

This is borne out in many passages of Scripture, but perhaps we should go to the believers in Samaria in order to keep within the example used by Dr. Winter. He pointed out that the woman at the well "reached others in her town by efficient E-1 communication," and that "hopefully Jesus' E-2 witness set in motion E-1 witnessing in that Samaritan town." In other words, that while they had needed to be reached by an E-2 intervention in the person of our Lord himself, another E-2 visit should have been unnecessary, if not altogether unlikely. However, we see in Acts 8 that Philip did go again — whether it was to Sychar or not the Scriptures do not tell us — and that there is every evidence that the E-1 type of evangelization started by the woman never did amount to much. Furthermore, it is to be noted that the apostles in Jerusalem, in what could be construed as in keeping with true paternalistic fashion, thought it wise to send Peter and John to Samaria to give some kind of sanction to what was going on there. To put it differently, there was not only a repetition of E-2 evangelistic effort, but of E-2 intervention in the internal affairs of that fellowship of faith.

But, is that what really took place? Should we not take a second look at the situation and see that whereas Samaria might have represented a cultural distance of sorts, cultural distance was no obstacle for the Holy Spirit to impose his strategy even though there had been a rather convincing E-1 type of evangelistic communication? What I am trying to say is that the Holy Spirit does want us to see and be sensitive to cultural differences, but that he neither wants us to be controlled by them to the extent that we do not step into places where there may be some kind of E-1 type evangelism and thus fail to accomplish the task that is still formidable, nor that he allows us to set guidelines for his church that are dictated exclusively by circumstances.

Thus while cross-cultural evangelism may be the highest priority — and I am convinced that it is — it does not exist for its own sake, nor is it based on cultural differences themselves as much as on the compulsion and guidelines determined by the Holy Spirit. We should not, therefore, commit ourselves to patterns of action or strategy which may make sense, humanly speaking, but rather let him work in us, through us, and even in spite of us, for his own purpose and the glory of God.

THE HOLY SPIRIT IN WORLD EVANGELIZATION

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Introduction

We all admit, as Christians, our need for divine help in the task of evangelizing the world. We also acknowledge that the help we need is available through the Holy Spirit, Christ's gift to his people for the fulfillment of their mission (Acts 1:8). However, considerable confusion exists among Christians today, both in thought and practice, concerning the nature of the Spirit's power and how it can be appropriated in evangelism.

1. His part and ours

"You shall receive power when the Holy Spirit has come upon you . . ." (Acts 1:8)

a. *The Spirit came as Lord.* If you received a package of explosives you would have to decide what to do with it. But if you were favored with the visit of a dignitary, he more or less decides what to do with you! You are at his disposal. The Lord Jesus promises his people, not "parcels of power," but the powerful personage of the Holy Spirit to stay with them. The coming of the Holy Spirit was proof that God had exalted Jesus Christ to the position of highest authority, honor, and rule. God had thereby vindicated Jesus' claim to be the Son of God and the Savior of mankind (see Acts 2:33, 36). The supreme work of the Holy Spirit is to witness to this reality on earth; and he does so in and through Christians (John 15:26). For this end, we must consistently submit to him as our Teacher, our Master, and our Helper.

b. *The Spirit is our Teacher.* It is the work of the Holy Spirit to reveal truths previously hidden from human search and understanding, and to enlighten men's minds to know and understand them (I Cor. 2:9, 10). In this way, he led the apostles to fully understand our Lord Jesus Christ, and the work for salvation which God has done through him for all mankind. They saw in their Savior, raised to the position of honor by the Father, infinite riches and merits to meet the needs of all who trust in him. Life took on new meaning in the light of God's revelation. Creation, they understood, had a purpose and goal. Man's problems in life were understood in reference to his rebellion and estrangement from God. They knew, by personal experience, that God had provided in Jesus the basis for pardon and reconciliation for all mankind. And so they preached the Good News to people everywhere.

What the Holy Spirit taught the apostles is embodied in the Scriptures for us. When we come to the Bible with open minds and humble hearts, the same Spirit illumines the written Word and enlightens our minds to know and to obey the truth.

