

THE BAPTISM OF THE HOLY SPIRIT

By Paris Reidhead*

I'm going to ask you to turn please to Exodus chapter 29. The Old Testament is God's picture book of the truths taught so explicitly and clearly in the New Testament. We look to it for the illustration and here we are seeing the shadow of a type, a picture if you please, the illustration.

Now, I would like to read several verses actually through the 21st and I would suggest that you try to visualize what is read. Now see it, see it as happening in three dimension, full color, stereo, if you please. It's happening. This took place as a very real reason for it.

“And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.”

Now we'll stop the read of the Word there. This gives us the picture that I believe the Lord wants us to consider this morning. Last night, we saw that God has a way of working. We considered this in the moving of the Ark from the country of the Philistines back to Israel. God has a way of working that honors Him, that exalts His Son. And we have to do God's work in God's way, if God is to honor it and get the glory that He deserves from it. But today we have to see God has a time for His working. God's work is not only to be done God's way, but it is also to be done in God's time. For this is one of the significant factors. Moses has given orders for the building of the Tabernacle. The garments had been prepared, but Aaron and his sons, though appointed to serve are not ready to serve, are not released to serve until certain things are done, certain things are fulfilled.

Here we are a company perhaps the largest portion of this congregation this morning students preparing to serve the Lord. And it is so important that we should understand that God has a way of working and God has a time for working.

I recall back in Northwestern school in Minneapolis in 1936 it was or perhaps it was the fall of '36. You may recall there were thousands of American young people on the road, drifting with the railroads. Camps of these refugees adolescents would be

set up at the edge of town. Cities would provide some kind of food for them. Thousands and thousands of young people just drifting, no work, no employment and I became concerned about it. Someone came and talked to us at school. Somehow it entered into my mind that perhaps I should leave school and just go and witness to these young people.

R.L. Moyer¹ was the dean of the school and a professor. I met him one day and I mention this to him. "Well," He said, "I don't know what the Lord has for you to do and I can't tell you what you should do. I want to tell you one thing, faithful preparation is service. You're not preparing to serve, you're serving while you preparing. Faithful preparation is faithful service." He said, "Paris, I think the problem with you is your eager to serve. And you don't feel you're serving while you are preparing." He said, "You've got to understand that in your preparation you are serving God as much as any serves you will perform afterward. God has a time. A time to prepare, a time when the arrow is polished, and put into the quiver and if you do not faithfully prepare then there will be no possibility of your serving and the opportunity and the privilege that God will have for you."

Now here are instructions we've read in Exodus 29, the instructions they're clearly given for a real purpose. First they are to take the garments which have been prepared and put them on Aaron and his sons. This is what substantially what's happening to students now. These that have prepared truth and testimony and ministry are now transmitting it. They're putting it on mind and spirit and heart. And oh how many there are that have had the garments put on and they have felt that they were ready. Because their minds have been furnished and their hearts have been stirred perhaps with the awesome privilege and responsibility. But it wasn't just that they were to have the garments put on them, they were also to then stand before the door of the Tabernacle with their hands over the head of the bullock.

Now this is, in a sense, an inauguration service. But it pictures again the deliverance that was first illustrated back there in Egypt when they were delivered by blood. It's a reaffirmation, if you please. It's a testimony. And we must ever... I believe it was our Brother O'Neil who prayed yesterday and in his prayer drew up our hearts in worship to the fact that we never outgrow the need for the precious blood of Christ.

It was Spurgeon² speaking to the students at the Pastor's college in Britain who said, "Young men, young men make much of the blood of Christ for everything is on the perched the pouring out of His life that purchase of our all Redemption that he made there when he died." Back in Egypt that night the ram was taken and slain and its blood sprinkled on the door posts, the lintels and it strangely enough if you move the two lintels together with a post you have again a cross. How frequently this appears in the types of the Old Testament, but the blood is sprinkled on the door posts. It was there that night that Aaron and his sons came under the Covenant of blood. But now as they begin their ministry and they put their hands over the head of the oxen and in so doing identify again with a fact of their utterly unworthiness. That in them, in themselves there's no good thing.

