THE words from which I wish to speak to you, you will find in 1 Corinthians ii. 4, 5: "And my . . . preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The Apostle speaks of two kinds of preaching, and, as resulting from that, of two styles of religious life in the congregation. There is a preaching in demonstration of the Spirit and of power, and there is a preaching in the wisdom of words. As a result of preaching in demonstration of the Spirit and of power, the faith of the

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hearers rests rooted in the power of God. On the other hand, where the preaching is in the wisdom of words, the faith of the hearers rests in the wisdom of man.

Look, first, at the two styles of religion among the hearers. Is it not in our churches very much the case that the faith of Christians rests a great deal in the wisdom of man? As long as men have a sound, earnest teacher they listen to him and they believe; but when they get away from under the teaching into new circumstances, somehow or other their faith does not stand. Perhaps in the colonies, where we often see people, who have been religious at home, come out and gradually drift away from their former religious life, we feel it more. But I suppose at home here you feel it much too. How many Christians

there are whose faith does not stand the test! And what can be the reason? Their faith had its root more in the wisdom of men than in the power of God. That is clear teaching, they thought, that is earnest preaching, that is sound argument. That touching appeal reached them, and they were Christians; but their life was not in direct contact with God, and so it was a feeble life. That is, alas! too much the life of many Christians. On the contrary, where the preaching is in demonstration of the Spirit and of power, the faith of the hearers stands rooted in nothing but God Himself and His power. That is

THE TYPE OF RELIGION WE NEED,

the type of religion that will stand the test—when the ministry leads men individually to God and His omnip-

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otence, and when every believer is brought to feel: It is Almighty God to whom I have been led, and it is Almighty God that saved me, and it is Almighty God who is my keeper.

Now the Apostle tells us in the previous chapter, and in this chapter, that the great danger of the Gospel ministry is *the wisdom of words*. Have you ever noticed that remarkable expression in the previous chapter, where he tells what Christ told him when He sent him to preach? He says in verse 17, "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Christ told him two things; Christ told him *what* he had to preach and *how* he had to preach. What had he to preach? The Gospel of Christ. Christ in effect said one thing: Paul,

beware of wisdom of words! that is the one thing that will ruin you in preaching Christ; your preaching will be of none effect. And Paul felt it so deeply that in the second chapter he repeated that, time after time. Read the first verses of the second chapter, "And I, brethren, when I came to you, came not"—he puts it in the foreground—"with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." And so you have the two things again: the one the contents of the Gospel, *Christ and Him crucified*; the other the way of preaching the Gospel, *not with excellency of speech or of wisdom*. Paul felt so deeply, I do not doubt it, in himself the temptation, that he tells them, in other words, on the strength of

Christ's command: It is work I must be careful about.

How many a man has taken the second verse as his motto, "I determined not to know anything among you save Jesus Christ, and Him crucified," and how many an earnest minister has said, "I want to preach nothing but Christ and His cross"—and praise God for the fact that a man is careful to preach the true Gospel—but has he paid as great attention to the other half of Paul's statement? He said in effect, "My great care is not to come with excellency of speech or wisdom"; and then he repeats it once again: "I was with you"—here is the contrast to excellency of speech—"in weakness, and in fear, and in much trembling." Why is that the contrast? Because it is the place of a man who feels he is absolutely noth-

ing, and who preaches every sermon under the feeling: I am dependent upon God's Holy Spirit, and I must wait upon the Holy Spirit as an empty vessel; I am not able to cope with the power of heathenism and unbelief and sin, and I cannot trust in the fact that in former days and years God spoke through me, but every day afresh I stand before God in weakness, and in fear, and in much trembling, in emptiness and nothingness, waiting upon God's pleasure to give me the Holy Spirit.

Do you notice that that was to St. Paul an abiding consciousness? I think it is

ONE OF THE MOST INSTRUCTIVE
LESSONS

in the life of Paul. He had been twenty years the chief of the apostles, not a whit behind the chief, but he

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still writes to the Ephesians, thus: Do pray for me that I may be able to speak as I ought to speak. He had been speaking for twenty years as he ought to speak, and yet he asked them to pray for him, so absolutely and unceasingly dependent on the power of God did he feel. "I was with you in weakness, and in fear, and in much trembling. And my . . . preaching"—here again note the word *not*; you will find it most instructive in Second Corinthians as well as in this chapter; look at that word *not* as a contrast between what the Spirit of God is and what is opposed to Him—"my preaching was *not with enticing words of man's wisdom, but in demonstration of the Spirit and of power*; that your faith should *not stand in the wisdom of men, but in the power of God.*"

