

Adventism's Greatest Need

The Outpouring of the
Holy Spirit



Ron E. M. Clouzet



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Dedication

I don't know if I'll write another book and have the opportunity then to dedicate it to my wonderful family. But I'd like to dedicate this book to God the Holy Spirit, without whom I would never have known Jesus or had any desire to be remade in the image of God.

Acknowledgments

No book is written by just one person—it takes an entire network of friends.

The first thanks go to Russell Burrill, former director of the North American Division Evangelism Institute (NADEI), author of a dozen books, and as of this writing, my right-hand help as manager for NET 2011. He warned me about how hard it would be to write something decent in only a few weeks, but after he did, he faithfully gave me feedback on each chapter, becoming First Cheerleader.

I'm greatly indebted to my mentor and friend, Jack Blanco, former Dean of the School of Religion at Southern Adventist University and author of *The Clear Word*, for paying attention to details, for timely counsel, and for expert feedback. Jack counsels with head and heart combined. This also goes for Herb Douglass—servant of God extraordinaire as professor, editor, and author of a myriad books, including the now-classic *Messenger of the Lord* and his latest titles, *The Heartbeat of Adventism* and *Red Alert: Hurling Into Eternity*—who had the courage to point out weaknesses and the kindness to express faith in this project. These three men have taken hours of their valuable time to help this book be better. No weakness in this book, whether theological or stylistic, can be attributed to anyone but myself.

Thanks also go to a soul mate in matters of the Spirit, Pastor Kevin Wilfley. His comments made me think and clarify things, I hope, for the better. To my colleague at the Seminary, John Baldwin, who also provided me with valuable feedback, and to Angel Rodríguez, from the Biblical Research Institute, for insightful theological pointers. And to my faithful

colleague at NADEI, Don James, who spent time he didn't have to help me craft questions for personal reflection and for use by small groups.

To everyone who had the courage and kindness to endorse the book, I am in your debt. These men and women of God who do marvelous work for the church are in my prayers, and they should be in yours. And I want to thank my long-time friend and pastor, Dwight Nelson, for writing such a gracious Foreword.

Scott Cady, from Pacific Press, a friend from my California days, has been patient and very helpful in guiding me along the journey from ideas to publication, and Ken McFarland provided expert editing.

Last, I thank my wife, Lisa, who not only was the first to read each chapter and catch my most obvious gaffes but was the one who endured in the flesh a husband out of commission for a number of critical weeks.

But the real thanks go to the Holy Spirit, who so gently and lovingly led me over so many years to know God better and love Him more. I only regret the many times I chose to listen to my wants instead of His voice, and I pray that this proclivity fades more and more with the passing years of His loving presence.

To God be the glory!

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Foreword

Question: How long does it take to write an epic book on the Holy Spirit, such as this one?

Answer: It takes a lifetime.

I have had the privilege of knowing the author of this book for half a lifetime. Ron and Lisa Clouzet were young seminarians when I moved to Andrews University to become the pastor of the Pioneer Memorial Church. And from those halcyon days of his first pastorate, Ron has distinguished himself as a spiritual leader ignited by a deepening passion to know Christ—and a thirst to be filled with His Spirit.

That is why what you are about to read is not only faithfully biblical and rigorously theological—it is also deeply personal. As Frederick Buechner once observed, “All theology is biography”; that is, what an author struggles to articulate, by necessity flows from the depths of his or her private walk with God. You will sense those personal depths, as Ron with transparent candor and refreshing vulnerability chronicles his own spiritual search to “be filled with all the fullness of God” (Ephesians 3:19).

But this is more, much more, than a private journal, as valuable as those can be. This is a spiritual manual for the people of God—for God’s last apocalyptic community on earth. And as such, it will perhaps be the most practical “how to” book on the Holy Spirit you have ever read—ranging from how to be personally filled daily with the Spirit of Jesus, to how to become a small group or even an entire congregation anointed with the mighty Third Person of the Godhead, to how to earnestly plead for the fulfillment of God’s “latter rain” promises. I was particularly stirred

by the detailed chronicle of what happened to one congregation, when they, along with the author, embraced God's promise of the Holy Spirit and obeyed Christ's command to "ask" as never before. Fasting and prayer, miraculous conversions, and explosive growth—could it happen in my campus congregation, too? Ron's personal testimony is evidence that it can—that it must.

