

BAPTISM WITH THE HOLY SPIRIT - PART 2

Peter Hay, prepared for the Presbytery fellowship word, 10 April 2022
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Introduction

In our last session, we made the distinction between *receiving the Holy Spirit*, and *baptism with the Holy Spirit*, recognising that these are two distinct steps in the process of salvation.

We reiterated the point that receiving the Holy Spirit is the means by which the Spirit of Christ, who is the Seed of the Father, who comes into our heart, germinates in our heart and we are *born of God*.

This happened for the disciples in the upper room on the day of Jesus' resurrection. He appeared to them in the upper room in the evening, and John recounted that Jesus 'breathed on them'.

That connects to the *regeneration* of their spirit, so that Christ could dwell, or abide, in their hearts. He breathed on them, and said to them, 'Receive the Holy Spirit.' Joh 20:22.

For the disciples, this was the fulfilment of what Jesus had earlier proclaimed, prior to His glorification on the cross.

New birth is receiving the Holy Spirit

Remember, the new birth occurred because Jesus said to them, 'Receive the Holy Spirit.' For His disciples, on the day of His resurrection, that was the fulfilment of what Jesus had said previously to them about receiving the Holy Spirit.

This is the statement that John recounted. 'On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

'He who believes in Me ['thirsting' is receiving the water of the word, and 'believing' belongs to receiving of that water], as the Scripture has said, out of his heart will flow rivers of living water.'" Joh 7:37-38.

The 'flowing out of the rivers of living water' is the *expression* of the life of which a person is born. That expression of the life, which is coming in the word, is according to their name as a son of God.

This is what John explained in the next verse.

'But this He spoke concerning the Spirit, whom those believing in Him would receive [Jesus came

and said, 'Receive the Holy Spirit.']; for the Holy Spirit was not yet given, because Jesus was not yet glorified.' Joh 7:39.

Baptised with the Holy Spirit - anointing for our priestly work

Baptism in the Holy Spirit is another step.

I will demonstrate towards the end of this session that it does connect to this statement, but not in the first instance.

In the first instance, the *receiving* of the Holy Spirit is the point of *new birth*; but *baptism* in the Spirit is an *anointing* for a *priestly work*.

We know that because, after the disciples had been born again, they were joined to the corporate body of Christ through new birth.

To make the point, a person is not *joined* to Christ's body through baptism.

They are *joined to Christ through new birth*, because this is when the Seed, or the Spirit of the Son, abides in them and they abide in Him.

Baptism is their accountable faith action to be conformed to the fellowship of Christ's death, burial and resurrection, where they are delivered from their other law. They are being established in their sonship as His life is becoming their life, which is then part of their expression as a member of the body of Christ.

After the disciples had been born again and joined to the corporate body of Christ through new birth, Jesus said to them, 'But you shall be baptised with the Holy Spirit not many days from now.' Then He said, 'But you shall receive power when the Holy Spirit has come upon you.' Act 1:5,8.

Receiving the Holy Spirit is receiving the One who gives to us the life that belongs to the Son, from the Father. And that life is the life of our sonship.

Being baptised with the Holy Spirit is when the Holy Spirit comes *upon* us, and we receive power to be witnesses to Him. That witness began in Jerusalem, and then spread in all Judea and Samaria, and to the ends of the earth. We are part of that witness.

Baptism is an anointing that enables us to be a witness

The baptism of the Holy Spirit is when the Person of the Holy Spirit comes upon a son of God as an anointing, and this anointing enables them to be a *witness* of Christ.

A person is able to be a witness of Christ by priesting themselves as a living sacrifice in the fellowship of His offering and sufferings, as a member in particular of His corporate body.

In our last session, we focused on both the *individual* connection to the fellowship of His offering and sufferings, and the implication of being part of the *body of Christ*, as a member in particular, which is this witness to the world.

Baptism with the Holy Spirit is necessary for this witness.

The life and ministry of Jesus

I will take some time now to look at the life and ministry of Jesus to demonstrate the distinction between 'receiving' the Holy Spirit, through which a person is born of God the Father, and 'baptism' in the Holy Spirit.

When the Son of God became flesh in the womb of Mary and was begotten as the Son of Man, He was the first son of God in the flesh.

