

# The Eternal Spirit the Symbols

by Willie Mullan

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*The Holy Spirit is represented by various symbols, including the dove, wind, and rivers, which convey different aspects of His character and influence on believers.*

**Duration:** 55:39

**Scripture:** Proverbs 22:6, Matthew 5:44, Matthew 7:12, Romans 12:21, 1 Corinthians 10:13, Galatians 6:7, Ephesians 6:4

**Topics:** "Eternal Spirit"

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## Description

In the video, the speaker begins by mentioning the amazing revitalization happening in NACIR. He then talks about the importance of managing and addressing bullying in our society, especially when it comes to our children. The speaker emphasizes the need for children to be able to live without fear of being bullied. He also mentions that someone has not yet shared something with him, but the details of what that is are not provided in the transcript.

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## Transcript

in eternal spirit in these evenings. And this evening we are looking at the symbols, or at least some of the symbols of the eternal spirit. And I want to say this to all the young preachers, if we are going to learn the teaching of this book, we'll have to learn the figures of speech that's used in the book.

And I think that this is most important, because there are a great many different figures of speech used. There is symbolical teaching in this book. No doubts at all about that.

As we sit down Sunday by Sunday around the lab's table here, on the table there is just bread, ordinary bread, and wine. And the bread is a symbol, and only a symbol, of his body that was given for us. And the wine is a symbol of his precious shed blood that brought us redemption, those of us who believe.

And there is symbolical teaching in this book, and there are a great many symbols in the book. Then there is metaphorical teaching in the book, and we must not mix them. When we talk about taking metaphors to teach, you remember when old Jacob was blind, and at the end of his day, as he sat on the edge of the bed, he was just about to go into eternity, and he gathered his sons around his bed, and then he spoke to each of these sons individually.

And you remember I pointed out to you how many animal metaphors he used. He just took animals in a metaphorical sense. He said, Ithaca is a strong ass, and he took the asses metaphorically, telling us

something about Ithaca.

You remember when he spoke to Judah, he said, Judah is a strong lion. Yes. And if the ass speaks of complacency when it lies down under the job, and the lion speaks of majesty, when he talked to Dan, he said, Dan is a serpent, by the way.

And that speaks of treachery. And I don't need to go over all that again. There is symbolical teaching, and there is metaphorical teaching, and of course you do know that there is typical teaching.

Sometimes I hear the young fellows mixing up the types, and the symbol, and the metaphors. Now, just keep the types where they are. If God has given us the sin offering as a type, and the peace offering, and the meat offering, and the burnt offering, and the trespass offering, just keep the types where they are.

And don't get the typical, and the metaphorical, and the symbolical all mixed up together, because you'll get into a bit of a muddle if you do that. But you need to know the figures of speech in this book. There is not only symbolical, and metaphorical, and typical, but you know there is parabolical.

Our Lord used parables. He told stories, the story of the lost coin, and the lost sheep, and the lost son. And parable is just an earthly story with a heavenly meaning.

But there is not only symbolical, and metaphorical, and typical, and parabolical. There is allegorical, which is different. Because an allegory is a real, literal, actual part of history.

It is not a story. It is not something you take up. You know that Sarah was Abraham's wife, and she eventually had Isaac.

And you know that Hagar was Abraham's maid. And she had a baby to Abraham. He was called Ishmael.

And when Paul is writing to the Galatians, he takes up this actual, literal, historical bit of news, and uses it in an allegorical fashion. Because Ishmael was the son of the bond woman, and Isaac was the son of the free woman. And it is like the two natures within our breasts this evening.

So I hope you know something about this. If you are going to get on with the book, you need to know the figures of speech. But we are just looking at some of the symbols.

Of the spirit this evening. Just looking at the dove as a symbol of the eternal spirit. And we are looking at the wind as a symbol.

And we are looking at the rivers this evening as a symbol. Now I have only selected the three, because I think the time will only allow us to take up these three. You see, I know the anointing oil in the Old Testament, as the priest was anointed, and the king was anointed, and the prophet was anointed.

