



**Robert Girouard**

# SELECTED BIBLE STUDIES



By

ROBERT GIROUARD

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1969

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With all sincerity,

JACOB C. REGIER

Subscribed and sworn to before me this 9 day of June, A.D. 1969

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## DEDICATION

Affectionately dedicated to our precious ministers, to my wife Joe, to our children Robert Wayne, Donna Joe, Patricia Angelyn and to Bible lovers who are preparing their lives for the glorious return of Christ.

ROBERT GIROUARD

## ACKNOWLEDGMENTS

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## P R E F A C E

More than one third of the subject matter in "Selected Bible Studies" is new; the rest has previously been published in the Apostolic Faith Report. The articles appear in their original form, except for a few slight changes.

The late Chas. F. Parham had a motto which went like this: "In essentials, Unity; in non-essentials, Liberty; in all things, Charity." We have endeavored to write this book in the spirit of this motto. We feel that we have been true to the essentials, such as: the Deity of Christ, the need for every one to be born of the Spirit in order to be saved, and for all of God's people to live a holy life. In matters non-essential to salvation, we have been conscientious in explaining the Scriptures in a manner that we feel to be in harmony with their true meaning. We sincerely hope that those who differ with us, will have a fervent charity for us that will cover a multitude of sins!

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## CHAPTER ONE

# God's Way of Salvation

In the beginning God. Gen 1:1. In ages past, God created all things by His Son Jesus Christ. Jno. 1:1-3; Col. 1:14-16. Among the created angels was one who was perfect in beauty, full of wisdom, and perfect in his ways until he sinned against God. He was of the highest order of angels, and became proud and jealous of Jesus, and aspired to be like Him. So Satan rebelled against God, taking many angels with him in his rebellion. Ezk. 28:12-15; Isa. 14:12-14; 1 Tim. 3:6. Amp. N.T.; Eph. 6:12. In this manner sin entered the universe.

God is a good God. Rom. 2:4. He is also a God of great love. Jno. 3:16; 1 Jno. 4:8. He desired creatures upon whom He could bestow His goodness and lavish His love. He made man and placed him in the garden of Eden, and provided him with everything for his happiness. God could have made Adam and Eve robots who would automatically do His will, but He didn't want that. He wanted creatures who would willingly serve Him out of love. So God made man with the ability to exercise free will as to whether he would serve and obey Him.

“And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:8,9, 15-17.

### I. The Temptation And Fall Of Man

Satan, the enemy of God, also became the enemy of man. Using the serpent as an agent, he tempted Eve. Gen 3:1-7,14. The serpent told Eve that God was not telling the truth; they would not die if they ate of the fruit. He also told her to eat of the fruit would make them wise, but God wanted them to remain in ignorance. So Eve believed the serpent rather than God and ate of the forbidden fruit. She was

deceived: Adam was not deceived but decided to go along with her. 1 Tim. 2:14. This act of disobedience on the part of Adam and Eve introduced sin into the human family. Rom. 5:12.

## II. Salvation Before The Flood

God is merciful. After Adam and Eve sinned God clothed them with coats of skins. Gen. 3:21. This made it necessary to shed blood and is a type of "Christ made unto us righteousness." I Cor. 1:30.

God is all wise. He knows all things: past, present and future. Isa. 46:9,10; 1 Tim. 1:17. His foreknowledge told Him that man would sin. So, from the foundation of the world, He purposed to save him from sin by the sacrifice of His son. Heb. 1:3; Eph. 1:4; Heb. 9:26; 1 Pet. 1:8-20; Rev. 13:8.

God required blood sacrifices after Adam sinned. They pointed forward to the sacrifice of Christ. Abel is an example of one who offered a blood sacrifice to God. Gen 4:1-7. God accepted his sacrifice because it was the kind of sacrifice He required and because it was offered in faith.

Cain's sacrifice was rejected because it was offered in self-will. There seems to have been something about Cain's life which aroused the displeasure of God. We know these men had previous instruction about the sacrifices God required, because Abel offered his sacrifice in faith. "By faith Abel offered to God a more excellent sacrifice than Cain." Heb. 11:4. How could he offer his sacrifice in faith? Because he was following the directions of the Lord. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4. This scripture plainly tells us that Abel was saved by his faith.

So, we see that from the beginning of God's dealing with the human family, faith was God's appointed way of salvation. Two other men of great faith, before the flood, were Enoch and Noah. Gen. 4:21-24; Heb. 11:5,6; Gen. 6:8-22. Both of these men were preachers of righteousness. Jude 14,15; 2 Pet. 2:5. There was no excuse then for people in their day to be ignorant of the way of salvation.

## III. Salvation During The Days Of The Patriarchs

The outstanding example of faith during the time of the patriarchs was that of Abram, whose name was later changed to Abraham. His father was an idolater. Josh. 24:2. But Abram had faith in God. When and how he became a believer no one knows. However, Bible scholars believe he was a contemporary of Shem, one of the sons of Noah, for at least fifty years.

God called upon Abram to leave his kindred and his country and go to the land of Canaan. He promised to make of him a great nation, and to bless him, and make his name great; and promised him that he should be a blessing. "And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed." Gen. 12:1-3. He was promised to be the ancestor of the seed of the woman, the Earth Blessor, the coming Messiah of Israel, who would also be the Savior of the world. Gen. 3:15; Gen. 12:1-3; Gal. 3:8. Every one of these promises has been abundantly fulfilled.

Time went on, and Abram remained childless. So he became concerned and began to wonder if his steward, Eliezer of Damascus, would become his heir. God reassured him and told him that he should have a child of his own. He also promised him that his descendants would be as numerous as the stars of heaven. "And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:6.

Despite the promise of God, Abram continued to be childless. So Sarai, his wife, suggested to him that he take her maid, Hagar, as a second wife. This he did and became the father of Ishmael by her. This was not God's will nor His plan for Abram. Later on God promised him that Sarah, his first wife, whose name God had changed from Sarai, should have a child and he was to be named Isaac. It was to be through Isaac that the seed of the woman, the Savior of the world, should come. Gen. 3:15; Gen. 12:3; Gen. 17:19; Gen. 21:12; Gal. 3:16; Gal. 3:8.

Abram means high father. God told him that He was changing his name to Abraham, which means father of many nations. Gen. 17:1-19.

After Isaac became several years old, or perhaps a young man, God tested Abraham's faith by telling him to offer up his son as a burnt offering. By this time, Abraham's faith had grown strong. He reasoned that if God would require him to take the life of his son He would raise him from the dead to keep his promise to him. Abraham went as God directed, but when he stretched forth his hand to slay his son, the angel of the Lord restrained him. God provided a ram for a burnt offering. Gen. 22:1-18; Heb. 11:17-19.

By this time Abraham had become a giant in faith. Rom. 4:17-25. The thing that particularly interests us about Abraham was his faith for salvation. He was not saved by doing good works or by keeping God's laws and His commandments. Gen. 26:5. He did those things because his faith in God enabled him to do so. Abraham was saved by faith. Gen. 15:6; Rom. 4:1-5; Gal. 3:6; Hab. 2:4.

#### IV. Salvation Under The Law

How were the Israelites saved who lived under the law? Certainly not by keeping the law. It is written, "But that no man is justified by

the law in the sight of God it is evident: for the just shall live by faith." Gal. 3:11. This is a quotation of Hab. 2:4. He was a prophet who lived under the law and knew God's requirement for salvation in his day, and for that matter, for all time. This portion of scripture is quoted three times in the New Testament to emphasize the importance of faith. Rom. 1:7; Gal. 3:11; Heb. 10:38.

But doesn't the Bible teach if a man under the law would keep it he would live? Yes, it does. "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." Lev. 18:5. The fact of the matter is that only those Israelites with faith in God could live up to the righteous requirements of the law. All others failed. Multitudes of Israelites tried to save themselves by doing good works and by endeavoring to keep the law and miserably failed. Why? "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." Rom. 9:31,32.

"There was in the days of Herod, the king of Judea, a certain priest named Zecharias, of the course of Abia: and his wife was of the daughters of Aaron and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:5,6. These two servants of the Lord were righteous because they had faith in God. Gen. 15:6; Hab. 2:4. Their faith enabled them to fulfill the righteousness demanded by the law.

In this dispensation we are under the law of Christ. Gal. 6:2; 1 Cor. 9:21. Christians fulfill the righteousness of the law not in order to be saved, but because we have faith in Him and grace operates in our lives and enables us to do His will.

The following scriptures make it plain that David was saved by faith and not by works of the law. Rom. 4:5-8. He lived under the law and no doubt offered the required sacrifices in faith. But the sacrifices alone were not enough. After he sinned he became penitent, bitterly repented of his sins, and freely acknowledged and confessed them. And because he had faith in God, he received forgiveness for his sins. Psa. 51:1-19.

Throughout the history of God's dealing with Israel there was a remnant among them who had faith in God for their salvation. Rom. 11:1-5. Those among them who tried to save themselves any other way were lost. "Brethren my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of

God." Rom. 10:1-3. They were like some zealous unconverted church members we have in some of our churches today.

Why was the law given? It was not given to save from sin, but to bring condemnation for sin. "Wherefore then serveth the law? It was added because of transgression until the seed should come to whom the promise was made." Gal. 3:19. The seed that should come is Christ. Gal. 3:16. The law given to Israel is not something God gave to mankind originally, but something that was added in order to make the people conscious of how very sinful they were.

### V. What The Law Did

1. The law gave man God's standard for holy living. "Wherefore the law is holy, and just and good." Rom. 7:12.
2. The law brought condemnation for sin. Gal. 3:19.
3. The law was a schoolmaster to bring us unto Christ. Gal. 3:24. The function of the law as a schoolmaster was to teach the exceeding sinfulness of sin. Rom. 7:13.
4. "For by the law is the knowledge of sin." Rom. 3:20.
5. "I had not known sin but by the law." Rom. 7:7.
6. The law made sin come alive. It multiplied transgression. Rom. 7:8,9.
7. The law was given that every mouth may be stopped, and all the world become guilty before God. Rom. 3:9.

### VI. What The Law Could Not Do

1. The law could not save from sin. It could not give life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Rom. 3:21.
2. While the law gave God's standard for living, it could not enable one to live up to that standard because of the resistance in man's sinful nature. "For what the law could not do in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin (and as an offering for sin), condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3,4.

In all of God's dealing with the human family, we know of no scripture which teaches He ever saved any one for doing good works or for keeping the law. Faith in God, or in His son Jesus Christ, in every age, has been God's way of salvation. Heb. 11:4; Gen. 15:6; Hab. 2:4; Rom. 4:1-8; Jno. 3:16,36.



