

Cannon Beach Conference Aug. 19, 1980 PM Pt.1

By Charles Feinberg

[Musical Interlude 00:00-1:54]

Announcer:

I like the way you sing, you may be seated. I wonder if we could have the P.A. on. Do you know what kind of car that is? Someone lights, a high class car left its lights on and sometimes they're not too many jumper cables. Would someone tend to that? Thank you.

My namesake, Peter Wiebe, and I think if we get together for an evening we may be related, but so far we're not. Peter brother Peter Wiebe from Abbotsford British Columbia would you come and eat us knowing what a prayer? It is Peter isn't it?

Peter Wiebe:

Let's bow together. Father we praise you tonight that we can gather this way to worship you, our God, our Creator, our redeemer and it is through your precious blood that we we've been saved from the ravages of sin and we claim your promised tonight and believe that you're with us and that you will bless us as your children and we ask this mercy in Christ name amen.

Announcer:

Three hundred and two, 302. I think, I need to explain briefly why I was away. I had a long standing pre-commitment last night and I had to fly back, partly by car, partly by aircraft

and this morning because of the fog and the low ceilings we couldn't get back in time for the morning service. So I'd like to introduce the pilot of the plane because we're going to fly back that distance. Then I'll pick up my car and bring it back so.

[Silence 3:50-4:01]

Charles Feinberg:

We certainly want to welcome back our brother, Wiebe. We didn't figure that we had done anything to offend him, I just thought he had walked off for a little while came back it. He looks quite refreshed doesn't he, smiling and all that. He probably been to a wedding or something like that. It's the only reason why anybody would leave Cannon Beach to go to the outer world. Have any of you been in Alaska? You know how they talk about us. The 48 down below you know and then they say I'm going on the outside and we head to Ohio or something like that. Well we greet you all again in the name of the Lord Jesus. And for the next times together in the evening, tonight, Lord willing Wednesday night, Thursday night, and Friday night we're going to be on the theme of the Holy Spirit but more particularly in correcting some errors that have crept in and have caused a great deal of difficulty, controversy, and even cism in a number of churches.

For those who have not been here thus far, we began Lord's Day morning with a thought of the personality and deity of the Holy Spirit. And incidentally all of these positive truths that we have been enunciating are tremendously important as measuring sticks to see whether different views on the Holy Spirit and they have proliferated tremendously. They are multiplied worse than rabbits. Here is the way by getting the norm, a standard, a measuring rod, the

yardstick we find out what is contrary to it. And we know that then is not sound doctrine. So, we were on the personality of the Holy Spirit, the deity of the Holy Spirit, what he does by way of a ministry to the world. And then in two message following, we have been treating the ministry of the Holy Spirit to the church to the believer all the way from regeneration through baptism, through indwelling, sailing, leading, teaching and filling.

Now this evening we come to a theme, a subject not intending to be controversial. That's not what this platform is for, never been used that way. It's for the instruction of the saints. We want to answer the question, do we, believers, seek, should we seek, should we strive for, should we try to obtain the baptism of the Holy Spirit. Well if we were listening very carefully in the message before the last one when we talked about the different ministries of the Holy Spirit to believers you remember the very second one after regeneration that we treated was baptism. The baptized ministry of the Holy Spirit to every believer and then we treated other ministries of his to the Household of Faith. Now the question arises, we see it in papers, we see it in certain religious periodicals, we hear it on the air. There scarcely, I believe there's scarcely a Christian radio station. But what at one time or another, doesn't deal with this kind of thing. Speaker gets on, he's a dear saint of God. We have no question about his love for the Lord Jesus. But you know you have to go according to the word even if you mean well, you can leave some folks astray.

Well, you say it's a loving spirit. A dear mother can love a child, but if she doesn't know that that child doesn't have a cold but has pneumonia. She can't do that child very much good, it takes a little more than love, it takes knowledge, it takes patience. So when we come and hear folk talk about we ought to have the baptism of the Holy Spirit. Do we, should we, must we seek the baptism of the Holy Spirit?

