

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,

I get two sets of signals from my Bible. I get pictures about rushing mighty winds, floods, baptisms by fire, places shaking and so on — all symbols of power, force, violence, coercion, crashing, breaking, burning, overwhelming — all big and great and grand. On the other hand, I get signals about God's not being in the wind and the fire and the earthquake but in the still small voice. I get signals about it not being by "might" and "power" but — strange to say — "by my Spirit."

Now being the kind of person I am, I cannot stand the grand. It goes to my head and that will not do. So I have to want the Spirit of Truth rather than the Spirit of Power, for in my hands the Spirit of Power would do violence to the voluntariness that is the very essence of the Good News of Jesus.

I have to avoid in my thinking the grand metaphors of fullness and baptism because they swamp me and like their counterparts in nature cause erosion instead of fertility. Instead I have to have a modest checklist approach. There is no doubt, I cannot deny it, that the Holy Spirit has me. He is in me — wonder of wonders!

I can deal with most of my difficulties by going through my New Testament checklist:

1. Am I lying to the Holy Spirit by being dishonest and professing more than is true like Ananias and Sapphira?
2. Am I resisting the Holy Spirit by refusing the truth like the Jerusalem Jews?
3. Am I grieving the Holy Spirit by having a bad relationship with others like the Ephesians?
4. Am I quenching the Holy Spirit by cramping the development and use of God's gifts in other people or in myself like the Thessalonians?

This practical approach helps me more than the undefined metaphors of fullness, etc. They cover all the aspects of my life and the Spirit's work — my character, knowledge, relationship, and service.

Oh yes, and about the gifts. It was a great relief to me when I saw the point of the "nothings" in I Cor. 13: "Though I have the gift . . . nothing." Those three zeros in verses 1, 2, and 3. It was so simple, yet for years I never saw it. You get no marks for gifts! Why should you? They are just your basic equipment. That took a lot of the heat out of my striving. The other thing that helped me was this "feelings are a bonus." If you get them, fine. If you don't, you won't starve.

Another important landmark in my experience and understanding of the Holy Spirit again had to do with his being the Spirit of Truth. John put it perfectly when he said, "When the Spirit of Truth comes he will lead you into *all* the truth" (John 16:13). When through seeking the fullness of the Spirit in a self-centered way I was in the wilderness, it dawned on me that if a baptism or new infilling of the Spirit was the answer to every problem that arose, as I was being told and was saying myself, I could do without most of the New Testament. There was little use for the pages and pages of moral and doctrinal instruction that make up so much of the Bible. I sensed there was something wrong then, and the fact that the Spirit of truth leads into *all* the truth has been of vital importance to me. The only special emphasis that I can live with is the whole Word of God for the whole life of man. The Spirit of Truth can

only operate healthily when he is communicating within the context of the whole counsel of God. The Spirit and the Word cannot be separated or be in conflict at any point.

What has all this to do with evangelism? Well, it's saying that for Tom Houston much of what was going around about the Holy Spirit would have left him operating in the first half of the parable of the sower only. The good seed of the Word would have been scattered where it had no chance of germinating, where it would have germinated under artificial heat in shallow soil, or where because of haste it would have been sown among thorns. All such seed is ultimately lost for lack of understanding the message. But since the Spirit of Truth has had to be my emphasis rather than the Spirit of Power, I have learned slowly to work in evangelism so that as far as in me lies the seed of the Word that germinates through my ministry will last till it bears fruit, some more than others — but fruit none the less.

You may have guessed by now, that I have had what was called "the baptism of the Spirit" and did not find it helpful. I have spoken with tongues and it put me back in my spiritual life. Yet I know that others have been greatly helped by experiences like this. How do I live with this?

I believe that the way to resolve the differences we have about the Holy Spirit is in a more honest understanding of what the Bible teaches. I have come to see two things.

1. I began by assuming that "the baptism of the Spirit" is a technical term which always means the same thing. I have not seen this demonstrated to be true. I am open to the view that it may in fact be a metaphor or a picture which describes notable experiences of the Spirit.

