

HIDDEN TREASURES

By J. A. Huffman, D.D.

THE INDICATIVES AND THE IMPERATIVE OF THE SPIRIT-FILLED LIFE

Of the Spirit-filled or Spirit-baptized life, Jesus uttered the first Indicative, as found in Acts 1:5, when he said: "Ye shall be baptized in the Holy Spirit not many days hence."

The Greek word here is baptisasthe, and is the second person, future, indicative form of the verb bapto, which primarily means, according to all Lexicons, to dip or to immerse. Whatever this experience is discovered to be, it cannot be less than the submerging of the believer who was to be baptized, by the Divine Personality with whom he was to be baptized.

The second Indicative is penned by Luke, relative to the Pentecostal participants, in Acts 2:4, where it is related: "And they were all filled with the Holy Spirit." The word employed here is not a form of bapto, but the Greek eplasthan, the third person plural, First Aorist, Indicative of plaro-o, which according to Thayer's Greek Lexicon means, "to make full," or to fill up, "to fill to the full."

Whatever difference there may be in any other connection, between these two words, it is evident that here they are used as synonyms. The word of prophecy and promise, uttered by Jesus in Acts 1:5, is recorded in Acts 2:4 as having been fulfilled. The inescapable logic is that they are one and the same experiences—"baptized," "filled."

The third reference is that of an Imperative, from the pen of the Apostle Paul in Ephesians 5:18. "Be filled with the Spirit." The Greek word here is second person, present imperative of plaro-o, the meaning of which, as given above, "to be filled to the full."

With these three important passages, two Indicatives, one a future and the other the Aorist, a past tense, and a present Imperative, we come quickly to this conclusion: So far as the Spirit-baptized life and the Spirit-filled life are concerned, they are one and the same thing. To qualified believers, Jesus said that they shall be filled. St. Luke reports that they were filled. St. Paul imperatively commands that Christians shall be Spirit-filled.

The rest of this study will be devoted to the thesis that, whatever else the Spirit-filled life is discovered to be, it is the fullness of personality. An honest effort will be made to interpret the meaning of the personal fullness of the Spirit.

If an individual is filled with the Holy Spirit, such individual, being a human personality, must be filled with a divine personality—one person filled with, dominated and completely controlled by another personality. The person thus filling another must do so through the faculties or powers of him who is thus filled.

There are three great soul powers: the intellect, or the power of knowing, the sensibility, or the power of feeling, and will, or the power of choosing. If it is true that every functioning of human personality can be catalogued under one or the other of these three heads, by the same token it is true that it is through these powers, which every normal human being possesses, that the Holy Spirit must fill the individual, if that individual is filled by the Holy Spirit.

There are some analogies or illustrations purely within the realm of the human, which will help in discovering how one personality can be filled with another. They will be found in politics, in war, in education, and even in

banditry. For good or evil, lives have been, and are being, filled, controlled, and completely dominated by other personalities.

But there is one relationship which furnishes an illustration for which there is scripture warrant, both Old and New Testament, of one life being filled with another. It is that of the highest and ultimate social relationship—marriage. In the Old Testament God is depicted as the Husband, with Israel as the Bride. The Prophet Hosea sobs out the reek of his heart because of his unfaithful wife, Gomer, and then applies the analogy, making God the faithful husband, and Israel the marriage-violating bride. In the New Testament Christ is the Bridegroom and the Church the Bride. By the use of this analogy the impact of personality upon personality can be traced.

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UNEVANGELIZED MILLIONS

The tragedy of the yet unevangelized millions of the world should stir the church to missionary action.

Three hundred millions are still in the befogging maze of superstition-ridden Confucianism and Taoism.

240,000,000 are still steeped in the groveling idolatry of Hinduism.

300,000,000 still in the ugly grip of sensual, loveless, woman-degrading, heart-hardening Mohammedanism.

180,000,000 still bound in the weird mysticism and depressing demon-worship of Buddhism and Lamaism.

158,000,000 still groping in the unrelieved darkness and crass superstition of Animism.

