

Pentecost: The Outpouring of the Holy Spirit (Sermon for Pentecost Morning)

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- Psalter 424: 1-2
- Scripture: Acts 2:1-21
- Text: Acts 2:1-4
- Psalter 143
- Psalter 428:2
- Psalter 255

Dear congregation, we wish you and your loved ones a blessed Pentecost, a day in which the Holy Spirit may be poured out in your midst. How urgently we need His convicting, converting, and establishing work in our hearts!

Our text words today are Acts 2:1-4:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. With God's help, we wish to consider with you:

Pentecost: The Outpouring of the Holy Spirit

1. The Time When the Holy Spirit was Poured Out.
2. The Manner in which the Holy Spirit was Poured Out
3. The People in Whom the Holy Spirit was Poured Out

I repeat: The Outpouring of the Holy Spirit: The Time When, the Manner in which, and the People in Whom.

"And when the day of Pentecost was fully come." The word Pentecost literally means fifty. The number fifty points to fullness, to ripeness, to a time that is ready for something to happen. The meaning of the number fifty developed during the Old Testament dispensation in part from three different events. In the first place,

the number fifty points to the feasts of Israel. The second major annual feast commanded by the Lord was celebrated fifty days after Passover. There was an intimate relationship between that celebration and Passover fifty days earlier. The Passover time commemorated the angel passing by the houses of the Israelites in Egypt because their doors were sprinkled with blood. Fifty days later, at a second feast, the firstfruits of harvest had to be presented. Thus the second feast was a completion of the first. At the first feast some sheaves were presented, but at the second feast two baked loaves of bread were presented. As the law stipulated, these were waved before the Lord and Israel had to say, "Lord, Thine they are, and we received them from Thy hands." Thus this second Israelitish feast, the feast of harvest, was a feast that symbolized "completion." It was a feast of ingathering, of reaping, and of joy.

Now, in God's providence Jesus Christ waited to send His Holy Spirit until fifty days after His resurrection. His resurrection was already the firstfruits of the victory, but the actual ingathering of God's spiritual harvest still had to transpire. God chose fifty days later as the time to harvest the full fruits of His glorious gospel grace in the midst of the nations by gathering thousands unto salvation through the convicting and saving work of the Holy Spirit. Thus Pentecost is introduced to us with these words: "And when the day of Pentecost (the day of fifty) was fully come." In this day, when the time was ripe, God determined to gather in His harvest. He determined to enlarge the boundaries of the covenant of grace to make them international and universal. From all nations men were gathered and were savingly wrought upon.

My friends, we still live in the New Testament dispensation. God's harvesting work is still going on. God is still able to take your heart, your Gentile heart — for we are all Gentiles by blood — and bring it under the canopy of His internal, saving work. Boys and girls, young people, and adult friends: We need God's time to fully come in our individual lives. We need God to do His harvesting task in our hearts. We need God to gather us unto Himself. Are you praying for it, dear friends? Perhaps even this morning, as you came to God's house, was it your sigh, "Lord, there have been so many thousands converted on Pentecost almost two thousand years ago; can it be even on this Pentecost that Thou may yet gather me

— a corrupt, unworthy sinner"? Are there people sitting here this morning who must say, "Lord, I have so many fears about my soul for eternity, but oh, could it not be on Pentecost that Thou wouldst break through, that Thou wouldst finally harvest my soul? Oh, may the time fully come! May I hear Thy voice of mercy piercing my heart and feel the power of Thy saving Spirit convicting, making room for Christ, and doing all the glorious acts of salvation."

Pentecost, as we have said, means fifty. That fifty causes us to reflect back on the fifty days between the first and the second great feast, between Passover and Pentecost, but secondly, it also must cause us to reflect on the giving of God's law on Mount Sinai. The law was given fifty days after Israel's deliverance from Egypt. Here is a beautiful token of the graciousness of the law — that the law is not a covenant of works, but flows out of the covenant of grace. The law came for God's people as a gracious rule of gratitude because fifty days after Israel was delivered, the Lord came down with a mediator between Himself and Israel, so that Moses, as we read in Acts 7, might receive the law out of the hands of the Lord Jesus Christ. Thus the law, though it is a convicting and condemning tool in its first usage, is in another usage, a rule of life for the delivered and grateful believer. Of this usage, Jeremiah states that God says, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." It is this usage of the law that caused David to say, "Oh, how love I thy law! It is my meditation all the day." Those who are delivered from Egypt need sanctification. Those who are justified and escape from the power of a spiritual Pharaoh, of Satan, need the rule of God's law to assist them to walk in their King's highway of holiness. To be harvested, they must exhibit godliness in the fruits of their lives. They must walk out of gratitude according to the law. Thus this number fifty is also a symbolic number of spiritual fullness through holiness. It speaks of God not only working justification, but also of God gathering His people through sanctification to a godly life.