2. I also assumed that the experience of the Holy Spirit came in the same ways everywhere in the New Testament. This again is an assumption that I have never seen demonstrated to be true. In fact the textual evidence is to the contrary. I believe that God brings out the range of gifts and experiences that are needed for each situation and each person. If there is *not* adequate help or "edification" by normal means then perhaps tongues are needed to help build up. On the other hand, if, as is true, I am built up adequately by other means of grace, what need do I have of tongues?

I genuinely accept that there is a stated variety in the way the Spirit works in individuals and different places in the New Testament and that it is the same today. This helps me to live with and love those whose experience is different from mine.

Now I was asked to make a personal statement. This I have done as honestly as I know how. I hope it has come through to you that I am not trying to do more than that. I do not suggest that what has been my experience should in any sense be standardized and applied to others. This I think is often our trouble that what has been precious to us we have tried to force on others. David's rejection of Saul's armor should have cured us of that. No, this is a personal statement. If it helps use it. If it does not, then leave it and find your own way with the Spirit for as Jesus says, he is quite unpredictable. "The wind blows

wherever it wishes: you hear the sound it makes but you do not know where it comes from or where it is going. It is the same way with everyone who is born of the Spirit" (John 3:8).

I believe in the Holy Spirit who brought me to Jesus when I was not looking for him, who has kept me alive when the odds were that I should die as a Christian, who consistently reduces me to size, who seems still to work in other lives through me, sovereignly as he chooses for the glory of Jesus.

THE WORK OF THE HOLY SPIRIT IN EVANGELIZATION, INDIVIDUALLY AND THROUGH THE CHURCH.

A testimony by Rev. Juan Carlos Ortiz

The Holy Spirit in these last days is doing a new thing among the people of God. He is regrouping his people. Regrouping. Perhaps you ask, "What do you mean by 'regrouping'?" We were grouped, up to now, in different worlds by denominations, by races, by different types of groups. But in these last days the Holy Spirit is doing a new thing in Argentina and in all of Latin America and in many other parts of the world. The Holy Spirit is starting to regroup us into only two groups: those who love one another and those who *do not* love one another. Just two groups. And this is what the Lord Jesus Christ meant when he said, "That by this shall all men know that ye are my disciples." No, not by the good philosophical definition of our doctrine but the way we live together, the way we love one another. "By *this* shall all men know that ye have love one to another." And even in the last of time when everything will be finished, there are going to be only two groups, the sheep and the goats.

The sheep are those who love one another, that help each other, that feed the hungered, that dress and clothe those who have nothing; those who love one another. And the goats are those who do not love one another. And it is very easy to know who is in the sheep group and who is in the goat group because the sheep usually go all together, they put head to head and they go in one unit; but the goats, they go butting one another, continually butting. So if you want to know to which group any person belongs, you don't have to have the gift of discernment. If he butts, he is a goat. When we get together, when we love one another, even if you are premillennialist or postmillennialist or anything you have to say about your doctrine, the Holy Spirit today is renewing the fruit of the Spirit. Love, joy, peace — all those things are going to be the elements that show the world that we are his people. So God is regrouping his people and this is starting among the leaders. The Lord has not 400 churches in one city, in one locality; he has only one church divided in 400 pieces. All the pastors and leaders of that locality are the elders of the one church God has in that city. We should get together not only for a united campaign. We should get together because Jesus Christ wants us to be together. In every city we have pastors, leaders, Bible school teachers, seminary teachers, theologians. If we could have fellowship in the city we would grow because the knowledge that everybody has would be shared with the others and the whole church would be renewed and strengthened by the joint ministry of all the leaders of a certain location. And this is what is happening in our country.

A group of pastors of Buenos Aires is meeting two or three times a week. Monthly or every two months we go out for retreats. We have started to love one another — Baptists, Methodists, Anglicans, even Roman Catholic priests and Pentecostals — all types of ministers. The only base we have to get together is that we love one another. We have