He was fully born of God as a person, a son of man, in the womb of Mary. The apostle John explained, 'And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father.' Joh 1:14.

When Jesus was ministering, after He had grown up, He was the only Person in the entire world, at that point, who was *born* of God.

Everyone else in the Jewish nation was a son by *adoption*. Jesus was the only *begotten* Son of God, and He was revealing *glory*, or expressing that *sonship*, as He lived among them.

That is what John said. 'He dwelt among us.' He was not referring to Jesus' ministry. He was simply talking about Him *being* there.

'And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father [or, 'the glory of a person who has been born of God'].

And what was the mark, or the substance, of this birth? He was 'full of grace and truth'.

When the Scriptures refer to 'grace', it refers to the life of the Father; and 'truth' refers to the Holy Spirit.

John, in his letter, explained this in more detail, because he said that 'the Spirit is truth'. 1Jn 5:6.

When Christ was 'full of grace and truth', He was full of the life of the Father, and full of the Spirit – not with the baptism of the Spirit yet, but with the Spirit who gave to Him, or made the Father's life, His life.

Covenant children have the same inheritance as Jesus

As a son of man, who was born of God, Jesus knew His heavenly Father from an early age. By the age of twelve, He was already motivated to be about His Father's business in the temple, sitting in the midst of the teachers, listening to them and asking them questions.

This was a 'born' Son of God, and His desire was to be about His Father's business in the context of fellowship in the temple. He called this, 'being about His Father's business'. Luk 2:49. That's an interesting statement, isn't it?

He was there, listening to teachers, asking questions.

Also, from that point, in His teenage years and young adult years, Jesus was subject to His parents, and He 'increased in wisdom and stature, and in favour with God and men'. Luk 2:51-52.

This all belongs to a son of God who is growing up. This was His expression as a son of God. And it can be the same expression that belongs to children of a believing parent, who are also born of the grace of life by the Spirit of truth, in their mother's womb.

So, children and teenagers and young adults, you have *the same inheritance* that Jesus had. You are already born of God.

You have already received the Holy Spirit, who is making that life, your life. And you can be about your Father's business. You can be subject to your parents. And you can grow in wisdom and stature, and in favour with God and with men, as well, as part of the expression of your sonship.

For Jesus, this was all without having been baptised in the Holy Spirit.

Jesus was baptised in water and the Holy Spirit

Jesus was baptised with the Holy Spirit following His baptism in the Jordan River, by John the Baptist.

Jesus was about thirty when this happened. The point is not that a person should be baptised with the Holy Spirit later in life. The point is the distinction between receiving the Holy Spirit, and baptism with the Holy Spirit, as demonstrated through Christ's life.

Of course, the Holy Spirit *does* come upon us, and we may be baptised with the Holy Spirit from the youngest of ages. I can testify to that for myself and in relation to my children, and I know that is true for many of us.

The point that we need to understand is the distinction between receiving the Holy Spirit and being baptised with the Holy Spirit; and that is what we are drawing from Jesus' life.

Anointing by the Person of the Holy Spirit

So we will consider Jesus' baptism with the Holy Spirit.

'When all the people were baptised, it came to pass that Jesus also was baptised; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him.' Luk 3:21-22.

This is where we receive the understanding that baptism with the Spirit is the *Person* of the Holy Spirit *anointing* someone. It states, 'The Holy Spirit descended *in bodily form* like a dove upon Him.'

We remember that when Jesus spoke to His disciples about baptism with the Holy Spirit, He said they would be baptised with the Holy Spirit and would receive *power* when the Holy Spirit came upon them.

This is the point at which Jesus was baptised with the Spirit.

'The Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased".'

Consecrated to His priestly work – the Lamb of God

Following Jesus' baptism in water, and this anointing of the Spirit, John the Baptist identified

Jesus as 'the Lamb of God who takes away the sin of the world.'

Why is it important to recognise that John testified concerning Jesus that He was the Lamb of God, after Jesus had been baptised with the Holy Spirit? It is because the *anointing* that Jesus received was the activation, or consecration, to a *priestly work*, by which He was 'priesting' Himself as an offering.

That was what John bore witness to.