I know that the anointing oil is a symbol of the spirit. But when we come to the anointing of the spirit one evening, when we'll take the whole evening about, I think we'll do the symbol and the truth together. Some people say fire is a symbol of the spirit.

Although when we come to the night that we shall deal with the baptism of the spirit, we'll find out whether fire is a symbol or not. Oh, I know that on the day of Pentecost they were all gathered together in one place, and there was a sound like ours of a rushing mighty wind. And remember, it was only like ours of a rushing mighty wind, and it's the sound that he's talking about there.

And there was revealed at that moment something that was like ours of fire, but it wasn't fire. If you can read properly, like ours of fire. But we'll come to that and tidy it all up.

Tonight we're looking at the gulf, at the wind and the rivers. And you can see what we're doing. We're going to look at the dove resting upon the Savior.

And we're going to look at the wind regenerating the sinner. And we're going to look at the rivers refreshing the saint. And I would think that this would give us enough to do this evening.

So we're looking at the symbols of the eternal spirit this evening, the dove resting upon the Savior, the wind regenerating the sinner, and the rivers refreshing the saint. Now let's begin tonight in Matthew's gospel, chapter 10, please. The gospel by Matthew, and we're at chapter 10 this evening.

All right, let's read a word or two just to get the proper connection. Matthew's gospel, chapter 10, verse 1, And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. And then we get the names of the twelve apostles here.

Verse 5 says, These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand. Somebody said to me once, was this not unfair of our Lord Jesus? He's sending these preachers out two by two, and he's saying to them, he's actually commanding them, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. Had he not a message for the Gentiles? Did he not go through Samaria himself? Had he not a word for the Samaritans? They were sent only to the lost sheep of the house of Israel, and they were sent to preach the kingdom of heaven is at hand.

You see, they were sent out with the good news that the king had come. And whose king was he? He was the king of the Jews. He was born king of the Jews.

And a bona fide offer of the kingdom of heaven on earth was made to the Jews. But he was not the king of the Gentiles in that sense, and he was certainly not the king of the Samaritans. And this is the gospel of the kingdom that's being preached, not the gospel of grace.

Oh, when he died on the cross and rose again, and gathered these same disciples, minus Judas around him, he commanded them, Go ye into all the world, and preach the gospel, and it is now the gospel of grace, to every creature. And let's get the every creature into this. And I don't think we need to linger with this thing this evening.

Here's what he said to them in verse 16. Behold, I send you forth our sheep in the midst of wolves. Be ye therefore wise of serpents, and harmless of dogs.

And what a message for young preachers just about to go out preaching. You'll need two things. You'll need to be as wise as a serpent, and you'll need to be as harmless as a dog.

You see, the young preacher going out into this old world, he need to be a young man that's not easily gullible. Because if you are, you're going to be taken in once or twice if you're thought of soft. Oh, you should live where I live, and hear the doorbell ringing, and the pleas that's made, and the yarns I'm told, and the beggars we find, and they don't know the boy they're dealing with all the time.

I look a softy, but that's about the only bit that's soft, is the look. Only if you came not so long ago, you were dead. Oh, I said no.

Tell me how much you're getting from the office of the sheep. Oh, just amounted to 15 pounds, and who's paying your rent for you? And somebody was paying six pound a week of rent, which makes it 21, and then I counted a few other things in that she was getting out of the government, and it ended up about 28 pounds a week, you know. And I said you have about three seconds to get out of the door before I lift the phone and call the police.

You see, you'd need to be as wise as a serpent. Not easily gullible, this thing, you know. Not gullible, not soft.

My, if you're a soft touch of a minister, you'll have them killing up at the door. Yes, you need to hunt them. They're only looking for money for booze, some of them.

But then, if you're going to go into the ministry, you'll have to be as wise as a serpent, and as harmless as a dove. What a mighty message this is. We need to have both things.

You see, the young preacher needs to not be gullible, and not soft, and then not gruff, and not stiff. And it's this word dove that I'm holding on to here. Harmless of doves.