And so with you as you prepare to serve the Lord, be it ever before you that though it may have been years before that you knew first forgiveness and pardon in the gift of eternal life. It should be as it were daily that you stand with your hands upon the head of the bullock in me Father, in my flesh, no good thing. Remember the blood, make much of the blood is the testimony here. And they're declaring that when God found them, they were that they deserved His wrath. They deserved to have died in Egypt. They deserve because of their sin and their unworthiness to have perished, but God loved them. They were redeemed by grace. It was the mercy of God that found them in the dung the hill and lifted them up and set them among princes. And so as they stand with their hands up on the ox, it's a sin offering, it's an affirmation, it's a testimony, it's a picture, but it's not by works of righteousness which they have done, but according to His mercy hath He saved them by the washing of regeneration in the renewing of the Holy Ghost.

And so we find that there has to come to us ever and always this recognition that there's only one door. Oh, Aaron may be high priest and his sons priests with him and they're going to minister to the people of Israel that come and stand at the door. But now at this day Aaron is saying, as he puts his hands upon the head of the ox that's there, I came by this same door.

¹ Dr. Robert Moyer-Professor at Northwestern Bible School

² Charles Haddon (C.H.) Spurgeon (1834-1892) British Baptist Preacher and author.

There's only one door for the rich, the poor, for the taught, the wisely, the untaught, the unwise all this is come thus. Thus it behooves us to remember that there is no sin that anyone's ever committed of which we are not personally capable. Aaron must put his hands upon the head of the bullock.

Then we find it that there is the second offering. It's the ram that's brought. And here in a sense, it's that putting his hands in identification, but the whole ram, though the skin is taken from it, and the inwards are burned then the pieces are laid to the head. And the whole ram is laid upon the Altar. And it speaks to us of Romans 12:1, "I beseech you therefore Brethren by the mercies of God," that you that have been redeemed and washed by the blood "present your bodies a living sacrifice holy and acceptable unto the Lord which is your reasonable service." And so it is that they're now saying something else, they're not only saying as their hands are upon the head of the bullock that our sins were carried by the death of the Just One for us the unjust, but they're saying we have brought ourselves now by virtue of our union and our identification with Christ to present ourselves on the altar a living sacrifice.

But you would think this would certainly now qualify them to serve wouldn't you? They've seen themselves washed in the blood of God's dear Son. They've made presentation of themselves and surrender and an abandonment as they've identified with "the ram of the burnt offering a sweet savour to the Lord." You'd think now they were ready, wouldn't you? Ah, but wait a moment, there is the other ram, the other ram.

Isn't it interesting that it is so stated and then "there is brought this other ram" and again there is this act of identification putting their hands upon the head of the ram. The ram is slain. It's blood caught in a basin, but notice now what is done with the blood. The finger of Moses is put into the blood and first it touches the ear, then it touches the thumb, and then it touches the great toe. Do you see the symbolism of it? The ear, the thumb, the great toe. What does that form? A picture of the cross. And there you have the preparation of Aaron and his sons for service that they have surrendered themselves to the Lord. That they presented themselves as a living sacrifice is essential washed in the blood indispensable. That they have made a surrender to the Lord absolutely necessary, but before they're ready to serve. There has to be this cross experience, because Aaron and his sons can never be as others will be. They're going to have to buy this cross so totally identify with Christ.

It's not a matter now of sins. That was settled there at the sin offering. It's not a matter of surrender. That was done at the burnt offering. But the cross is now reaching in deeper because Aaron has rights. Oh, he has rights to his name and rights to the position God has giving him and rights to his time and rights to his talent and his ability and the rights to his possessions, he has rights. But if he is to fulfill the purpose of God to him, his identification with a cross must touch his ear. The blood must come to the place that he has neither right to hear, nor think, nor speak, for the blood now is come to this seat of government. And now he's presenting his ear that he may hear what God would have him hear, the complaint of the people that would come. His brain that he might think God's thoughts and get them back into the world again. His eyes, his lips, blood is on the ear. The blood is on the thumb. He has no longer the right even to do the right and proper things. Things which others may have perfect right to do because he is who he is, he has no right to do them. He has abandoned in this the right to his rights. And this is where the cross reaches, "I am crucified with Christ" (Gal. 2:20). It's not a matter of sins of the past. It was death of Christ for us that dealt with that. "I present my body a living sacrifice holy and acceptable unto the Lord," this is a matter of surrender. But before Aaron and his sons or you and you and you are ready, they're asked to come to this identification with Christ in His death to the abandonment of the right to your rights.