Now beloved, in spite of the clear testimony of the Word of God on the different phases of the work of the Holy Spirit and they're so vital, we've already seen, in spite of that there is hopeless. And that's the word. There's hopeless confusion in many quarters on important matters concerning the Holy Spirit. And I believe the devil has taken an advantage here because this is principally as we said the Lord's Day morning. This has been principally characterized as the age as the era as the dispensation of the Holy Spirit. And also because we're living in prophetic times. And false spirits, small spirits, false spirits are around, that would detract us and deter us and shut us off of the truth.

Oh how many tell us. Oh I have a certain spirit. I have a spirit of prophecy, I have a spirit of this, I have a spirit of that. Hopeless confusion and I have never felt in all the years of my ministry that I should ever add, God forbid, by one single hair's breadth to the confusion and the misunderstandings that go on among the people of God. Our business is to make the word of God clear and make the way of salvation unmistakable. The devil is in the business of confusing men's minds, putting up smoke screens, putting up false hopes, using words in a different way than the Bible clearly means. And if you do that, there is no end of trouble. What would your wife think if you'd been married to her five weeks or five years and you introduce her as my very dear friend? Even on talking terms. No, that's your wife, you'd better start using the right word for her. Oh you say well people know that.

There is constant seeking for experiences. We're living in that kind of day. There is constant seeking for experiences not warranted by scripture. You said, "Well that isn't in the Bible. Well, but I know a certain man." Well, for your information, I know a few men myself and I know a certain preacher. I've met a few of them myself and taught hundreds of them around the world now. Friends, that's not my norm. When I teach students, I don't say, "Now this

is what I say. And if you want to be wrong at your own privilege, but I'm telling you what's real." No, I want them to go as the Berrien believers did and search out the scriptures to see whether these things are said. That too many, hear me, that too many people that are believing this that no because Dr. so and so said such and such. That's not a sufficient reason. And you talked to some folks and say, "Well didn't you say so and so." I said, if that's the only reason you believe it you better go back and look it over, don't believe anything just because I said so. You have to ferret it out. But you see we're naturally lazy.

The matter of inertia, the law of gravitation to the nearest place to sit down. No, theirs constantly thinking what experiences not warranted by scripture. Beloved, if you have the Holy Spirit, he'll give you so many different experiences you don't have to seek after different ones. And certain experiences that we talk about, Paul said so himself. He said, "I was caught up to the third heaven and I heard things un utter able. And he didn't go on to say but if you don't mind I'll give you a little peep in on this. No, no. First year of my experience down in Florida, shut off from a lot of other things, from home and the rest. Studying, teaching there in a college and the Lord, I wasn't seeking it, no, the Lord gave an experience. It wasn't a Baptism. It was a filling and so on, but something relative to the word. I don't speak to people about that. I haven't even talked to my wife. I've only been married for forty five years. No one knows for 48.

Why do you talk about experiences when believers have the one who is the Lord of life and can give any experience? Why does somebody have to exactly duplicate your experience? I remember when our children came along they said now since you have study from a child and have been teaching for years in Hebrew I guess you're teaching all your children Hebrew. I said you couldn't be more wrong if you tried. They'll study it when it comes from within, not from without. And they did. They majored in it later on. No, let's not say everybody has to have my

experience. Suppose you have a headache, somebody else have to have one? There is a baseless confusing of terms. How many people, how many people will use certain bible terms and means something else by it. If I mentioned his name and I won't, because he's a great teacher of another year. But he was preaching at Montrose Bible conference in my home state of Pennsylvania and he made a certain statement on the platform concerning the Holy Spirit and when he sat down another Bible teacher said and he mentioned by his first name the one for name basis he says, "My dear brother, you know you don't mean so-and-so but mean so-and-so." Well, instead he asked for you and I don't know anybody. I've already said it, I'm not going to change it.

Don't ever do that, don't ever do that, yes. There's a difference between giving somebody paregoric strict or giving them strychnine. Call things by their names, a designation of a thing by a specific name has got to stay there. You and I have often talked to you and I have no right to use any word in the English language other than it's found in Webster unless we tell people why. Don't say one thing and mean something else. How's anybody going to know? If the trumpet given an uncertain sound who shall preparing for war? No, so there is a confusing of terms. It really hurt. They say one thing it means something else. Using expressions that means something entirely different from what the users intend. I think most of the folk would talk about seeking the baptism the Holy Spirit don't realize that they're using that word wrongly. I know they're using it wrongly.