If the role of the Holy Spirit is to teach, ours is to be diligent

students of the Word. Our churches everywhere are full of Christians who possess sufficient truth for salvation but not enough to make them confident in sharing their faith with other people. One of the first steps in mobilizing Christians for world evangelization should be the promotion of personal and group Bible studies in our churches, in addition to expository preaching from our pulpits. We must aim to make every Christian "a workman who has no need to be ashamed, rightly handling the word of truth" (II Tim. 2:15).

We must also be diligent students of the different cultures in which we are called to serve. Paul's language and thought-patterns were chosen to suit his Jewish audience in Acts 22, and his Athenian audience in Acts 17:16ff. Unless this is done, our relevant Good News will be lost in the process of communication. One practical application of this to world evangelization is to promote first-class translation of the Scriptures into every language. The revival and growth of the churches in Korea and in East Africa have been attributed largely to the availability and faithful teaching of the Bible in the vernacular of the people.

c. *The Spirit is our Master.* It is the work of the Holy Spirit, living in us, to free us from the rule of sin in our daily lives, and to help us live the new life we share with Christ. In this process he may use the strong attraction of Christ's love to help us live the new life we share with Christ. In this process, he may use the strong attraction of Christ's love to help us aspire to a greater devotion to him. He may also use a painful discipline of some trial to return us to submission and obedience. There is no better witness to the authority, honor, and rule of our Savior among men than to see us gladly and thankfully subject to his authority and rule, thereby upholding his honor. If they see us free from the rule of sin in our lives, they have the evidence that Jesus Christ is powerful to save.

Submission to the rule of Christ's Holy Spirit is no easy matter in this permissive and materialistic age. Every Christian must make a conscious effort to "lay aside every weight, and sin which clings too closely," and refuse to be "conformed to this world" (Heb. 12:1; Rom. 12:2). The practical discipline of regular fasting and stricter stewardship of our resources of time, money, and materials may be salutary in our age. Somehow or other, the evangelical Christian's reverence and submission to Christ's authority in every aspect of life needs to be more evident than it is today.

d. *The Spirit is our Helper.* Obedience and submission to the Holy Spirit lead us to consciously enjoy the presence of our Lord in our lives (John 14:21,23). We all know the deep peace of being in the center of the Lord's will for us at a particular time. Then, whatever else is true, we enjoy the knowledge of being the objects of his love and care.

The consciousness of the Lord's presence enabled the disciples to face alienation in a world that could not understand them; and hatred from people who crucified their Lord (John 15:18-20).

We need the Holy Spirit's help as we approach modern, self-sufficient men and women with the Good News; to bear their antagonism cheerfully; to challenge their apathy boldly; and to plead with them lovingly to quit their sinful way of life and return to the Lord who is ready to pardon them, and give them a fulfilling purpose in life.

Twentieth-century evangelicals have paid lip service to the Holy

Spirit as our Helper for too long. Prayer meetings are the poorest attended church meetings everywhere. As we have imbibed the self-confident spirit of our age, prayer has become a meaningless postscript to our plans and programs. Yet the Lord knows we are utterly weak in ourselves, and incapable of bearing lasting spiritual fruit without him. In the Holy Spirit, there is "power to the tired and worn out, and strength to the weak" (Isa. 40:29). The confidence which the Spirit gives to praying Christians can lead to far more imaginative planning, and a fruitful result. For example, in the early 1960s the Christian Union of Ibadan University, Nigeria, had an idea. They concentrated prayer on students in each hall of residence for a whole week in turn; followed by a week of personal visit and witness to every student in the hall by the Christians. God honored their practical dependence on him and a steady flow of converted students were added to the Christian Union every term.

When you speak of an incident to someone who does not want to believe you, his attitude makes you feel helpless. But if another person is present who witnessed the same incident, the whole situation is different. The nods of your fellow-witness give you confidence in speaking, and add weight to what you say. In the same way, the Holy Spirit is our fellow-witness to Christ in a sceptical world (John 15:26,27). His presence and help gives authority to what we tell people about our Savior, and challenges them to some decisive action. In his presence, men and women who have heard and resisted God's truth for a long time, suddenly break down under the conviction of his love for them personally, through Jesus Christ. The conversion experience is the crowning of the Spirit's convincing and convicting work in a person's life.

