

The Eternal Spirit Baptism on the Hold Spirit

by Willie Mullan

The sermon emphasizes the importance of being constantly filled with the Holy Ghost for living for God, gospel preaching, and studying the word.

Duration: 54:20

Scripture: Proverbs 3:5, Romans 12:2

Topics: "Eternal Spirit"

Description

In the video, Dr. pilotays and Beschickel discuss the importance of protecting and supporting one's community. They emphasize the need to love and care for others, as well as the significance of unity and working together. They encourage viewers to watch an organization that can help them in this endeavor. The speakers express gratitude to the audience for being present and emphasize the importance of community support.

Transcript

Paul's letter to the Ephesians, and we have some friends in the meeting this evening from America, and some from Canada, and you're most welcome, and we're glad to see you. We trust that God will bless you. This is just our Bible reading, and in the Bible reading we make the Bible do the work.

You see, for the past ten weeks we've been looking at this mighty subject, the eternal spirit, and we've got along to the spot this evening where we're going to talk about being filled with the spirit, getting along to that spot, and we're at this wonderful letter of Paul to the Ephesians, and we're commencing to read it, chapter five, and we're at verse eight just now. Ephesians, chapter five, verse eight, and Paul writing to these believers at Ephesus, and remember he's in prison while he's writing, in verse eight said, for ye were sometimes darkness. That's an awful statement, and what an awful experience it was.

When you look back and you remember that you were, you were in the kingdom of darkness, that was bad enough, but somehow you were blinded at the same time by the God of this world. In fact, Paul just puts it like this, ye were sometimes darkness. There, that's us.

It's our terrible past. But now are ye light in the Lord. All things are different now.

We've been translated out of the kingdom of darkness, and tonight we're in the kingdom, those of us who believe we're in the kingdom of God's dear son. But he's reminding them, for ye were sometimes

darkness, but now are ye light in the Lord. And then he goes on talking to them in verse 15.

Sing then. I like that bit. Just because you've been translated, just because you're in the light, just because the Lord has set you free, then sing then.

Oh, he's sort of underlining it for us. He says, sing then that you walk circumspectly. You know, you have to walk carefully.

Ronald Knox, the Roman Catholic scholar, my, give him that bit, who was the translator of the New Testament, he said this. Because some of you who were in the kingdom of darkness, and now you're in the kingdom of God's dear son, see that you don't fool around anymore. Or bad old preaching for them at all.

See that you don't fool around anymore. See then that you walk circumspectly, not as fools, but as wise. You see, you see, when you're saved, it's different, isn't it? Redeeming the time, because the days are evil.

Take all the opportunities you can get to talk to folks beside you about the Lord. Wherefore, be ye not unwise, but understanding what the will of the Lord is. That's a big thing, isn't it? One of the old translations says, understanding what the will of the Lord is for you.

Do you ever try to understand that? You're saved now, aren't you? You're light, and you love it, and you're all right, and you're going to heaven. Do you know what the Lord wants you to be doing these days? Doesn't want you to be acting a fool, you know. Wants you to be redeeming the time, and understanding what the will of the Lord is for you.

And then we come to this great 18th verse, and be not drunk with wine, wherein is excess. They're beginning to come round and question me now. Is it all right to booze? A fellow from one of the Brethren Halls came the other day to ask me, is it all right to booze? I said, what are they becoming now? I wouldn't give them two seconds in this assembly, I would throw them onto the street.

My, when the Lord saved me, he saved me from booze. That's one of the things I'm rejoicing in. Now these trumps hanging on in the assembly want to go back and dabble in it.

Cursed is he that set a strong drink before his neighbor. Surely that's strong enough. We don't want to get taken up with that this evening.

Be not drunk with wine, wherein is excess. If I don't ask so many questions about this bit. Not be filled with the Spirit, capital S is Spirit.

Not be filled with the Spirit. Now that's the portion, and that's the particular part that we're after in the doctrine of the Holy Spirit, the Eternal Spirit, this evening. And I think it's one of the most important aspects of the doctrine of the Eternal Spirit.

I think it's the most important aspect. Oh, I know it's very important to know that the Spirit is God, to know the deity of the Spirit. I know that's very important.

And I know it's most important to be able to meet the fellows at the door who try to deny the personality of the Spirit. I know that's important. And I know it's important to talk about the residency of the Spirit that is inside now, that your body at this moment, dear believer, is the temple of the Holy Ghost which is in you.

