

# The King's Highway.

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

VOL. XXXVIII.

MONCTON, N. B., FEB. 15, 1932

NO. 13

### THE DUAL SIGNIFICANCE OF PENTECOST

By Rev. J. Franklin Fisher

Pentecost has been by the greater part of Christendom only half if at all understood and evaluated. That it marked an advance in the program of God over preceding ages all will agree. That it ushered in a dispensation of superior light and life and power may be generally conceded. That it marked the end of that time of type and shadow and symbol by means of temple, priesthood, animal sacrifice, feast and festival, and rite and ceremony, is also common ground. And that it was the day of the fulfilment of the prophecy of Joel, "And it shall come to pass in the last days. \* \* \* I will pour out of my Spirit upon all flesh," and again of the promise of Jesus, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," will be acknowledged if not understood. Indeed, Pentecost as the birthday of the New Testament Church and the dawn of the morning of spiritual privilege for the world is accepted and acclaimed by all who believe the Scriptures.

Now, having gone thus far with us, the major portion of the Christian church will drop out, refusing to go further. For them the significance of Pentecost has become exhausted. Here they construct a deadline beyond which one goes at the peril of falsehood and fanaticism. Nevertheless, the Word of God proclaims, in language as clear as emphatic, fuller measures of blessing bound up with Pentecost.

Let us observe to whom the baptism of the Spirit realized on the Day of Pentecost was promised. It was to the apostles, to those men who had been some or all of them the disciples of the Preacher in the Wilderness whose message was repentance and remission of sins in preparing the way of the Lord; to those who had believed on Jesus; who had received the divine call and the divine power to preach and to heal and to cast out demons; to those whose names were written in the Book of Life; who after their cowardice and shame in forsaking the Lord had in mercy received His blessing and His Spirit; who had in obedience to the Master's command returned to the city and the temple where they continued worshiping and praising and blessing God and who at last were all of one accord. To these men, towering above the average churchman of today in the attainments of grace as the Alps tower above the foothills, was the word of Jesus, "Tarry ye in the city of Jerusalem until ye be endued with power from on high, for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Until the leopard can change his spots and the Ethiopian his skin, we contend that unregenerate men can not and will not worship and praise and bless God and receive His blessing and His Holy Spirit.

Here some one suggests that the apostles were extraordinarily endowed and especially

equipped in order to bear witness to the Messiahship of Christ. Should we admit this, then let us remember that not the eleven or twelve only but a company of 120 were tarrying and waiting for the promise of the Father and were of one accord with the apostles.

Now the objection will be strenuously urged that this baptism belonged to the early church age; that in view of the weaknesses of the disciples and the mighty obstacles to be overcome, the Spirit was poured out in a unique way and to an unusual degree in order that the church of Jesus Christ might be launched and make headway. It is not a hard task to point out in reply that the age in which we live is also an unbelieving, materialistic age. Nor is it to be disputed that the church today is making little headway against the tides of worldliness and unbelief and sin. Why, then, should the early disciples be grandly endued for their work while we with the same commission and the same opposition should be deprived? But, listen to the words of the Apostle Peter as he graciously opens to us the doors of opportunity, just as he did to the Jews at Pentecost and to the Gentiles at the house of Cornelius, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Another stone of stumbling is sometimes placed in the way of him who would know the fulness of Pentecost. The men to whom the 120 preached on that glorious day were many of them wicked, some doubtless having a part in the crucifixion itself. Upon hearing the searching, pungent messages of the fire-baptized preachers they are pricked to the heart and cry out, "What shall we do?" And Peter answers, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, it is argued, if these sinners received at Pentecost the experience that the 120 received, there could have been for them no double crisis, no second work of the Spirit in their case. The objection is not difficult to meet. The three thousand souls saved that day did not obtain what the 120 believer obtained. They did receive the Holy Spirit, however, for from this time He was to be poured out upon all flesh. Having received the Spirit in His regenerating grace they were heirs now of His sanctifying power. They might not only receive the Spirit as did the apostles when Jesus breathed upon them but they might obtain the baptism of the Spirit as did the apostles when the Day of Pentecost was fully come.

We dare not leave out of the significance of Pentecost an essential element of the baptism of the Spirit. Notice the dual message of John concerning Jesus. "He shall baptize you with the Holy Ghost and fire," and, "Behold the Lamb of God that taketh away the sin of the world." Note also that Jesus prayed to His Father for the disciples, saying, "Sanctify them," and then promised to send to them the Comforter, the

Holy Spirit that sanctifies. Finally, recall the words of Peter, who, telling under divine inspiration the story of the baptism of the Spirit as it came to Jew and Gentile, declared, "And God which beareth the hearts put no difference between us and us, purifying their hearts by faith."

The dual aspect of Pentecost, then, is supremely important. On the one hand, it is the fulfilment of the promise of Christ that another Comforter would come. Viewed as such it is an epoch in the march of dispensations, an event never to reoccur. On the other hand, it is the Holy Ghost at work during the age, calling out and building up Christ's church. Looking from another angle we can say that Pentecost indicated the passing of external and typical worship and of the law which was nailed with Christ to the cross. But it was not only to sweep away worn-out ceremonialism, but to usher in a new day of general spiritual privilege when Christ would become through the Holy Spirit universally available, bringing full salvation to whosoever will. Further, Pentecost means spiritual birth to the multitudes converted on the day just as it meant a spiritual baptism to the 120. And if the pentecostal age offers regeneration to all those who believe on Christ, then it also offers the baptism and fulness of the Spirit to all those who like the 120 are ready for Him and who continue in prayer and supplication until He is poured out upon them. Lastly, the baptism of the Spirit which Pentecost brought provides not only empowerment for service, but what is much more needful, a purifying of the heart.

Spokane, Washington.

### MISSIONARY MEETING

The Woodstock Reformed Baptist Missionary Society held their monthly meeting Friday evening, Jan. 15th. Our President, Mrs. Mutch, presided, and read the Scripture from Matt. 6th, giving a very helpful lesson on prayer.

Mrs. Lester was appointed to meet committees from other churches who were to arrange for the day of prayer for missions.

A very interesting letter from Africa from Mrs. McDonald (our Faith) was read by Mrs. Lester. A duet followed, sung by Mrs. Ellis True and Miss Grace Clark.

A very interesting dialogue by members of the Willing Workers Class assisted by Miss Edith Reed, was next on the program. This was entitled, "Serving Two Masters," and beside portraying very important truths was exceedingly well rendered.

The programme was concluded by duets by Misses Eula and Myrtle Lester and Eula Lester and Elsie Brewer.

There are no stumbling blocks in the way of holiness. After what God says, we should be ashamed to be known for the lack of it.—*The Christian Witness.*