Summary

We have considered the nature of the Holy Spirit's power and how it relates to evangelism. In all that has been said so far, emphasis has been put on the Spirit's work in and through the individual. This is primary. But the Holy Spirit may also move on a large scale in different communities and cultural groups.

Ephesus is a biblical example of the impact of the Good News on every aspect of community life (see Acts 19). Paul made a few converts there, trained them in discipleship for two years; and the result was that "all the residents of Asia (modern Turkey) heard the word of the Lord, both Jews and Greeks" (v. 10). The word of the Lord converted deficient, nominal Christianity (vs. 1-7); challenged Jewish traditionalism (vs. 8,9); condemned religious syncretism (vs. 11-17); conquered occultism (vs. 18-20); and undermined questionable trade and industry at Ephesus (vs. 23-27). Individuals entered a deep spiritual experience; the name of the Lord Jesus was extolled, and the Word of the Lord took root and prevailed in that cultural setting.

Men and women filled with the Holy Spirit have "turned the world upside down" many times since those apostolic days. Tribe after tribe has become disenchanted with the unjust, immoral, and wasteful aspects of their traditional beliefs and practices. Through the activities of Christian educators, Bible translators, medical missionaries, literature and radio evangelists, as well as the changed lives of their own people who

have believed, they have been attracted to the Christian faith. True conviction has led many of them to turn to God from idols to serve a living and true God (I Thess. 1:9).

Authentic Christianity is engaged in a serious confrontation with the forces of syncretism in Africa today. The search for the "authentic African" by nationalist leaders is tending to the revival of heathenism everywhere. The phenomenal growth of the African Independent churches already show syncretistic signs, perhaps unintentionally at present, due to lack of biblical teaching. The third factor is the quest for African theology which is gathering momentum among liberal theologians all over tropical Africa. Evangelization of Africa in the next decade will depend on the victory authentic Christianity wins in the present conflict, and its justification to be truly African because truly rooted in Africa.

In practical terms, this means the provision of facilities for training Africans in biblical theology, Christian education, and expository preaching, in the context of Africa. This, I believe, is a matter of urgency, if God's Word is to grow and prevail mightily in Africa tomorrow.

2. Appropriating the Spirit's power

We pointed out at the beginning that the Holy Spirit is sovereign Lord, and that we are at his disposal. Moreover, there is no reluctance on his part to release his power in and through us. "He it is who awakens in the hearts of believers the jealousy for the honor of their Lord, the compassion for the souls of the perishing, the faith in his promise, the willing obedience to his commands, in which mission takes its rise."

To be his effective instruments in the task of world evangelization we must be in a right relationship with him, namely, submissive to his teaching and rule in our lives, and dependent on his leading and help in our plans to carry out the Lord's command to preach the Good News to all mankind.

There are two main schools of thought today with regard to how a Christian enters and maintains this right relationship with the Holy Spirit.

a. *The fullness of the Holy Spirit.* A life of moral and spiritual victory begins for the Christian when he comes to realize, through faith, that his old self was crucified with Christ, and that he now shares with Christ the new life in the Spirit (Rom. 6:4, 8:2). From then onward his joy and fruitfulness in service depend on his obedience to the Holy Spirit living in him — the condition for remaining "filled with the Spirit" (Eph. 5:18). If he grieves the Holy Spirit through disobedience, selfishness, or apathy, spiritual and moral defeat, powerlessness and barrenness result. The way back into fellowship with the Spirit is via repentance, confession of the sin, and faith in God through Christ's work on the Cross to forgive, accept us back, and fill us afresh with the Holy Spirit.

The East African revival has followed this path of repentance, forgiveness, cleansing, and fullness. It all began about forty years ago with a growing dissatisfaction with defeat in the spiritual life of individuals, and dismay at the coldness in the common life of the church. God met their need; and ten years later, it was said of the growing numbers of the "saved ones":

"They had one and all been through 'the valley of humiliation' to a deep and even agonizing sense of sin; they had been driven to painful and costly repentance, often with its exacting demands of open confession and restitution; and they had seen and found cleansing in the precious blood of Christ, and victory over sin through his indwelling Spirit. They were marked men: joy shone in their faces and everywhere they went they had a testimony."