I know that's important. But I'm still persuaded that this is one of the most important aspects of the doctrine, this being filled with the Spirit. I'm sure about that.

I'm also sure that this is one of the most important truths in connection with the believer's life. Oh, if we really want to live for him who died for us, if we really want to shine, if we want the beauty of the Lord to be seen in us, then I'm afraid we'll have to know a whole lot about being constantly being filled with the Spirit of God. I don't think that you'll ever reflect the beauty of the Lord Jesus unless you know this.

It's one of the most important aspects of the doctrine of the Spirit, and it's one of the most important truths in connection with the believer's life, and it's one of the most important features relative to the preaching of the gospel. Oh, don't just get a few phrases on your tongue, young man. The gospel must be preached not inward only, but in power and in the Holy Ghost.

Oh, you know, I hear a whole lot about the enticing words of man's wisdom. Oh, that's not how it's done. There's fillers trained in that sort of game.

No, the gospel must be preached with the Holy Ghost sent down from heaven. And unless you know something about being constantly being filled. You see, it's one of the most important facts in studying this book.

Oh, I know about the word study, study to show thyself approved unto God. I don't think that you'll ever do very much of this studying, and I don't think you'll ever be able to rightly divide unless you're constantly being filled when you're at the study with the Holy Ghost, who alone can lead you into all truth. You see how important this is.

I think it's the most important aspect of the doctrine of the Holy Ghost, and it's one of the most important truths in connection with the living for God. And it's one of the most important features in the preaching of the gospel, one of the most important facts in studying the word. And it's one of the most important essentials if you're going to succeed in prayer.

Let me tell you that. Those prayers not just coming along, you know, and standing up and closing your eyes, because Pharisees can do that, to be seen of men. And that's what you do it for, you're only wasting our time in the prayer meeting.

Unless our praying is praying in the Holy Ghost, they're going to lose out a wee bit. And you won't pray in the Holy Ghost unless you know something about being constantly being filled. And you know this, it's one of the most important factors in getting guidance from God.

You want your life guided. Oh, well, even the Apostle Paul was going to go into Egypt, but the Spirit suffered him not. Oh, you need the Holy Ghost if you're going to be guided.

And see how many things is wrapped up in this thing, being filled, your life that would glorify Christ, and your gospel preaching, and your studying of the word, and your praying at the throne, and your getting guidance from God. And if you want the Lord Jesus to be glorified through you, then Christ said, He shall glorify me. When he was talking about the Holy Ghost, this is his work, you know.

We'll come to his work. Next week we'll be starting his work in the believer. And you know, one of the great things that he wants to do is just take your life, take your hands, and your feet, and your eyes, and your ears, and he wants to glorify Christ.

Christ said, when he has come, he shall glorify me, not out on his own, you know, through you. We've got to learn a whole lot today to think. So, this is important then.

This phrase is important. Yes, I want you to get the hold of that. This is one of the most important aspects of the doctrine of the Spirit of God.

If you're looking at the notes, I've put it down as, it's the command that Paul gave to this church. You can change it to exaltation if you like, but I still believe that he's talking out loudly to them. He says, you know, you used to be in the kingdom of darkness and you were darkness itself, but you're light now in the Lord.

See then that you walk circumspectly. Be not drunk with wine wherein is excess, but be filled. I think it was a command.

And I can tell you this. We were talking last week in the Bible class here about the baptism of the Spirit, and I pointed out that nowhere in the New Testament has any individual saint ever been commanded or exalted to be baptized in the Spirit or by the Spirit. I won't.

You know, Paul talks in this book about being sealed with the Holy Ghost in this very letter to the Ephesian, but we are not exalted or commanded to be sealed. It's not something that you have anything to do with. But this I'm afraid you have something to do with.

This is an exaltation that comes or a command. Now all the great Greek grammarians, and I honestly take A.T. Robertson to be the greatest of all the Greek grammarians. He wrote a Greek grammar, and I have a lot of volumes in the house.

Well, I don't know very much about Greek grammar. I know that Robertson said this, that there's a special tense here in this word that Paul penned. It was penned in a special tense, and if it were translated properly in English, it would be very awkward English.

It would have to be, be ye constantly being filled with the Spirit. That's what it would mean. It's that sort of tense, be ye constantly being filled with the Spirit.