The question I want to put before you this morning is: Are we preaching in demonstration of the Spirit and of power? You have come here into God's presence that, together, we should inquire: Lord, what is there wanting in my ministry? What is the cause of the feebleness in Christ's Church? What is there wanting in my own life? Is there anything that Thou wouldst have otherwise? We come together before God to inquire: Are the promises of God's Holy Word, that we, as leaders of the people, can be filled by the Holy Ghost, within reach? Can they be realized now? Can we walk before our people, in and out, every day, as men guided by the Holy Spirit? Can we attain to that, or must we be content to live, as we have too often lived, in feebleness and failure, and continual self-re-

proach and self-condemnation? Is this privilege verily within our reach? Can our preaching be in demonstration of the Spirit and with power? If I did not believe that it could be that, I would not stand here to-day; and I ask God that by His grace I may be able to point out to you, how that is the one condition upon which God has put you into the ministry of the Gospel. That is the one promise you have a right to claim from your God in heaven, and that is the one great need of the Church, and that is the one only power that can enable the Church to fight successfully the powers of evil and of the world.

Let us speak about preaching in demonstration of the Spirit and of power; and if we are to understand what this is, let us go back, first of all, to Pentecost. You know it is said

often that a tree cannot grow on any other root but that from which it first sprang. An oak five hundred years old always grows from that root from which it first came out of the ground when it budded forth from the acorn. And so the life of any Christian can only grow and continue and increase in and by the operation of the same power in which it had its Divine origin, and the Church of Christ can only grow and increase and become ever stronger and do its work as it stands in its first root at birth.

Now, where had the Church of Christ its birth? The resurrection of Christ from the dead was the birth of the Church of Christ. "We are begotten again from the dead by the resurrection." And Pentecost was the baptism of the new-born Church; and if we want to know

WHAT THE CHURCH OUGHT TO BE, we ought always go back to Pentecost, to discover there the great truths upon which God deals with us as ministers and with His beloved people in the Church of Christ. God gave Pentecost as a pledge, an earnest, a promise of what He was going to do through the ages. God gave Pentecost as a token of what He is willing to do every day. God does not give things as man can give them. I can give a man this pencil, or a piece of money out of my pocket, or any other gift, and when he goes away from me he has taken part of my property, and I have nothing more to do with it. But God does not give the Holy Spirit in that way, as a thing that I get and the Church gets, and that we possess separate from Him. God gives, every

moment throughout eternity, the Holy Spirit as the very power of God ever moving out from Him. Just as surely as God gave the Holy Spirit on the day of Pentecost, God is giving the Holy Spirit in the continuous energy of the eternal life every day and every hour to His people. And if we do not receive it in the power and joy of Pentecost it is only because our hearts are not open to receive it; it is because we have been accustomed to rest content with a few little drops of the Holy Spirit, instead of claiming Christ's promises as unceasing rivers flowing out from Him. The Apostle John saw flowing out from under the throne of God and the Lamb a river, clear as crystal, of the water of life. Every minute through the ages, at this moment, that stream of the Holy Spirit is flowing out from

the throne. Whither does it flow? Does it flow like rivers I have seen in South Africa, which at one moment are strong and clear and large; and lower down, some twenty, thirty, or fifty miles, they sink away into the desert and you cannot see a trace of them? Does that stream of the Holy Spirit, that river of living water, flow out from the throne and then disappear? No, thank God, that river of the water of life is flowing through the Church in its mighty power. But why is its power so little manifested in the refreshment and the strengthening and the quickening of God's children? Because of their unbelief; because we know so little, and believe so little, and claim so little, and live so little every day in the consciousness and the faith that the Holy Spirit comes without ceasing.

If we want to understand Paul's words about preaching in demonstration of the Spirit and of power, let us go back to Pentecost, for that is to be the pledge of our ministry and life. What did Pentecost mean for the first disciples? You know they lived with Christ for three years, and Christ taught them and instructed them wonderfully, and loved them and led them, and yet He did not during those three years get full access to their heart and their life. He was still a Christ outside of them; He could not put within them what He had to give. He had taught them time after time the lesson of humility, and yet at the last supper there they were quarrelling in pride as to who should be the greatest. He had taught them to confess Him, and yet they all forsook Him and fled, and Peter denied Him. What

a want of humility and boldness and love! How much selfishness and unlovingness there was in their intercourse with each other! Christ had taught them to love one another as He loved them, but there was