Because he's taking up the dove. Actually, one of the old translations translates this word harmless of innocent. And I think there's something in that.

Harmless and innocent seem to go together. I think that he's bringing out the gentleness. And I think that the dove is the symbol of gentleness.

That's what I'm getting after, of course. Now, let's go to Matthew's gospel, chapter three, please. Gospel by Matthew, and we're at the third chapter, and this is the place where our Lord Jesus Christ is about to step out into this ministry of his, his public ministry, we call it, and they came to gather me to be baptized of John.

We're at Matthew, chapter three, and verse 16. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw, that is, John the Baptist, the one who baptized himself, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven saying, this is my beloved Son in whom I am wealthy. Now, I think you can see the symbol in its proper place just now.

This must have been a wonderful day for John. What a day it must have been. I don't know if there are any Unitarians here, because they argue with me about the Trinity.

They're Unitarians, and I'm a Trinitarian, and I believe that there are three persons in the Godhead. I believe there is one God, and he expresses himself in three persons, and they are persons. And if you have any trouble with this mighty truth about the Trinity, I think that you can see something here.

Now, the heavens opened to him. And please don't come after the meeting and ask me, what does it mean when the heavens open? I don't know. I don't know exactly what that means.

But in some fashion, the heavens opened. And as a voice comes from there, a voice from heaven, which said, this is my beloved Son. So, I'm taking it that the Father is talking, because he's saying, this is my

beloved Son.

Because I believe that if we get this Sonship right, then we will get the Fatherhood right. You see, he's the Eternal Son. We were looking at this one evening.

You remember our Lord Jesus praying, and he said, Father, give me the glory which I had with thee before the world was. And he's looking back before the foundation of the world, back into eternity before the world began, and the Father and the Son were together. And they said, give me the glory which I had with thee before the world was.

And if you can prove the Eternal Son, then you're proving the Eternal Father. You know, a man might be married for years, and not be a father. But the day the child is born, supposing it's a wee boy, the day the Sonship begins, the Fatherhood begins.

They just run along the same way. And we can prove the Eternal Father easy enough, and therefore we have the Eternal Son. And when we come to look at this wonderful subject in its depths, we will find the word Eternal Spirit.

That's why I use the term. And if you say Eternal Spirit, then you must be saying the Deity. I think, you know, you can see the Father here, if you want to argue.

Yes, there's a voice from heaven saying, this is my Beloved Son. And I don't think you can miss the Lord Jesus standing on the bank of Jordan. Because I think if you are very honest at all, you can see both persons.

You can hear the Father speaking out of heaven, and you can see the Son on the bank. And the Father is saying, this is my Beloved Son. And if you watch this very carefully, you will find that when the heavens were opened, John saw the Spirit of God, and that's one of the phrases we used last week.

Yes, that's one of the titles of the Holy Spirit, the Eternal Spirit, descending like a dove. What a picture this is. You can see the Father there, you can see the Son, and in between you have the Spirit descending like a dove.

It's one of the places in Scripture where the Trinity comes out all right, and there are a few others, of course. But the Trinity is seen here. Somebody came to argue with me in the meeting not so very long ago about the Trinity, don't like this.

He says, I belong to the oneless crowd. Well, I said, you can belong to the oneless crowd if you like, but I'm a Trinitarian. Now, say why? He says there's just one God.

And you don't believe there are persons in the Godhead? No. So I turned them over to one of the little books of John. John wrote 1 John, 2 John, 3 John, and in one of the little books John said, he got half this doctrine, half both the Father and the Son.

He said, tell me what both mean. One, the school that I went to, and it wasn't a high school at all, they would have murdered you if you had said both means one. I don't think you can be right in your senses if you talk like this.

I think I could spend a whole night on the persons of the Godhead. But we are just after the symbol. And you know, the symbol here is gentleness.

I think that's what our Lord Jesus was trying to get over when they said, harmless is done. And you know, I want to say this, I'm sort of itching to say this, that the greatest gentleman this world has ever seen was Christ. Because he was always a gentleman.