This constant accusation that some of us are trying to rob believers of God given privileges. Beloved, some of us have given a lifetime so that believers will enter into all their privileges. Have you thought of that? God is my witness, I wouldn't rob anybody of one iota. A blessing. You just and I haven't even scratched the surface. It doth not yet appear what we shall

be as a little boy translated, you ain't seen nothing yet. No, we don't want to rob anybody of God given privileges.

We hear so much about seeking of the Baptism of Holy Spirit. Is that a scriptural procedure? We have a right to find out. What does it mean to be baptized with the Holy Spirit? What does it do for somebody who hasn't? I tell you, if somebody says he's that he's baptized by the the spirit. That's something very very special. And he doesn't even act like an ordinary Christian, I don't want it. I remember the situation one time just comes to mind Dr. H.A. Ironside who for years 17 years was pastor of the Moody Memorial Church. Great man of God visiting teacher and seminary taught me bible when I was a student there and I remember he said he was at the Oakland book and tract, he was a Plymouth brother, he had a bookstore. I think he probably took it over. He was so kind with folk and somebody got in over the head and he may have invested some money originally. So he tried to salvage it and so he was in the book room and he could read five books a day easily. The way you and I read sentences or paragraphs he could read a page.

He was fabulous, fabulous stuff inside. Some of you may have known of it. Well a fellow came in. He was sitting back there he'd sit there and have a bald because he had suffered a very severe case early in life of typhoid fever, lost his hair. His own father had died of a severe attack of typhoid fever. So he's there, his head covered. I don't know what it was a skull cap or what and he was seated there and a fellow came. He was conscious of his presence. He said Sir. Oh says yes excuse me I didn't see you come in. He says, "What may I do for you?" He says, "Well I want to tell you that I've already experienced the first resurrection." "Really?" He says, "Yes, this is the resurrection body." What is it I just have to say I'm awfully awfully disappointed because he could tell it was coming almost you know by the great company of the unbathed and so on.

And he says is that it that you have with you. He said. This is the resurrection body. Says, "I am terribly, terribly disappointed. I thought it was going to be a thing of beauty and of glory and all the rest. Oh no."

What does it do for you? What does this baptism of the Holy Spirit do for you? You watch those who claim they have a special beyond all the rest of us baptism the Holy Spirit. You see what it does for them. Well I want to treat this subject this evening from three angles. The claim you can't answer a particular position unless you know what it is and we must be fair the claim for the baptism of the Holy Spirit. What do they claim? They claim, and let's get it straight. Let's not make them say something they don't say. It's plain that just as the disciples who were saved needed a tarry to receive the baptism of the Holy Spirit, so do all believers now. Now number one is that right? That the disciples were saved and they were told to tarry to receive the baptism of the Holy Spirit? That is one hundred percent biblical. The Bible says so. Terry in Jerusalem until you see the promise from on high given to you from the father, they would receive the baptism of the Holy Spirit.

Now wait a minute now, the latter part, so do all believers now a thousand times no. Tell you why. Just as the disciples were saved, we are saved but I can't find one single place in the Bible where we're told to tarry. Remember the disciples in Act 1 were on the other side of Pentecost. In acts 2, they were in the period that we call the age of the Holy Spirit. But we are a long way off from going from one age to another. So many people in reading the Gospels and act don't realize that that generation went out of the age of the law, pre Calvary, into that after the open tomb.

Now you and I have never lived in two ages have you? Course not, we were born, we lived. Thank God we'll go to glory in the age of grace and they needed to tarry for the baptism of

Holy Spirit. Well, you see that baptism the Holy Spirit in Acts two has already accomplished what God meant it to do. First Corinthians 12:13, we'll look at it in just a moment. It made all these believers into the one body of Christ and that is a unique thing in this age.

Now Moses was saved, Abraham was saved. Hebrews 11 tells us that. Those were these David were saved but they were not in the church because they lived before Pentecost. They were not part of the body of Christ. How can you have a body of Christ when he has not become the head? In Ephesians 2 he becomes the head and Ephesians one he became the head over all things to the church which is his body the fullness of him to fill it all and all. God doesn't make a body without a head and Christ didn't become head of the church until the resurrection. Even in the physical creation God didn't create Adam a body without a head, no. You have to have a head and a body, without it you have a monstrosity.