The next day - the day after John had baptised Jesus in the Holy Spirit, and he saw the Spirit descending like a dove upon Him - John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!' Joh 1:29.

Jesus was already a son of God. And He had been baptised with the Holy Spirit. The Person of the Holy Spirit had descended as an anointing upon Him.

After this, John the Baptist identified Jesus as the Lamb of God who takes away the sin of the world.

'Again, the next day [the second day after Jesus had been baptised with the Holy Spirit], John stood with two of his disciples.

'And looking at Jesus as He walked, he said, "Behold the Lamb of God!" ' Joh 1:35-36.

Jesus was now active in His ministry as the Lamb of God, among them.

Led by the Spirit; ministering by the power of the Spirit

After this, Jesus was *led* by the Spirit.

He had been baptised with the Holy Spirit, and now He was being led by the Spirit into the wilderness, where He was tempted for forty days and forty nights, by the Devil.

'Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the Devil.

'And in those days He ate nothing, and afterward, when they had ended, He was hungry.' Luk 4:1-2.

That's one of the great understatements of the Scriptures, isn't it?

He had been baptised with the Holy Spirit, and the Spirit led Him into this trial of faith.

Jesus didn't have to suffer this trial because He had another law from which He needed to be delivered - because He didn't *have* that other law! He did not receive His identity from Adam.

Paul explained that, in order to be *our* faithful High Priest, Jesus was tempted in all points as we are, yet without sin. Heb 4:15.

The Spirit brought Him into this context where He was tempted by Satan so that He could be a faithful High Priest in all things concerning us.

Having overcome the Devil, Jesus returned to Galilee 'in the power of the Spirit'. Luk 4:14.

This describes the nature and means by which He ministered during His earthly ministry. It was *in the power of the Spirit*.

The purpose of His anointing – His priestly work; the Christ

Having overcome the Devil, Jesus returned to Galilee in the power of the Spirit, where He commenced His earthly ministry. *This* was the purpose for which He had been anointed by the Spirit of the Lord.

When He was anointed by the Spirit of the Lord, He became 'the Christ', or was designated as the Christ, which means 'the anointed One'.

We will read Jesus' own testimony of this anointing, and then consider the nature of the ministry for which He was enabled as a result of this baptism.

'Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. And He taught in their synagogues, being glorified by all.

'So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah.

'And when He had opened the book, He found the place where it was written: "The Spirit of the Lord is upon Me".'

We have already noted that He said to the disciples, 'When you are baptised with the Holy Spirit, you will receive power when the Holy Spirit comes upon you.' Then the Holy Spirit descended upon Him as a dove, and that was His baptism in

the Holy Spirit. He was confessing that He received this anointing *for a particular purpose*.

"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."

'Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing." [How awesome would it have been to be there for that moment!]

'So all bore witness to Him, and marvelled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"' Luk 4:14-22.

Baptism with the Holy Spirit empowers us to reveal another as our priestly ministry – a witness of Christ

The key point is that, through this priestly ministry, Jesus was not revealing Himself.

The purpose of His ministry expression was to *reveal the Father*; and it was to reveal the Father through *obedience*.

We are baptised with the Holy Spirit, not to reveal ourselves, but as *an anointing for a priestly work*, by which we *reveal another*.

That is what it means to be 'a witness of Christ'. It is not being a witness of ourselves. It is a witness of Christ, both *to* others, and by revealing Christ *in* another.

In His conversation with Philip, Jesus made the point to the disciples that His whole earthly ministry was not about Himself but, rather, was to *reveal another*.

Philip said to Him, 'Lord, show us the Father, and it is sufficient for us.' Joh 14:8.

Obviously, this was another gospel that Philip was expressing, affecting his ability to receive what Jesus was saying. In this regard, Philip could not receive a spiritual ministry.

'Jesus said to him, "Have I been with you so long, and yet you have not *known* Me, Philip? [You have

not known what I am about, how I am ministering, and the purpose of My ministry.]

‘He who has seen Me has seen the Father; so how can you say, “Show us the Father?”’ Joh 14:9.

Jesus was saying that He had been completely revealing the Father the whole time. This was the purpose for the anointing that He had received.