## CHAPTER TWO

### ***What Must I Do To Be Saved?***

#### ***Acts 16:30***

Saved from what? Saved from sin. The principal definition of sin is that it is the transgression of God's law. I Jno. 3:4. It is written that "All have sinned and come short of the glory of God." Rom. 3:23. The penalty for breaking God's law is death. "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. This means eternal death. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14,15.

In order to be saved from the second death one must be saved from sin. One cannot save himself from sin and from sin's penalty by doing good works.

1. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8,9. "Not by works of righteousness which we have done, but according to His mercy He saved us." Tit. 3:5.

2. One is not saved merely by being religious. Many religious people are not saved. It was religious people who delivered Jesus to be crucified. The following parable shows that one may be deeply religious and be lost.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Lk. 18:9-14.

From the words of Jesus we gain the information that the Pharisee was not saved despite the fact that he was very religious. Let us list some of his good qualities:

1. He was a man of prayer. He no doubt was a church member.
2. He was fair in his business dealings. He was not a swindler, nor otherwise unjust.
3. He lived a good moral life.
4. He practiced tithing and gave a tenth of his income to the work of the Lord.

Why was this man not saved? A person such as he would normally be considered a fine citizen. Nearly all ministers would be glad to have a man like him as a member of his church. His trouble was that he trusted in his own personal goodness, instead of trusting in the Lord. Jesus said that one needs to be born again. Jno. 3:3-7. Also, this man was proud instead of humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57:15.

Jesus is the only one who can save us from our sins. "And thou shalt call His name Jesus: for He shall save His people from their sins." Mt. 1:21. Salvation comes by grace through faith. It is the gift of God. Eph. 2:8. Grace means the unmerited favor of God, plus "the divine influence upon the heart, and its reflection in the life." In pure mercy God saves us, and gives us the divine help we need to live for Him.

The words "faith" and "believe" are often used in relation to salvation. Salvation does not come from head faith only, but faith that comes from the heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. One cannot believe with the heart without repenting of one's sins. Repentance is an important part of saving faith. It is composed of two elements, penitence, and a change of mind with respect to sin. It is more than being sorry for one's sins but includes the active forsaking of them.

"Repent ye and believe the gospel." Mk. 1:15. "And that repentance of sins should be preached in His name among all nations." Lk. 24:47. "Except ye repent ye shall all likewise perish." Lk. 13:3. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

Believing for salvation as used in scripture means to trust in the Lord, and to rely upon Him to save us. All of the following scriptures are from the Amplified New Testament.

“He who believes (that is) who adheres to and trusts in and relies on the Gospel and Him whom it sets forth — and is baptized will be saved (from the penalty of eternal death) but he who does not believe . . . who does not adhere to and trust in and rely on the Gospel and Whom it sets forth . . . will be condemned.” Mk. 16:16.

“For God so greatly loved and prized the world that He (even) gave up His only . . . begotton (unique) Son, so that whoever believes in (trust, clings to, relies on) Him may not perish . . . come to destruction, be lost . . . but have eternal (everlasting) life.” Jno. 3:16.

“And he who believes on . . . has faith in, clings to, relies on . . . the Son (now possesses) eternal life. But whosoever disobeys . . . is unbelieving toward, refuses to trust in, disregards, is not subject to . . . the Son will never see (experience life). But instead the wrath of God abides on him . . . God’s displeasure remains on him; His indignation hangs over him continually.” Jno. 3:36.

“And he brought them out (of the dungeon) and said, Men what is it necessary for me to do that I may be saved? And they answered, Believe in and on the Lord Jesus Christ . . . that is give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping, and you will be saved; (and this applies both to) you and your household as well.” Acts 16:30, 31.

If one is a Christian he is expected to be everything that the Pharisee claimed to be in a moral way. He is also expected to engage in good works. But his salvation comes alone by grace through faith.

## ***By One Spirit Are We All Baptized Into One Body***

### ***1 Corinthians 12:13***

Before His death Jesus promised His disciples that the Holy Spirit who was dwelling with them should be in them. “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you.” Jno. 14:16, 17. Since the day of Pentecost this promise of Jesus has been fulfilled in the lives of Christians in two separate and distinct operations of the Holy Spirit. There is only one Spirit, but diversities of operations of that one Spirit. Eph. 4:4; 1 Cor. 12:6.

In order to have a clear understanding of these two operations of the Holy Spirit, we shall give a brief contrast of two baptisms spoken of in the scriptures.

1. The first baptism: "For by one Spirit are we all baptized into one body." I Cor. 12:13.

2. The second baptism: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Mt. 3:11.

The first baptism refers to the conversion of sinners when they receive the forgiveness of sins.

The second baptism refers to consecrated Christians being empowered for service by the baptism with the Holy Spirit. Mt. 3:11; Acts 1:8.

In the first baptism, it is the Spirit who does the baptizing: "By one spirit are we all baptized into one body." I Cor. 12:13.

In the second baptism, it is Christ who does the baptizing: "He (Christ) shall baptize you with the Holy Ghost and with fire." Mt. 3:11.

These two baptisms are performed by two different persons and represent two different operations of the Holy Spirit. The first baptism makes one a Christian; the second baptism empowers a Christian for service.

By One Spirit Are We All Baptized Into One Body. I Cor. 12:13.

This is a most important scripture. A correct understanding of it may open up avenues of truth that could otherwise be closed. Let us analyze it.

1. At conversion one becomes a member of the church of God. "By one Spirit are we all baptized into one body." I Cor. 12:13.

"There is one body." Eph. 4:4. "And He is the head of the body, the church." Col. 1:18; Eph. 1:22, 23. There are not several bodies, but only one body. "For as many of you as have been baptized into Christ have put on Christ" . . . have been incorporated into Him, have become "members of His body of His flesh and of His bones." Gal. 3:27; Eph. 5:30. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. Water baptism is but a symbol of a spiritual reality. All Christians are, at conversion, baptized by the Spirit into one body, which is the church, and represents Christ. I Cor. 12:13. The moment that one is saved, the Lord adds him to the church. "And the Lord added to the church daily such as should be saved." Acts 2:47. "Moreover the Lord was adding to the church day by day those being saved."

2. At conversion, one becomes united to Christ.

Notice the expression "Into one body." One is joined to the Lord at conversion. "But he that is joined to the Lord is one Spirit." I Cor. 6:17. "For we are members of His body, of His flesh, and of His bones."

Eph. 5:30. One becomes a branch of the True Vine at conversion. Jno. 15:1-4.

3. Christ begins to dwell in believers at conversion.

Jesus is called "Eternal Life" in the scriptures. Jno. 1:2. "For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." Christians have Eternal Life abiding in them. 1 Jno. 3:15. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 Jno. 5:12. "Christ in you the hope of glory." Col. 1:27. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

When does Christ first begin to dwell in His people, and how does He do it? He begins to dwell in His people at conversion; and He does it in the person of the Holy Spirit who indwells all Christians as a life giver. "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:9-11.

4. One becomes a new creature at conversion.

The Spirit of life in Christ Jesus makes one a new creature. "Therefore if any man be in Christ he is a new creature: old things have passed away; behold all things are become new." 2 Cor. 5:17. One gets in Christ by being baptized into Him by the Spirit. I Cor. 12:13.

5. One is born of the Spirit at conversion.

a. The scriptures say, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jno. 17:3. A born again person knows God because he has self-conscious life. This is true at conversion.

b. A converted person prays to God. An unborn baby cannot talk to his father, but a converted person prays to God because he has been born into His family.

c. A converted person accepts responsibility as a Christian. Many Christians have a very low standard of Christian living. But every truly converted person does some things because he has been saved, and he quits doing some things for the same reason; that is accepting responsibility. An unborn person cannot accept responsibility because he does not have self-conscious life. But a converted person can accept responsibility because he has been born again and has self-conscious life. So for these and other reasons, we believe that one is spiritually born again at conversion.

## ***Four Distinguishing Features Of Christianity***

If one desires to have a meaningful religion why should he become a Christian? Why should he not become a Mohammedan, or a follower of Zoroaster, or of Buddha, or of some other religious teacher? Does it make any difference what religion one embraces just so one is sincere and lives a good life? It certainly does. Christianity is more than a philosophy of life. It is unique among the religions of the world. It is not merely a way of life, it is the way of life. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jno. 4:6. When one becomes a Christian he enters into a vital relationship with Jesus Christ, the Son of God, in which he receives spiritual life. Christianity has four outstanding features which sets it apart from, and raises it head and shoulders above all other religions. It is the only religion which teaches how one may receive the forgiveness of sins and have fellowship with God, and with His Son, Jesus Christ.

### **The First Distinguishing Feature Of Christianity Is:**

#### ***I. THE INCARNATION OF GOD IN CHRIST.***

a. The incarnation is the taking upon Himself of a human body by the Son of God. It is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Jno. 1:1-3, 14. These scriptures plainly tell us that Jesus, the Son of God, came in the likeness of sinful flesh. Rom. 8:3. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:14-16.

The virgin birth of Jesus is an important element in the incarnation: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she

was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Lk. 1:26-35.

b. The incarnation is also God taking human form in the person of Jesus: "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:19. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:28.

### **The Second Distinguishing Feature Of Christianity Is:**

#### *II. THE ATONEMENT.*

Adam brought sin upon the human family by wilfully disobeying God. I Tim. 2:14. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For all have sinned, and come short of the glory of God." Rom. 3:23.

Now sin is the transgression of God's law, and God cannot have fellowship with anyone who is deliberately breaking His law. But He is merciful. He has made it possible for all who will repent of their sins and trust in His Son, Jesus Christ, to be saved from their sins. This is made possible by the atonement of Jesus.

The atonement was the sacrificial death of Christ on the cross for the sins of the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. "Christ died for the ungodly." Rom. 5:6. "He died for all." 2 Cor. 5:15. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. "All we like sheep have

gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. The foregoing scriptures teach us that Christ in His atoning death became the Sin Bearer, the Substitute, for all those who trust in Him for salvation, bearing their sins for them.

Another important part of our redemption is healing for our physical bodies. One may be right with God in a spiritual sense, and yet not be whole. Jesus asks the sick, "Wilt thou be made whole?" Jno. 5:6. Physical healing is the salvation of the Lord having its divine action in the body; salvation from sin is the healing of the Lord having its divine action in the soul. This is made plain by the use of the Greek word *sozo*, which is variously translated saved, made whole, and healed.