There are two dear Jewish ladies walking down the street in the Bronx. They call it Bronex, Some of them do. Walking down it and one said, "Oh, Mrs. Bloom. She says look at that monstrosity. That boy walking down. He's got ears so wide spread like a yellow cab with a rear doors open." She says, Mrs. Rabinowitz I beg your pardon. That young man happens to be my son." She said, "You didn't let me finish on him is becoming." Well ahead without a body isn't becoming, it's a monstrosity. Now, the body of Christ has been begun. It's been formed and we don't have to have it formed again.

Now they were told to tarry folk want to do exactly what they did then, ok. Do you know that there was a specified time the Lord told them to wait? Exactly 50 days after Passover, after Calvary to fulfill that wonderful time. And when that day was being fulfilled I'll bring you the keys he's been Pentecost, a harvest, a harvest of souls. And if you want to go, I say do you want to follow Pentecost? Oh yes, I'd like to follow the Pentecostal experience. I said, "When your

next trip, your first trip to the Holy Land? That's where they were taught to tarry, not you know in Cannon Beach, Lovely place not uh, not in Seattle Washington, not Malibu." They were to tarry in Jerusalem as the Lord mentioned the place. Yes Terry in Jerusalem and it's mentioned the end of Luke's Gospel tarry there.

No beloved, that's a bad habit to take a part of a verse and then leave the rest of it all. You heard about that fellow who claimed to be a late preacher. And was always stealing chickens. He came up before the judge about the fourth or fifth time or sixth. He says, "Listen here, what kind of a preacher, you're a disgrace. You're a disgrace to the preacher trade he says." The judge did. How can you say you're a preacher and steal? He says, "I'm only doing what Paul says in Ephesians." Why, he says, "You're not only a thief, you're a liar. Paul never told you that anywhere." He says, "Yes in Ephesians he says. Let him let him stole steal." He said, "How's that again?" "That him that stole steal." He said, "Read it all" and then even read it they're wrong. Let him the store steal no more where he will his hands that which is right. That judge gave him six days in jail till he learned the words no more. Let him the store steal no more you make the Bible mean almost anything.

Young fella just got out of seminary or Bible College and he wanted a preacher on the rapture. Oh it was just burning in his bones and he's not coming seeking anything. And he got so excited he read first Thessalonian 4, but he put the commas in the wrong place. He says, "I would not have you, ignorant brethren." That's not the way it reads. I tell you the Deacons waited on him. That's not where the coma is. I would not have you to be Ignorant, comma, brethren, comma. You don't comment on what the brethren are. There's something there's some sisters there and they're knowledgeable. So my friends we are like the disciples who were saved, but you can't turn the clock back. We've never been told the Tarry. We'd never been told to start this

marvelous organism. It's called The Body of Christ. It's already been found. It's already been brought into existence. Well they say, "Haven't you ever read James five?" Yeah, I think I have. I'm about one hundred twelve time reading my Bible in the English. Turn with me to James 5:7-8. Very important passage. Why people won't read onto the next verse. Nobody's going to throw you in jail before you read the next verse.

James five seven and eight. "Be patient, therefore brethren," it's to believers. "Be patient therefore brethren unto the coming of the Lord." What's he talking about? The appearing of the Lord for his own. All right. Behold the farmer the husband men in Old English. The farmer waited for the precious fruit of the earth. What is the picture there? He just said be patient. Doesn't a farmer have to be patient to get his fruit? Has law, he has long patients for it. There he says it again until he receives the early and latter rain. Be also patient. Just the way that farmer is. Establish your hearts for the coming of the Lord draws near and for the life of me beloved, I don't find the Holy Spirit in those two verses at all.

But they do who seek the baptism of the spirit. They say the early and the latter reign. My dear friends that's supposed to teach that we have a second Pentecost at the end of the church age. That passage is as clear as crystal. It's a figure from nature in Palestine. They have the early reign, [inaudible], that gets the crop starting in the fall. Then they have [inaudible] in the spring that brings in a bountiful crop. All you have knows a little bit about the agriculture and the agronomy of the Holy Land. That's what he's talking about. And you can tell that the their interpretation of his beloved has been made up out of full cloth, why? What in that verse shows that the early reign has already taken place and the latter reign is yet to take place and that we're in the middle? Suppose both of them are yet to be? Or suppose both of them have already passed, an early one and a later one.