Thirdly, the number fifty reminds us not only of the feast days and of the giving of the law, but especially of the year of jubilee. When the fiftieth year arrived in Old Testament Israel, the command was given that all that had been lost had to be restored. Everything had to be returned to its original owner. If you lost something

by poverty or through bad debts, in the fiftieth year you would receive back what you originally possessed. It was a gracious act of God's law.

What a fit picture this is of the gospel! For you and I have lost everything in Paradise, including God Himself. In the fullness of time God comes back to an elect sinner. He gives back everything through Jesus Christ that the sinner has lost in the first Adam. God returns and graciously, freely, gives back everything. That is Pentecost - God returning everything in the fullness of His triune Being to a sinner who deserves nothing. The Father had returned already in Paradise to establish His covenant of grace by intercepting Adam and Eve, breaking their covenant with Satan. The Son returned in the fullness of time in Bethlehem and for thirty-three years walked on this earth. But now the Holy Ghost returned, so that the church may receive back a full God, a triune God of grace, and may have everything restored that she lost in Paradise. Thus Pentecost may well be called the feast of jubilee, the feast of God's completed return, the feast where God has let Himself be given away completely.

"When the day of Pentecost was fully come." You see now, do you not, the special timing of God? Do you now see why the disciples had to wait ten more days? Forty is the number of testing. They had to be tested for forty days between resurrection and ascension. But the time had to become ripe for the coming of the Holy Spirit, and the Lord planned that timing with perfection. When the fiftieth day arrived, the day of Pentecost, the day of the feast, the day of the giving of the law, the day that symbolized the year of jubilee, when that whole Old Testament dispensation pointed to the ripeness of God's time, Christ sent His Holy Spirit.

My friends, God's timing is always best. We are always impatient, but God is patient. His timing is true and right. He knows what He is doing.

Dear children of God, just as He timed this feast day and all the feast days perfectly, so He knows how to time every event in your life. He knows exactly what you need, when you need it, why you need it, how you need it, and to what degree you need it. His timing is perfect.

"When the day of Pentecost was fully come." God waits for fullness, God waits for ripeness. God is wise. Even in natural life, if you eat a piece of fruit before it is ripe, it will not leave a good taste in your mouth. Something is wrong; the fruit is

not ripe. God waits for ripeness. The beautiful thing is that He who is God of the feast is the God who also works ripeness for His people. This thought alone can easily make a whole sermon. If you start expanding this thought, you see how God in all areas of life deals with His children by making room, by making ripeness, in order to give the feast days of His grace. He will make room for Christmas, for Good Friday, for Easter, for Ascension, but also for Pentecost.

The trouble with much of modern Christendom in our day — which is also a danger for us because our hearts are no different is that we are prone to apply feast days to ourselves before God's time is ripe. We are prone to eat fruit that is not ready to be eaten. We are prone to take things into our own hands that God has not yet provided.

"When the day of Pentecost was fully come," our text says, "they were all with one accord in one place." There is something special about these words — "all with one accord in one place." It means that there was no division among this missing, waiting people. How is that possible? How could one hundred twenty people be gathered together in the upper room, missing and waiting, and have no division? That is possible because they were waiting in expectation upon God. You can believe that if they had been waiting in expectation upon men, there would have been much division. There would have been many problems, troubles, talking about one another, comparing their experiences with one another, and asking one another if they thought this one or that one was a genuine disciple and a true waiter.

These one hundred twenty disciples were God-centered in their waiting. It is a great gift when the church is filled with God-centered people. God-centered people have a dampening influence on all talk about men and a dampening influence on division. And how do they do that? I cannot explain that to you fully, but it is in part by their walk, their example, and their priorities. They will not engage or indulge in frivolous talk about people. For example, if someone comes to them and wants to hinder the accord in a certain place, they will say with love to that person, "Come, let us go to the person you are complaining about," and that puts an end to the unedifying conversation.