Baptism with the Holy Spirit is an anointing which enables the *priestly* service of a *son of God* as a living sacrifice in the offering and sufferings of Christ, as a *member of His one body*.

This service is through *obedience*, for we are not the determiner of it. If that were the case, we would be revealing ourself.

The Holy Spirit does not empower us to reveal *ourself*. The Holy Spirit is giving us power to priest ourself in order to reveal someone else.

Through this service, by obedience, we are able to bear witness to Christ, in and beyond the body of Christ.

Praying in the Spirit to build ourselves up in our most holy faith

We will take two sessions to consider the implications of this.

We will start with the book of Jude, because Jude spoke directly about *praying in the Spirit*.

Having been baptised with the Spirit, we are able to pray in the Spirit and, by this means, to build ourselves up in our most holy faith.

‘But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.’ Jud 1:20-21.

This is a most exquisite statement! It is such an eloquent statement both of our *sonship*, and of the *purpose* for which we receive the baptism of the Spirit.

Preserved in Christ by His fiery eyes

To understand what Jude was saying, we need to understand who he was writing to. Jude gave this instruction.

‘To those who are *called*, *sanctified* by God the Father, and *preserved* in Jesus Christ.’ Jud 1:1.

You might initially imagine, as I did, that ‘preserved in Jesus Christ’ means ‘protected, not allowed to suffer corruption, maintained’.

I suppose you can draw that line. However, here, the word ‘preserved’ literally means ‘guarded by keeping an eye upon them’.

What type of eyes does Jesus have? He has great, fiery eyes that expose the inner thoughts of our heart, so that we can *put off* those things that are an offence; and also so that we can *receive* from those fiery eyes the works that belong to our sonship.

So, our preservation in Christ requires those fiery eyes. And the Holy Spirit enables us to remain abiding in Him or to draw near when those eyes expose our heart, so that we are indeed *preserved in Christ*.

Baptism with the Holy Spirit affects our conversation and conduct in the agape meal

Jude gave this instruction to ‘those who are called, sanctified by God, and those who are being kept by the eyes of Jesus’, and he was specifically speaking to them about their participation in the *agape* meal.

In fact, this whole letter, which is only a short chapter, is all about the nature of the conduct of an *agape* meal. And I will connect *baptism with the Holy Spirit* with *our participation in this meal*.

Making the point that these instructions belong to the way in which we participate in the *agape* meal, Jude contrasted those who were building themselves up in their most holy faith by praying in the Holy Spirit, with the ungodly people in the church.

He was not referring to people outside the fellowship. He was referring to those *in* the church, whose conversation – literally, what they were speaking about, and their conduct; how they were living and engaging both in the church and in their families – he described as ‘spots, or blemishes, on their love feasts’. Jud 1:12.

He was saying that our conduct and conversation should not be like that, because that is a spot, or blemish, on our love feast.

If we are to participate in the feast in a worthy manner, we have to build ourselves up in our most holy faith by *praying in the Holy Spirit*.

These ungodly people, whose conversations and conduct in the church were spots on their *agape* meals, 'feasted without fear'.

They had no fear of the Lord, serving only themselves. Their conduct was self-gratifying or self-verifying.

They were not getting verification by receiving the *word* that grants them their participation in the fellowship at the tree of life.

They were *servicing themselves*. Everything they were doing was to verify themselves.

Two sessions ago, we read about the *curse* that goes out into all the land. On one side, it referred to 'thieves' and, on the other side, it referred to 'perjurers'. That was the nature of these people.

What the baptism in the Holy Spirit is not

Before we move on, let us become clear about what the baptism with the Holy Spirit is *not*. And we see this because of what Jude said about the people who were 'spots' on the love feast.

Baptism with the Holy Spirit has *not* been given to us to strengthen our flesh, to do better, to be better, or to be more acceptable to God according to the Law.

That is not why we receive the baptism of the Holy Spirit. If you believe that, I encourage you to let that go, for that is a heresy.

He is *at war with our flesh*. He is not strengthening our flesh to do better. He is not equipping us or energising us to serve ourself.

Neither does baptism in the Holy Spirit give us the right to speak when and how we think, as though our words are 'rivers of living water' that proceed from us.