1. Save, saved. Greek, *sozo*. "For by grace are ye saved (*sozo*) through faith." Eph. 2:8.

"And Jesus said unto him, receive thy sight: thy faith hath saved (*sozo*) thee." Lk. 18:42.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved (*sozo*)." Acts 2:21.

"And the prayer of faith shall save (*sozo*) the sick and the Lord shall raise him up." Jas. 5:15.

2. Healed. Greek, *sozo*.

"I pray thee, come and lay thy hands on her, that she may be healed (*sozo*); and she shall live." Mk. 5:23.

3. Made whole. Greek, *sozo*.

"For she said within herself, If I may but touch His garment, I shall be whole (*sozo*)." Mt. 9:21.

"But Jesus turned him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole (*sozo*). And the woman was made whole (*sozo*) from that hour." Mt. 9:22.

Sickness is called by various names in the scriptures. In the book of Job it is called "Captivity." Job 42:10; in Luke Jesus calls it Bondage. Lk. 13:16; in Acts Paul calls it the "Oppression Of The Devil." Acts 10:38; in Galatians Paul calls it "The Curse Of The Law." Gal. 3:13. This is true of sickness as well as of sin, because breaking God's law brought both sin and sickness. Deut. ch. 28.

Faith is necessary to obtain divine healing. Not merely faith that God can heal, but faith that He does heal. The faith may be that of the sick person himself, or the faith of someone else, or a co-operation of his faith with that of others. Mt. 9:22, 29; Mt. 15:28; Mk. 2:5-12; Acts 3:16; Acts 14: 9, 10; Jas. 5:14-16; Mk. 16:18.



**Another Distinguishing Feature Of Christianity Is:****III. REGENERATION. TITUS 3:5.**

Regeneration, conversion, and the new birth, all refer to the same spiritual experience. At conversion one receives the forgiveness of sins, and life in Christ Jesus. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Tit. 3:5. At regeneration, one receives the "washing of regeneration," or the washing away of one's sins. In addition to receiving the forgiveness of sins, one is renewed by the Holy Ghost . . . one becomes a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

The Christian religion is the only religion in the world that gives its followers the divine help needed to live up to its teachings: "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. This is the same as saying that we shall be saved from the power and the dominion of sin, by his life being lived in us. "I live; yet not I, but Christ liveth in me." Gal. 2:20.

**Another Distinguishing Feature Of Christianity Is:****IV. THE RESURRECTION OF JESUS  
CHRIST FROM THE DEAD.**

The resurrection of Jesus Christ from the dead is one of the cardinal doctrines of the Christian faith. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas then of the twelve; after that, He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." I Cor. 15:1-8.

The apostles put more emphasis on the resurrection of Christ in their preaching than on any other doctrine. Following is a list of some of the results of the resurrection of Christ.

1. The resurrection of Christ proved Him to be the Son of God. Rom. 1:4.
2. The resurrection of Christ is the assurance that God has given mankind of coming judgment. Acts 17:31.

3. The resurrection of Christ is a foundation for faith in God. I Pet. 1:21.

4. The resurrection of Christ is the foundation of fact upon which believers build their hope for the future. I Pet. 1:3, 4.

5. Believers in Him are justified . . . declared righteous, by the resurrection of Jesus Christ from the dead. Rom. 4:24, 25.

6. Believers bring forth fruit unto God, by being joined to a resurrected Christ. Rom. 7:4; Jno. 15:1-5.

7. God's provision for victory over sin is through the indwelling resurrected Christ. Rom. 5:10; Gal. 2:20; Col. 3:3, 4.

8. The resurrection of Jesus Christ provides believers in Him with a great High Priest. Heb. 7:25; I Jno. 2:1, 2; Heb. 2:17-18; Heb. 4:14-16.

9. The resurrection of Jesus Christ is a pledge to believers in Him of their own resurrection. Jno. 14:19; II Cor. 4:14; I Cor. 15:20-23; I Thes. 4:14-17.

10. The power of Satan is destroyed in the lives of obedient believers in Christ by the resurrected Christ. Eph. 1:18-21.

## CHAPTER THREE

### ***Salvation In Three Tenses***

Salvation is in three tenses: Salvation past, salvation present, and salvation future.

#### **I. Salvation Past.**

The believer in Christ has been saved from the guilt and penalty of sin. Several scriptures bear on this subject; we shall give only two here. "And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace." Luke 7:48-50. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

Nothing is more plainly taught in the Bible than Christ died for sinners. He became Our Substitute, Our Sin Bearer on the cross. "Christ died for the ungodly." Rom. 5:6. "Christ died for us." Rom. 5:8. "Christ died for our sins." I Cor. 15:3. "Who His own self bare our sins in His own body on the tree." I Pet. 2:24.

We give below a list of what occurs when one is saved. When one is saved:

1. He Receives Pardon, Or The Forgiveness Of Sins. Lk. 7:48, 50.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

2. He Is Justified Before God.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28.

Justification goes beyond, or farther than, pardon. A governor may pardon one who has committed a crime in his state, but he cannot

justify him. God not only pardons a repenting believing sinner; He also justifies him: He regards him as though he had never sinned.

3. He Receives The Imputation Of The Righteousness Of Christ. I Cor. 1:30.

A person has to be righteous before God can justify him, but he has no righteousness of his own; so in grace and mercy God imputes righteousness to him. "Abraham believed God, and it was imputed unto him for righteousness." Jas. 2:23; Gen. 15:6. To impute here means to set to one's account. By faith Abraham accepted the Messiah whom he saw afar off, and by whose righteousness he was justified. Jno. 8:56; Heb. 11:13. The word impute used here is from the Greek word *logizomai*. This word is used ten times in Romans, chapter four. It is important to observe that the translators of the King James version of the Bible render the verb *logizomai* differently in different parts of this chapter. It is rendered "counted," in verses 3, 5; "reckoned," verses 4, 9-10; and "imputed," verses 6, 8, 11, 22-24.

Imputation of righteousness to the believer does not make a moral change in his life; it is not the transfer of God's character to him. The Greek verb means, not to make righteous or pure, but to count righteous before God. When a man trusts in the Lord for salvation, He not only forgives him of his sins, but regards him as having perfectly obeyed the law in the person of his Substitute, the Lord Jesus Christ. Imputation may be called a bookkeeping transaction in which all of one's sins are placed on Christ who bore them in His atoning death, and all the righteousness of Christ is placed to the account of the believer. Just as our sins were imputed to Christ without changing His nature, so Christ's righteousness is imputed to us without changing ours. 2 Cor. 5:21; Isa. 53:6.

What good is imputed righteousness to the believer, since it does not bring about a moral change in his life? No one could be saved without it. If one is doing all that he knows to be God's will, that is all God expects of him. He judges us on the basis of what we know. One may be free from all condemnation before God, and still be guilty of sins of ignorance. In Old Testament times a sacrifice was required for sins of ignorance. Lev. 4:2, 3; Lev. 5:17; Num. 15: 27, 28. All Christians, unknown to themselves, are likely to be guilty of some sins of omission, and perhaps even of some sins of commission. There are sometimes within us sins of the spirit, or of the disposition, such as spiritual pride, self-righteousness, or of criticism, or of judging others. All such sins are as bad before God as the sins of stealing and of adultery. If a Christian discovers that he has committed a sin, he should repent of it and forsake it. All sins, whether known sins, or sins of ignorance, are abhorrent to God, and must be atoned for. The atonement of Christ made provision for all of our sins. The imputed righteousness of Christ that we receive at conversion avails in behalf of our sins of ignorance.

#### 4. He Receives Life Through Christ.

When one is saved, he receives life through Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jno. 5:12.

Christians have eternal life abiding in them. Eternal Life is one of the names of Christ. I Jno. 1:1, 2; I Jno. 3:15.

"And you hath He quickened (or made alive), who were dead in trespasses and sins." Eph. 2:1.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:10.

### II. Salvation Present. Rom. 5:10; Gal. 2:20.

In discussing salvation present, we hope to show how God imparts righteousness to His people. He expects His children not only to have imputed, or Creator bestowed righteousness, but to have imparted righteousness also. This creature righteousness is wrought in the believer's life by regeneration and entire sanctification. They produce the transforming process, or the moral change in the believer. Believers are said to partake of the divine nature. 2 Pet. 1:4; they should also be partakers of His holiness. Heb. 12:10. God wants His people to be perfectly holy. 2 Cor. 7:1; and to become "unblameable in holiness." I Thes. 3:3. Believers are exhorted to "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

A life of perfect holiness is made possible by the believer participating in crucifixion with Christ. Only through death can one gain victory over sin and self; self must be dethroned; self must die. All Christians know that "Christ died for the ungodly;" that He became our Substitute bearing our sins on the cross. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Pet. 2:24. Another truth not so well understood by many believers, is that Christ as our Representative took us with Him to the cross, and that we were there crucified with Him. He Died As Us. In the mind and purpose of God when He died, we died; when He was buried, we were buried; and when He arose from the dead, we arose from the dead. "Knowing this, that our old man is (Greek, aorist, was) crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For He that is dead is freed from sin." Rom. 6:6,7.

We believe at this point it will be helpful in understanding this subject for us to define a few Bible words and terms.

#### 1. "Our Old Man." Rom. 6:6.

He is called old because he is as old as Adam. The "old man" is the man we were in Adam . . . old sinful self.

## 2. "The Flesh."

The word "flesh" as used in the Scriptures means many different things. We give here two definitions of the term, "the flesh," as used in this lesson.

"The flesh seems to include all that is natural . . . human nature in its entirety, with all that pertains to it." Newell.

a. "The flesh," as used in Rom. 8:8; and in Gal. 5:19-21, refers to sinful, unredeemed human nature. It means the same as "the old man." Rom. 6:6; Eph. 4:22; Col. 3:9.

b. "The flesh," as used in Rom. 8:1; and in Gal 5:16, 17, 24, refers to the human nature of a redeemed person. It is not necessarily evil; it is evil only when it is bent on having its own way, contrary to the will of God.

3. "Carnal." I Cor. 3:1, 3; Rom. 7:14. To be carnal is to be fleshly, an unspiritual Christian.

4. "In The Spirit." Rom. 8:9; Gal. 5:25. To be in the Spirit is to be in the spiritual realm or kingdom. One may be in the Spirit and yet walk after the flesh, as the Corinthians did. I Cor. 3:1-4.

5. "In The Flesh." Rom. 8:8, 9. One who is "in the flesh" is altogether controlled by the flesh . . . by sinful human nature; he is destitute of the Spirit of God; he is a sinner.