That is, of course, the way everyone is called to act. None of us are called to

listen to talk about others. Gossip and Christianity do not mix anymore than do oil and water. You are never called to indulge in division. You are never called to break things down in the church. You are always called to deal in accord with the Matthew 18 principle: If you have anything against your brother, go to that brother in love. As a church body, we are called to love one another and to esteem every other person in our congregation higher than ourselves. We are called to dwell with one accord in this place of worship.

My dear flock, let us love one another. The fruit of the Spirit is love. Tradition tells us that when the apostle John was old, he was brought from a lengthy sickness back to the church of Ephesus where he had preached several years. There was division there also, because there is as a general rule some division where God builds His church. When John was carried onto the pulpit, tradition says that all he said to his former congregation was, "Little children, love one another." Support, build up, pray for, treat one another exactly the way you would want to be treated.

But there is something deeper in these words: "They were all with one accord in one place." In addition to having outward respect for each other, these believers possessed a deeper unity. They had a spiritual unity. Their expectation was on God. They were in one accord from the heart. They were waiting for the same Holy Spirit. They were praising and praying to the same triune God. This is the accord that we really need to pray for — the accord of the mind of the Spirit. I believe we do have, by grace, some of this in our midst, but we must pray for more.

While they were there, "suddenly," our text says, "there came a sound *from heaven* as of a rushing mighty wind, and it filled all the house where they were sitting." What the Lord gives comes from heaven. It comes from heaven to earth. It comes from free, sovereign grace. It comes from the one-sided work of God.

Moreover, what the Lord does from heaven, those who are destined to receive shall hear. There is "*a sound*" from heaven. Their deaf ears shall be unstopped. They shall receive ears to hear the Word of the Lord. They shall receive ears to hear what God has done and is doing. They shall receive ears to hear what sin is, what truth is, what grace is, and what Christ is. When the Lord begins, then many times - most of the time - it is not long before the sinner says, "Is this really what our church believes, what the Bible says what I am hearing? It is as if I never heard

the law before, as if I never heard the gospel before, as if I never heard about the beauty of Christ or about the heinousness of sin. It all seems new." And why? Because that sinner never had ears to hear before. When he picks up the Bible or the writings of our forefathers, he is amazed at what he reads, and says, "I never heard these sounds before." And why not? Because now the sounds are coming from heaven. Now they are not coming from the page, so to speak, but from heaven through the page to the heart, through the preaching to the heart, through prayer to the heart, through the means of grace to the heart. There was a rushing mighty wind, a sound from heaven that filled the house where they were sitting.

That sound came *suddenly*, our text says. God is often a surprising God. Sometimes He works more gradually. But many times also He works very suddenly. Indeed, where He comes even gradually, there still will be times when the heart is broken down and then the sinner will say, "It was sudden." "Suddenly there came a sound from heaven." Sometimes a person dies very suddenly and everyone is shocked. Sometimes a person's death comes very gradually, and yet, if you speak to the relatives when that person dies, most of the time you will hear them still say, "It was so sudden. We knew it was coming and we were expecting it on one side, but when it actually came, it came in a moment."

That is the way God works. Sometimes very suddenly an entire life is turned around -- like these three thousand and everyone is surprised. At other times He is working very gradually in someone's heart and everyone can see it except that person himself. Finally, when the Lord grants some spiritual freedom, that person says that He came so suddenly, while everyone else says, "It has been obvious that the Lord has been working there for years already." Whatever the case may be, when it comes to the sinner, he feels the sudden power of the sound from heaven. He feels God pierce his heart.

Scripture compares this awakening to the sound of a rushing mighty wind, and to "cloven tongues like as of fire." What do wind and fire do? Wind and fire do two things. First of all, wind and fire destroy. A wind can be very strong, Boys and girls, you have heard about hurricanes and tornadoes, and you know how strong wind can be. Wind can blow us over; wind can uproot a tree and cast it far away; wind can take a house right off its foundation. And we all know what fire can do.

A fire can destroy a whole house in a few minutes.