Some people claim that they should have the right to speak, and that they should have a platform to speak from, because they have been filled with the Holy Spirit. They believe that what they say, and when they say it, is spiritual.

That is not the baptism with the Holy Spirit, either. That is corruption.

Jude, in his letter, specifically addressed this presumption to speak by the Spirit, whenever a person thinks they should speak or according to how they think they should speak. He warned of

those who turn the grace of God into 'lewdness'. Jud 1:4. This is a term that we don't often use.

The word 'lewdness', here, describes *an absence of sanctification*, in many differing ways, but it is, simply, deviation from what is *true* about a person. And that deviation is motivated or driven by lust.

He said that these ones 'turned the grace of God' – the grace of *life* – into an exercise by which they expressed themselves in a way that was *not sanctified*, and was driven by the desire, or lusts, of their heart – the desire to *name themselves* and to be *the source of life*. That is what 'lewdness' means.

The Holy Spirit connects us to the headship of Christ in His body – we confess Jesus as Lord

'Who turn the grace of God into lewdness and *deny* the only Lord God and our Lord Jesus Christ.' Jud 4.

When Jude said that they 'deny the only Lord God and our Lord Jesus Christ', he did not mean that they were saying, 'We don't believe in Jesus Christ, and He's not our Lord!'

To 'deny the only Lord God and our Lord Jesus Christ' is to deny that our expression as a body member depends upon, and proceeds from, the *fellowship of the body* under the *headship* of Christ.

If we are confessing the lordship of Christ, it is because we are *connected to His headship* in an *order of offering*, in His body.

This is amazing! Paul said that no-one can say that Jesus is Lord except by the Holy Spirit. 1Co 12:3.

Do you see that the Holy Spirit connects us to the *headship of Christ*?

This is because the baptism of the Holy Spirit, which we receive, is coming *from His headship*. He received the Spirit without measure on His head, and it *flows down to His body*.

We receive the Holy Spirit through the baptism of the Holy Spirit; and it is *specific* to our expression as a body member *if* we are *connected* to His *headship*.

That is the confession of *Jesus as our Lord*.

Faith for participation in the *agape* meal

We have clarified some of the things that the baptism with the Spirit is *not*. There are actually many bizarre things which people have presumed

regarding baptism with the Spirit. We will not address all of those.

Rather, we will focus on what the Scriptures *are* teaching us about baptism with the Spirit.

We receive the capacity to *pray* in the Holy Spirit when we are baptised with the Holy Spirit.

The point is that we pray in the Holy Spirit and build ourselves up in faith, *for participation* in 'the *agape* meal'.

We participate in this meal by receiving and believing the word that grants us faith for participation.

The word that is coming from the tree of life is *proclaimed*.

As we *receive* it and *believe* it, we receive faith.

By that faith, which we *build up through praying in the Spirit*, we come to *present* ourselves to participate.

Faith for participation does not work because we are 'motivated' to participate. It works *by love*. Faith is working by love; and that love is being *poured into our heart by the Holy Spirit*.

We are building ourselves up in our holy faith, not by making it 'bigger' or 'better' or 'more energised'. We are building ourselves up in our most holy faith by *praying in the Holy Spirit*, who is pouring *the love of God* into our heart. Jud 20-21. Rom 5:5.

Our participation in the *agape* meal is by offering which reveals another

This love is expressed by laying down our lives to *reveal another through offering*.

That is what an *agape* meal is. It is the meal that we have together, where our participation is to *lay down our lives* to reveal another.

So, my question to us is – and this is a good question to ask in our houses – 'Do I know *who* I am revealing and *how* I am revealing them?'

If we can answer that, then we are understanding how to participate in the *agape* meal.

We are not merely declaring 'ethereal' or 'theological' points 'about' love. What we must have is *that love poured into our heart*; and we should accountably be able to participate and to know what it means to *reveal someone else*.

If we are not, then we are 'feasting without fear, serving only ourselves'. Jud 12.

Walking by the Spirit in the fellowship of Christ's offering and sufferings – life to minister to another

This expression of love – the capacity to lay down our lives to reveal *another* – is only possible if we are walking *by the Spirit* in the fellowship of Christ's offering and sufferings.