It remains true today that the movement is characterized by joy and praise to the Lord; mutual care and fellowship transcending the barriers of class, tribe or race; and concern for the unsaved. True, in fellowships where the evangelistic concern has been lost, "the brethren" have become inward looking, and love has given place to legalism.

b. *The baptism with the Spirit.* The baptism with the Holy Spirit has been variously understood and interpreted by Christians. The Holiness Movement (late nineteenth century) identified it with "entire sanctification" as a second blessing subsequent to conversion. The early Pentecostals understood it as a third, distinctive experience — "a gift of power upon the sanctified life." Today, most people use the phrase to describe "a second encounter with God (the first being conversion) in which the Christian begins to receive the supernatural power of the Holy Spirit into his life." The preparation for experiencing the power of the Holy Spirit in this way is generally given as: repentance of every known sin, specific request for the baptism with the Spirit, yielding of the entire being to the Lord Jesus Christ, and expectant faith awaiting the fulfillment of God's promised blessing. The fellowship, prayer, and laying on of hands by those who have had the experience may be a boost for the faith of the candidate, but they are not essential for receiving the baptism. For most people who seek this experience, the undisputed sign of its fulfillment is to speak in tongues. Don Basham, a prominent leader in the charismatic movement, insists that, "something is missing in your spiritual life if you have received the Holy Spirit yet have not spoken in tongues." However, there are other leaders in the movement who dismiss this sentiment as unnecessary, unbiblical, and divisive.

It is true that not all the claims of the "exploding power for evangelism" resulting from the "baptism with the Holy Spirit" can be justified in my part of the world. On the contrary, considerable zeal has been spent in attempts to "evangelize" Christians! The resulting confusion has done much damage to a fine work of the Holy Spirit in many schools and colleges of tropical Africa. At the same time, there are some who have found a spiritual and psychological release through this experience, and are serving the Lord effectively. Some of them are exercising spiritual gifts they were not aware of having before.

A full discussion of the baptism with the Holy Spirit is beyond the scope and purpose of this paper. Those evangelicals who understand the baptism with the Spirit as an initial, and therefore universal Christian experience make a strong biblical case for their position. They see in the New Testament the Holy Spirit's norm for most Christian people, which is one initiatory baptism and a continuous and increasing fullness or repeated fillings. They admit that, "sometimes the bestowing of certain spiritual gifts seems to be accompanied by a quickening, an enriching, a

deepening of the recipient's spiritual life; sometimes a Christian worker is given supernatural power for the particular work to which God has called him." But they would insist that "those to whom the sovereign Spirit grants such experiences should not, if they are true to Scripture, refer to any of them as the baptism of the Spirit; nor should they urge the same experiences upon others as if they were the spiritual norm."

We could wish that all Christians were of one mind concerning the doctrine of the Holy Spirit. But this is not necessary before we can look to him together to empower us for the task of world evangelization. Our differences are basically in the area of Christian experience rather than that of Christian belief. As we face together the mammoth task of making Christ known to men and women for salvation, and the sense of our utter inadequacy, three things should unite us — whatever our particular understanding of the teaching on the Holy Spirit:

(i) A common thirst for the Spirit's fullness — to cleanse, fill, and rule our lives with the authority of our Lord Jesus Christ.

(ii) A common faith in our exalted Lord Jesus Christ to make good in our experience his promise that, "he who believes in me . . . out of his heart shall flow rivers of living water" (John 7:38,39). The evangelistic implication of this promise is inescapable.

(iii) A common heart-cry, uniting us together at the feet of the Lord Jesus Christ in response to his loving invitation to all who thirst to come to him and drink (see John 7:37). By faith, we must thank him for his power which perfectly matches our weakness; and we must acknowledge our constant dependence on him.

Paul's word of exhortation seems relevant here: "Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained" (Phil. 3:15,16).

3. *Our planning and his leading*

The words of Dr. Andrew Murray quoted earlier seem fitting: "It is the Holy Spirit who awakens in the hearts of believers the jealousy for the honor of their Lord, compassion for the souls of the perishing, the faith in his promise, the willing obedience to his commands in which the mission takes its rise. He it is who draws together to united effort, who calls forth suitable men to go out, who opens the door and prepares the hearts of the heathen to desire or to receive the Lord."