What is there in that text that says at the nineteen hundred and eighty you had already the early one and the other ladder? And since when may I ask is Pentecost under the figure of a reign? Do you know what rain can do in harvest time and Pentecost was a harvest feast. No. Wrong. Well some turn to the act the 19th chapter. They say, "Well these folk were saved. They were Disciples." My dear friends, disciples has more than one meaning, it hasn't, [inaudible] means a taught one, somebody who studied under one. Look at the nineteenth chapter of Acts that the title of that is correct, disciples of John the Baptist become Christians. They weren't. Look at verse ninety a Chapter 19. I want to read the first seven verses. And this passage has been so treated that is shriek to high heaven. By the way it's been strangulated.

"And it came to pass that while Apollos", oh, he was a man of God and quite eloquent in the word was it caught it. "Paul having passed through the upper Borders came to Ephesus." That wonderful city, wrote on epistle to it. And so did the apostle John right want to Ephesus in the revelation. "And finding certain disciples" hear it now, they were learners. "He said unto them have you received the Holy Spirit since you believed?" Have you received him? Notice the word isn't baptized. Have you been baptized with the Holy Spirit since you believed? Have you receive the Holy Spirit since you believed or upon believing. Do you know what they said to him? Now, don't put any words in their mouth on what they said. The Bible is literally inherently true. "They said unto him" here it now, "They said unto him what they said we have not so much as heard whether there is any Holy Spirit."

You say they were that eager? Yes, they don't speak much about Holy Spirit even in Judaism itself. When they said [inaudible] the Holy Spirit they mean God in heaven the father who is a spirit. And he said to them, "You mean you never even heard about the Holy Spirit? Than unto what then were you baptized. And they said under John's baptism." And John's

baptism was the baptism of water, the baptism the spirit is not in Acts 2. There was not a baptism into water, they were already saved, [inaudible] already received believer's baptism, unto John's baptism. Then said Paul explains to what had happened. John verily baptized with a baptism of repentance saying under the people that they should believe on him that who should come after him that is on Christ Jesus, in other words the baptism that John had was a baptism of repentance, a preparatory one telling them to get ready for the Messiah that's coming. I'm on to the for-runner, don't look at me. I'm not even worthy to lose the shoe latches of this blessed one.

When they heard this, hear it now. They were baptized in the name of the Lord Jesus. And when Paul in the name of the Lord Jesus. I remember a bible teacher once who said if I ever had a church again I'd never baptized in the name of the Father Son and Holy Spirit. I just baptized in the Lord Jesus, that's what you have in Acts. He was dead wrong baptizing in the name of the Lord Jesus meant baptize you in the name of the Father Son and Holy Spirit. Well why does it say the name of the Lord Jesus? And it's not only here it's in another place here in Acts to. Because the point at issue, hear me, the point at issue with Israel was whether this Jesus is really Lord, and when they were baptized in the name they said yes he is. We're gonna be baptized on the authority of his deity, his Lordship and they were baptized by the formula we use, the father, son and Holy Spirit. The name of the Lord Jesus. And when Paul had laid his hands upon him then the Holy Spirit came on them and they spoke with tongues and prophesied and all the men were about all about twelve million. Oh no, twelve.

They tried to make this something that's normative it was an unusual case. These people were yet as if they were on the other side of Calvary. John the Baptist, John the Baptist didn't live until Christ died, you know that didn't you? Oh all the disciples, were sure about him. He never was there at Pentecost. He wasn't even at gethsemane. He wasn't even at Calvary. He'd

already eternal glory to his name. He'd already become a martyr. You say Stephen's the first martyr. What about John the Baptist? John the Baptist was before Calvary. Stephen is the first Christian martyr. Yes. So my dear friends, Act 19 supposed to indicate the norm of experience for believers who were saved then receive the baptism of the Holy Spirit, they're all wrong. The expression baptism of the Holy Spirit doesn't even occur, look it up. Look at the passages there, been there for many years. Some speak of the Baptism of the Holy Spirit as a so-called, you've heard it, second blessing.