Why is that? It is because we must be delivered from 'another' law, which is contrary to the Law of love. Only by love can we live and lay down our life to reveal another.

This expression of love is possible only if we are walking by the Spirit in the fellowship of Christ's offering and sufferings, where we are being delivered from the 'other law' which drives us to *serve ourselves*.

As we are being delivered from that law, we are receiving the *resurrection life of God* which is becoming *our life*; and we are able to *minister it to others*.

This is actually the *foundation of body ministry* – only possible *by the Spirit* who gives us gifts.

Praying in the Holy Spirit - illuminated to the mercy of our Lord Jesus Christ, by which we offer ourselves a living sacrifice

This point – the necessity to walk in the Spirit in the fellowship of Christ's offering and sufferings, by which we are delivered from another law, and are recipients of the life that sustains our sonship and overflows as life to another – is the reason why Jude said that we need to '*look for* the mercy of our Lord Jesus Christ'. Jud 21.

'Looking for' leads to *illumination*, doesn't it? How do we receive illumination? We receive it from a *word* that is ministered *by the Spirit*, which enlightens the eyes of our understanding.

'Looking for', we are *understanding* the mercy of our Lord Jesus Christ.

This is not the mercy to overlook our transgressions. This is the mercy by which we are to 'present ourselves a living sacrifice'.

This is what Paul said in his letter to the Romans. 'I beseech you therefore, brethren [I am *implo*ring you. I am *pleading* with you], *by the mercies of God*, that you present your bodies a living sacrifice.' Rom 12:1.

That is what we are being illuminated to.

Remember that Jude was saying this – ‘build up your most holy faith, praying in the Holy Spirit’ – so that we could see the mercy of our Lord Jesus Christ.

And how does the Scripture continue? It declares, ‘unto eternal life’. Jud 21.

By the mercy of Jesus Christ, we are presenting ourselves for fellowship in His offering and sufferings. We are being delivered from our other law, and it is leading to *eternal life*, which you and I have *right now*.

This is our life. It is *resurrection life*; *exanastasis* life in our mortal body.

It is *because* we have been baptised with the Holy Spirit that we are able to avail ourselves of this mercy and to present ourselves for participation in Christ’s offering and sufferings.

Praying in the Holy Spirit – He joins us to Christ’s offering; a will not our own

The Holy Spirit is not just the One who is enabling us to *see* it, and is pouring the love of God into our heart, by which we are *motivated* to join.

He is the One who is *actually joining us to this offering*. This is the second part of ‘praying in the Holy Spirit’.

‘Likewise the Spirit also helps us in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.’ Rom 8:26-27.

We have taught much on this in the past, but I want to reiterate some of the points, in the light of *baptism with the Holy Spirit*.

In the flesh – in our natural capacity – we *do not have the capacity* to join this prayer meeting.

It is not just that we are ‘fleshly’ and that a prayer meeting is ‘spiritual’. It is the fact that, in our flesh, we will inherently pray, speaking out of *our need*. We are actually self-centred at that point. That is the natural, default condition of fallen man. We will pray according to our self-centred needs.

However, as we *pray in the Spirit*, He helps our weaknesses by making intercession for us with groaning that is too deep for words.

So, praying in the Holy Spirit, or praying in tongues, is an *acceptance of our weakness* – that we *do not know how* to pray as we ought.

The amazing thing is that *we are co-operating with the Holy Spirit*, so that He is interceding for us *according to what is true*. He is not interceding for us if we are not praying *with Him*; but we are *relinquishing control* over what we are praying for, by praying in the Holy Spirit.

This is beautiful fellowship that we have with the Spirit.

As we pray in tongues, we are co-operating with the Spirit as He intercedes for us *according to the will of God*. That is the *only* way that we can pray, ‘Not my will, but Yours, be done’. Otherwise, we will pray according to our *own* will.

Do you see that this is a great *mercy* that we are receiving – a great *capacity*?

Struggling to speak in tongues – inhibited by belief in our own capacity

I would like to make a brief comment here about speaking in tongues, and I will pick this up a little more in our next session.

We have noted that those who struggle to ‘break through’ in tongues often do not accept that their *fleshy perspective and reasoning capacity* is a *spiritual weakness*.