The Holy Spirit leads by inspiring us with a life and disposition out of which right purposes and decisions come forth. In the context of world evangelization, the "right purpose" may be defined as the spreading of the saving rule of the Lord Jesus Christ in the lives of men and women. The "right decisions" have to do with the most effective way we may do this in our own generation.

a. *Leading by inspiring.* A life of submission and habitual fellowship with the Holy Spirit in the Word of God, meditation, and prayer is the context in which we should expect spiritual vision. The secret (friendship) of the Lord is for those who fear him (Psa. 25:14). Movements and associations which have counted for God in world evangelization have been born as God has found individuals or small bands of committed men and

women to share his plans and movements for their time. God matches our commitment to his will with an adventurous faith. Then, he causes to blossom in the obedient Christian, potentials and abilities he has himself placed in us to realize the vision. He also gives new powers and abilities where necessary. No sharp distinction should be made between a Christian's so-called natural abilities and the more supernatural abilities the Holy Spirit enables us to exercise either regularly or on specific occasions. The Christian existed in the creative imagination of God long before he was born or regenerated (Gal. 1:15; Eph. 1:4). Therefore, his abilities and potentials, when consecrated to the Lord, are no less the gifts of his grace than the supernatural endowments he may be given to exercise to confirm the Good News in a frontier situation. Both gifts may be abused for selfish purposes; but when dedicated to the glory of Christ, they are equally channels for the Holy Spirit's use. The tendency in some quarters to oppose the Spirit's immediacy to his working through the renewed minds and committed wills of Christians is neither biblical nor spiritual. It frustrates the very first commandment of the Lord; namely, to love God with all our heart, soul, and mind (Matt. 22:37).

b. *Right purposes.* To keep a spiritual vision in focus, and to use wisely our God-given resources (be it of time, money, spiritual gifts, or personnel) require careful planning and some degree of organization. The invisible church of Jesus Christ is an organism, but every local representation of it functions as an organization (Eph. 4:11-16). There are dangers with every human organization, including Christian ones. The chief danger with every Christian organization is the loss of spiritual vision. But the alternative is not the abolition of organization, but the setting of wise and spiritual goals and objectives: wise because biblical, and spiritual because the Holy Spirit's help (rather than human techniques) is counted on as the dynamic for their achievement. Nothing is more calculated to check our tendency to sloth than a clear spiritual vision articulated in concrete objectives and well-defined principles for action. Spiritual goals give meaning to commitment, inspire perseverance in prayer, and promote self-discipline for their realization.

The Apostle Paul taught these things by precept and example: "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to obtain a perishable wreath, but we an imperishable . . . I do not run aimlessly, I do not box as one beating the air" (I Cor. 9:24-26).

Underlying Paul's missionary effort was a definite plan and strategy:

(i) He gave priority to pioneer areas where Christ had not yet been preached (Rom. 15:20,22).

(ii) He used the Roman highways and aimed for centers of influence (refer to his missionary routes).

(iii) He moved in widening circles from established bases (refer to his missionary routes and his letters, e.g., Rom. 15:24; I Cor. 16:5-9).

(iv) He involved the churches he planted in all aspects of outreach: prayer, giving, co-workers and apprentices (Acts 20:4; Eph. 6:19; Phil. 1:5,7, 4:14-16).

(v) He did not expose himself irresponsibly to danger, but was not

afraid to face it when he knew he was in the Lord's will (Acts 14:5,6, 17:10,13,14, 18:9-11; I Cor. 16:8,9).

(vi) Paul's plans were open-ended and completely available to the Holy Spirit's intervention at any point. If anyone showed that there was no conflict between sound spiritual planning and the immediacy of the Holy Spirit's working, it was the Apostle Paul (Acts 16:6-10). When the Holy Spirit intervenes sovereignly in our plans, he helps us achieve more than we had hoped for, not less. Through his intervention referred to above, the Good News reached Europe, and Asia and Bithynia were not ultimately forgotten (I Pet. 1:1). However, that was Paul's strategy. We have the responsibility to work out our own, under the inspiration, guidance, and fellowship of the same Spirit.

c. *Right decisions.* Our overall purpose as evangelical Christians is not difficult to state: to tell the Good News that Jesus Christ saves to everybody everywhere in our generation. We share this purpose with the Holy Spirit, our co-witness to Christ. However, to make right decisions at Lausanne (or after) as to how we may do this most effectively, we need to ask other questions: how is the Holy Spirit moving today? What is the prophetic vision for now? How do we interpret our generation and its events? What points of contact has the Good News with the struggles, hopes, and fears of mankind today?