Now notice, there's a reason for this. How many people there are, that have wanted power, the power of the Holy Spirit, that in a sense, they might use God, get a handle on God. I remember speaking down in Huntington, West Virginia. Speaking on the radio and did a little work there. A pastor came to see me. We had spoken at a group of pastors and he had asked me to stay on and converse with him. He said, "Now, I'd like to just tell you a little about myself. We have a big program here, big radio program reaching on so many stations, growing Sunday school we have so many hundred, we have a big church, but I need power. And I've been told by Brother Khoi that that you can help me." Well, you know what the picture was? The picture was somebody sort of in a big Cadillac wheeling up in front of a filling station little broken down filling station, if I was filling station, and saying, "Filler up, Bud."

Well, in this case I looked at him and I saw the Cadillac of his that his opinion of his own work. And all I could think of was he wanted super high octane spiritual power to run that big program of his. And I said to him, "Well, now look it's like this, suppose talking about power is gas and you're driving up in a car whatever, "Cadillac" he said. Already, you're driving up in a Cadillac. And you're saying to me, "Filler up," and I look at you and I said I can't, I don't know. You just better get over in the front seat in the other side let the Lord drive. I don't think you're going to get this pump unlock till you're over on the other seat and then I said no I don't know you think you could trust yourself. Haven't you a feeling that maybe even if the Lord was driving and you wanted to stop, you would turn the key off or you would [inaudible] to put your foot on the accelerator to go faster or the brake to stop. I said, I don't think you could trust yourself; you better get in the backseat.

He smiled a little and I said boy I don't know that isn't so good either cause you just leap across and grab the key or the wheel. I said I'll tell what as I understand this matter of power God isn't giving you his power so that you can drive off in your program. It's like this, all I know is if you want God to fill your car with powerful gas you get out, turn the key off, leave the keys in the switch, take one key open, the trunk crawl in the trunk, throw the key away, and pull it down and as it comes down you say, "Look Lord, you drive." And I said He may do something for you.

This is essentially what's happening here. Aaron has been cleansed from past sins picture by the sin offering, he surrendered his life to the Lord pictured by the burn offering. But now he's getting ready for service. He's not ready yet.

Dr. Simpson³ commenting on Luke 24 where our Lord met His disciples and said, "You go into Jerusalem and tarry there (Luk. 24:49)". They thought they were ready for service. He wasn't afraid that they wouldn't get busy for Him; He was afraid they would before they were ready, so He said you just go and sleep now, till I've met you. And I've done what...and so here we find Aaron and his sons waiting. They're not ready to serve yet because the blood has to be applied to the ear and the thumb and the great toe. The cross has to reach to the right to their rights, the right to their time and their talents and their ability in their possessions.

Aaron and his sons are going to serve under the cross even is the Apostle said years after his first meeting with the Lord, "I am crucified with Christ." This wasn't an experience alone and certainly was. It was an attitude toward himself, in Paul's case he said the blood is on my ear, my thumb and my great toe and I'm staying there. But that isn't all, they still aren't ready.

You will notice that after the blood had been applied of the ear and the thumb and the great toe, the cross had done its work. Then the blood and the oil are mixed together and the oil is poured on Aaron's head and on sprinkled on his clothing. The oil speaks to us of the Holy Spirit and there was no, in the sense, anointing with oil for his garments in the service and function and ministry those garments represented until the blood have been placed upon the ear, the thumb and the great toe.

And thus it was that He saying to you that the power of the Holy Spirit is to be related to the cross at work in your experience. Now, I happen to know from having met people through the years, that there are those that have been baptized with the Spirit receive certain gifts of the Spirit and accompanying power of the Spirit before they've known anything of the cross. And this is difficult for me to explain, at one time.