NOT A SHADOW OF OBEDIENCE

to that teaching in their conduct. They were impotent. But what He promised was: When I ascend to heaven I will send the Holy Spirit, the very life of God, the very life of Myself up in the glory, I will send the very Spirit of My life in its heavenly power, and that shall come into your hearts, and when that Spirit comes I will come. He said that distinctly and repeatedly. "At that day ye shall know that I am in My Father, and ye in Me, and I in you. The Persons of the Trinity—we separate

Them theologically and doctrinally; we are compelled to do that in teaching about Them: but spiritually and divinely They are inseparable; the Father is ever in the Son, and the Son ever in the Spirit.

And Christ said to the disciples in other words—"I have been alongside of you and outside of you, and I have done for you what I could, but I have never yet been able to inspire you with My disposition and to get access to your heart and live there; but I will come again." And He did come; and when Christ in the Holy Spirit came, He came to take possession of them, and He Himself was from that day by the Spirit to become their life.

And what took place? Two things. In those apostles there was a most wonderful change. Their pride was changed into humility, their weakness

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into boldness, their selfishness into a wonderful love. And why? Because the living Christ from heaven, with His humility, and with His boldness for God, and with His willingness to suffer, and with His love, had now entered their hearts. Oh! let us ever look back and see what a wonderful change in those disciples was wrought by Pentecost, and let us believe that that change can be effected in us.

And then with regard to their message, they received power because they had Christ within their personal life, power for their work and duty and service. Let us connect the two things. Christ did not give them the power of the Holy Ghost apart and separate from His indwelling. No; they were filled with the love and purity and joy of heaven. The upper-worldly life took possession of

them and conquered the flesh and the world with all its selfishness. And then they had power in their work, and all the hundred and twenty could give testimony with power of what God had done, and they could bear witness to the glorious fact—Christ is exalted and has sent us something straight from heaven; we have got heaven and the joy of God into our hearts. And it was in that power that

THEY TESTIFIED AND SUFFERED AND
CONQUERED ;

and that little band of one hundred and twenty disciples increased and grew, and from them there went forth to Samaria and to Cæsarea, and to Antioch, and away throughout the world, men and women full of the Holy Ghost. Brethren, let us ask, What did Pentecost mean for those

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disciples? and let us then ask, Does it mean the same for me too? Are those men to be taken as exceptions, as pattern-specimens of what Christ can do? Must I look upon the men of Pentecost as a specialty, as a proof of what Christ *sometimes* can do if He chooses? Or am I to look upon them as a proof of what the living Christ in His unchanging power can do every day? Let us believe that because the same Christ lives who gave Pentecost, we can have the same style of Christians here upon earth at this present time and always.

Now we see in the disciples very markedly that there can be in the life of true disciples two stages. It is of the utmost importance to notice that, because it appears to be the mark and characteristic of all God's dealings with men. Take the history of hu-

manity. You have the Old Testament and the New Testament—not one or three different stages, but just two. And why that? The answer appears simple. There must always be a time of preparation and a time of fulfillment. A time of preparation. There are two great factors in religion, God and man; and the great mystery of religion is how much God is to do and how much man is to do. God is not going to do violence to man's will, to deal with him by image or miracle apart from all recognition of man's natural character and the laws of his being. God comes and takes the initiative. He must always do that. But when He has done that, and given a certain amount of light and teaching and grace, He leaves man for a certain time to try and do his best. And with what object? That man shall learn

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two great lessons—his own impotence, and to be roused to a deep expectancy and to wait upon God. That was the great work of the Old Testament. And then the New Testament came and told man the fulfillment. You have exactly that in the case of the disciples. Christ had them three years with Him, and what then? He led them to try and do their very best, that He might teach them their own impotence. You know, for instance, what a devoted disciple Peter was. Did not he forsake all his nets for Christ? Did not he show, when Christ said, "Launch out into the deep," that he was a man of implicit obedience? Did not he prove that he was a man of great faith when he walked on the sea, and a man of Divine enlightenment when he said, "Thou art the Christ," and Christ said, "Blessed art

thou, Simon Bar-Jona, for flesh and blood have not revealed it unto thee, but My Father which is in heaven"? Peter was