327,000,000 shadowed beneath the sinister cloak of Rome, with its Mariolatry, its saint-worship, its magic ritual of the mass in which God is carried aloft as a piece of bread, its false doctrine of purgatory, its abominable confessionals, and its many other deceiving teachings and ceremonials.

12,000,000 Jews still turning their backs on Him who is indeed the "light to lighten the Gentiles, and the glory of * * * (God's) people Israel!"

150,000,000 still atheists, agnostics or unconcerned.

Oh, the tragedy of the still unevangelized millions!

Think of it: over 2,000,000,000 human beings on earth today, with moral accountability, intellectual activity, and immortal destiny—a mighty host marching to the grave and to a vast beyond. For their present and eternal happiness do we spare merely a passing or a passive thought? How amazingly unconcerned many of us are! Over 1,500,000,000 of the world's twentieth-century population are non-Christians! Of the approximately 500,000,000 in so-called Christendom, including the millions of Roman Catholics and those of the Greek and Eastern churches, how many are merely nominal Christians, hypocrites, heretics, reprobates, unregenerate, and spiritually unenlightened?

Missionaries in Africa are said to number only one to every 80,000; in Korea, one to every 120,000; in Japan, one to every 170,000; in India, one to every 320,000; in China, one to every 470,000. It is said that, at the present rate of missionary progress, 80,000,000 Negroes are beyond all prospect of hearing the gospel in their lifetime.

Two-thirds of India's population are yet unevangelized; and over there-quarters of the peoples in South America. One hundred and

sixty thousand towns and villages in China are yet denied the gospel. In Japan, the heathen population is greater today than it was when missions first started.

Look on the fields waiting to be reaped for Christ!

While the modern churches delay, unrelenting Death—that other reaper with his wide, unsparing scythe—lays millions low at a turn. Ninety thousand die out of Christ each day and sixty every minute.

It is time for Christian action in Christian missions!—Editorial in United Evangelical Action.

I KNOW GOD IS MY FATHER

By J. B. Chapman, D.D.

Two or three of us stood by in wordless grief and sympathy while the fond mother endeavored to get yet farther into the narrows of "the valley of shadows" with her fourteen-year-old son. Over and over she called to him, and as she stroked his pallid face, she said, "Oh, Claud, please smile again and make me know you realize I am your mother." The fact that she was his mother did not fully satisfy her. She wanted him to be conscious of the relationship, and she wanted him to confess it.

And how dull are the compensations of those who discourse upon the Fatherhood of God in the atmosphere of cold logic and documentary evidence! This situation too calls for consciousness and confession. I am thankful for the logic by which the fitness of things is made to show that we are God's offspring. I am thankful for the documentary evidence, especially for that which is found in the Holy Scriptures, which warrant the assumption by which I am enabled to say, "Our Father which art in heaven." But even these are not enough. Perhaps it would be presumptuous beyond defense for me to say they are not enough for the heavenly Father, and that He, like the mother at the bedside of her dying boy, longs for our recognition that He is our Father. But I can speak quite freely concerning the human side of it, and say that my own heart requires full and direct assurance.

God promised Abraham that he should possess the land of Canaan, and that his descendants should be his heirs of the same patrimony. The noble patriarch entertained no doubts as to the validity of the promise, but in a matter so vital, he felt that he should have assured knowledge. And in such a spirit and temper, he cried out to God, "Whereby shall I know that I shall inherit it." Answering this, God came in the symbols of the smoking furnace and burning lamp, and met Abraham between the pieces of the bisected sacrifice and sealed the promise with solemn guaranties.

God is my Father—the Bible justifies my making this claim upon my meeting certain conditions, and logic sustains me in such a testimony; but whereby shall I know that this is true? Whereby shall I find personal consciousness that the general principle has personal example in me? It will require the smoking lamp and burning furnace of God's Holy Spirit to bring these tokens, and I am happy to say this proof is mine today. God is my Father, I feel it and know it by the witness of the Spirit which He has given me. I confess this relation and give testimony to it that others may hear and come to know the same full assurance that my poor heart has found.