You see, he was continually under the control of the Spirit. Not only filled with the Holy Ghost, full is another word. Yes, full of the Holy Ghost, and full of faith.

And you'll find this out, that the fruit of the Spirit, when the Spirit controls you and fills you, and you're overflowing and there's a fullness there continually, of course, you notice something emanates from you. There is love, and joy, and peace. And you can't find our Lord Jesus Christ in this world at any spot, at any time, but his emanating love.

Why, he loved the leper, he loved the harlot, loved the woman at the well. You'll never find him without joy. I'm sure it was for the joy that was set before him that he even endured the cross.

You can't find him without peace. You know, when he knew that his hour was come, and he knew that he must go to the cross, he knew that as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. You know, knowing it was just outside the door waiting on him, he looked around and said, look, let's go.

But before we go, let me say this to you. My peace, I give of it, softly. But you see, when you're filled with the Spirit, it's not only love, and joy, and peace that goes outward, there's something that's inward.

There's long-suffering, and gentleness is the next one. Ah, that's the bit we're after. Because he was always a gentleman.

You know, you see him with the kids, and he was gentle. He could take them in his arms, you know. And you see him with all the women in the New Testament.

You'll find the gentleness of Christ stands out. You see him on the cross, and looking down at his mother, and he's going to provide for her for the days to come. And he looks at John, and he says, look, take her home.

And remember, you dear Roman Catholics that come here and bless you for coming, that it was John that looked after Mary in her last days, not Mary looking after John. Just don't forget that little bit, because you get too far into the heavens with the virtue. Oh, the gentleness of Christ is really something.

Yes. I think that this is the symbol of gentleness and harmlessness. If we were to take the time and go to know when the flood was here, you remember when it rested on Mount Ararat.

You remember he opened the window and let the raven and the dove out. But the dove returned, you know, next day, because it found no rest for the soul of its foot. You see, the old raven could light on some of the dead carcasses that was floating about in the water, and it could feed her.

Oh, but not the dove. Yes, I think you can see this, can't you? You see, when he let it out a week later, it returned with the olive branch in its mouth. Because in a certain sense, it's not only the symbol of gentleness and holiness, but peacefulness.

And you'll find this in Christ the whole way through, just because he was filled with the Spirit. Well, let's move on to this other symbol, the wind. Let's go to John's Gospel, chapter 3. John, chapter 3. Now, again,

we've got to read a word or two just to get the thing set properly.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. Don't forget who he was, and what he was, and how he was placed in life. He was a Pharisee, of course, but he was a rabbi.

He was a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, because he counted the Lord Jesus as a rabbi, too. We know that thou art a teacher come from God.

He's admitting this. For no man can do these miracles that thou doest, except God be with him. Sometimes makes me smile when I hear some of these modernists, and we have a whole crowd of them in this land, and they come out boldly now, even on the radio in the morning, and they don't believe in miracles, and they don't believe there was ever any miracles.

Now, here's a big man called Nicodemus. I would think that he would know better in that day in which he lived than these fellows who are trying to pretend to know something today. Surely, if he came by night and said, no man can do these miracles that thou doest, there must have been miracles.

But then, if we took up the miracles, you would see how foolish these fellows are. But you see, he's coming to the Lord Jesus and saying, we know that thou art a teacher. For no man can do these miracles that thou doest, except God be with him.

And Jesus cuts him short. I think he was going to say something more. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

As if he said to Nicodemus, look, it is no use you going on with this pious talk. What you need is to be born again. Cut him short.

Mind you, there's a whole lot of people who come around with this pious talk, and they're not born again at all. Now, I meet them now and again, and with the weather eye, I can see them a mile away. And they want to be nice, and they would like to exalt you a little bit, and being sort of gentle, and about a whole lot of things.

But they're not born again. And our Lord Jesus was taking no nonsense on, I've got to learn to follow him. Nicodemus saith unto him, how can a man be born when he is old? Can he enter a second time into his mother's womb and be born? You see, the rabbi didn't understand a word of it.

Didn't understand a word. Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit. Two things needed here.