A SPLENDID SPECIMEN OF A DISCIPLE, and yet, with all that, how much there was in him of self-will! For just after he had made that noble confession of Christ, when Christ said He must be crucified, Peter responded, in effect, "Lord, that shall never be," and Christ had to say to Him, "Get thee behind me, Satan, for thou savorest not the things that be of God, but the things that be of men." And later on, when Christ wanted to wash the feet of the disciples, Peter said, "Thou shalt never wash my feet," and when Christ said to him, "If I wash not thy feet thou hast no part with Me," Peter went to the other extreme and ex-

claimed, "Lord, not my feet only, but my hands and my head." Have not you there the power of the flesh and of self-will with all that is so beautiful in him? And then later on, when Christ warned him, "Thou shalt deny Me," Peter said, "Lord, *never.*" What utter self-confidence! And why did Christ allow Peter to fall? The answer is simple and clear. Peter had to be brought to an end of himself, to see his own utter impotence, and discover how much there was of the flesh and the natural life in him, with all his love of Christ. He had to be brought to see that in him there was no good thing.

But after Peter had fallen there came a new, a second, stage in his life. After he had been broken, and when he had wept bitterly, he rose up, and Christ met him again and spoke to

him lovingly and led him on to Pentecost ; and the Holy Spirit came and made a new man of him, and the very dispositions and inclinations and tempers of Christ came to dwell within his heart. And if you read the First Epistle of Peter you see that the man, who before told Christ He must not suffer, and who could not bear the reproach of acknowledging himself to be a disciple of the Nazarene—you see that now he is—above everything, able to suffer. In his epistle the keynote is, *Through suffering to glory*. He writes : “ If ye be reproached for the name of Christ the Spirit of glory and of God resteth upon you.” What a change was wrought in Peter! He became a new man, and what a power of blessing went forth from him! And so there are two stages to be met with in the Christian. A man is

converted and he receives the Holy Ghost ; but God puts him to the test, and He puts him to the test on the one point—whether that man will give himself up entirely to the Holy Spirit, whether that man knows his own impotence and will allow the power of God to work in him. And, as a rule, it is not without exceptions, for there are cases in which for the day of conversion the full power of God comes upon a man ; as a rule, however, a man after conversion, trusting in himself, tries to serve God, and he fails and fails. Many men live their whole Christian life in what I would call

AN UNPENTECOSTAL STATE ;

they live within Pentecost, but they do not experience the power of Pentecost. With others there comes a time when that takes place which took

place with Peter. What happens? Such an one begins to ask: "Lord am I always to live sinning this way? am I never to get out of this wretched life of stumbling and sin? am I always to live in this state of self-condemnation?" And he begins to see that that is not needful. Peter was brought to Pentecost and everything was changed, and you can be brought under the power of the Holy Spirit, and all can be changed. When a Christian sees he must learn in despair to utterly give up doing everything in his own strength, and to come as a broken, empty vessel to Christ, believing that Christ can take possession of him and can actually keep possession of him every minute of the day, and can teach him to walk in the Spirit. When a man comes to Christ believing that, then there comes the

second stage in his life, in which the peace and joy and rest of God fill him. A change comes like as came to Israel in the desert. Instead of wandering about in the desert they entered the rest of Canaan. A man begins to know then what he did not know during the five, ten, twenty, or thirty years of his Christian life. He knows he can have the Holy Spirit every hour to keep possession of him, and to lead him, and he is brought to a state of deep humility and utter dependence and helplessness, and he has most blessed rest and confidence in the assurance of what Christ and His Spirit will do with him.

Ah, brethren, these two stages mark the ministry, too. Peter was a minister, Peter cast out devils, Peter preached with power some time before Pentecost. That was powerful preach-

ing when he said, "The devils are subject unto us." And yet how utterly he failed in his after-life! How utterly he failed to confess his Lord! But, thank God, all was changed. And so there comes to the minister a time in which he sees that his work has been far more in the power of the flesh than in the power of the Spirit of God, and that all his self-life and self-trust and self-wisdom must be crucified and brought to an end, in order that he may live a life of absolute dependence on the power of the Holy Ghost. That is what God is willing to do for His minister. And God is willing to show him wherein the ministry consists which is not full of the power of the Holy Spirit. In what does it consist? 1 Corinthians i. and ii. teach us that solemn lesson; that what we call flesh when we speak

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of the unconverted, and what we call bitterness and hatred and envy and strife when we speak, as in Galatians, of the fruit of the Spirit, and what we call the religious flesh, striving in the flesh by circumcision and external things to serve God—all *that* is centred for the minister in

THE ONE TEMPTATION

to seek his strength in wisdom of words and in excellency of speech. It is possible to preach every Sunday one or more beautiful sermons; it is possible to hold an audience every Sunday listening attentively to clear argument and sound logic, to beautiful illustrations, and to simple practical points of application; and yet that may be done without the demonstration of the Spirit and of power.