If we trust in our *own* understanding and in *our* ability to comprehend, or if we will only proceed in obedience *if* we have a full measure of understanding, we are *trusting in our weakness*.

We are not accepting that it is *weakness*. We are believing that our capacity to reason is *strength*.

If that is the case, we will struggle to break through in tongues, because we will not see the *need* for it. It will merely be an indicator of baptism in the Spirit. We will not view it as a *necessity* to pray *according to a will not our own*.

Do you see that we have to let go of the *belief that our own capacity is strength*? It is not strength. It is of the flesh.

True strength is found when we relinquish the right to be the source and definer of truth for ourselves; and we allow the Holy Spirit, who is the Spirit of truth, to be the One to intercede for us, as we co-operate with Him.

Struggling to speak in tongues – issues of sanctification

Others fail to obtain baptism with the Holy Spirit, not just because they will not relinquish that right to be the source or their belief in the strength of their own capacity; some struggle to break through in tongues as an indicator of baptism with the Holy Spirit, because of *sanctification* matters.

They are not *clear* on issues to do with their personal *sanctification*.

This becomes an inhibitor to the Holy Spirit, who wants to lead them into *all truth*, so that they can bear witness to something. If we are living according to a lie, we will struggle to bear witness to something that is *true*.

Praying in the Holy Spirit – He joins us to the preservation of Christ – hearts laid bare

Returning to the ‘prayer meeting’ now. As the Holy Spirit is interceding for us as we co-operate with Him, *Jesus* responds to the intercession of the Holy Spirit by *searching our hearts* with His eyes, which are ‘a flame of fire’. Rev 2:18. Rom 8:27.

I love this point! We are building ourselves up in our most holy faith by praying in the Holy Spirit, and He is joining us to the *preservation* of Christ.

This preserving work is actually our *hearts laid bare* before the eyes of Him to whom we must give an account. Heb 4:13. These eyes burn, initially, as they reveal to us our ‘contrary’, or ‘other’, law.

The fear of the Lord, taught by His fiery eyes, compels us to draw near

Jesus searches our heart with His eyes, which are like a flame of fire. And this is the beautiful point: the *fear of the Lord*, which is taught by His fiery eyes, is compelling us to *draw near*.

Remember that it is the *word* itself which is the flame of fire, proclaimed from a lamp (‘flame of fire’) presbytery. If we do not draw back at the ‘jarring’ effect of the word, His eyes, which are searching us, are *teaching us to fear Him*.

This is fantastic! The *fear of the Lord*, which is taught by His fiery eyes – the proceeding word, by the Spirit, from a lamp presbytery – is compelling us to draw near.

You will remember that we studied this a few months ago: understanding that *the Holy Spirit* says to us, or admonishes us, to *fear the Lord* lest we fail

to enter the rest that belongs to our inheritance as a son of God in Christ.

He is compelling us to draw near to God; and then, as we by faith draw near, we *know* that Jesus is *interceding for us* according to the will of God.

Remember that Jesus said to Peter, ‘I have *prayed* for you that your faith will not fail.’ Luk 22:32.

By the Spirit, we join Christ’s prayer – strengthened to join His offering and sufferings

The beautiful point is not just that we now have faith that Jesus can pray *for*, but that, having His faith, *we can speak*. 2Co 4:13.

We have the *same Spirit of faith*, and we are believing His word – we are *praying with Jesus*. We are now able to say, ‘Not my will, but Yours, be done.’

As we join *His* prayer, we are strengthened by the Spirit with the *very same capacity* of Eternal Spirit that Jesus received for *His* offering and sufferings.

This capacity is necessary for *our* fellowship in Christ’s offering and sufferings, so that *the will of the Father* is accomplished in our life.

In the fellowship of Christ’s offering, the Father is working all things together for our good

In the fellowship of Christ’s offering, the Father is working all things together for our good. Rom 8:28.

That does not mean that all things are ‘turning out great!’ It means that all our circumstances, including our poor responses, are an *opportunity for deliverance* from the other law within us. Further, they are a means by which the blood, which was shed through *wounds*, is *becoming our life*, as it is sprinkling our heart.