And of course, that brings a problem to us, because there are folks here tonight, and there are folks who meet us constantly, and they believe that there's some place that you come to after you're saved, and you get into a corner, and you surrender everything to Christ, and you close your eyes, and you have an experience, and you're filled with the Spirit, and that does you until you get to heaven. And I'm afraid I disagree with that absolutely. You can't get that sort of thing over on me at all.

That wouldn't fit in with this special tense. That wouldn't be ye constantly being filled. That's just one filling forever more, and you say hallelujah, and you go on.

Now, while I'm not fit to argue about Greek grammar, I'm quite capable of arguing from the Word of God, which is more important than Greek grammar even, and so I wouldn't be taking up Robertson's argument to back mine. We'll take the Word of God and see what it means. What do you think it means? Well, then we'll see what God's Word says.

Let's go to the Acts of the Apostles now. We must always handle the Word of God carefully and honestly. It's a holy book, and it demands holy handling.

And we're back to this day of Pentecost, and we have already done the day of Pentecost in this class two weeks back. But let's go back here. Verse 1, we're at Acts chapter 2, Acts of the Apostles, and we're at chapter 2, and we're at verse 1. And when the day of Pentecost was fully come, that fiftieth day, and we went into this feast of Pentecost just two weeks ago, and of course it was typifying something that was absolutely fulfilled on this particular day, at this particular time, at this particular place.

And when the day of Pentecost was fully come, they were all with one accord in one place. And when we talk about them, we're talking about the believers. A hundred and twenty of them were named in the other chapter.

They're all in a big upper room. It must have been a big upper room because there's a hundred and twenty there. They were all with one accord in one place.

And suddenly, something happened suddenly, there came a sound from heaven as if a rushing mighty wind. And I've pointed out to you that it wasn't a rushing mighty wind. It was just the sound of hours off.

Luke, the writer, can't describe the sound properly. This is the only way he can describe it. He says hours off, a rushing mighty wind.

It wasn't a rushing mighty wind. It was just the same sound, like that. And this sound filled all the house where they were sitting.

And again, I'm pointing out that they were sitting. They were not ruling on the floor or anything like that. They were just sitting.

Because some of the boys come around to argue with me, tell me you have to rule on the floor to get to this spot. I'm afraid not on this day. Because they have their ideas, but they don't read the book.

They were all sitting, hundred and twenty of them sitting. And then appeared unto them cloven tongues like hours of fire. And again, what's it like hours off, and it is not fire.

The only way he can describe this. Something like it, but it's not it. And it sat upon each of them.

I want you to get this bit. And they were all filled with the Holy Ghost. Is that right now? They're all filled.

It wasn't one or two that got through as they talked to me about this. Say if you can get through here, you know. There's no talking about getting through here, sir.

That's your own language. They were all filled. The wee one in the corner and the cripple in the other chair and all the rest of them.

They're all filled. Are they or are they not? They're all filled. Then if this is this thing that you talk to me about, sir.

The closing your eyes and getting filled with the Holy Ghost. Is this it? Because if this is it, this will do them for eternity. That's what you argue.

I'm telling you it'll not. And I shall be proven to you it will not. And I shall be proven you wrong and you'll better listen.

Because I'm not handling the Greek grammar. No, I'm handling the book. Are we all persuaded now that they were all filled? I'll just take one out of them as an example.

I'll take Peter out. He's a good old example all the time. This big burly fisherman.

He's filled with the Holy Ghost. Yes, in a moment or two later he stood up and preached. Preached the gospel to them.

What a bit of gospel preaching it is for you young gospel preachers to examine how he got above it. And there were three thousand saved when he preached. It's sometimes, you know, we find the preacher is criticized.

Old fellow said to me, you know, if these preachers were preferred with the Holy Ghost when they're preaching, we'd get more people saved. And I don't like people who just criticize the preacher. I don't mind you criticizing me, but thought that you'd criticize some other body.

So I said to him, you know what you are, you're just a little more critic. I said, you see, when Peter preached, it happens to be that the whole assembly was filled with the Holy Ghost at the same time. And it's the trouble in some of the assemblies, we have too many boiling you.

Because when you're criticizing God's servant, don't talk to me about being filled with the Holy Ghost. You're a carnal Christian, that's what you are. No help to the assembly, you're a help to the devil.