And then the question comes, Is not

all that preaching exactly what the Apostle Paul meant by saying, in effect, "No excellency of speech and no wisdom of men did I seek, because Christ had forbidden me"? A certain doctor of divinity has said: "It is not enough to preach a crucified Christ, but it depends upon Christ being preached in a crucified spirit." It is not enough that the contents of my preaching are a crucified Christ, but the very spirit and the very manner of my preaching must be in the power of the crucifixion; that means, in that power which humbles nature; in that power which admits that in me there is no good thing and no strength; it means in that power which falls before God in utter impotence. Preaching in the power of the Crucifixion means preaching in that impotence in which Christ sank down into the

grave, that the mighty power of God might be manifested in Him. He was crucified in weakness, He was raised in power. And it is when that spirit gets into our life and preaching that we shall understand what Paul means when he says, "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

And now, if there be any truth in these things, then they bring us to the point to which we want to be led in a meeting like this : to the great question, What are we to do? What a solemn thought that every one of us in the ministry of the Gospel has charge of some hundreds of souls upon whom we are to set our mark. It may be a mark of deep spirituality,

it may be a mark of wisdom in men's words, it may be a mark of Divine power never to be erased because the faith of the hearers stands in the power of God, it may be a mark that comes with excellency of speech, and that all too soon passes away. What a solemn thought! And how shall we address ourselves now to the question, What is needed in speaking to the Church at large? How can a change come?

I am sure there are very few here who are not often troubled at the thought of their want of success and power in the ministry. Look at the world around. Here is this great London, where only one man out of every five goes to church on Sunday! The Church outvoted by a tremendous majority! What an awful thing in what is called a Christian city! And

the Church is working: praise God for every effort she is making. And the Church is not without a measure of blessing: praise God for every drop of blessing. But there is a deep consciousness that both our work and its results are not what we are led to expect from God's promises and God's power. The question comes,

WHAT IS TO BE DONE?

How is a change to come?

Let us listen to just one or two simple steps that must be taken. The first step is always conviction and confession. When first I heard the expression, long ago, about men being convicted for sanctification, I thought, What does that mean? And I soon found out that just as the sinner has to be convicted in order to see the guilt and sin of his life, so a believer,

who has been living partly in the flesh, must be convicted for sanctification. He must be brought to see the sinfulness of every little temper, every hasty word, every unholy action, and he must be brought to see that he must not talk of this as a weakness or as a shortcoming, but that he must talk of it as a sin. The flesh is all sin, and it is because he gives way to the flesh that he does these wrong things. He must be convicted and made wretched and unhappy with the thought : God is willing to give me grace to live a holy life, and how I am giving way to the flesh ! And just so is it with the minister of the Gospel of Christ Jesus. We need to be brought under conviction of all that is carnal in our ministry, all self-confidence, all neglect, and wait upon the Holy Spirit of God. Can you say that in your study and

in your sermon the Holy Spirit has always had a higher place than your thoughts or wills? Can you say that in your preaching—I do not ask if you have prayed for the power of the Holy Spirit; I doubt not that every one does that—but, in your preparation and in your preaching, has the Holy Spirit the chief part of the work to do? Has your life been one of deep dependence on the Holy Ghost?

And there is a question that comes still nearer than that. Not only has your study and your preaching and ministry been entirely surrendered to the power of the Holy Ghost, but has your life? I pointed out that, at Pentecost, the Holy Spirit came to the disciples personally, and then He fitted them for doing their work. It was even so with the Lord Jesus. It is even so with us. Is our life so per-

meated by the Spirit of God that He can speak out from us as One who is in us and ruling us? In addresses I have given to ministers previously in this country and in America I have almost always concluded with a sentence I read from an old author a couple of years ago. Before coming away to England I was so much struck with it that I wrote it down in my note-book which I brought with me, and a hundred times it has come to me before and after preaching and speaking. The sentence is: "The first duty of a minister is humbly to beg of God that all that he wants done in those who hear him may first be truly and fully done in himself." And, my brethren, if we are to preach to our people to be filled with the Holy Ghost and to walk in the Spirit, if we are to preach to our people the power

of Christ to make them holy, we must do it ourselves as witnesses, as personally living in the experience of the power of the Holy Ghost. What a solemn thought! Oh, if there is a change to be wrought, it must begin with conviction and confession.