Now how anybody in the Christian faith would be satisfied with a second blessing. I may be greedy, but I want the second thousand. I have in fifty years had had more than a second blessing. My wife has been one of the greatest you see. And three children, and seven grandchildren. I wouldn't stop for a second blessing for anything. Would you? Salvation supposed to be the first one or basic blessing and then others are called the second will you please tell me what is on the same level as salvation? If you're calling salvation the first what's comparable to that? That's what's getting us into heaven. Nothing can be more important than that then for me to receive Christ and have him as my savior. Nothing's important that. Supposed to be a second definite experience. Well they point, they say, "Don't you remember that time when Moody was walking down New York." Yes he was "And he asked God somehow to have his hand on him and he'd have a mighty muddy empowering." And they tell us Moody told him that the Spirit of God came on him with such power, such power that he said Lord, stay thy hand. I believe that experience, but where did Moody ever say that was the baptism Holy Spirit.

And even if he did that's not a Biblical terminology. I believe literally that moody since his heart was right and wanted it God filled him with his Spirit just as an Acts. And they were filled with the Spirit and with great power. They gave witness unto the resurrection of Christ.

Now the deeper experiences of godly Christian, wonderful through the centuries, have been interpreted to mean second definite experiences after regeneration. Not at all beloved. Notice that these advocates do not build on the epistles. Have you noticed how they leave the epistles to us an aside as if that is classified information? Contaminated literature God forbid. I've said already this week that if you want to learn about acts, and episodes and experiences of the Holy Spirit go to Act, that's what it is. If you had the full title as to meaning and content it's the acts of the Holy Spirit through the apostles. That's what that twenty eight chapter books all about, experiences and occurrences. But the meaning of them, the intent of them, the thrust of them, the objective of them, the goal of them, what they're all about as to meaning you better read John's Gospel and we've been turning to it right along haven't we and the Epistles. My, the epistles are so full of the blessed Spirit. Doctoral dissertation have been written just on the Holy Spirit's ministry in Romans yes ladies and gentlemen.

They don't build on the epistles. That's very, very symptomatic. There's a disease there somewhere billed in the gospel of acts. They're purposely full of diverse elements, some relate to the period then present. Would you take everything in the gospel for us now? The Lord says don't take any script with you, don't take any wallet, don't take this that or the other but by the end of his ministry you know what our Lord Jesus would say, saying? Because he was getting ready to go. But while he was with them, there was provision. Afterwards he says, "Take with you this, take with you that, take with you the other." Some things were just for the period then present. Some of them for the time just ahead of them in the age of the church. Definitely so. Still others far in the future and the time of the kingdom like Matthew 24 and 25, the ultimate discourse. Were told to be seeking the Holy Spirit, to be towering for Pentecost. Oh my dear

friends how that disrupts churches, I could tell you through the rest of the evening ruins of pastor's ministry. Yes.

I had a man in southern California to remain nameless. You don't know who he is and I'm not going to tell you his name and I can tell by the way you're looking, you don't know him and you're not guessing right, so quit. He came, he wrote me. He said, "I'm writing a number of Bible teachers in the country. And he says I'm writing you one. And he said I'd like to have answers to these questions." Mile page full. Like some people say I want to ask you a question, only take a minute, maybe take a half a minute to take me all day to answer. Like what's the Bible all about? Don't tell me that a question just takes a little bit of time. Takes a little time to ask it, but it may take a long time to answer it.

Now, so he said would you please favor me. Well I got on the phone I said you're in the same town, town as I am Brother Minister. I said why, oh I told my secretary to write and tell him rather. I said "Why don't you call the secretary and get the time. I'd be glad to give you any amount of time. You get her on the phone and find a convenient available time and I'll be glad to give you." Because I'd have to write almost a book on all your questions so he he did call. He came, he came more than once and I asked him. I said, "Dear brother, I said how is it that you're making just a study of the Holy Spirit right now? All these are sort of elementary initial areas?" "Well, he said, I haven't studied very carefully before." He'd had a college education, a Christian school which also remain nameless, but he hadn't had further training but that it wasn't the reason either. And I said, "What are you doing?"