And of course, some of the folks who come to argue with me, they take up this first bit, born of water. And they try to tell me that this is infant sprinkling, giving you baptismal regeneration. Well, that's very simple to deal with.

When our Lord Jesus Christ said, except a man be born of water, do you really think in your mind tonight that he was talking of literal water? So I said to one of these fellows not so long ago, let's go to chapter four and turn them over the page. And when we're at chapter four, we're at the well, the woman at the well. And our Lord Jesus had asked her for a drink, give me to drink.

In verse nine, then said the woman of Samaria unto him, how is it that thou, being a Jew, askest drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans? Jesus answered

and said unto her, if thou knewest the gift of God, and whom it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given me living water. I want to ask you now, was this literal water? And I think your answer is quite clear, isn't it? You know, when Peter was preaching, he put this thing absolutely right. Let's go to first Peter, and we're at the first chapter.

First Peter, and we're at chapter one, and Peter is writing to the saints here. You can see the first verse, Peter, an apostle of Jesus Christ to the strangers scattered throughout Pontus and so on. Elect according to the foreknowledge of God, through sanctification of the Spirit, and so on.

For they were believers, elect and sanctified, bought by blood, redeemed by blood, he said in this chapter. Now, he's going on speaking to them in verse 22. Seeing you have purified your souls, and obeying the truth through the Spirit, unto unseen love of the brethren, see that you love one another with a pure heart, fervently, be born again, not of corruptible saints, but of incorruptible, by the word of God, which liveth and abideth forever.

You see, when Paul is writing to the Satans, he talks about Christ loving the church, that he might sanctify and cleanse it with the washing of water by the word. You see, when our Lord Jesus was talking to Nicodemus, he's just saying the only way you can be born again is by the Spirit of God taking the word of God, and exalting the Christ of God. Because the water is the word here.

No doubts at all about it, you can only be born again by the incorruptible feet of the word of God and Jesus sanctified the church by the washing of water by the word. Because you can talk all night to these fellows. One fellow said to me, I know, you know, I know that the moment that I put this water on the baby's brow is born again.

They said, do you call this baptism? He said, yes I do. I said, when Paul was here, Paul said, Christ sent me not to baptize. What do you do with that bit? If that's how people get regenerated, why did Christ say to Paul, not sending you to baptize? He doesn't know the answer to that.

He's stuck. Paul said, Christ sent me not to baptize, but to preach the gospel. You see, this is the principle bit of my ministry, is to preach the gospel.

I know that the teaching of the word is very important. And I know that when people want to follow the Lord in the waters of baptism, it's also very important. And I have baptized hundreds.

But that's not the principle bit. There's a man in the meeting who owns a milk business. He's two fellows working for him.

And he has a big lorry. He has two lorries. Supposing the workman goes out in the morning, drives the lorry all day, does about 300 miles, and comes in at night into the yard, he says, I did 300 miles today.

There's not a bottle of the cup, you know. It's all on you. He'll get the sack.

Because the man doesn't send an out to drive the lorry. That's not the principle bit. He's sent out to deliver milk.

Christ said to Paul, I'm not sending you to baptize. I'm sending you to preach the gospel. And if regeneration came by water, the Lord couldn't have said that.

Oh, let's get it quite clear that it's the Spirit of God taking the word of God, or the gospel of God, if you like, and lifting up the Christ of God, and drawing men to the Savior to become a child of God. You see, our Lord Jesus Christ made it absolutely clear here that it's the work of the Spirit and the word. Oh, that young preachers could learn this, could learn to preach the word and depend on the Spirit, not on your oratory, or your eloquence, or your niceness, or what you want to do in the meeting, depending on the Holy Ghost all the time.

Because Christ made it absolutely clear that men must be born again. There's a necessity here. Men can be born again.

There's a possibility here. When men are born again, it's a mystery, isn't it? Because you hear the wind blowing. Thou know'st not whence it cometh, or whither it goeth, and so is every one that is born of the Spirit.