I recall being down at Toccoa Falls, Georgia, probably 10 years ago now or perhaps even longer. A meeting had been canceled unexpectedly. I had received a telephone call, "Brother Reidhead, you've never met me. We have mutual friends. My name is Nolan. I'm Pastor of the Grace Baptist Church in Wilmington, North Carolina. Several of us have been in prayer for your coming. The Spirit of God gave witness to us that you had a cancellation. You received word of it yesterday and you would be free to begin with us on Sunday and to remain for 8 days. Are we correct? If we are, we want you to come with us." I said, "You're absolutely correct. I'll be there."

Now the Spirit of God had told them exactly what had happened. I went, ministered the Word with them. This is what I found out from this brother, he had had a marvelous experience of regeneration out in Colorado. Early it had come to some that have the testimony of the baptism of the Spirit in the gifts of the Spirit. God had met him and given him several gifts of the

³ Albert Benjamin Simpson (1843-1919) founder of The Christian and Missionary Alliance

Spirit. But you know what happened; first he had red hair and the accompanying disposition that's attributed to it, though I think unjustly. But in his case he had found it extremely unable to control his temper and this had made it a great deal of difficulty for him in his ministry. He had also the matter of great moodiness and vacillation and enthusiasm and unsteadiness of purpose. Oh, there were several things that have been. Yet he had these gifts of the Spirit.

So here he was in torment. He had come to the place that one time he denied the reality of the gifts and what God has done. Then he couldn't do that and he was in considerable distress. I came and sought to just present the Word, knowing nothing of this of course. And I presented the cross, "I am crucified with Christ" as being that preparation of heart, that preparation of spirit of mind. God finds the prerequisite to our being sprinkled with oil, if you please following the type. And then he came to me on Friday of the meetings after the morning service and he said, "Brother, you see I know now that if there wasn't anyone else, He sent you here for me. I had thought perhaps what I had was furious and false, but I know now that God met my hunger in my need anticipating the time would come when someone would instruct me. I see it as a 'both and' matter, not an 'either or'."

Similarly, I was talking with Robertson McQuilkin⁴ the son of Dr. McQuilkin founder of Columbia Bible College. Dr. McQuilkin had been closely associated with Keswick in its early days. And then those days he had a marvelous experience of the baptism of the Spirit, but as he had taught this message with the message of the cross, he discovered there were people that had the experience the baptism of the spirit that weren't having victory. So he concluded that the important thing was the message of victory, the message of the cross. And for nearly thirty years, he just completely ignored that whole area of his own experience, in which he delighted, but he didn't feel it was relevant that the important thing was the message of identification and victory through identification through union with Christ in His death. Robertson said to me you know you had a real blessing. You were a real blessing to my father when you came and he found that you would enter into the same experience that God had given him years before. And he told me just a few days before he died that perhaps he been wrong and that it wasn't just a matter of victory or the baptism of the spirit, it wasn't an "either-or" matter it was "both and", "both and".

And so here it is in the type, it's "both and". It's the other ram. It's the blood upon the ear and the thumb and the great toe. It's this union with Christ, "I am crucified". The day He died, I died and then on the basis of this the sprinkling with oil, the oil speaking to us of the baptizing fullness of the Holy Spirit.

Now, it remains for us to recognize that our Lord followed this type; after all, He was the author of all the instructions given to Moses concerning Aaron and his sons. And it was in Luke the 24th chapter to which I've already referred that our Lord there on the road to Emmaus met these His disciples and spoke to them. You will recall how He said, "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day that repentance and remission of sins should be preached in His name among all nations beginning of Jerusalem. And ye are witnesses of these things and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luk. 24:46-49).