And then, next, there must be faith in the possibility of the change. Set your heart upon the Divine certainty that God is able to work

A MIGHTY CHANGE

in you, and in the Church around you; set your heart upon God's almighty power. I beseech you, live linked to the omnipotence of God every day of your ministry, every hour of your Christian life. Do get hold of the fact that the Almighty God has charge of your life and your work, and let God prove His almighty power

in conquering sin within you through Christ Jesus, and in keeping your heart in the joy of the Holy Ghost, and then you will believe in God's power for the Church around you. Oh, let us believe that our God is willing to bring new days! In Isaiah He says, "I will do a new thing." And He is the same God. We too often encourage ourselves in all sorts of extreme thoughts about this being a good thing and that being a good thing. But let us do two things: let us open our eyes to the very sad state of the Christian life among our believing people. Do not let us shrink from that, or shirk it; let us look it full in the face. And let us also look at what is wanting in our own lives, and sink down in deep confession and look up to almighty God and say: Deliverance can come, God can work

a change in our ministry and in our people and in our own lives. Let us begin to trust God, and not trust to this or that little sign.

I was talking, a day or two ago, to some one who was telling me about "good signs" in the Church. "Oh, there is so much more liberality in giving!" he said; and he mentioned other signs. Now, we can easily deceive ourselves with these things; they can consist of a vast amount of religious flesh. People who are unconverted may sometimes be attached to your church and give liberally. Do not let us judge by external things, but try and measure all the full and deep needs of the Church, the sad absence of the power of the Spirit; and then let us look up to God for that power. The work of the Old Testament was to bring men utterly

to despair, and to expect that God from heaven would interpose. The training of Christ with respect to Peter was to bring him to an utter end of himself when he had denied his Lord, and then to fill him with the Holy Spirit. And if we are longing for the power of the Spirit in ourselves and the Church as we should be, and fall down before God in utter impotence, we shall have the courage to believe, as never before, that God can and will give the power in its fulness.

And then another thought. That same author whom I quoted has another sentence which I often think of, and it is this: "The great work of a minister after people have been converted is to bring them to the Holy Spirit." That is true. That is what John the Baptist did; he spoke of

Christ as the Lamb of God who would baptize with the Holy Ghost. This was to be the mark: first, *redemption in the blood, and then the power of the Holy Spirit*. And Christ spoke a great deal about Himself until the last, and then He began talking about the Holy Spirit, and He said to His disciples, in effect: The Comforter—He must be your joy; you are going to lose Me, but you will get Me back again in the Comforter. And then on the Mount of Olives He said: “Ye shall receive power after the Holy Ghost is come upon you” And you know how the Apostle Paul speaks to the Corinthians thus: “Do not ye know that ye have received the Holy Spirit?” And to the Ephesians: “Grieve not the Holy Spirit of God, by whom ye are sealed.”

THE GREAT WORK OF THE MINISTRY

ought to be to lead people the moment they find Christ to the Holy Spirit. Why? Because they cannot get acquainted with the indwelling Christ except as the Holy Spirit reveals Him. Beloved ministers, lead your people on to the Holy Ghost; but you cannot do it unless He has taken the place in your own heart and life that He ought to occupy.

I said our first step must be conviction and confession, and our second step faith. Now, our third step must be, surrender to the Holy Spirit and to Christ who baptizes with the Holy Spirit, and who said, "He that believeth in Me, out of him shall flow rivers of living water." Let us surrender ourselves in personal faith to Christ Jesus, and let us say, I am

given up to the Holy Ghost for Him to reside in my heart; I am going to walk in the Spirit, and by the grace of God to set an example to my people of a life lived in the power of the Holy Spirit; I am going, by the grace of God, to give myself up to the Holy Spirit for Him to teach me. "No man knoweth the things of God save the Spirit of God." A man's mind can catch on to a great deal of the Bible and take it in, but no man knows in his heart the things of God except by the Spirit of God. Let us each say, then, I am going to be taught by the Spirit to live in great dependence and helplessness and weakness and fear, day by day, and let God's Spirit possess me; I am going to give myself up to the Holy Spirit in the expectation that He will take possession of me, and give me new power, the power

of His almighty Spirit, in my work and ministry.

You have listened to a feeble unworthy child of God. I thank you for having listened and given me an opportunity of speaking. May God use me to take you by the hand, and may we go together to our work giving expression and utterance to these simple thoughts of confession and faith and surrender.



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