6. "Walk In The Spirit." Gal. 5:16, 25: To walk in the Spirit is to be led and guided by the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. To do the will of God, as expressed in the Scriptures, is one way to "walk in the Spirit," because they are given by inspiration of the Holy Spirit. Also, sometimes one is led by a definite impression of the Holy Spirit; He will never lead one to do anything contrary to the teaching of the Word of God.

At conversion, one ceases to be the man that he was in Adam . . . "the old man," the old sinful self is gone; but he still has his human nature now redeemed, and called "the flesh" in Gal. 5:16, 17, 24. The principle of sin, called "the law of sin," Rom. 7:21, 23, dwells in and operates through "the flesh;" and as long as "the flesh" remains uncrucified, sin will operate and give him trouble.

Many unconsecrated Christians live self-centered, instead of Christ-centered lives. Much of the time they live their lives to please themselves instead of Christ. They worship at the shrine of self. They are filled with self-love. Some yearn for the praise of men, others desire to be considered more spiritual or more holy than others. The uncrucified ego is often likely to be filled with selfishness, self-will, self-righteousness and self-pity; it is given to self-seeking, jealousy, envy, pride, criticism, touchiness, resentment, irritability and such like.

Before one can live a life of victory over self and sin, there must be a great undoing, a complete renunciation, a total annihilation of self. "The flesh" must be crucified. Gal. 5:24. The ego, which is so filled with the love of self, and with a self-pleasing spirit, must die.

### **God's Way Of Victory Over Self And Sin**

The wonderful thing about God's plan of salvation is that it works, it does what it was designed to do. "Thou shalt call His name Jesus: for He shall save His people from their sins." Mt. 1:21. After receiving the forgiveness of sins, one needs divine help to enable him to live above sin. "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. This verse of Scripture tells us that we shall be saved from the power and dominion of sin by Christ living in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Christ comes to dwell in the believer at conversion, but He is hindered by the "flesh." "This I say then, Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit gainst the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:16, 17. In the Galatians there was a conflict between "the flesh" . . . the self life . . . and the Spirit. They wanted to do as they pleased, and Christ wanted them to do as He pleased, so they lived defeated lives. Some of the Corinthians lived lives that were similiar to theirs; they were "carnal" because they walked after the flesh instead of after the Spirit. I Cor. 3:1-3.

Jesus said His disciples should deny self. "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Mt. 16:24, 25; Lk. 9:23, 24. Jesus was not talking about His disciples denying themselves some things, it is self, itself . . . "the flesh," human nature . . . that must be denied. Romans, chapter six, gives us a formula for achieving this end.

Paul had told the Roman church that justification comes by faith. Rom. 3:21-26; 4:1-8; 5:1. In Romans, chapter six, he tells them how entire sanctification, or perfect victory over sin, is to be gained.

There are three key words in this chapter:

#### 1. Know:

The believer's baptism was into His death. Rom. 6:3. The believer's "old man" was crucified with Him. Rom. 6:6. We are the servants of those we obey. Rom. 6:16.

## 2. Reckon:

Yourselves dead indeed unto sin and alive unto God. Count it to be true and act on your faith. Rom. 6:11.

## 3. Yield:

Do not yield yourselves to sin.

Yield yourselves to God. Rom. 6:13, 19.

Perhaps at this point it will be helpful for us to give an illustration of us dying in the person of our Representative, the Lord Jesus Christ. During our Civil War, a man by the name of George Wyatt, who had a wife and six children, was drafted into the army. A friend, Richard Pratt, volunteered to take his place. This was permitted at that time. Before long Richard Pratt was killed in battle. Later on, George Wyatt was again drafted for military service. He protested to the military authorities, asserting he had died in the person of his representative, Richard Pratt. A search of army records showed that George Wyatt had died; the army had no more claim on him. Likewise, because the believer died in the person of his Representative, the Lord Jesus Christ, sin has no more claim on him. "For he that is dead is freed from sin." Rom. 6:7.

Paul urged the church at Rome to make their crucifixion with Christ the experience of their lives. This, one may do when he knows the truths listed under the three key words given above; and then fully consecrates his life to God, and by a definite act of faith reckons, or counts himself to be dead indeed unto sin, through our Lord Jesus Christ. When he does this, he discovers that the Holy Spirit makes this a fact in his life. It is important to observe, however, that his consecration must be made in reality and not in sentiment only. If one wants a life of perfect victory over sin, he must desire it more than anything else in the world. He must desire it so much that he is willing to pledge to God, from his heart, that from henceforth he will always, by God's grace, do what he knows to be God's will for him. When he can make this kind of consecration, he can also by faith reckon, or count himself to be dead to sin through our Lord Jesus Christ. The result of such a consecration and faith is the crisis experience of entire sanctification which is as definite an experience as that of conversion.

How can one "reckon" himself to be dead indeed unto sin through Jesus Christ, when he doesn't feel it and everything in his being cries out that it is not so? It is true because God says it is, not because he feels it. If he, without feeling, stands on what God says about it, the Holy Spirit will make it a reality in his life.

When one receives the experience of crucifixion with Christ he is said to be:



## 1. Dead To Self.

a. "For ye are dead, and your life is hid with Christ in God." Col. 3:3.

b. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

## 2. Dead To Sin.

a. "Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11.

b. "For he that is dead is freed from sin." Rom. 6:6, 7.

## 3. Crucified To The World.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the World." Gal. 6:14.

To say that one is dead to sin does not mean he cannot sin, it means that he need not sin. It means that the grace and power of God are operating in his life to the extent that he need not yield to the allurements and demands of sin. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. The Colossians who were dead to sin, were admonished to say no to the demands of sin. "Mortify (put to death by self denial) therefore your members which are upon the earth, fornication, uncleanness, etc." Col. 3:5. Even after one receives the grace of entire sanctification, one must continually through life, say yes to the will of God and no to sin, "the flesh," and to the world, in order to maintain constant victory over sin. One keeps reckoning himself dead to sin. Rotherham's version is, "Be reckoning."

**III. Salvation Future.**

Salvation future deals with that aspect of salvation associated with the return of Jesus. "And unto them that look for Him shall He appear the second time without sin (apart from sin) unto salvation." Heb. 9:28. "For now is our salvation nearer than when we believed." Rom. 13:11. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1:5. These scriptures refer to the consummation of our salvation.

The salvation ready to be revealed in the last time includes:

## 1. The Raptures.

One definition of the word rapture is "the act of carrying a person from one place to another." As used here, it means transporting God's people from earth to heaven.

## 2. Prepared Mortals Putting On Immortality.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I Cor. 15:51-53. "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21.

## 3. The First Resurrection Of The Dead.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

The Hebrew and Greek words for salvation imply within the scope of their meaning the ideas of deliverance and healing. Physical healing is part of our great salvation. It is God's will to heal His people by divine power. It is wonderful to be able to serve the Lord in a well body that has been healed by His power. However, we believe that some of God's people misunderstand His purpose for healing the sick. Aside from the fact that healing brings deliverance from the oppression of the devil, it provides health for service. God wants His people to have well, strong bodies in which to serve Him. "And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her: and she arose, and ministered unto them." Mt. 8:14, 15. As soon as this woman was healed, she used her strength to serve others. We know of no Scripture where either Christ or His disciples taught that trusting God for healing would bring a special bonus or reward in the life to come; the blessings of healing relate to this life only.

At the return of Jesus, He will, as part of the "salvation ready to be revealed in the last time," work mighty miracles of deliverance and healing among the redeemed. Many saints of the Lord have been ill for years. Some are blind, deaf, and some have physical deformities of various kinds; some have missing limbs, and multitudes have died of various diseases through the years. But all these people, living or dead, who meet or have met God's spiritual requirements, will be changed into the perfect likeness of Jesus at His return. "Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I Jno. 3:2.

## **Sanctification**

“For this is the will of God even your sanctification,” Paul wrote to the church at Thessalonica. I Thes. 4:3. The first chapter of his first letter to this church gives us an insight into its spiritual condition. The Thessalonians were in God and in Christ. The gospel had come to them in the power of the Holy Ghost, and they had received an experience in the Lord that gave them much assurance and hope in the Lord Jesus Christ. Their lives were completely changed; they had turned to God from idols, and were looking for the return of Christ. In the midst of severe persecutions they maintained the joy of the Holy Ghost in their hearts. Their faith and love for the Lord constrained them to witness for Him. They followed the example set by the apostle Paul and became followers of the Lord. So zealous were they in witnessing for Christ that the entire area in which they lived had heard the gospel proclaimed. I Thes., chapter one.

These Thessalonians had received a wonderful experience in the forgiveness of their sins. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1 Jno. 1:9. Since these saints had such an outstanding Christian experience, why did Paul say that it was God’s will for them to be sanctified? Also, why did he express the hope that God would sanctify them wholly spirit and soul and body? 1 Thes. 5:23.

Before we answer these questions we believe that it will be helpful for us to define a few words according to their meaning in the original languages.

### **Word Studies.**

The definition of the following words are from the Hebrew and the Greek and may be found in Strong’s Concordance.

#### **I. SANCTIFICATION.**

Purification, holiness.

#### **II. SANCTIFY, SANCTIFIED.**

Consecrate, dedicate, purify, to make holy.

#### **III. HOLINESS.**

In the following scriptures, the word holiness is the same as sanctification: Rom. 6:19, 22; I Thes. 4:7; I Tim. 2:15; Heb. 12:14.

#### **IV. UNRIGHTEOUSNESS.**

Wrongfulness of (character, life or act): iniquity, unjust, unrighteousness, wrong.

*V. SPIRIT.*

Breath, mental disposition, angel, demon, God.

The principal meanings of the word spirit fall into three parts:

1. An intelligent being.
  - a. God. Jno. 4:24.
  - b. Angels. Heb. 1:13, 14.
  - c. Demons.
2. A state of mind or feeling, mental disposition.

“A meek and quiet spirit.” 1 Pet. 3:4.

“A sorrowful spirit.” 1 Sam. 1:15. A jealous spirit. Nu. 5:14. An envious spirit. Gal. 5:21. A proud spirit. Pr. 16:18. A churlish spirit. I Sam. 25:3. A selfish self-centered spirit, etc.

3. The breath of life. Luke 8:55; 1 Kings 17:17.

*IV. SOUL. HEBREW, NEPHESH; GREEK, PSUCHE.*

A breathing creature, appetite, desire, life.

The principal meanings of the word soul fall into three parts:

1. A breathing creature, a person. Gen. 2:7; Ezek. 18:4, 20; Gen. 46:26.
2. The life of any person, or creature.

“And it came to pass, as her soul (nephesh) was in departing . . .” Gen. 35:18. “Escape for thy life” (nephesh) Gen. 19:17. “And Haman stood up to make request for his life (nephesh) to Esther the queen . . .” Est. 7:7.