God's work is to be done in God's way, but it's also to be done in God's time. I think of my own ministry. Oh, how I would wish that it were possible to retrieve certain years of the past. I was down at South Saint Paul and the old Red Rock Holiness camp meeting with these men I mentioned last night were preaching, the one who makes the strongest impression upon me was Dr. Paul Rees⁵. I've been a professing Christian, a church member. And there the faithful preaching of the Word morning, afternoon, and evening had discovered to me the fact that I've never been born of God. I can recall on Thursday of that second week, so convicted of sin. We were playing over in the freight yard and cutting ease. I was playing follow-the-leader and leading at the moment, ran and stumbled and slipped and flew across the tracks fell with my arm wedged between two ties. Just then a loaded boxcar of meat products being shunted down to make up a train came past. I heard the brakeman scream when he saw this boy laying there. He couldn't know whether I was under the wheels or not, but I pull my head as far as I could

⁴ J. Robertson McQuilkin (1927-2016) Third President of Columbia Bible College, 1968-1990.

⁵ Dr. Paul S. Rees (1900-1991)

in those wheel trucks were six inches from my head and I knew that I was six inches out of hell. If I died as I was I'd certainly be there.

That night I listened and under deep conviction Dr. Rees was preaching and oh the penetration. I went home and went to bed, laid down, and when the lights were all out of the cabin, I sat up, because God had gotten me within six inches and He was certainly after me and I wanted to be awake when it happened. He was angry with me because of my sin and I'll waken in the morning, gray morning all lame and stiff from having slept crumpled up in the middle of the bed. That was the day that night in the altar service, God's sweet mercy and grace saved me and I passed from death to life. Well, I went to see the children's worker on the next morning and she met me and I was so eager to tell her what the Lord has done. You know what she did she looked at me and patted me on my head and said that's fine now you need to be sanctified. Instead of allowing me to just enter into the meaning of this deliverance from Egypt by blood and she didn't understand that there's a time in the dealing of God.

Now, God had met me in reality and she said come on let's go into the auditorium and we'll ask God to sanctify. So this time I went not having any idea what was happening, no preparation. Just a word and she prayed and met me to talk with me and put words in my mouth and told me what to pray. And she was sweet and earnest and oh so mistaken. And when we got up, we went out she said Dr. Rees was coming. She said, "Oh, Dr. Rees isn't wonderful, Sonny was saved and sanctified this morning." Saved was slid it over and sanctified was important. To me, the boy born of God was the miracle and the other was just words.

I went on from there and it wasn't until we came back from Africa 1949, I meant to...I knew something was desperately wrong. I went to Seminary matriculated. I thought certainly there was something there that God had. And I began to realize that Seminary wasn't the answer, so I de-matriculated and stayed for a month and had spiritual inventory. I began to go back down, down, down looking for reality, looking for something that had meaning, looking for something that was real. And finally I got through the years on the mission field and the pastorate and Bible training school. And I can recall one day writing to my wife saying, "I've gone now and introspective review through the past 12 years of my life. And I fear that if I should go on through and find no more reality than I found up until now, that I will out of conscience have to become an agnostic. I cannot give my life to preach something that's no more real than what I have experienced." And I went on down and down and down and down I went right through those few moments at the altar with this dear sister, until I came to the next night. And you know what I discovered, that the last real thing that ever happened in my relationship to Christ was the first real thing that ever happened. I'd been born of God. I couldn't deny that. If I denied that I would deny my own knowledge of my own person. I would have no grounds to know I existed if I denied what God did to me that night in the altar in the straw. But from that time on I have been led by the office of this good woman to assume that if I knew the words and could say the words and define the words and explain the words and I went through the formula I could presume I had reality.

But you can't go to the mission field with presumed reality. It'll be exposed, just as it was exposed to me. Oh, we had a teacher at school here in the city that knew all these truths, Maude Groom. She had a course in the Christian Life. I got 98 for the course. My desire, I'd gone out into the auditorium of the First Baptist Church and knelt in the back pews and said Lord I take my faith all that I've been studying.

The fact remains that when I got to the mission field I found it wasn't enough and I discovered is I related to you it was such a critical mind and censorious spirit. I wasn't right and I can prove that nobody else was that's the only way I could live with me, it seemed. So I became critical and censorious and sarcastic out of a self-defense, out of a fact that I've been through everything and nothing had reality.