He says, "Well while I'm learning I am teaching them what I'm learning." That's no way, you better see it in its broad scope before you just start and where you're leading. Well he was in the midst of it and he went on his vacation that particular summer. He was in Pennsylvania when

he got a long distance call from one of his deacons. They said Come right on that's the trouble. And they told him something of it and he came. You know what had happened? His secretary, after all she typed up his messages that he gave him the notes and all. And she heard them. She thought she was enough of an authority then I suppose. Well one of the ladies in the church came with a daughter. I don't know what the difficulty was and they wanted the pastor, was very urgent, so on. So this dear, bless her heart. This dear secretary went and laid hands on that girl. Now you can believe it or not but she had to be committed to an institution and there was a certain individual, I won't you tell you whether it was a lady preacher or an old man preacher but I have preached annually in the Fresno area for about a dozen year, annual conference there and they have told me that when a certain preacher from Southern California preached there a number of years ago in the manner in which I am indicating and showing error they have a mental institution in that area. And they said they had more entries, more people admitted to that institution that in any comparable period in the history of the institution.

Beloved, you can't play around with these things. Haven't you and I read in the scripture how good man and then worse yet, Satan, tries to get into that immaterial area in the spiritual area. Don't you play around with that? You wouldn't allow a child of yours to have a bone set or something by somebody who just had a half a year in first aid. Please, Spiritual matters are important. Some acts are never to be repeated in God's program. Where do you ever find in the Bible there's to be another Pentecost. No. There was one gethsemane, thank God it avail. The disciples were there too. They were told to Terry and to watch with the Lord. Oh yes. Peter fell asleep.

Remember I told you Peter always had the floor. But he was also the founder of the sleepers club. He really was. He fell asleep at the Mount of transfiguration. He fell asleep in

gethsemane and in Acts ten he fell asleep while the ladies were getting the dinner on the Lord's Day. He was up on the roof and he fell asleep. Oh, when he was asleep, he slept. And when he was talking he was awake and when he's awake he was talking. So there's one gethsemane, one Calvary, once for all. I tell you the Epistle to Hebrews brings the changes and why is it in Hebrews and nowhere else? Once for all, once for all the end of the age he put away some of the sacrifices because he the writer, the sacred writer in Hebrews, is talking to Jews as an open letter to Jews in the New Testament. And Jews needed to know that there is not needed now a sacrifice year after year and he said, "Don't you dare think of the repetition of this."

You know why there couldn't be anymore Calvary. It cost God too much the first time. Never to be repeat, only one Pentecost to. Only. Will you please tell me what was wrong with the first one? There it has to be repeated, has to be improved on? Not a bit of it. As a special mark of this second blessing some groups, not all of them, insist on supernatural speaking in tongues. We're going to deal with that later on this week as evidence of the baptism with the Spirit. Now I think I know what they mean when they say baptism of the Spirit. I think they really mean filling of a Spirit, then for heaven's sake why don't you say what you mean and mean what you say.

In Bible interpretation, it's a very serious thing to say one thing and mean something else because people love the word and they want to know the word as much as you do. I've told my students if I've told them once I've told them hundreds of times, the Bible is not just for you theologians or preachers it's for everybody and you're not the only ones that love the Bible. Every true child of God does. They may not study it much. He may not follow it always. Not every one of us follows all of it that we should, but some insist that the baptism of the Spirit means perfect holiness. There is no such thing in this life. Perfect holiness, no. Well you say Job

says, God says of Job that he was blameless. Yeah, blameless means well-rounded as honest outwardly as he was inwardly and inwardly as he was outwardly in private as in public, public as in private, well rounded. It didn't say that he was perfect. Even he himself in Chapter 42 says I repent, [Inaudible] I've talked to quick. But I've got a new vision of the way I knew the before compared to what I know now is as the hearing of the year just hear say. Now might I seeith the and what a difference. Face to face yes perfect holiness, sinless perfection, there is no such thing.

If any man says he has no sin, that's a sin nature, he's just fooling himself, deceiving himself. If he says he has not sin that's deception and if he says if he says he has no sin nature he's deceiving himself. If he says he has not committed acts of sin one is the root, the other is the fruit. If he says he's not Sin.