See how this works in now, because this is the symbol of sovereignty. And when we come to the Spirit's work in the Old Testament, we shall see how sovereign He was in the creatorial regeneration. And when we come to look at the Spirit's work in the nation of Israel, when He makes this nation the head of the nations and not the tail, then we shall see how sovereign He is in national regeneration, and tonight we know now that He's sovereign in personal regeneration.

Now, let's think about this other symbol, and it's the rivers. Let's go to John's Gospel, chapter 7, please. And you remember that this was the Feast of Tabernacles up in Jerusalem.

And we don't need to read very much. Look at verse 37. John 7, 37.

In the last day, that's the last day of the Feast, of course, in the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. And you can see how very wonderfully He put the message, because there must be a desire or a longing or a craving even created in your soul with any man thirst. And then the next bit is just to come to Christ and drink, because believing is just taking what grace offers, and grace is holding out the cup of salvation.

Let him come unto me and drink. He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of living water, that this speak he of the Spirit. Because these rivers, this is the symbol of endless and boundless blessings that comes with Him.

You know what a river is, it never ends, and there's wonderful things done by it. But this speak he of the Spirit, which they that believe in Him should receive, should receive, get the tense right. For the Holy Ghost was not yet given, because the Jesus was not yet glorified.

Our Lord Jesus had to go to the cross, die, rise triumphant, and ascend back to heaven, and sit down on the right hand of the Majesty of High to become the head of the church. And then the Spirit would come and baptize those individual followers into the body of Christ. And He would come to indwell them, that's the bit that we want to get at.

You see, the other evening when I was talking to you about the personality, and proved the personality of the Spirit, and then proved the deity, I left out the residency, because here we have it now. Here He comes to reside, to indwell. Let's go on to John chapter 14, please, just for a moment.

John 14, the Lord Jesus is about to leave them. You remember He said in John 13, just look back up at verse 33, talking to His own, Judas is gone now, there's only 11 here in the upper room, little children, yet a little while I am with you, ye shall seek me, and as I said unto the Jews, whether I go ye cannot come. So now I say to you, He's leaving, and their hearts get filled with sorrow, He's going away.

And so He begins in John 14, let not your heart be troubled. Don't be getting troubled because I'm going away. Ye believe in God.

What He's actually saying to them is, ye believe in God when you can't see Him, don't you? Well, believe also in me when I go. Can't you put your faith in me? Yet the news with me round about you, I'm leaving you, don't get troubled. You can trust me when you can't see me.

And then He said this to them in verse 16, But I will pray the Father, that He shall give you another Comforter. Because when the Lord Jesus was here He comforted them, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you. I want you to get this bit, and shall be in you.

You see, the Holy Spirit is given because Christ is glorified. And every believer is indwelt by the Spirit of God. I know there are arguments about this.

Let's go to 1 Corinthians chapter 6 for a moment. 1 Corinthians chapter 6. And I want you to hold the chapter just while I tell you a story. And then I'll show you what I'm about.

You see, I'm saved about 45 years ago, maybe a little bit more. And when I was saved I was a tramp, and of course for many years afterwards I had no money, or very little, but I did fall in love with the Lord. And I can say this now, every shilling I had, there were shillings in those days, five newpence for the younger ones, every five newpence I had I spent it on a book, whereby I could learn something.

And I used to walk from Butternash to Bengal just to save the money, and it's about six miles I think, maybe five and a half. But I was able to do it, and I'd walk over and go to old Bamford's, he was the only bookshop that I knew anything about, and I would go round all the shelves and I'd look at the books, I had only maybe five newpence, and some of these books were only a shilling, this was all my money, I'd have to tuck it under my arm and walk back again, and so I had to spend it very carefully. Just couldn't buy any old thing, you know.

I know all about those days, you know, so glad I do. And I'm looking over the shelves, and here's one by Ironside, and I didn't know Ironside then, you see I'm just a wee fella, and I'm saved, and I just know I'm saved, I'm so happy I'm saved, and I want to learn, and I'm looking at this, it's holiness, the false and the true, and I just picked it out of the shelf, you know, and I could see it was only a shilling. You'll pay a lot more for it now, the same book, but never mind.