Given the third millennial world you and I now cohabit—with its precarious flux and imploding upheaval—isn't it high time that we as a people storm the gates of Heaven on behalf of this Gift "that brings all other blessings in its [wake]" (*The Desire of Ages*, 672)? What else did Jesus mean, when He declared: "The kingdom of heaven suffers violence, and the violent take it by force" (Matthew 11:12)? We have namby-pambyed our spiritual way for decades. Surely, this is the right time for the Seventh-day Adventist Church to take utterly seriously God's call to revival and reformation within our apocalyptic community. On our knees with Bibles in hand, shall we not band together (don't miss his chapter on united prayer—it's worth the price of the book) to militantly plead for the divine outpouring that alone can reach 7 billion human beings with the glad and urgent tidings that the Savior of the world is soon to return?

Ron Clouzet believes that we can—that we must. Will you join me then in joining him in this relentless pursuit of Christ's greatest promise? What else are we waiting for?

Dwight K. Nelson, Senior Pastor
Pioneer Memorial Church
Andrews University

Introduction

Most of us live our lives gasping for air, as if drowning three inches below the waterline. We have grown so accustomed to this condition that we are oblivious that a whole new world exists just above us. We long for more—we find distractions and entertainment suitable only for the moment and ultimately unsatisfying. In our quiet reveries with God, deep down, we know another dimension could be ours if we chose it, or if we knew how to get there.

After forty years of successfully restoring many truths ignored in the Bible, the Adventist Church became adept at theological sword fighting, but real life was missing from many members. They had the truth, but somehow, it did not make them free. Preachers proclaimed the law until the church was dry “as the hills of Gilboa.” For years, Ellen White urged the church to look to Jesus. Finally, in 1887, she penned her famous statement:

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it. Our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer.”¹

Several things immediately jump out when you read this appeal. Note that the first sentence contains three superlatives: “the greatest,” the “most urgent,” of “all” our needs. Is anything greater or more urgent than this need? Actually, Ellen White also mentions elsewhere that faith, divine

grace, and converted families are the greatest of all our needs. But when the greatest need is also “the most urgent,” she reserves the expression to speak *only* of the endowment of the Spirit in the church.

You notice, too, that if the outpouring of the Spirit on the church is not taking place, it is not because God is unwilling to bestow it. She says that “to seek this should be our first work.” So it will take work. This work has nothing to do with obtaining salvation—that is *God’s* work—but it has to do with letting go, with coming to the point where God can bless us as never before. And what does this work consist of? Four things: confession, humiliation (surrender), repentance, and earnest prayer. And this implies one more thing: This work is also something that happens together, with other people.

A lot of misunderstanding exists today about the person and work of the Holy Spirit, let alone what may constitute the outpouring of the Spirit, or the latter rain. Some of that is because the Christian world at large is still trying to figure it out, but even in our church, there is confusion. One thing is certain: Without the outpouring of the Holy Spirit in our lives and in our church, we’re going nowhere. “What we need, what we cannot do without, is the power of the Holy Spirit to work with our efforts.”²

Why Another Book on the Holy Spirit?

My interest in the subject of the Holy Spirit started when I was a young pastor in California. For the last twenty years, I studied it for devotional as well as academic reasons; especially, what Ellen White said about the *baptism* of the Spirit in our lives. My interest in writing this book now is threefold:

1. To rectify wrong notions some hold on the work and ministry of the Spirit in our lives and in the church.
2. To give a somewhat comprehensive picture of the many-faceted work of the Spirit in our lives; particularly as it relates to the body of Christ, or the local church.
3. To provide content and insights that may spark a revival and a reformation in the reader’s heart, along with those of friends and fellow members of the church.

The book is divided into four sections: Promise, Person, Praxis, and Power. For some readers, it may start slowly, because at first what’s needed are biblical and historical foundations. But if readers persist, they’ll be amply rewarded, in my opinion, in the last two sections of the book.