The Holy Spirit, the Bible says, is like wind and fire. In fact, the word "spirit" in the original language means wind or breath — the breath of God, the power of God. The Holy Spirit is a Person, but also as a divine Person He is the power and breath, the wind of God, to do the work of God. Where there is no wind, everything remains stagnant. But when this wind comes, the power of God destroys the house of self-hope; it uproots all our self-righteousness and flattens our trees of self-hope in a moment. The power of God strips us of all our righteousness, both our natural and our religious righteousness, and in God's holy sight it makes us lost sinners with everything uprooted. The Holy Spirit razes everything to the foundation; He casts everything down. The Holy Spirit is like a mighty, destructive, rushing wind.

My friends, do you know what it means to be made bare, to have the house of your hopes, the tree of your planting, flattened, and that you yourself have lain prostrate before the Lord? There are times and places where God's people, sometimes even literally, have been so flattened in all their hopes that they do not even go on their knees, but just cast their whole body on the ground out of dire urgency and prostrate themselves before the Lord. They groan and cry with wrestlings that are unutterable for the forgiveness of their sin — out of a holy complaint over their grievous woes and their iniquities, their backslidings and their indifference, and the foolish, filthy raggedness of all their righteousnesses. Oh, when the hellish mess inside becomes true, then they become prostrate before the Lord of hosts and cry out, "Oh God, take me out of the battle, for I am sore wounded!" That is the wind, that is the power of the Spirit, that is this pentecostal spirit convicting of sin, of righteousness, and of judgment, making them bare before God Almighty. They become nothing but a sinner, nothing but a lump of destruction, nothing but a fit object for reprobation, condemnable and rejectable, full of trespasses and sins, yes, dead in trespasses and sins. Oh my friends, there are no words to express our misery! How profound this wind and fire are! They take from a sinner everything he thought he had. Do you know this painful work? Have you become lost, undone, guilty?

But the wind also heals and the fire also purifies. Wind and fire destroy, but

wind and fire also build up. We will consider that after we sing first from Psalter 428:2.

The Spirit's work is invisible, like wind. It is mysterious, like wind. It is sovereign, like wind. A tornado can wipe out one house and leave the next one standing. It is free, like wind. Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Boys and girls, you can feel the wind, but you cannot see it. You can see what the wind does, but you cannot see the wind itself. That is just like the Holy Spirit. We cannot see Him, but we can see what He does. He makes a sinner poor and , needy. He makes him feel the stench, the sin, and the depravity of his own heart. The Holy Spirit brings everything to a total loss from our side. Sometimes people ask, "How deeply does a person experience his sin and misery before he has freedom to embrace Christ by faith?" Well, generally speaking, the Holy Spirit takes a sinner and leads him to write across everything of self, "Undone, unclean! Everything is a total loss, I have no righteousness." Though the sinner may have glimpses of Christ through the lattice of His Word prior to this, normally he will not be enabled to embrace Christ by faith as His own Savior until self-righteousness is in ruins.

But then the wind does a second thing. Not so long ago there was an old castle in England in which a basement was discovered that had been totally locked up for many years. No wind could get to it. A keeper of that castle went down into the basement and described the stench of that basement. It was unbelievable. He had to find a way to bring in wind to purify and to cleanse it. In a similar way the wind takes a destroyed sinner who says, "I am a total loss," and it blows with gospel graces, blows with the grace of Jesus Christ, so that this total destruction may turn into a garden and that the spices of God's grace may flow out. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." The wind softly, gently, and sometimes powerfully, blows on the hearts of God's people, takes that self-destroyed sinner and shows him there is a way in Jesus Christ. The great task of the Spirit is to convict and strip in order to take the things of Christ and show them to the sinner.

Thus this wind works a purifying and a healing, so sinners see that everything

they miss and everything that is a stench and everything that is sin — which is everything — Jesus Christ has come to undo. So Jesus Christ "re-does" what the first Adam has undone. He "re-does" it all. They cannot obey the law; He has obeyed the law perfectly. They cannot bear the curse of God's wrath; He is their Curse-bearer. They cannot satisfy God's justice; He satisfied God's justice. They cannot pay for the punishment of their sins; He paid for the punishment of the sins of His people. They cannot pray rightly; He lives at the right hand of the Father to intercede for them. When the purifying wind comes along, they begin to see that everything is in Christ. And that is the work of the Holy Spirit.

