

The Gift and the Fullness of The Spirit

Eph. 5: 17-19.

By R.A.L. (Author of "The Reason Why")

"Wherefore be ye not unwise, but understanding
what the will of the Lord is.

And be not drunk with wine, wherein is excess;
but **BE FILLED WITH THE SPIRIT.**

Speaking to yourselves in psalms and hymns and
spiritual songs, singing and making melody in
your heart to the Lord."

We must not confuse the **FULLNESS** of the Spirit with the **GIFT** of the Spirit. If we do not see a clear cut and definite difference between these two we can never have an intelligent grasp of what the fullness of the spirit means. That there is a difference is clear from the verses quoted above.

In 56 A.D. according to Acts 19, these Ephesian Christians had received the gift of the Spirit, and then eight years later, writing from prison, in Rome, Paul tells them to **BE FILLED WITH THE SPIRIT.** If the gift and the fullness were the same, there would be no need so to write.

The **GIFT** of the Spirit comes at **CONVERSION** (Acts 2:38).
The **FULLNESS** of the Spirit comes at **CONSECRATION**
(Rom. 6:13).

They may be close together or years apart.

The **GIFT** is the **ENTRANCE** of the Spirit (John 6:63).

The **FULLNESS** is the **EXIT** of the old self (Col. 3:9).

Obviously we cannot be full of the Spirit if we are half-filled with self.

The **GIFT** of the Spirit is the **PASSOVER** experience.
The **FULLNESS** of the Spirit is the **BRAZEN SERPENT** experience.

The first is Christ Crucified for us; the second our crucifixion with Him, and for Israel there were forty years between.

The **GIFT** is the **BIRTH** of the new man (John 3:5).
The **FULLNESS** is the **DEATH** of the old man (Eph. 4 : 22 and 23).

The second may never happen for it is tragically possible to live and die a carnal Christian.

The **GIFT** is **PEACE WITH GOD**, the sin question settled (Rom. 5:1).

The **FULLNESS** the **PEACE OF GOD** garrisoning the heart (Rom. 8:6).

Divine complacency in all circumstances.

The **GIFT** of the Spirit is **SIN** completely judged.
The **FULLNESS** of the Spirit is **FELLOWSHIP** completely established.

We know the first, thank God—what do we know of the second?

The **GIFT** makes us **CHRISTIAN** (Rom. 8:9).
The **FULLNESS** makes us **CHRIST-LIKE** (Gal. 5:22).
And there is a big difference.

The **GIFT** of the Spirit is **ETERNAL**—He abides with us for ever (John 14:16).

The **FULLNESS** is **CONDITIONAL**, so we are to "grieve not" and "quench not" (Eph. 4:30).

The **GIFT** of the Spirit comes on taking Christ as **SAVIOUR**,
The **FULLNESS** of the Spirit comes on **CROWNING CHRIST** as **LORD**.

The first makes us saints, the second bond slaves.

The **GIFT** means the **PENALTY** of sin gone,
The **FULLNESS** the **POWER** of sin broken (Acts 1:8).

The **GIFT** means **DELIVERANCE** from death,
The **FULLNESS** means the **VICTORIOUS** life.

The **GIFT** may leave us **CARNAL** Christians (1 Cor. 3:3).
The **FULLNESS** makes us **SPIRITUAL** Christians (Rom. 8:9)

The **GIFT** of the Spirit governs our **STANDING** with God,
The **FULLNESS** of the Spirit our **STATE** with God.
We have a perfect standing, but often are in an imperfect state.

The **GIFT** has to do with our **UNION** with Christ (1 Cor. 12:13).

The **FULLNESS** with our **COMMUNION**.

The **GIFT** is **CONSTANTLY** the same (John 14:16).
The **FULLNESS** is continually **VARYING** with most of us (1 Thes. 5:19).

The **GIFT** is the laying down of the **ARMS OF OUR REBELLION** (Acts 7:50).

The **FULLNESS** is the taking up of the **ARMS OF AGGRESSION** under the leadership of the risen Christ. (Josh. 5:14).

The **GIFT** of the Spirit comes by **REPENTANCE** and **FAITH** (Acts 20:21).

The **FULLNESS** of the Spirit comes by **SUBMISSION** and **FAITH** (Rom. 6: 13 and 19; Rom. 12:1).

Neither comes by feelings and faith, nor by experience and faith.

The **FIRST** commits my **SOUL** to God,
The **SECOND** commits my **LIFE**, myself to God.

Have you done this? I don't want to seem harsh, but there is a lack of sincerity is there not, about committing the eternal soul to God, and holding back the mortal life?

Supposing a man were to tell you that he had deposited £10,000 in the Bank of New Zealand, and a little later you see him with £50 in notes, and you say—"That seems to be a lot of money to carry about in one's pocket." Well," he replies, "I am afraid to put this £50 in the Bank, because I think the Bank is not to be trusted." You would say he was either mad or insincere. He could not possibly convince you that while he was afraid to trust the Bank with his £50 he really had trusted it with his £10,000, yet this is what many of us claim—that we have committed our immortal souls to His keeping but we are afraid to trust Him with our mortal lives.

Our verse says—"Be not drunk with wine, but be filled with the Spirit." This is not a comparison of drunkenness versus sobriety, but of two kinds of drunkenness—Divine intoxication, and devil intoxication. As the drunkard hands himself over, body and soul, and becomes the slave of strong drink so let us hand our lives over to the Holy Spirit, abandon ourselves to Him and become His bond slaves. Quietly and reverently in His presence will you make this your dedication vow?

Take my life, and let it be, consecrated Lord to Thee,
Take my will, and make it Thine, it shall be no longer mine,
Take my heart, it is thine own, it shall be Thy royal throne,
Take my self, and I will be, ever only, all for Thee.

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