3. The desire of any living being. Dr. Parkhurst says: “Nephesh denotes the affections, desires, or appetites;” . . . Pr. 23:2, “A man given to appetite” (nephesh); . . . Eccl. 6:9. “The wandering of the desire” (nephesh). “Men do not despise a thief if he steals to satisfy his soul (nephesh) when he is hungry.” Prov. 6:30.

From “Positive Theology,” by Miles Grant.

*VII. TO JUDGE. Mt. 7:1-5; Rom. 14:4, 10 Jas. 4:11,12.*

To decide (mentally or judicially) by implication, to try, condemn. To speak evil of and to judge are linked together in Jas. 4:11, 12. There the word judge means to criticize, to find fault with, to disparage, to down grade.

Paul called the Thessalonian saints “holy brethren:” “I charge you by the Lord that this epistle be read to all the holy brethren.” 1 Thes. 5:27. “All the holy brethren” would be the entire church. We have shown by the Scriptures in another article that God has always

called His people holy, irrespective of their spiritual condition, in both the Old and the New Testaments. Paul in effect, told these holy brethren that God wanted them to become perfectly holy. The Hebrew saints were called holy, but they were exhorted to go on to perfection. Heb. 3:1; 6:1. The Corinthians were called saints, which means holy ones, and they were also sanctified. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints (called saints), with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." I Cor. 1:2. These sanctified saints came far short of what God expects of His people. Paul told them that they were not spiritual but carnal, and walked after the manner of men, instead of walking as Christians should. I Cor. 3:1-3.

In our Word Studies we saw that the word sanctify may mean either to dedicate, or to consecrate, or to make holy. As used in the Scripture quoted above, it means the Corinthians had withdrawn themselves from the service of Satan to the service of God. They had been taken out of Satan's kingdom, and had been translated into the spiritual kingdom of Christ. Col. 1:13. They were sanctified in this sense. All converted people are set apart for the Lord, or sanctified, in this sense. They were living on the first stage, or plateau, of a life of sanctification and holiness. They needed to go on to the second stage, or plateau, of entire sanctification and perfect holiness. 2 Cor. 7:1.

This was also true of the Thessalonians. Paul prayed that God would sanctify them wholly, entirely, completely. They were living on the initial stage or plateau of sanctification and holiness; now they needed to go on to entire sanctification and perfect holiness.

What does it mean to have one's spirit sanctified? The disposition is one of the definitions of the spirit. Many otherwise lovely saints have a bad disposition. Some are envious or jealous of others, while some may have spiritual pride; others may have a critical, judging, fault-finding spirit. The Bible soundly condemns all unrighteous judging. Mt. 7:1-5; Rom. 14:4, 10; Jas. 4:11, 12. James says that one who judges another is, in effect, putting aside the law, or the word of God as being unworthy of being kept, thus making of himself a judge instead of one who obeys God's word. It is easy to see that one needs a sanctified spirit, or disposition.

One also needs a sanctified soul. Two of the definitions of soul are one's life, and one's desires. One's appetites and desires must be in harmony with God's will for us. Paul tells us that "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. The "flesh" here means human nature . . . self . . . and "lusts" means one's desires that conflict with God's will for us. This sentence tells us that if one is wholly and completely Christ's, he and his wrong desires

have been crucified. It is only through the crucifixion of self that one receives the grace of entire sanctification for spirit and soul and body. I Thes. 5:23. The how of the crucifixion of self is fully discussed elsewhere.

The grace of entire sanctification does not give one a reservoir of holiness that he can live on the rest of his life. What it does is at the moment of complete consecration to God . . . of wholehearted abandonment to do His will whatever it may be . . . and of faith that God accepts his consecration, the Holy Spirit makes real in his life his crucifixion with Christ. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. The principle of sin, or the law of sin, operates through the flesh. Rom. 7:23. But when one is dead he does not sin. "For he that is dead is freed from sin." Rom. 6:6, 7. It would not be true to say that one who has received the grace of entire sanctification cannot sin; but by God's grace he need not sin. This is true however, only as long as he remains consecrated and obedient to God.

It is sad to say that some saints who at one time made a deep consecration to God, and even received the baptism of the Holy Spirit, later relaxed their consecration and as a result, self again began to operate in their lives. We have the sad spectacle of Spirit baptized saints who have a spirit of pride, jealousy, judging others, etc., and who need a deeper work of sanctification in their lives. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

## ***Christian Perfection***

God has always required perfection of His people. Before the law was given He said to Abram, "I am almighty God; walk before me and be thou perfect." Gen. 17:1. It is said of Job who lived in patriarchal days, "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Job 1:1. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Job 1:8. God required perfection of His people under the law: "Thou shalt be perfect with the Lord thy God." Deut. 13:18. David who lived under the law testified that there were perfect men living in his time when he said, "Mark the perfect man, and behold the upright: for the end of that man is peace." Psa. 37:37. An example of two servants of the Lord who were perfect according to the requirements of God under the law were Zacharias and Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord

blameless." Lk. 1:6. Under Christianity God requires perfection of His people. Some scriptures that bear this out are: "Be ye therefore perfect even as your Father which is in heaven is perfect." Mt. 5:48. "Finally, brethren, Be perfect . . ." 2 Cor. 13:11. It was Paul's purpose to so teach and preach that he might "present every man perfect in Christ Jesus." Col. 1:28. "Let us therefore, as many as be perfect, be thus minded . . ." Phil. 3:15. The scriptures quoted here comprise only a short list of those to be found in the Bible dealing with this subject.

The word perfect, as used in both the Old and the New Testaments, is from several Hebrew and Greek words which are variously translated: "without blemish, complete, full, spiritually mature, grow up, full grown, without spot, full age, undefiled, whole," and others.

### **Paul Writes Of Two Kinds Of Perfection**

#### **1. Absolute Perfection.**

Paul had not attained to this kind of perfection, nor can any one else: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. What is this prize, this perfection, toward which Paul was striving? We believe it was absolute perfection, complete conformity to Christ in every respect: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Rom. 8:29. Spiritual conformity to Christ begins in this life; but complete conformity, both spiritual and physical, will not be realized until the return of Jesus. I Jno. 3:2; I Cor. 15:51, 52.

a. The words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," Mt. 5:48, have no reference to the holy character of God, but to His attributes of love and kindness. God expects His people to be free from the guilt of sin, and also from its power and dominion; but sinless perfection is not in view here. This is seen by the use of the word "therefore" in this sentence. The true meaning of this verse of scripture cannot be arrived at apart from its context. Before Jesus said anything to His disciples about being perfect, He was talking about the goodness and the kindness of God in causing the sun to rise on the evil and on the good, and sending rain on the just and unjust alike. Then He spoke about the kind of love His disciples should have toward others. Jesus said in effect, "Be ye therefore perfect in kindness and in love, even as your Father which is in heaven is perfect."

## 2. Christian Perfection.

a. Christian perfection is attainable in this life: "Let us therefore, as many as be perfect, be thus minded . . ." Phil. 3:15. To attain to Christian perfection is to attain to the standard of Christian living that God expects of His people.

b. Christian perfection is for all Christians: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 1:28.

c. A perfect man may be actuated by perfect motives in what he says and does, and yet because of a lack of perfect knowledge and wisdom on his part, he may sometimes say or do something that unintentionally hurts other people's feelings.

d. Christian perfection does not free one from temptations. Jas. 1:2, 12; 1 Pet. 1:6, 7.

e. Christian perfection does not free one from all mistakes.

f. Christian perfection does not hinder the possibility of growth. As long as one lives he should continue to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3:18. An apple tree may be loaded with a crop of apples. If they are free from all worm holes and other defects, they are said to be perfect apples. At first they are perfect, small, green apples; but in process of time they grow in size and into maturity. So it should be with a perfect Christian; there is always room for growth and development.

### What Christian Perfection Is.

When God tells His people to be perfect, He has a standard of living to which He expects them to attain. God expects His people to:

#### I. *HAVE A PERFECT HEART WITH HIM.*

"Let your heart therefore be perfect with the Lord our God to walk in His statutes, and to keep His commandments, as at this day." 1 Ki. 8:61. To have a perfect heart with God involves doing all that one knows to be His will as expressed in His word.

#### II. *STAND COMPLETE AND PERFECT IN ALL THE WILL OF GOD.*

a. "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12.

b. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good



work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21.

c. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1-2.

### *III. BE PERFECT IN LOVE TO GOD.*

a. "But whoso keepeth His word in Him verily is the love of God perfected: hereby know we that we are in Him." 1 Jno. 2:5.

b. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 Jno. 4:17, 18.

### *IV. BE PERFECT IN HOLINESS.*

a. "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14.

b. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Bible teaching on holiness is so important that we shall define below, a few words and terms used in connection with it, for the purpose of greater clarity.

#### 1. Saint. Hebrew and Greek. Holy (one, thing.)

According to both the Hebrew and the Greek, a saint is a holy one, or person. All of God's people, irrespective of their spiritual condition, in both Testaments are called saints or holy people. God called the entire nation of Israel holy. "For thou art an holy people unto the Lord thy God: the Lord thy God has chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6; 14:1, 2. The Lord called them holy people because they were His people, and He saw them through the blood of Christ which was to be shed for them. Heb. 9:11-15.

It is said of the saints referred to in Rom. 1:7, and in I Cor. 1:2, that they were "called to be saints." It will be observed that the words "to be" are in italics, which indicates that these words were not in the original Greek manuscripts, but were supplied by the translators. Literally, they were called saints, or holy ones because they were God's people. All converted persons are saints, or holy people.

2. Holy brethren. I Thes. 5:27; Heb. 3:1.

The word holy in both these scriptures is a translation of the same Greek word translated saint. All the brethren in both these churches were saints, or holy ones, or holy brethren.

3. "Perfected forever them that are sanctified." Heb. 10:14. "Perfecting holiness in the fear of God." 2 Cor. 7:1.

The only way these scriptures can be understood is to realize that there is progress in holiness. There are two stages, or plateaus, in a life of holiness. The first stage, or plateau, in the life of holiness begins at conversion. Then, one becomes a child of God and begins to live for Him; one starts at that time to live above sin, that is holiness. At conversion one cannot live a perfectly holy life because of the hinderance of uncrucified flesh. Gal. 5:16, 17. On that plateau of holiness one often stumbles and falls in his efforts to live for the Lord. God has something better than that.