A person is not ‘unspiritual’, or ‘fleshly’, because they have *poor responses*. Rather, a person is *spiritual* because, in the midst of those responses, they are *finding repentance* and are *putting off* that which offends; and they are *putting on the grace of life* that belongs to their obedience as a son.

So, the Father is working all things together for good.

He is circumcising the other law from our heart; and the *love of God* is also being poured *into* our heart, through the Holy Spirit who has been given to us. Rom 5:5.

Our minds are being *renewed* so that they can continue to be *set on the Spirit*. Eph 4:23. Rom 8:5.

When our mind is renewed, we know, or can perceive, the *distinction* between what is *of the Spirit*, or what is spiritual, and what is *of the flesh* – so that we can set our mind on the Spirit.

Overflowing life in the fellowship of Christ's offering – life ministered to others

The *exanastasis* life that we obtain in this fellowship is *more than sufficient* for our life.

I love this point! It is not that, in the fellowship of Christ's offering and sufferings, we are receiving 'just enough' life to continue to walk as a son of God.

The life which we are receiving is overflowing, as we are believing that word in the midst of our circumstances.

It is overflowing; and it runs over as life which is ministered to *others* in the body of Christ.

This has a *daily* implication regarding the way in which we *speak* and *interact* with one another, in our houses, house to house, and then when we gather publicly.

This is body ministry happening in *all these contexts*.

Participation in the *agape* meal

King David himself testified of this. He said, 'You prepare a *table* before me in the presence of my enemies.' Psa 23:5.

This 'table' is 'the *agape* meal' to which *we are being joined*.

There is only one *agape* meal. It is the *agape* meal that belongs to the Lord – it actually belongs to the Father – and the food of it is *the body and blood* of Jesus.

We are *participating* in that *agape* meal in our houses, as we meet house to house, and as we gather publicly.

'You prepare a table before me in the presence of my enemies; You anoint my head with oil.' Psa 23:5.

This 'anointing' is the Spirit coming upon us. As we have been understanding, this is so that we can *bear witness to Christ* – which we do, in the fellowship of His offering and sufferings, and then as a member of His body, both of which are because of our partaking of that table.

'My cup runs over' – anointed by the Holy Spirit to pour out on another

'You prepare a table before me in the presence of my enemies; You anoint my head with oil [symbolising the baptism of the Spirit]; my cup runs over.' Psa 23:5.

'My cup runs over' as I am poured out as a drink offering on the sacrifice and service of another's faith. Php 2:17.

The cup *runs over* because the *life* that we are receiving in the fellowship of His offering and sufferings is *more than sufficient* for our sonship. It is running over as *we are being poured out* as a drink offering on *someone else*.

That is how we are laying down our life to reveal another!

Do you see that *that* is what we are *anointed for*? *That is what the baptism of the Holy Spirit is for*.

Part of 'the sound of many waters' as a member of the body

This overflow of the cup that we have received is the ministry of *life to the body*, through the *gifts* of the Spirit.

These are unique to our sanctification as sons of God in the body of Christ. And our participation as a body member in this manner is *part* of our witness of the Holy Spirit.

It is by this means that we, by the Holy Spirit, are part of 'the sound of many waters'. Rev 1:15. Rev 19:6.

Jesus said, 'He who believes in Me ... out of his heart will flow rivers of living water.' Joh 7:38. This has its expression in relation to baptism with the Spirit when we are *part of a body* through which *the sound of its members is as many waters*.

Do you see that, initially, we are born and sanctified by receiving the Holy Spirit as a son of God? But our *capacity to witness* is not because of that.

Our capacity to witness is because the *anointing* of the Spirit *which rests upon the headship of Christ* – to which we have access as a member in particular of the body of Christ – overflows from us as part of the sound of many waters.

'The sound of many waters' describes the ministry of the word from Christ's many-membered body.

We are born and sanctified as *sons* of God by *receiving* the Spirit.

The expression of our sonship as rivers of living water is an outcome of the baptism of the Spirit, *when* we are *part* of the *variegated expression* of Christ's many-membered body.

This is very important for our understanding of the exercise of spiritual gifts, which we will consider in our next session.

Thanks very much, everyone.