The world can be divided roughly into three areas, based on current response to the Christian message:

(i) *Areas of rapid growth.* Roughly, this comprises the "Third World," non-Islam countries. For these, the right decision would seem to be the provision of facilities for teaching and training new Christians for more outreach and productive service.

(ii) *Areas of hostile resistance.* Areas dominated by hostile faiths and ideologies. The decision here must include the concentration of prayer to break down the power of sin, and achieve a break-through with the Good News. Meanwhile, full advantage should be taken of legitimate contacts available, such as radio broadcasts, correspondence courses, and Christians in educational, medical, and other secular employments overseas.

(iii) *Areas of apathy.* Roughly, countries formerly identified with Christianity. We need the unashamed witness of the many who have found reality in the Lord Jesus in the midst of much formalism in the churches. We need also fresh, imaginative approaches to the generation who do not go to church, and who do not see any relevance in Christianity.

In a shrinking world of jet travel and satellite communication, evangelical cooperation is not only desirable, but would seem to be vital for the goal of world evangelization. Our evident oneness is a powerful witness to Christ as Son of God and Savior of mankind (John 17:21, 23). We owe it also to our Lord, as good stewards of his resources, in a world of rising costs. Duplication and even competition among evangelicals, on the other hand, contradicts our message and confuses those we seek to reach for Christ. Whenever the Holy Spirit revives Christians and makes them jealous for the honor of their Lord, sectional and parochial interests lose much of their importance, and are ready to be set aside for higher objectives. May the Holy Spirit therefore revive and unite us so that mankind may hear its Savior's voice.

THE HOLY SPIRIT IN EVANGELISM

A testimony by Tom Houston

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I have had problems with the Holy Spirit. These have not been so much when I have been at the receiving end of the work of the Holy Spirit. That has been all right. From the time I was converted as a boy he took the initiative and brought me to Jesus without programs or follow up or any of the things I keep hearing are so necessary. Since then he has not let me go and has always taken new initiatives to develop me as a person who wants to be like Jesus. No, I have as much as I can cope with in the working of the Holy Spirit in my own life before God. There is no great problem there other than keeping up with what he seems to want me to do.

The problems arise when it is a question of my being a channel through whom he works in other people. I am rather ashamed about some of this because I have done some stupid things in my time in the name of the Holy Spirit. I'm afraid it was years before I realized that the Holy Spirit could be the most effective cover-up device for my getting what I wanted. Everybody kept talking about Acts 2 and I fell for it. It was a long time and after quite a lot of damage was done that I realized that the chapter I needed to go to sleep and get up on was Acts 8. There that big-head Simon Magus acted out for all to see the role that was most natural to me. Do you remember what he said? "Give me this power too, so that anyone I place my hands on will receive the Holy Spirit." You will recall that Peter did not use the most polite language in telling him what he thought of that. Peter was not around to deal with me like that or it might have saved a lot of heartache. For, you see, I got the message that somehow I could be used by God in a much greater way than I had been; a greater way than anybody I knew until then; perhaps even a greater way than Billy Graham or John Wesley or Hudson Taylor or Charles Grandison Finney or quite a few others. After all did Jesus not say, "Whoever believes in me will do the works I do — yes, he will do even greater ones, for I am going to the Father"?

It's a long story. It took a long time and I cannot tell you it all in ten minutes. Suffice it to say that I sought God for the fullness of the Spirit in nearly every way that has been written and talked about. I have had quite a number of the experiences that are described as being important and I have made claims and statements that I am ashamed to remember. But because the Holy Spirit was faithful and in his sovereignty would not let me go or be put off by my insufferable self-centeredness, I lasted until I saw that I was like Simon Magus in the eighth chapter of Acts and had better not be. The work of the Spirit is not to build me up but to reduce me to size so that Jesus could be seen. I have had to settle for certain options that I see to be part of the package that the New Testament offers me in connection with the Holy Spirit. You see,