The second stage or plateau in a life of holiness is that of perfect holiness. Paul urged the saints to whom he wrote to enter this plateau of holiness. 2 Cor. 7:1; Heb. 10:14. He desired for them that their hearts would become "unblameable in holiness before God." I Thess. 3:13. He told the Corinthian church which had many carnal, unspiritual saints how to reach this plateau of holiness. 1 Cor. 3:1-4. He told them there were two steps for them to take to get the job done.

1. They must separate themselves. 2 Cor. 6:7. Separation in Scripture is two-fold: from everything that is defiling and that God disapproves of, (2 Cor. 6:14-17) and unto God Himself. Rom. 6:13, 19.

2. The second step they must take was to crucify the flesh which was responsible for their spiritual troubles. 2 Cor. 7:1; Gal. 5:16, 17, 24; Rom. 6:6, 7. "For he that is dead is freed from sin." The flesh . . . human nature, the self life . . . has already been crucified so far as God is concerned; but it becomes a reality to the believer only when after complete consecration to God he reckons himself "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. By following these directions in faith, one experiences the grace of entire sanctification which is the doorway to the possibility of a life of perfect holiness, or of Christian perfection.

#### V. BE LIKE JESUS.

a. "The disciple is not above his master: but every one who is perfect shall be as his master." Lk. 6:40.

b. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20. If one has been crucified with Christ, his Ego has been dethroned; and Christ maintains the dominance in his life: this is necessary to a life of Christian perfection.

## CHAPTER FOUR

# The Gifts Of The Spirit

*The following articles on the Gifts of the Spirit were written and published in the Apostolic Faith Report in the years 1959 and 1960.*

### **Article I**

## **The Manifestation Of The Spirit**

In first Corinthians, chapter twelve, nine manifestations or gifts of the Holy Spirit are listed. There are three gifts of revelation: (1) the gift of the word of wisdom, (2) the gift of the word of knowledge, and (3) the gift of the discerning of spirits; three gifts of power: (1) the gift of faith, (2) the gifts of healing, and (3) the gift of miracles; the three vocal gifts, or gifts of utterance: (1) the gift of prophecy, (2) the gift of different kinds of tongues, and (3) the gift of interpretation of tongues. All these gifts are miraculous and supernatural in their origin and nature. They cannot be acquired by study and human effort. The fact that they are not attainable through human effort is plainly shown by the following scriptures: "For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The gifts of the Spirit are not given to be used for selfish purposes or for vain display, but for the common good. I Cor. 12:7. James Moffet translates this verse as follows: "Each receives his manifestation of the Spirit for the common good." It is the purpose of God that Christians should do the works that Jesus did. Jno. 14:12. Jesus was as dependent upon God for power to do the works that He did as you and I are. Jno. 5:19; Jno. 14:10. He did His mighty works through the power of the Holy Spirit. Mt. 12:28; Luke 4:14, 18; Acts 10:38. All New Testament miracles were performed on the basis of faith and the power of the Holy Spirit. Gal. 3:5; Acts 3:16; Acts 13:9-11; 1 Cor. 12:9-11.

Gifts of the Spirit are being manifested in the Church today. But no one can seriously say they are as common as they were in the

days of the early church following the outpouring of the Holy Spirit on the day of Pentecost. Many people are being healed by the power of God in answer to believing prayer, but where are the mighty works such as Jesus did and such as the disciples did as recorded in the book of Acts? Mighty miracles are few indeed today.

One of the most prominent preachers of divine healing in America today freely admits that he would be quite happy if one-fourth of the sick for whom he prays would be healed. He hides the badly deformed and very serious cases from public view. Almost all of them return home disappointed and sometimes heartbroken. We are not saying this by way of criticism, but to draw attention to the fact that we have a long way to go to reach the standard set by Jesus himself. If all the gifts of the Spirit were in full manifestation the church would be doing all the works that Jesus did. The hard cases, so-called hopeless cripples, who truly look to the Lord for deliverance, would be healed, and sometimes every sick person, without exception would be healed. Acts 5:12-16.

The gift of the discerning of spirits, as well as all the other gifts, need to be in full operation in order to give us a true Apostolic ministry.

There are several reasons based on the Scriptures that lead us to believe we can expect mighty outpourings of the Holy Spirit on the true Church before the return of Jesus. Let us examine some of the things Peter said in his great sermon on the day of Pentecost. When the people couldn't understand about the outpouring of the Holy Spirit with the attendant speaking in other tongues, they asked the question, "What meaneth this?" Peter answered, "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy: and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall turn into darkness and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." It is quite evident from the language used in Peter's sermon on that occasion that there was no complete and exhaustive fulfillment of Joel's prophecy on the day of Pentecost. Nothing is said about signs in heaven, or about blood, and fire, and vapour (or "Pillars," in Joel 2:30) of smoke at the time of the first outpouring. What is more suggestive of nuclear explosions than mushroomlike pillars of smoke and blood just prior to the return of Jesus? The outpouring is to be upon "all flesh" without distinction, Jewish flesh . . . Japanese flesh . . . all flesh where God has consecrated servants awaiting His return. This outpouring of the Holy Spirit will be of such mighty proportions that the spiritual gift of prophecy will be generously bestowed.

Acts 2:17, 18. And since the spiritual gift of prophecy will be completely restored, may we not hope for all the gifts to be in full operation at that time? We believe they will be.

We are now in the time of the latter rain of the Holy Spirit. What the Church has received so far amounts to showers, sometimes and in some places, heavy showers. The great outpouring is yet future. The Church needs a mighty outpouring to enable her to do the works that Jesus did and to prepare her for His return. She needs it to bring about the complete answer to the prayer of Jesus for the sanctification and unity of believers, that the world might be convinced that God sent Jesus. Jno. 17:20-23. Only a deep work of the Holy Spirit in conviction will be able to bring the Church to see her need of cleansing. May God speed the day, when through the mighty workings of the Holy Spirit and the power of the blood of Jesus, the glorious Church without spot or wrinkle or any such thing shall be prepared to be presented to her wonderful Lord.

## **Article II**

### ***The Gift Of The Word Of Knowledge***

In the enumeration of the nine gifts of the Holy Spirit, found in first Corinthians, chapter twelve, the first two listed are the Gift of the Word of Wisdom and the Gift of the Word of Knowledge, in the order named. These two spiritual gifts are perhaps the two gifts that are the most difficult to differentiate between and to explain.

Wisdom and knowledge are by no means the same thing. Wisdom has been defined as knowledge rightly applied. It is possible for one to be educated in the arts and sciences and to possess college degrees and yet have very little wisdom. On the other hand, one who does not possess a great deal of knowledge may have a surprisingly large store of wisdom.

It suits our convenience to deal with the gift of the Word of Knowledge first. This gift does not consist of the increase of natural knowledge by the action of the Holy Spirit upon the human mind. It is not gained by years of faithful and prayerful study of the Holy Scriptures. A person may be capable of giving Bible lessons to large religious gatherings and yet be a stranger to this gift. On the other hand a young convert who has little knowledge of the Bible, but who is filled with the Holy Spirit, may be a channel through whom this gift may operate. In the operation of this gift, human knowledge and ability do not count; the mind is passive. Spiritual gifts are not acquisitions, they are direct manifestations of the Holy Spirit.

This gift has been erroneously called the Gift of Knowledge. The New Testament does not teach anything about a spiritual gift of know-

ledge. It is the WORD of knowledge which is quite another thing. It was probably the error of thinking of this gift as the gift of knowledge which caused some of the early Bible expositors to class it as a gift of teaching, which we are sure it is not.

God knows all things at all times, past, present and future. All the treasure of wisdom and knowledge are said to be hidden in Him. When it pleases God by His Spirit to make known to man a fragment, a very small part of His knowledge, that is a WORD of knowledge.

Following are a few examples of the gift:

1. To make known to man the story of the creation. Genesis, chapter one.

How did Moses gain his knowledge of the story of creation found in the first chapter of Genesis? The account of creation found there is a model of brevity, scientific accuracy and completeness. It was given by inspiration of God. 2 Timothy 3:16. God gave Moses a small part, a fragment, a Word of Knowledge, out of the storehouse of His all-knowledge when He revealed to him the story of the origin of all things.

2. To make known that lost property had been found. 1 Sam. 9:20.

The prophet Samuel told Saul that his father's asses which had strayed away had been found. How did Samuel get his information? No doubt, by the Word of Knowledge from the Lord.

3. To reveal the true conditions of seven churches. Revelation, chapters one, two and three.

While John was in exile on the island of Patmos, he received a Word of Knowledge, while he was in the Spirit (Revelation 1:10), which revealed to him the true spiritual condition of the seven churches which were in Asia.

4. To reveal a brother in need. Acts 9:1-16.

a. By the gift of a Word of Knowledge, Saul's condition and need were made known to a disciple by the name of Ananias. He was even told the street and the house where Saul could be found.

b. Instances are known in modern times when God by the gift of a Word of Knowledge made known to someone, hundreds of miles away, the great need of one of his servants. The revelation was given to induce prayer for deliverance from severe illness, or to cause one to respond to some financial need.

5. To enlighten an altar worker.

Sometimes seekers for spiritual experiences seem to pray against a stone wall. On some occasions Spirit-filled workers are given by the Spirit, a Word of Knowledge as to the reason for the lack of victory on the part of the seeker.

6. To encourage a servant of the Lord. 1 Kings 19:18.

a. Elijah thought that he was the only one in Israel who was serving the Lord, but the Lord by a Word of Knowledge let him know that there were seven thousand who had not bowed their knees to Baal.

b. Paul received encouragement to preach boldly with the assurance that no one would harm him. This word of knowledge was conveyed to him by a vision. Acts 18:9-10.

7. To expose sin. 2 Kings 5:20-27.

Gehazi, servant of Elisha, received money and garments from Naaman, under false pretense. By a Word of Knowledge to Elisha, the Lord exposed the hypocrisy of Gehazi.

8. To warn of impending dangers. 2 Kings 6:8-12.

The secret plans of the King of Syria to destroy Israel were made known by the gift of a Word of Knowledge that Elisha received from the Lord. Elisha relayed the information received to the King of Israel, who was able to avert disaster to his armies as a result of this information.

The foregoing examples showing how the gift operates, though sketchy and incomplete, are sufficient to show that it would be incorrect to call it the gift of Knowledge. It is the gift of the Word of Knowledge.

The question may be raised as to the propriety of giving examples of gifts of the Spirit from the Old Testament because the Holy Spirit was not made available to all of God's people until the beginning of this dispensation of grace. It must not be overlooked that some of the men of God in Old Testament times lived very close to God, and experienced the Spirit's power in their lives to an extent not exceeded by any one living in the present dispensation of the Holy Spirit. If the examples cited from the Old Testament had occurred in the dispensation of the Holy Spirit, they would be classed as gifts of the Word of Knowledge.