The work of the Holy Spirit is twofold: to uncover my unrighteousness and to discover the righteousness of Jesus Christ. Both usually happen gradually, step by step. But oh, how beautiful is this wind that fills the whole house! It fills the whole heart. It fills the believer. It makes him long more and more to know Christ. Oh my friends, if we smell the stench and taste the destructive power of our righteousness, then the beauty of the righteousness of Jesus Christ shall be so great that we shall say, when we have received the purifying, refreshing wind, "Oh, come, blow upon my garden all the days of my life, that I may know more and more of Him who is altogether lovely, who is the chief among ten thousand, who is white and ruddy." Blessed Holy Spirit who reveals the blessed Christ! And so the soul grows up in grace to know the winds of the gospel, to know the still, small voice of the gospel, to hear the message that there is salvation in Jesus Christ for a Manasseh, for a Philippian jailor, for a Bartimaeus, for those who have lost everything...

A fire does the same thing; it destroys, but it also purifies. Thus when cloven tongues of fire sat upon the apostles, this too was a symbol of the Holy Spirit taking away what they had and giving what God would give unto them, filling their hearts, filling their mouths, filling their houses with the Holy Ghost. A fire destroys. Boys and girls, we all know what a fire can do. But a fire can also heal and purify. Job said as it were, "When he hath tried me in the furnace of his affliction, I shall come forth as gold." Abraham saw the burning lamp and his life was spared. Moses stood before a burning bush and his life was spared. Shadrach, Meshach, and Abednego walked in the fiery furnace. Oh my friends, when the fourth One is there who is the first One, when Jesus Christ is there, then the fiery

trials He sends are means of purification, means of warming and enlightening, and not means of destruction. Yes, He destroys self-help and self-hope, but He builds up through the warming influences of His grace, so the sinner who has his building destroyed by the fire of God's wrath may sit by the hearth of the grace of God in Jesus Christ and see the fire of His tender mercy, purifying, warming, melting, moving his soul. The fruit of that is that he may say in his heart with the men of Emmaus, "Did not our hearts burn within us while he talked to us by the way?"

Oh my friends, did your heart ever burn within you with the burning, purifying, warming power of the grace of God in Jesus Christ? Did you ever sense His indwelling power? Was there ever a moment of Pentecost, even if you could not say you knew Him as a Person, that you could still say, "I know something of His work. I have felt His influence; I have felt His power breaking me down; I have felt Him also building me up in Jesus Christ. I know this wind and this fire"?

God comes to do this in poor sinners. He came to fill a hundred and twenty at Pentecost with the Holy Ghost. This wind and this fire were symbols of the Holy Ghost, but they were not only filled with the symbols; they were filled with the essence, filled with the Holy Ghost *Himself*. That is the essence of Pentecost. What does that mean? It means in the first place that they were filled 'with the *blessings* of the Holy Ghost, with the mighty wind of the Spirit, with the purging fire of the Spirit, with the heavenly dew of the Spirit, with the sacred oil of the Spirit. They were filled with the blessings of justification and sanctification.

In the second place it means that they were filled with the *fruits* of the Spirit -- those we read about in Galatians 5 — love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Thirdly, it means too that they were filled with the *special gifts* of the Holy Spirit. They "began to speak," says our text, "with other tongues, as the Spirit gave them utterance." The word "utterance" in Greek means clarity, accuracy. They spoke perfectly in strange tongues. The matters were given in their hearts and the language in their mouths. It was a miracle.

They were filled with the blessings, the gifts, the fruits of the Spirit, but also, fourthly, with the *work* of the Spirit; that work we have been speaking about — stripping the sinner down, bringing him to Christ, showing him the things of the

Savior. They were filled with experiential misery, experiential deliverance, and experiential gratitude.

Fifthly, and above all, they were filled with the *Person* of the Holy Ghost Himself. They were filled with Lord's Day 20: He is given to me to comfort me and to abide with me forever. In other words, they received more here than applied benefits; they received more here than a revelation of Christ. They were allowed here not only to appropriate and embrace Christ by faith, but much more than that. They were even allowed to do more than to have Immanuel in their arms and to embrace their Savior. They were even allowed to do more than have access to the Father, to see their adoption, and to be able to cry out, "Abba, Father," in the presence of God. For here they also received the Holy Ghost, the true Pentecost, the third Person, as their seal and their Sealer. They were filled with the Holy Ghost. They were allowed to embrace a triune God. They were not only reconciled to God, but now they were restored into a full knowledge of His personhood, full in the sense that they knew each person. The fullness of the triune Being is never exhausted, not even to eternity, but in that fullness they were sealed into the divine household as children of God. They were sealed with the seal of the Spirit who seals Christ within them and of whom John says in John 6:27, "Him hath God the Father sealed." Thus they experienced a triune seal — Father, Son, and Holy Ghost. They were sealed not only *by* but *with* the Holy Spirit. The Spirit Himself became their Sealer.