Oh, when Peter stood up and preached, I knew he was filled, but all the rest around him were filled too. Let's get that bit quite clear. And I believe if we were back to where the whole assembly was filled, and the preacher filled, and they were constantly being filled, we would be back to revival.

But we're carrying too many dead passengers for that. Oh yes, but we're watching Peter, aren't we? Taking him out, and he did well. And then you'll find in chapter three, that Peter and John went up together into the temple at the hour of prayer.

Because, you see, I believe if you're filled and you're constantly being filled with the Holy Ghost, you go to the prayer meeting. I believe that. You can argue about going to so many other things.

They just want to go to do this, they just want to go to do that, and they want to go to do this. So, there's something wrong when you can leave the prayer meeting. Something wrong.

And the bit that's wrong is that you're not being directed by the Spirit at all, you're just doing as you like. And I'll tell you this, they went up to the temple to pray. Oh, it wasn't a very fanciful place to go to pray, you know.

I know boys now, you know, who have a big hall of their own in the gloriously heated place and carpet on the floor, and on prayer meeting night they can't go to the assembly to pray because John so-and-so's there. It's a pity of them, you know. But I'll tell you this, if we were constantly being filled with the Holy Ghost, we'll go up to the temple, even if Caiaphas is there, and he was there, and he was no good.

It would have been a rusty good morning that I would have said to him as I passed him by, I assure you. Nevertheless, Peter and John is going up to the temple at the hour of prayer. And you remember that they met this man at the beautiful gate of the temple, and you know about the miracle, mighty miracle it was.

And we're going to come to miracles in this meeting, you know, because when we come to these gifts given by the Spirit, and to one the Spirit gave the working of miracles. We come to that, you know. You'll find that because Peter wrought this miracle and then gathered the crowd and preached to them that he got arrested.

See chapter 4, it begins like this, and as they speak, and we're talking about Peter and John, as they speak unto the people, the priests and the captain of the temple, and the Sadducees came upon them being grieved that they taught the people to preach through Jesus the resurrection from the dead, and they laid hands on them. How they were arrested. Yeah.

Now they were tried before the Sanhedrin, or the Sanhedrin, whatever way you like to say it. It's spelled both ways, and the scholars don't know which is which. You want to say Sanhedrin, it's okay, and if you want to say Sanhedrin, it's all right.

Doesn't matter. Just have to say that, in case some old critic is way back in there, and he says, he says Sanhedrin when he should say Sanhedrin, and he'll lose the rest of the night cuddling about with the airman there. Yeah, I have to sort of keep him with me.

You can lose them like babies, you know. Yes, they're standing before this Jewish council, maybe that'll do, and this Jewish council is determined to take their life. But you know, it says here, verse 8, then Peter, we're at chapter 4, and verse 8, then Peter filled with the Holy Ghost.

Now we come to the argument, don't we? Is this the continuation from Pentecost? Or is this a new filling for a new task? And of course, the boys who talk about getting into a corner and closing your eyes, and everything's okay for all the rest of your days, they say this is the continuation. And then there are other boys say he was filled again. Yes, I don't think we should stop to debate it, you know.

We just see it, here he is, this is Peter again, and he's filled with the Holy Ghost. And being filled with the Holy Ghost, he speaks so wonderfully to this crowd that they could do nothing with him. And seeing the boldness of Peter and John, they had to let them go.

And you'll find that down the chapter, being let go, see, verse 23, they went to their own company and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, they had a prayer meeting. And at the end of the prayer meeting, verse 31, and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.

That's it again, you see, I can ask you once more, is this the continuation from Pentecost? He was filled on the day of Pentecost, is this this thing continuing? When he stood up, he was filled at the end of the prayer meeting, and he's filled, or is this a new filling? Because he's going out to preach the gospel, and these members of the Jewish council are watching him. Is it going to take great grace to do it now? Well, I'll tell you the answer to the thing, and it's absolutely clear, you see. Let's go to the letter to the Galatians, and we're at the second chapter, Paul's letter to the Galatians.

Verse 11, just to save time, chapter 2, verse 11, Galatians chapter 2, verse 11, but when Peter was come to Antioch. Now, we've got to get this Antioch right now, you have to know your geography too. See, if you know the land of Palestine, you can just imagine the map behind me.

There's the Sea of Galilee, and there's the Jordan. Well, if you go from Jerusalem down here, right on up, and you pass Galilee, and you go on past Damascus into Syria there now, into the Syrian desert, well, there's an Antioch there. I have to watch that, because there are two Antiochs in the New Testament.