And I'm looking at it, I have to be sure this is all right, because I'm going to spend all my money on this. And a man looked over my shoulder, he was a preacher at the convention in Bengal, but I didn't know that at that moment, and he said, you're interested in holiness. I said, yes, I want to be right with the Lord.

He says, I'm glad to hear that, you know. So many young fellows, they're not right with the Lord, and they think they're right. He said, you see, I've been saved, and for seven years, I was without the Holy Ghost.

All new to me. He said, you see, during those seven years, I went to the pictures, I did what I liked, I went to the lodge, I took an odd drink and all the rest of it. Oh, I was saved, but I hadn't received the Holy Spirit.

But then he said, a man just stopped me like I'm stopping you, and he told me just that I would need to seek this, and the Holy Spirit would come and indwell me, and then I would really have joy and peace and all the rest of it. He says, I can take you to the place where one night I was on my knees, and something like fire came through the roof, and I, from that day forward, was a holy man. Now, I'm just a wee fellow, and I don't know very much, you know.

And I said, are you telling me, sir, very calm about this, because I don't want to argue with the man, Are you telling me, sir, that you can be saved and you don't have the Spirit, and once you get the Spirit, you really think, that's it. That's it, Jesus. That's just what it is.

And do you tell me that from the day that this happened to you, that you never made a blunder, and you've been a real man of God, and you've enjoyed the Lord? He says, no, it made all the difference in the world to me. So I lifted the Bible out of the shelf, and I opened it, and I opened it in 1 Corinthians chapter 6, just where we are now. And I read this to the gentleman, verse 19.

And I must have been a bit of a preacher then, because I said, it begins with the word, what. Paul is saying to these people, what. I said, at least someone's got this thing that you're talking about.

Oh, he said, you know, they've got this thing, the Holy Ghost is in them. Yes, that's what he's trying to tell them. Your body is the temple of the Holy Ghost, which is in you.

They've got this thing. There. The Holy Ghost is in them.

Now, I said, when you come back here, sir, you come back to the third chapter, and this is what he's saying to them. He's saying, this one and I, brethren, he's talking to the same people, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have said you with milk, not with meat, for ever to you are not able to bear it, neither yet now are ye able, for ye are yet carnal.

For whereas there is among you envy, and strife, and divisions, are ye not carnal, and walk as men. I said, this is not the yarn that you're telling me. These people have the Holy Ghost, and they're not doing right at all.

Taken back a wee bit. Started on the wrong way, lad. I said, now, either this book is right, or you're right.

But you're telling me something that's different from this book. Who do you expect me to follow? This is the greatest lot of tripe I've ever listened to. The moment that a man is born again, he can't be born again, but by the Spirit of God.

There's no other way he can be born again. It's the Spirit of God taking the message of God, and bringing the Christ of God to his heart. It's the Spirit that inspires faith in the man to accept the Christ of God, even though faith is the gift of God by the Spirit.

Because the fruit of the Spirit is love, joy, peace, love, self-resentment, goodness, faith. That's it. It's all right to have the Spirit, you know.

But what we want to get on to is, has the Spirit got you? That's the bit. These men had the Spirit. Their body was the temple of the Holy Ghost, which was in them.

Ah, but there's something more in you. There's another nature in there. Yes.

In me, that is, in my flesh dwells my good faith. I have a problem inside me. Paul had to stand with his head down and say, Oh, wretched man that I am.

I never feel like doing it. Something wrong with you. Amen.

Friend, we'll get around to the place, all right, where we talk about being constantly filled with the Spirit. And it's not a yarn. It's not somebody's trumped-up nonsense.

It will be the truth of God. But we've got to do it slowly. We've just been touching the symbols tonight.

Next week we're going to look at the Spirit's work in the Old Testament. Because the Spirit did a job in the Old Testament that's quite different from the job he's doing now. And we've got to take it along with us, bit by bit.

And I believe that God will bless us. Lord, part us in thy fear, and with thy blessing, and take us to our homes in safety, through Jesus Christ our Lord. Amen.

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