At the end of each chapter are questions that may stimulate group discussion and personal surrender. To be honest, my hope is that this book will be read not only individually but also in groups. I’d envision groups

of young adults, young couples, university students, or simply groups of friends getting together to read it and pray. It would also be good for regular church groups to get together: small groups, Sabbath School classes, ministry groups, the church board, or board of elders. In larger churches, or in conference offices, I could imagine leadership—pastoral, or administrative staff—reading the book together, or at least gathering periodically to share comments and pray together about its contents.

Whether you choose to read this together or on your own, plan to spend time looking up texts in the Word, and as you read each chapter, pause to thank Jesus and talk with Him as the Spirit moves. Read it with pen in hand. Make the most of it. Do not let this opportunity to go by without surrendering all to Jesus, the lover of your soul.

May God richly bless you, as you read and ponder what the Spirit may be saying to the church.

NOTES:

1. *Review and Herald*, March 22, 1887, par. 1, also in the better-known reference: *Selected Messages*, bk. 1, 121.
2. *The Home Missionary*, November 1, 1890, par. 26.

Promise



God's Great Longing

Gao Hung Tse, a laborer who lived in the country, had been baptized. He had no family and no education, and not only was he illiterate, he had such a poor memory that he couldn't remember what people had read to him. But Gao loved Jesus, and he longed to share God's love and His Word with other people—if only he could learn to read.

One Sabbath he decided that he'd plead with the Lord to do something—*anything*—so he could share his faith, so he spent hours praying for the Holy Spirit to empower him. Suddenly, Gao heard a voice say, "Read Psalm 62." He protested that he couldn't read, but the voice came again. It didn't discuss the problem or argue with him. It simply told him again to read Psalm 62. So Gao took the Bible that someone had given him at his baptism and opened it to Psalm 62. Then, to his amazement, he found that he was able to read, so he read the whole psalm.

Gao couldn't contain his excitement. He ran out of his shack and across the village, where he told the church elder, "God taught me to read!" Then he recited the whole psalm from memory. God had miraculously given him the ability both to read and to memorize.

What did Gao do with his new, God-given abilities? He proclaimed the love of Jesus to everyone who would listen. He opened the Bible and read it to others as if each word came from heaven. And because this common laborer boldly placed his trust in God's promises, God used him to bring healing and hope to multitudes of people. Hundreds came to the waters

of baptism due to his testimony and ministry—180 in the first year after he was baptized!

The Promise of the Spirit

Ellen White plainly stated that “the dispensation in which we are now living is the dispensation of the Holy Spirit.”¹ So apparently, the Holy Spirit is now working on earth in a special way. Are we taking advantage of it? Are we asking for Him to fill our hearts and homes? Are we, like brother Gao, insisting that the Lord fill us and fit us, and are we refusing to take No for an answer?

On the Passover night, just hours before His crucifixion, Christ promised His disciples that the Holy Spirit would come. “I will ask the Father,” He said, “and He will give you another Helper, that He may be with you forever; . . . the Spirit of truth, whom the world cannot receive, . . . [for] He abides with you, and will be in you” (John 14:16, 17).

What an amazing passage! Jesus promised to ask the Father for the Holy Spirit on our behalf. When did He do that? It must have been on the morning of the day He was resurrected, when He met with His Father (see John 20:1, 15–17).² That night, when He appeared to the disciples huddled in the Upper Room, He told them He was now “sending forth the promise of the Father” (Luke 24:49), and He breathed on them the Spirit as a pledge of Pentecost (see John 20:19–22). He impressed upon the disciples the sacredness of the work of sharing His character with those to whom they would present the gospel.

What else did Jesus promise them? John 14 tells us that He said He’d send “another Helper.” The Greek word translated “Helper” or “Comforter” is *paraklētos*, which literally means “one alongside.” We use *para* today in words such as *parallel*—something that runs alongside something else—and *paralegal*—someone who “parallels” a lawyer, who does some of the same things that a lawyer does. The implication is that the Holy Spirit is Someone like Jesus, but Someone who’ll be with us forever. While Jesus serves as the Second Adam, representing humanity in heaven, the Holy Spirit, the *paraklētos*, serves on earth as God with us.