### **Article III**

## ***The Gift Of The Word Of Wisdom***

It is only fair to our readers to say that the writer makes no claims for originality in these articles. The Lord has opened our understanding to many of the truths presented here, but we have also profited from the labors of others who have written on these subjects.

When James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him," he did not have the Gift of the Word of Wisdom in mind, but

general wisdom in the things of God. The gift under discussion does not make one wise, and many who have general wisdom in the things of God are strangers to this Gift. The wisdom that Solomon received in answer to prayer was not identical with the Spiritual Gift of the Word of Wisdom. God gave him a wise and understanding heart. 1 Kings 3:12. No doubt the Spirit of God quickened his mental faculties and he received a divine increase of natural wisdom.

The Spiritual Gift of the Word of Wisdom does not depend on our mental faculties. It is a direct revelation from God without human contribution. The Gift may be manifested by dreams, or visions, by angels, by the audible voice of God, by the inaudible voice of the Spirit to one's heart, or through the Spiritual Gifts of Prophecy, or Tongues and Interpretations. This is also true of the Gift of the Word of Knowledge.

God knows everything, past, present and future. In God are hid all the treasures of wisdom and knowledge. Col. 2:3. God's consciousness of the past and present is His knowledge. His knowledge of the future is His foreknowledge.

Wisdom has been defined as knowledge properly applied. Since God is an all-wise God, it must necessarily follow that all His knowledge is applied in wisdom. So when God wills, plans, purposes for something to take place, that represents His wisdom. His power to enforce that plan or purpose is His determinate counsel. Acts 2:23.

When God reveals to man some future event that involves divine purpose, He does so by the Gift of the Word of Wisdom. Hence, prophecy would come under this classification. By the Word of Knowledge the condition of the seven churches was revealed to John on the Isle of Patmos: by the Word of Wisdom, the will, plan and purpose of God concerning things then future were revealed to him. Some Bible students believe that God's revelation to Paul during the storm recorded in Acts 27:21-26 would be classed as the Word of Knowledge. The writer takes the position that it would be the Word of Wisdom, since the revelation contains a declaration of divine purpose to save Paul and his shipmates.

Jesus told the disciples when they would be persecuted and brought before magistrates, kings, and rulers for His name's sake, not to use their natural wisdom in their defense but He would give them a "mouth and wisdom." Luke 21:12-15. He also made plain that the Holy Spirit Himself would be doing the talking. Mt. 10:17-20; Luke 12:11-12. This is one way in which the Gift of the Word of Wisdom operates. It is wholly supernatural. It is not the gift of wisdom, but the Gift of the WORD of wisdom. God gives at the time of need a fragment, a small portion, a WORD of His Wisdom.

In the early days of the Apostolic Church, sharp dissension arose



as to whether Gentiles should be circumcised and keep the law of Moses in order to be saved. Many Christian Jews tried to make a Jewish sect out of the Christian Church. So great was the dissension over the matter that Paul and Barnabas decided to go to Jerusalem to thresh out the matter with the apostles and elders. After much discussion and "disputing," James seems to have been given the Word of Wisdom which satisfied the Church and brought a happy solution to this vexing problem. They gave credit to the Holy Spirit for the decision. Acts 15:28; Acts 15:1-29.

When Jesus was baptized in water, the Spirit of God came upon Him like a dove. Matthew 3:16. The Holy Spirit of God led Him into the wilderness to face the temptations of the devil. Mt. 4:1; Luke 4:1-2. After forty days of temptations of the devil, Jesus began to preach in the power of the Spirit and to work miracles. He experienced the Spirit's full measure. Jno. 3:24. Jesus made many enemies by His fearless preaching. His enemies did their best to try to prove that He was disloyal to the law of Moses or to the Roman government. Many times Jesus escaped the snares of His enemies by the Gift of the Word of Wisdom. One incident will be given as an example. On one occasion some of His enemies brought to Jesus a woman who had been caught in the act of committing adultery. "They say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" If Jesus had said for them to release her, He would have been accused of breaking the law which He said He had come to fulfill. If He said to stone her, He would be turning aside from His own teaching of mercy and forgiveness. Whatever His answer would be, His questioners thought that Jesus would be thoroughly discredited. At first, Jesus gave them no answer, but wrote in the sand. What did Jesus write in the sand? Was it a list of their own companions in the same sin that this woman had committed? Only God knows. They were so sure they had Jesus in a position of perplexity and distress that they kept pressing Him for an answer. Then came the supernatural Word of Wisdom, "He that is without sin among you, let him cast a stone at her."

In His answer Jesus did not deny the just claims of the law nor His gospel of mercy and forgiveness. His enemies could find no fault in His answer to their question, but rather were convicted of their own sinfulness. Jesus forgave the woman and told her to quit sinning.

#### **Article IV**

### ***The Gift Of The Discerning Of Spirits***

In this article we wish to deal with the Gift of Discerning of Spirits. This gift gives supernatural insight into the realms of spirits. The gift is supernatural and the objects to be discerned are always supernatural . . . spirits. We cannot be too emphatic in saying that it is not the gift of

discernment. It is the Gift of DISCERNING of Spirits, whether divine, or satanic.

Weymouth expresses the nature of this gift in the following words, "To another the power of discriminating between spirits." 1 Cor. 12:10. The spirits to be discerned, or discriminated between, are supernatural spirits, not human spirits.

The purpose of this gift is not to reveal whether a person is a good person or a bad person. It has nothing to do with revealing the character of men. By the gift of the Word of Knowledge Jesus knew Nathaniel was . . . "an Israelite indeed in whom is no guile." On the other hand the gift of Discerning of Spirits can reveal the true source of inspiration, whether divine or satanic of a message in tongues, prophecy, or interpretation of tongues. It can also reveal the source of a miracle, whether divine or satanic. It can reveal the evil spirits that are responsible for some afflictions of the human body.

Following are a few instances found in the New Testament where the operation of this gift was either necessary to pave the way for divine deliverance, or to expose the working power of Satan:

1. In Mt. 12:22, we have the record of a man who was both dumb and blind as a result of demon possession. This man did not need prayer for healing, but he needed to have the demon cast out. In a case of like nature today the gift of Discerning of Spirits is necessary in order to help bring deliverance.

2. In Luke 13:10-16, we have the story of Jesus delivering a woman who had been bound by Satan for eighteen years. She was not sick in the ordinary sense of the word, but she was bound by an evil spirit of infirmity. The Gift of Discerning of Spirits would be a great help in similar cases in revealing the evil spirit responsible for the infirmity.

3. In Acts 16:16-18, we find the record of a woman who was apparently religious, delivered from a spirit of divination. No doubt the gift of Discerning of Spirits operated in Paul's life before he cast out that fortune-telling devil.

4. In Mark 9:14-27, we are told of a young man who had paroxysms similar in some respects to a person who has a severe case of epilepsy. Jesus addressed by name a dumb and deaf spirit who controlled this man and commanded it to come out, and he was made whole. The gift of Discerning of Spirits is needed in cases like this to help bring deliverance to the captives of Satan.

5. Acts 13:6-11 records the case of a sorcerer who brought judgment upon himself for opposing the work of God. No doubt, Paul, who was ". . . filled with the Holy Ghost," discerned by the Holy Spirit the nature of the spirit working, and was given power by the Lord to cause this man to become blind "for a season."

Those of us who do not have the gift of discerning of spirits are not left destitute of the means of detecting and exposing evil spirits that are actively operating in human lives. In 1 Cor. 12:3, we are told that “. . . no man speaking by the Spirit of God calleth Jesus accursed and that no man can say that Jesus is Lord, but by the Holy Ghost.” In the early days of the latter rain outpouring of the Holy Spirit, in a certain religious meeting, a man was apparently speaking in other tongues. The leader of the meeting felt that the man was under the influence of an evil spirit. So he asked the man while he was under the power of that spirit, “Is Jesus Lord?” The answer came back, “Jesus is accursed.” This was positive proof that the man was under the influence and power of an evil spirit. The evil spirit was cast out of the man. He prayed through to salvation, sanctification, and the Baptism of the Holy Spirit. While he was under the influence of the Holy Spirit, the question was put to him again, “Is Jesus Lord?” and the answer came back “Jesus is Lord.”

In 1 Jno. 4:1-3, we are told to try the spirits to see whether they are of God. The test to put to a supernatural power that is operating is to ask it if Jesus came in the flesh. Any spirit that confesses that Jesus came in the flesh is of the Holy Spirit. But an evil spirit who is supposedly operating a gift of the Holy Spirit or who is actively manifesting itself, will never make such an admission or confession. Any spiritual person can use the tests just mentioned to try any operating spirit, irrespective of whether the one making the test has the Gift of the Discerning of Spirits.

As we draw near the time for the return of Jesus we may expect increased demon activity. There will be the spirits of devils working miracles. Rev. 16:14. “For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible they shall deceive the very elect.” Mat. 24:24. The church has always needed the gift of Discerning of Spirits, but it is easy to see that in the days just ahead “the power of discriminating between spirits,” will be an absolute necessity.

May God speed the day when this gift and all the gifts will be in full manifestation among His consecrated followers.

## **Article V**

### ***Speaking With Tongues – Part I***

Among the Gifts of the Spirit enumerated in First Corinthians chapter twelve, three of them are vocal gifts, or gifts of utterance. They are (1) the Gift of divers kinds of tongues, or different kinds of tongues, (2) the Gift of Interpretation of Tongues, and (3) the Gift of Phrophecy.

Each one of these Gifts is wholly supernatural and it is the Spirit who gives the utterance in each manifestation.

On the day of Pentecost when the Holy Spirit was given to the tarrying disciples, we are told that, “. . . they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.” Here we are told the disciples did the speaking but that the Holy Ghost gave the utterance. In other words, the disciples yielded their tongues, and their vocal organs, and the Holy Spirit used them to utter languages unknown to them.

Following are some of the scripturally declared purposes of speaking in Tongues.