But I'll never forget that day down there in Clearwater, Florida, where Crystal Beach, Florida when George Mandel of Maranatha Tabernacle in Upper Darby, Pennsylvania open the Word and he need describe me. And he said, "Your problem is you've never seen the cross from the inside." Oh, I knew I've been washed in the blood and forgiven. Oh, I knew that I put my hands on the head of the bullock. I knew I had a witness and assurance that in my sins were forgiven. I know that the ram of burnt offering atoned for those times when I had been critical and censorious and sarcastic. I knew He been gracious to

cleansed, but I knew I wasn't ready to serve Him. I knew I wasn't ready when he said you've never seen the cross from the inside and he talked about the fact that there were two people on that cross, Christ in me. And then with that truth, that insight, that knowledge, I went to my room and there as at first, when I first met the Lord in reality, that day it was as though the blood came to ear and thumb and great toe and that became an experiential reality.

This was wonderful. It's marvelous this truth of identification and that is the ministry that I took to Ben Lippen conference and shared with Dr. McQuilkin. But it was in Louisville, Kentucky that a dear sister came to me one day she said, "My heart has been blessed as you've spoken of our union with Christ, our identification with Christ, and God has made this truth real to you. But oh brother, that you'd go on to see that after the blood was sprinkled on the ear, the thumb, and the great toe, the oil was poured upon Aaron and his sons." She said, "God wants you to know that you can be baptized with the Holy Ghost, filled with the Spirit of God." She said, "I'm going to pray for you."

Several times after that when I'd come to Louisville, I'd see her and she'd say, "You know I'm still praying for you." I rather resented it. I didn't think there was anything more than the blood on the ear, the thumb, the great toe. This was the message, victory, but there the truth of God began to burn into my heart. I went to talk to one whose background was similar to mine who had experienced the baptism of the Holy Spirit. I questioned him as though he were before me for ordination. I'm satisfied with his orthodoxy. I remember after spending two hours with him in prayer he said, "You're going to be baptized with the Holy Ghost not many days hence." I didn't even know that was in the Bible. I must have read it hundreds of times. As God spoke it to my heart and it became quick to my spirit.

This is what God wants you to see, there's a time, there's a time. God's work in God's way, yes. It's by the two staves. The cross is the only way by which this glorified Son can be uplifted. But God not only has a way, but He has a time. It's after that, "the Holy Ghost has come upon you" "tarry...until ye be endued". Oh, do you mean to say we do nothing until then? No, not at all, not at all, but did you understand that this is the preparation. I'm sure that Aaron was busy. I'm sure his sons were active, but I know that they did not perform that ministry that God had for them until the blood was on the ear, on the thumb, and the great toe and on the blood was sprinkled the oil only then where they equipped and prepared and so with you.

The Spirit of God wants to cleanse you. He wants you to bring yourself "a living sacrifice" to the altar of surrender and everything that touches the altar is cleansed by the altar. He wants you to have a clean heart and a motive and purpose only to glorify Him, certainly (Rom. 12:1). But He also wants you to come with the right to your rights and that abandonment to Him. Because you see being filled with the Spirit of God with the oil of anointing is not that you should get control of God's power, but God should require full right and control of you. Oh, how different and how important that difference and so here it is. This is what He's asking for and yearning for and praying for that you'll abide in Him, crucified with Him, that He can abide in you in the fullness of His resurrection life. Do anything in you, anything He chooses anywhere, anytime, anyplace, anyway, to succeed or fail, to be known or unknown, to live or die, but what you are doing is coming as Aaron did of your own choice and saying Lord here the ear, the thumb, *the big toe*, I'll live under the cross crucified with Christ. That Christ may live in me. First the blood of cleansing from past sin, then the blood of cleansing of the heart from all that would defile it and then the cross, not separate experiences if you please necessarily, by the timing of God's dealing with me is inconsequential, I tell you not. The timing should be significant, but only the truth should be illustrated. It's a relationship with Him. Amen.

* Reference such as: Delivered at Bethany Fellowship, Minneapolis, MN, by Paris W. Reidhead, Pastor.