Now they experienced what Jesus said. "If the Spirit shall make you free, ye shall be free indeed." My friends, this is an advanced step in grace. But the disciples here received what it means not only to rest in the mediatorial heart of God the Son, and the father heart of God the Father, but also the sealing heart of God the Holy Ghost. "Filled with the Holy Ghost." Oh, they could rejoice because Christ went to heaven as their Intercessor and their Advocate, but they now could also rejoice because they had an Intercessor and an Advocate in their own hearts. To know comfort is one thing, but to know the Comforter is another, I have told the boys and girls in chapel that if they went back to their classrooms and saw something on their desks — some work of someone whom they did not know — they could admire the work, but they would not know the person who had put the

work there. Something would still be missing. Likewise, when we may know the work of the Holy Spirit, that is wonderful and that is what we need. It is all that many of God's people shall know all their lifetime, but still something is missing. Shall we have that full ripeness, shall we have, full Pentecost, we need to know the triune God. We need to know also the Worker, the Promiser, the Fulfiller, the Sealer, the Comforter, the internal Friend, the Indweller — the Holy Ghost.

Only then, when we know the Holy Spirit, shall we rest in the triune rest wherewith God rests in His own triune Being. For we read in Zephaniah, "He rests in his love." Only when the sinner may come to know Father, Son, and Holy Ghost, can he find an abiding rest in the love of a triune God. In the steps of grace which lead to that, there are moments of rest and there are periods of rest, but only then when we may learn to know a triune God is there an abiding sense of rest in the Trinitarian boundaries wherewith God has bound Himself to rest within Himself. Only then may the sinner be set inside of those boundaries and see that he is bound in, hemmed in, by the love and the rest of God who rests upon His own electing work, His own redeeming work, His own sanctifying work.

They were filled with the Holy Ghost. They were, if I may say it that way, swallowed up with the love of God. They lost themselves in God. They could experience in those moments something of what Paul said as it were, "Whether in the body or out of the body, I can hardly tell, but this I know: It was as if I were in the very heavens, filled with the love of God, filled with the Holy Ghost."

Oh my friends, if still today the Lord comes to one of His children and leads him in these steps of grace, then when he may come to feel the indwelling power of the Holy Ghost, that power is so strong and that presence is so real and the Comforter is so true. When he feels the Holy Ghost, he may at the same time believe that all things are his, that he belongs to Christ, and that Christ belongs to God. Then he may cry out from the bottom of his heart, "It is Pentecost! — Pentecost, through the sealing Spirit. Christ is my Elder Brother. God is my Father."

Dear children of God, there is so much more to know and to learn of God than we yet know. May you become jealous of Pentecost realized experientially. May your longing be to know these more advanced steps of grace whereby you may know not only the work of the triune God, but also His Persons — as a friend

knows a friend — to know Christ as Elder Brother, God as Father, and the Holy Spirit as Pentecost Sealer.

Is not the world poor in comparison to this? Seek more to be filled with God and with His work. May it be your prayer, dear friends — young and old — “Lord, teach me first to know the destructive wind in order to know the purifying, cleansing wind, but also teach me to know that process again and again in my life.” Even after justification? “Yes, all the days of my life.” In the process of sanctification we need constant, strong, destructive winds. Paul said, “I die daily.” We need to die to live. Out of dying comes life. That is the example Jesus used of the seed cast into the ground. It had to die to live. A sinner has to die to live. Joseph Irons once wrote, “To live under the habitual anointings of the Holy Spirit, we must be dying daily to the world and following hard after God.”

Is that your life — dying daily to the world and following hard after God? That is a pentecostal lifestyle. It is not the speaking in tongues; those things have been abolished with the first generation, as Paul wrote to the Corinthians. Away then with the mystical pentecostalism of our day. But seek the pentecostal anointings of habitual, daily, dying to self, in order to be raised to live and to follow hard after God. Amen.