There's another over in Asia Minor, which is Antioch in Pisidia. We're not talking about Antioch in Pisidia, we're talking about this little Antioch up here in Syria. And you know, a great work of grace had been done there, and there was a great assembly there, and Paul was there, and Barnabas was there, and God was working wonders there, and Peter had come up to see just all that was going on.

All came down to see. You see, sometimes when we have the map here, we always think we're going up. But if we had it leveled up, when you're going north, they say you're going down.

But they're Irish, no matter what way they get at it. When you're up, you're down, and when you're so on. Doesn't matter, doesn't matter.

You can shrivel it up, all right. Now, have we got this? Verse 11, But when Peter was come to Antioch, I, that is Paul, withstood him to the face, because he was to be blamed. There's something wrong with him now.

Now, if he's to be blamed, he's not filled with the Holy Ghost this day, is he? So, if you have been tagging along, and you've been sort of arguing with me in your mind, that you get filled, and it's once for all, you're going to be in a bit of a fix now. Because he is not filled. He's doing something that's wrong.

And Paul's going to withstand them to the face. Now, in case you're in any difficulties about this, I shall tell you exactly how far this is after Pentecost. You see, this is the letter to the Galatians, and Paul is writing it.

Well, Paul wasn't saved until they come away to the ninth chapter, 8 and 9. You'll find this out, that this is exactly six, ten years after Pentecost. Now, he's not filled this day. There's something wrong.

I'll tell you where some of these would get him to. Now, you would say he was lost again, you see. Oh, no, he wasn't.

He just blundered, that's all. And you'll see the blunder. Fascinating, but when Peter was come to Antioch, I was stood him to the face.

It's very brave of Paul. They talk to me now about Peter being the first Pope. I'll tell you this, Paul knew nothing of this nonsense.

He just got him and shook him. He was no Pope. Oh, not at all.

And baloney wasn't in the world then. Paul had just taken up the task. He was stood him to the face.

He was telling him off when he needed it, because he was to be blamed. Now, here's what went wrong. For before that, Satan came from James.

And to put this right, before that, Satan, came from James. See, down here in Jerusalem, Peter had left and gone to Antioch. Now, there are other Jews leaving afterwards, and they're going to come up or down to see what's going on here.

And before that certain Jews came from James, he did eat with the Gentiles. Oh, he was having a jolly good time up here at Antioch. There were Gentile believers in this assembly.

And he went into their homes in the evening, and he did eat with the Gentiles. He was enjoying himself. But when they were come, when these Jews were come, he withdrew and separated himself.

Now, we get a lot of talk about separation. This is a sort of funny separation. Would you be going in for this kind? Because you're all wrong if you go in for this kind.

He withdrew and separated himself, fearing them that were of the circumcision. And the word circumcision just means he was afraid of the Jews. You know, he's to be blamed.

You can see the man's afraid. He's afraid. You see, I saw a little tract once, and it was done like this in two pages.

It was done Peter before Pentecost and Peter after Pentecost. And on this page, it was saying Peter before Pentecost was afraid. Afraid of the little maid.

Afraid of all other things. Afraid of the storm. Peter after Pentecost was never afraid, it said.

It's a lie. It's baloney. It's tripe.

Only it leads young people up the garden path. That's what it does. This is 16 years after Pentecost, and the man is afraid.

And it's not a yarn you're hearing. It's on the book. Now take it in.

Because if you don't want to bow to the truth, it's a pity of you. You get so stuffed with tripe around these wee meetings that one can hardly talk truth to you. This is true.

Peter is to be blamed. Peter is doing something that's wrong. Peter is doing what some of the old type brethren do.

And I have some brethren with me that I respect this evening. Of course, they have enough grace to come in here and not hide. You see, when I go to preach in the Faroe Isles, I go to preach at a big brethren and assembly meeting, where they have 3,000 on Sunday morning.

And there's no fiddling about with one cup either, because you'd be there for next Sunday if it was one cup. They need about 40 cups to get it over. I don't want to go into all the wee details now.

But I can tell you this. They have a big choir there. They have 60 or 100 members in the choir.

They have a pipe organ like you've never seen around here. And when some of the tight boys from the north of Ireland come, who didn't come in, they have an organ that's the size of a matchbox. They come there.