I’d like you to notice one more thing from our text. Jesus changed the preposition that tells how the Spirit relates to us. He didn’t say that the Holy Spirit would merely be *with* us, as Jesus was with the disciples. Now the Spirit is to be *in* us. When I give seminars on the Holy Spirit, I usually pause at this point, allowing this thought to sink in. And then I share an analogy. Every mother knows the difference between her child being *with* her and her child being *in* her.

What’s the point?

Jesus intends our reception of the Spirit to be so powerful, so concrete,

so life-transforming, that it is like going from having life *with* you to having life *in* you. Just as the bearing of a child changes a woman forever, so the reception of the Spirit changes us forever. He lives *in* us.

Time and again that Passover night, Jesus brought up the subject of the Spirit.³ He told His disciples that the Spirit would teach them all things and bring to their memory what He taught them (John 14:26). He said that the Spirit would bear witness of Him, and thus they would themselves bear witness (John 15:26, 27). He assured them that the Spirit of truth would guide them into all truth and that the divine Helper would disclose to them what was to come (John 16:13). He told them that His leaving was to their advantage, because it meant that the Spirit could come (John 16:7). In fact, looking to the day of the Comforter's arrival—the Day of Pentecost—Jesus tenderly said to them, “I will not leave you as orphans; I will come to you. . . . In that day you shall know that I am in My Father, and you in Me, and I in you” (John 14:18, 20). Jesus expected to be closer to His disciples *after* His departure than He was while He was physically present with them!

But wasn't the Spirit on earth already? Why then the promise that He would come?

The Spirit in the Old Testament

LeRoy Froom's book *The Coming of the Comforter* is a classic work on the Holy Spirit—perhaps the most influential Adventist book on the subject written to date. In this book Froom tells us that the Holy Spirit is mentioned 88 times in the Old Testament and 262 times in the New.⁴ Based on the difference in size of the two testaments, then, the Spirit is mentioned ten times more often in the New Testament than in the Old.

But the Old Testament *does* mention the Spirit and what He does. We find Him acting at Creation (Genesis 1:2), involved in the work of regeneration (Genesis 6:3), giving talents and skills for ministry (Exodus 31:3–5), and working through signs and wonders (Judges 14:6, 19). He's most evident in the work of God's chosen leaders, such as Gideon (Judges 6:34), David (1 Samuel 16:13), and Elisha (2 Kings 2:9, 15; 8:14, 15), and particularly, the major prophets, such as Isaiah and Ezekiel (Isaiah 48:16; 59:21; Ezekiel 2:2; 3:12, 24). During this time, “the influence of the Holy Spirit had often been revealed in a marked manner, *but never in its fullness.*”⁵ While we see God's Spirit at work in individuals at that time, we rarely see Him working in a corporate way—in other words, in a group of people.

We do find, however, expressions that reveal God's longing for the Spirit to work on earth among His people, along with Jesus, the Messiah. In the days of Solomon, Israel began a long relationship with idols. Through the voice of Wisdom, God told the king, “Behold I will pour out

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my spirit on you; I will make my words known to you.” Then He warned about the results of rejecting Him: “Then they will call on me, but I will not answer; they will seek me diligently, but they shall not find me”—except that “he who listens to me shall dwell securely, and shall be at ease from the dread of evil” (Proverbs 1:23, 28, 33). This was more than 900 years before Christ came to earth. A century and a half later, God told Isaiah that the coming Messiah would have the fullness of the Spirit of God (Isaiah 11:1–13; 42:1; 61:1–3).

By the time of the Babylonian captivity five centuries before Christ, God’s people had become thoroughly pagan. Through Ezekiel, God promised a change. He said He would “vindicate the holiness” of His “great name which had been profaned among the nations.” He would “sprinkle clean water” on them, and cleanse them from their filthiness and their idols. In addition, God said that He would give His people a new heart, put a new Spirit within them, and “cause” them to walk in His statutes (Ezekiel 36:23, 25–27). Did you catch that? God would *cause* them to walk in His statutes. When Israel stood at the foot of Mt Sinai, hadn’t they promised to walk in God’s statutes? They’d said, “All that the Lord has spoken we will do!” (Exodus 19:8). But, of course, they failed miserably. Only with the power of God’s Spirit could they succeed (Zechariah 4:6).