They're all right then. They're out from the crowd. There's nobody seeing them.

It's the same game as Peter. It's hypocrisy at their deepest depth. I call it brethren hypocrisy.

And that's on the tape tonight forevermore. Hallelujah. Oh, this tape annoys me.

They march about so wholly, and when they get out of this country, they can swing in with everything. I know what you know. I know about it.

I've travelled a bit. This is what Peter was doing. He went up to this place.

And when there's nobody around him, no other Jew, he can go in with the Gentiles and eat. Just let one of these other fellas appear. These tight boys came up.

He separates himself immediately. He's afraid of them. Imagine being afraid of men when you're serving the Lord.

God pity us. But that is not the worst bit of it. When Peter was come to Antioch, I was stood him to the face, because he was to be blamed.

For before that Satan came from James, he did eat with the Gentiles. But when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, carried a crowd with them, insomuch that Barnabas also was carried away with their dissimulation.

See the big word dissimulation. It's the simple word hypocrisy. He was practicing hypocrisy.

You're not trying to hold on to your doctrine, are you, that he was still filled with the Holy Ghost, are you? Because this is funny. He's an old hypocrite now. Ah, no, your doctrine was never right, because it was never right according to the grammar even.

You see, when Paul says, be filled, and he used that particular special tense, what he would have to say in English would be like this, be ye constantly being filled. Peter was filled on that day when the Spirit came. Of course, they were all filled.

The church started off on the right footing, you know. But when he had to face the Sanhedrin or the Jewish council, he knew that he needed all the power of the Spirit, and he's bowing to be filled again. And when the prayer meeting is finished, and they're going out to preach in spite of what the council says, he needs to be filled again.

And he would need to be filled again when the Jews turned up. Oh, but he wasn't. You see, you need to be constantly being filled.

I come behind this book at times at this desk, and I pray all the time, even when I'm preaching, that the Spirit will keep control of me, because I can start in the Spirit up here, and I can end in the flesh very easily. Sometimes when I have to say things loudly, I can easily go on with that, because it amuses some people. And I can end in the flesh, and they won't do, and they're better than they are then.

You see, we must be constantly being filled. This is the great thing. This is why this is so important.

You see, we had early morning prayer meetings here once. You know what young men are to get up in the morning sometimes. They're not all like this, but some of them are.

They can't help it. They just can't get out of bed somehow. Yes, I've seen some of our ones.

I get into trouble here. I'll take Michael. I can beat him anyway.

And I pray this mother crying, Michael, are you up? Yes, of course I'm up. Putting on my boots. All right.

Surely he doesn't appear, you see. In about 10 minutes she goes, Michael, are you up yet? Yes, he says, I'm putting on my socks. He's sleeping all the time, you know.

I've seen him get out of bed, and he's still asleep. He's looking around. He doesn't know where the door is.

One of our young fellows here at the early morning prayer meetings, he said, Pastor, I want to come to the early morning prayer meetings. I want to be there every morning. Will you pray that I get out of bed and not on your lapel? I really believe, you know, that sometimes you need to lie back and say, Lord, fill me with the Holy Ghost.

I do this every morning, not to get out of bed, but just that when I'm out of bed, I'll be sort of half decent with the folk in the house. I'll start the day like this. Lord, fill me again.

And I need fill to open the letters, and I need fill to answer the phone, and I need fill a whole lot of times, and then there are times I miss it, like Peter. Look, this happens to be this mighty truth that we're talking about. You see, this is not only in a special tense here.

This was in a special voice, by looking at the notes. You know, the voice is very important. You know something about drama.

There are schoolteachers here, and masters here, and I have to be very careful among them. You see, be filled is in the passive voice here. You know what passive is, but it just means that you're not doing anything.

You see, sometimes the voice of a paragraph, or a phrase, it can be in the active voice. It just means that you've got to do something about it. You see, if it was in the active voice, this is what it would be saying.

It would be saying, be ye constantly filling yourself. I'm afraid I can't do it. I never was able to do that, and I never will be, but thank God it's not in the active voice.

It's not asking me to do it. It's in the passive voice, and it just means this, you know, that I'm not to fill myself. It is not something we do.

It is something we must let God do. You see, when God speaks through his word by his servants and says, be ye constantly being filled, and it's in the passive voice, he's actually saying, be ye constantly letting me fill you. You know, it's almost back to the same point on the night we were saved.