Finally, through Joel, one of the last Old Testament prophets, God called for revival and reformation. He said:

*“Return to Me with all your heart,
And with fasting, weeping, and mourning. . . .
Now return to the Lord your God,
For He is gracious and compassionate. . . .
Blow a trumpet in Zion,
Consecrate a fast, proclaim a solemn assembly,
Gather the people, . . .
Assemble the elders. . . .
Let the priests, the Lord’s ministers,
Weep between the porch and the altar,
And let them say, ‘Spare Thy people, O Lord. . . .’
And the Lord will answer, . . .
“Then I will make up to you for the years
That the swarming locust has eaten. . . .
“And it will come about after this
That I will pour out My Spirit on all mankind;
And your sons and daughters will prophesy, . . .
“And even on the male and female servants
I will pour out My Spirit in those days.*

*“And I will display wonders in the sky and on the earth. . . .
Before the great and awesome day of the Lord comes.
“And it will come about that whoever calls on the name of the Lord
Will be delivered. . . .”*

*“So rejoice, O sons of Zion,
And be glad in the Lord your God;
For He has given you the early rain for your vindication.
And He has poured down for you the rain,
The early and latter rain. . . .”*
(Joel 2:12, 13, 15–17, 19, 25, 28–30, 32, and verse 23).

On the Day of Pentecost, Peter recalled this marvelous promise that God gave through Joel (Acts 2:14–21). For the first time, we find God promising the Spirit to “all mankind”—men, women, young, and old. Through God’s people, the power and presence of the Spirit would now be seen in the world.

Why could that not have happened in Old Testament times?

John tells us that “the Spirit was not yet given, because Jesus was not yet glorified” (John 7:39).

When was Jesus glorified?

After He suffered and died, as both He and His Father made clear only days before the cross (John 12:23, 24, 28; 13:31, 32). And just a few days *after* the Day of Pentecost, Peter, by inspiration of God, announced that Jesus was now glorified (Acts 3:13).

How was that accomplished?

On that day, Christ was enthroned as King of kings “amidst the adoration of the angels,” completing His inauguration.⁶ Paul adds to our understanding of this event by writing that at His ascension Christ took captives to heaven and gave gifts to men (Ephesians 4:8). This mirrors what kings of that time did when they returned home after defeating their enemies in battle. The subjects of the victorious king would line up to welcome him. Then the king and his army would parade into their home city, leading the enemy soldiers who were now their captives. And as they paraded, the king would have gifts—a share of the spoils—tossed to his jubilant people. The “captives” Christ took to heaven were the first-fruits of His resurrection (Matthew 27:52, 53), and the spoils were gifts of the Spirit showered upon the church for the advancement of Christ’s kingdom.

Calvary Before Pentecost

What we’ve just seen, then, reveals that under no circumstances could Pentecost ever have preceded Calvary. Christ had to be glorified as

Conqueror over sin and death before His people could receive the fullness of His Spirit. The reason is quite simple: We desire the fullness of God *in* our lives only as we see the full sacrifice of Christ *for* our lives.

Christ had said that the objective of the Holy Spirit was “to convict the world concerning sin, righteousness, and judgment” (John 16:8). How does God accomplish that? Conviction of sin brings results in repentance. But do we repent simply because it becomes clear to us that we’ve sinned? If you’re anything like me, the answer is a pathetic No. All too often we stare sin in the face, fully knowing it is sin, yet we continue in it!

Repentance is prompted by something other than our recognition that we’re sinful. It comes by a demonstration of God’s love for us. “The kindness of God leads you to repentance,” proclaimed Paul (Romans 2:4). Think about it: Christ could well have died in the Garden of Gethsemane. He would just as soon have died there, where He was overwhelmed with the presence and power of our sin (Matthew 26:36–38). Had that happened, however, only heavenly beings would have had an appreciation of the kindness, the goodness, of God toward the fallen race. We humans would have missed it. It took the suffering of the Son of God—the shocking, lavish demonstration at the cross of God’s love for us—to make us begin to pay attention. Then, and only then, could we really be convicted of our sin.

Let me illustrate. A number of years ago, when I was a young professor at one of our Adventist universities, I went to my office to do some research early one morning, hours before others arrived in the building. While I was there, I caught a glimpse of a well-known word picture that Ellen White “painted” of Jesus’ sacrifice *for me*. It spoke of Christ being brutally abused *for me*; His head, His hands, His feet being bruised *for me*. Ellen White pointed to the “unutterable anguish that filled His soul at the hiding of His Father’s face,” and I realized it was because of *my sin*. And then, in a crescendo of painful reality, the author addressed the reader: “It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise.”⁷

I started sobbing right then and there. I tried to finish reading the paragraph, but I could no longer see; my eyes had become rivers of pain and sorrow mingled with relief. I dropped to my knees, reduced to a violent heaving that wouldn’t stop, and I cried aloud, “Why, Lord? Why would You love *me* so much? Who am I that You’d give Yourself up for *me*?”

I cried and cried that morning until I ran out of tears. I’d grasped the love of my Savior, my Master and Lord, more fully than I ever had before. I’d been a pastor and Bible teacher for years. I had grown up in the church, constantly exposed to the work of Christ on behalf of sinners. I had led hundreds of people to the foot of the cross. And I had read

that passage a number of times before. But that morning, the windows of heaven cast such a flood of light on God's grace that it overpowered me.

I stayed on the floor of my office for the better part of an hour, weeping out my sorrow that my sins had caused Jesus' death, that I had gone on wantonly sinning with no care for what that sin does to Him, and that I had lived for so long without fully appreciating what God had done for me. How could the God of heaven, the King of kings and Lord of lords—the One to whom we owe *everything*, from our every breath to eternal life—yield His life, His all, *for me*?

To tell you the truth, I was so overwhelmed by the love of God that day that I dared not move or speak for a while. It seemed to me blasphemous even to say Thank You. My holy God gave Himself *for me*. I silently prayed that He'd stay His hand, because I imagined that if I were to discover more of His grace on my behalf, I could only explode, being unable to contain it all.

What do you think I did when I began to recover? Do you think I returned to living my life as carelessly as before? That I sought out secular distractions? Oh, no. I surrendered myself fully—at least more fully than I ever had before. “Lord,” I said, “if You are willing to love me this much—I don't deserve it; I never will. If there's something You can do with me for Your glory, do it. I surrender all. It's my privilege and honor to surrender all to You. I'm nothing, and You're everything, but You've chosen to treat me as if I were worthy.”

Do you see why John said the Spirit had not yet been given, for Jesus had not yet been glorified? (John 7:39.) The supreme, humble, gracious work of the Spirit is to show us Jesus as He really is. The law of God on which the universe runs is the law of self-sacrificing love—but until Calvary, only God knew how much He loved us. After the cross, the Holy Spirit could finally show His love to us in ways unknown before. That's why it was that the Spirit was poured upon *all* humankind at that time.

We live in a different era today—the era of the Spirit. Should we then expect the church and each follower of the cross to reflect that difference?

We should.

God does.

NOTES:

1. Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1944), 511.
2. See Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 790.
3. Ellen White wrote: “Christ, the Great Teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit” (*Selected Messages*, bk. 1 [Washington, D.C.: Review and Herald, 1958], 156).
4. LeRoy E. Froom, *The Coming of the Comforter*, rev. ed. (Hagerstown, MD.: Review and Herald, 1956), 27.
5. Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 37; emphasis added.
6. *Ibid.*, 38, 39.
7. The entire paragraph is found in *The Desire of Ages*, 755, 756. It reads: “The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that wracked His frame, and the unutterable anguish that filled His soul at the hiding of His Father’s face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.”

Questions for Reflection or Group Study

1. What impressed you most about the story of Gao Hung Tse from China?
2. What does it mean to you that the name Jesus gave the Spirit was the Greek *parakletos*, meaning “one alongside”?
3. What are the implications of John 14:17, about the Spirit being *in* us, not *with* us?
4. What about the Holy Spirit in the Old Testament?
5. Reread Joel 2:12–32. What is the prophet saying about the Spirit?
6. Describe the glorification of Jesus after the resurrection.
7. Why couldn't Pentecost happen before Calvary?
8. Read *The Desire of Ages*, 755, 756, found in the footnotes. What is your response to such love?
9. What is, in essence, the work of the Spirit?
10. In summary, what is “God's Great Longing”?