You see, God longed to save us, and God loved to save us. God was willing to save us, but God couldn't save us against our will, you know. We're not just robots, but the moment that I lift my heart and call in faith and say, come, come and save me, exercising faith now.

Well, God's willing to fill you, and God wants to fill you, and God wants to fill you. You're willing to be filled, that's it. And once forever won't do, dear, and let anybody get that blarney over on you.

You must have found out by now. I don't want to rub it in anywhere, but a fella met me in this avenue one day, and he has his hands up in the air, he says, I'm filled with the holy goods. Wasn't in the mood for fighting, just looked at him and walked off.

I met him the other night, he was full, not of the spirit, of whisky, boozed up, daughtering. And I got him and beat him against the wall. He has filled the neck always.

This is the, this is the trait you have to put up with. They may have no truth nor anything else, just want to talk. And for God's sake, don't talk.

Well, Peter wasn't full on the day of Pentecost forevermore. You can see at a glance without any stretching the elastic of scripture, that when he went up to Antioch, he was caught on. He was to be blamed, sir.

I'll tell you, it went a bit further than that. Look at this, are you still not chapter two of Galatians? It says this, verse 13, and the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation, with their hypocrisy. And when I saw that they walked not uprightly according to the truth of the gospel.

Oh, when a man's got off the lines as far as the truth of the gospel is concerned, don't come round to try to tell me it's filled with the Holy Ghost. I'm afraid you'll not be able for that. I'll be too many for you.

This fellow's off the lines completely. This is Peter, this is the man that was filled and filled and filled again, and may be filled a thousand times more for all I know. But this day he's not.

It's the proof that what old Robertson said is right, that the tense here is special. Be ye constantly being filled. When you come to pray at the prayer meeting, make sure you're filled.

When you're going to speak to a soul about Christ, make sure you're filled. When you're going to give some of your money away, make sure you're filled. Yes, this is it.

You see, it's something we must allow God to do. God wants to do this. God's not wanting anything from us.

He knows we're unable. He knows I'm nothing, and I have nothing. I can do nothing.

But he's willing, and he's longing, and he's yearning. And I must take a breath now and again. I shift the glasses about.

You don't catch me on, and I take my time and say, Lord, help me. You don't hear me. Yes, otherwise I'll not be able for the job.

Do you see this voice that's here? Now, there's something else I must deal with. It's the mood, because sometimes we talk about the tension, we talk about the voice. Well, it's the imperative mood.

You know, there's a whole lot of moods in grammar. You grammarians know them. Now, this is imperative.

You see, we have an obligation to serve the Lord. You know, the Lord saved me when I think. Tomorrow night, half past five, standing in my bare feet, and an old torn shirt on, and down and out, that nobody would touch.

Old people were afraid of me, and yet here the Lord comes, and comes through all the darkness and saves me. I belong to him, you know. I'm his.

I bow down all the time and say, my Lord, my God. And I've got an obligation to serve him, and I'll not do it properly without the power of the Holy Ghost. It's imperative.

It's imperative that I be filled, and be constantly being filled. You know, I have an obligation to the world, too. Any time I sat in a prayer meeting in this very place, in this very room, when we were filled with praying people, and I had a big brother, a mutant arts, all nearly 80 years of age, and he wasn't saved, and sometimes I would get up and tiptoe down and say to Mr. Russell, you close the prayer meeting.

I'm driving the mutant arts. It's about 50 miles almost from here. I see my brother this night.

Many a time, my brother would slam the door in my face. I used to get in the car and come back again. I went again, and again, and again, and again.

The one night he opened it, he was crying. He says, William, glad you came. Saved that night.

I have an obligation. Oh, yes, it's imperative that I'm filled. Yes, and I have an obligation to the body of Christ, and he's one of the members, and when there's a member not functioning properly in your body, you've gone too well.

Oh, I'd need to be at my best just to bring glory to his name. Now, I think you've got the hold of this. Now, I want to do something for you.

I mean to go a second mile to help you. Next week, I'm going to talk to you about being emptied by the Holy Ghost. We'll get that all right, won't we? Dear Lord, part us in thy fear, and with thy blessing, take us to our homes in safety.

Lord, teach us that constantly, we need to be constantly filled, that the people around us might see the beauty of Jesus in us. So bless us, so part us, for thy name's sake. Amen.

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