1. Speaking with tongues is the scriptural evidence of the Baptism of the Holy Spirit.

a. First, let us have the testimony of Jesus on the subject. Jesus said that speaking with new tongues was to be one of the signs that should follow believers. Mark 16:17. New tongues mean new languages as in Acts 2:4 and 1 Cor. 12:10. Jesus also emphatically declared that, “. . . when the Comforter is come He shall testify of me.” “He shall speak.” Jno. 16:13.

b. Let us see what Peter had to say about speaking with tongues being the evidence of the Baptism of the Holy Spirit. The disciples were sitting in a house when they received the Holy Spirit and began to speak as the Spirit gave them utterance. They did not remain in the house but went outside after they received the Holy Spirit. The strange phenomenon of unlearned Jews speaking in many different languages drew a large crowd together. There were at Jerusalem, at this time, many devout Jews and proselytes of the Jewish religion from seventeen different countries, who heard the disciples speak in their own languages the wonderful works of God. They were amazed and perplexed and asked, “. . . What meaneth this?” This what? someone may ask. This speaking with tongues, the context shows. Peter wasn't slow to answer. He said, “This is that which was spoken by the prophet Joel . . .” Joel predicted the outpouring of the Holy Spirit. Jesus, before His ascension referred to this same outpouring when He said, “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” The outpouring prophesied by Joel is identical with the Baptism with the Holy Spirit. Peter said “this” (speaking with tongues) . . . is “that” . . . (an integral part of) . . . “which was spoken by the prophet Joel.” One cannot separate “this” from “that.” If one has that which was spoken by the prophet Joel, it will be accompanied by “this” . . . speaking with tongues. Peter clearly tells us that speaking with tongues is part of the Baptism of the Holy Spirit.

c. It is said in the scriptures, “In the mouth of two or three witnesses shall every word be established.” 2 Cor. 13:1; Deut.

19:15. We have given the testimony of two reliable witnesses who positively declare that speaking with other tongues accompanies the baptism with the Holy Spirit. Now we wish to add another witness, that of the experience of the household of Cornelius when they received the gift of the Holy Spirit. Acts 10:44-48. Peter knew they had received the gift of the Holy Spirit, “. . . For they heard them speak with tongues and magnify God.” No other evidence would have convinced Peter because he knew that “this” was “that.” Acts 2:11-16.

2. Speaking with tongues is a sign to unbelievers. 1 Cor. 14:22.

No greater example of tongues as a sign to unbelievers can be found anywhere than occurred on the day of Pentecost when the disciples spoke with other tongues as the Spirit gave them utterance. The disciples did not address the vast multitude directly as they spoke in other languages. They began to speak with tongues before the multitude came together. Acts 2:1-6. They were immersed in the Spirit's power. Joy and glory filled their souls and they spoke in the languages of those present about the wonderful works of God.

There are two things to remember about that multitude. They believed in God, they were devout Jews, but so far as Jesus was concerned, they were unbelievers. They were also a bilingual people. They knew the languages of the countries where they lived, and they also knew the Jewish language. When they asked, “What meaneth this?” Peter preached to them in the Aramaic language which was the language the Jews used at that time, and the multitude understood him. The sign of tongues, plus the preaching of Peter under the influence and power of the Holy Spirit caused about three thousand of those unbelievers to become believers in Christ.

3. Speaking with tongues when interpreted edifies the church (Cor. 14:5, 12, 13) and has the same value as the spiritual gift of Prophecy.

4. By speaking in unknown tongues man may speak supernaturally to God. 1 Cor. 14:2.

5. One may pray in an unknown tongue. 1 Cor. 14:14. The Spirit helps us to pray according to the will of God. Rom. 8:25-27.

6. He that speaks in an unknown tongue edifies himself. 1 Cor. 14:4. To edify means to strengthen or to build up. Paul used this means of spiritual upbuilding by speaking much in tongues in his private devotions. 1 Cor. 14:18-19.

**Article VI****Speaking With Tongues – Part 2**

In this article we wish to continue the discussion of speaking foreign languages as the Spirit gives utterance in the form of questions and answers.

**Question 1. When one speaks in other tongues as the Spirit gives utterance, does he speak real languages spoken by people in this world?**

Answer.

There is no doubt that real languages spoken by different nationalities are often spoken under the inspiration of the Holy Spirit. On the day of Pentecost people representing seventeen different nationalities heard the disciples speak in their own languages under inspiration of the Holy Spirit. Hear their testimony: "And they were all amazed and marvelled, saying, one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongues wherein we were born . . . We do hear them speak in our tongues the wonderful works of God." Acts 2:7-11.

Many years ago a gospel party consisting of three young ladies was conducting a street meeting somewhere in Colorado. During the service one of the young ladies spoke in a foreign language under the inspiration of the Holy Spirit. In that service there was a young man who was an Austrian by birth, who understood what she said because he heard her talk about Jesus in his own Austrian language. As a result of this sign (1 Cor. 14:22) the young man attended the revival and was converted.

Several years ago a Methodist minister who did not believe in the Baptism of the Holy Spirit with the evidence of speaking in other tongues was in a prayer meeting that was being conducted by Spirit-baptized believers. During the prayer service he heard a woman who knelt on one side of him say in the Greek language, "Get right with God," and another woman kneeling on the other side said in the Hebrew tongue, "Get right with God." Now this minister knew these women and he knew they did not know foreign languages. This incident caused this unbelieving believer to become convinced of his need. He sought the Lord and received the baptism of the Holy Ghost.

In a camp meeting conducted in Kingman, Kansas, my sister Beulah spoke, on one occasion, in one of the languages of India. A Mennonite bishop who had spent twenty years as a missionary in India was in that service and heard her speak. He was astonished at her perfect command of the language. He said that she spoke like an educated native of India, far better than he could speak the language after years of study and use of the language. This incident made a believer out of him.

Sometimes the languages spoken under the inspiration of the Holy Spirit are human languages unknown to anyone present, and sometimes they are heavenly languages unknown to anyone on earth. 1 Cor. 14:2.

**Question 2. Why did Paul ask the question, "Do all speak with tongues?"**

Answer.

The subject under discussion in First Corinthians chapter twelve, is the Gifts of the Spirit. 1 Cor. 12:1, 8-11, 30, 31. Paul's question in reality is, "Do all have the Gift of Tongues?" The answer, of course, is "No, all do not have the gift of Tongues." The speaking in other tongues on those occasions was the sign or witness that they had received the baptism of the Holy Spirit. Without exception the only scriptural evidence of the Spirit baptism is speaking in other tongues. Not all who speak in other tongues as a witness to their Spirit baptism receive the Gift of Tongues.

**Question 3. Wasn't the Gift of the Holy Spirit received at Samaria (Acts 8:14-17) without the evidence of speaking in other tongues?**

Answer.

In the account of the great revival at Samaria it is not said that the disciples did, or did not speak with tongues, when they received the Gift of the Holy Spirit, but there is strong scriptural evidence they did. Jesus said when the Spirit of truth is come, "He shall testify," (Jno. 15:26) and "He shall speak." (Jno. 16:13). Peter said if one receives that which was prophesied by the prophet Joel it would be accompanied with speaking in other tongues. Acts 2:1-16. This being true, the disciples certainly spoke in other tongues at Samaria.

Why did Simon offer money that he might be given power to give the Holy Spirit on whomsoever he laid hands? Simon had seen mighty miracles take place, and he knew there was great joy there. Acts 8:5-8. But he didn't offer money to be given power to heal the sick, cast out devils, and give people joy. He wanted power to give the Holy Spirit on whomsoever he laid hands. Why? No doubt Simon heard the disciples speak with other tongues as the Spirit gave utterance.

**Question 4. "Are those who possess the Spiritual Gift of Tongues able to preach with understanding of what they are saying in a foreign language, and can they hold conversations with foreigners in their languages with mutual understanding of what is being said?"**

Answer.

All we know about speaking in other languages as the Spirit gives utterance is what we read in our Bibles. From a careful study of what

the Scriptures have to say on the subject we have arrived at the following conclusions:

1. Spirit baptized Christians may sometimes speak foreign languages and languages unknown to them under the inspiration of the Holy Spirit, but which are understood by the foreigners who hear them speak. Acts 2:1-11.

2. The companion Gift of Interpretation of Tongues is needed to cause the one who speaks in a foreign language to understand what he said. 1 Cor. 14:13-14. It is said that the understanding of the one who speaks is "unfruitful" which is another way of saying that he doesn't understand what he is saying. A careful reading of the context of the last Scripture referred to will make it clear that one who speaks in other tongues in a public meeting of the church needs to interpret his message for at least two reasons: (a) that the hearers may be given an understanding of what has been said and thereby be edified, and (b) that the speaker may gain an understanding of what he said.

3. There are no Scriptures which would lead one to believe that one who has the Gift of Tongues can ever understand what he says while speaking under the inspiration of the Holy Spirit without the operation of the Gift of Interpretation.

## ***Article VII***

### ***The Interpretation Of Tongues***

The Gift of Interpretation of Tongues complements the Gift of Tongues. By this statement we do not wish to leave the impression that speaking in other tongues is of no value without the interpretation. It is not necessary for tongues to be interpreted when they are a witness to the baptism of the Holy Spirit, or when they are spoken in private devotions, or during a prayer service, especially when believers are seeking the Holy Spirit.

There is no evidence that there was any interpretation of the tongues which were spoken on that day of Pentecost when the disciples received the baptism of the Holy Spirit. This is also true of the tongues spoken at Caesarea and at Ephesus when the Holy Spirit was received.

A study of the fourteenth chapter of First Corinthians will give one the knowledge of when interpretation is essential according to the apostle Paul. The key word of that chapter is "edify." The words "edify," "edifying," and "edification" occur seven times in this chapter. To edify means to build up, to strengthen, to enlighten, to instruct. The proper use of the Gift of Tongues in a public service is to edify the hearers.

The instruction given in First Corinthians, fourteenth chapter is meant as a guide for the proper use of the Gift of Tongues, Interpretation of Tongues, and Prophecy in a public meeting of the church.



For confirmation we refer to a few verses in that chapter, “. . . But he that prophesieth edifieth the CHURCH.” 1 Cor. 14:4. “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the CHURCH. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.” 1 Cor. 14:12-13. “If therefore the whole church be come together . . .” 1 Cor. 14:23. “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the CHURCH; and let him speak to himself and to God.” 1 Cor. 14:27-28.

It appears that the church services at Corinth were in confusion and quite disorderly. Paul wrote this part of his letter to the Corinthian Church for the following reasons:

1. There was too much speaking with tongues in Corinth.

Paul recommended not more than three messages be given in tongues in one service. 1 Cor. 14:27. He also gave instruction that not more than one should speak at the same time, but “by course,” or one after the other to avoid confusion. 1 Cor. 14:33.

2. There was too much speaking with tongues without interpretation. 1 Cor. 14:5, 13, 18, 19, 27, 28.

Paul says that speaking in tongues without interpretation is profitless because what is spoken is not known. 1 Cor. 14:7-11. Even in a public prayer, speaking in tongues without interpretation is discouraged. 1 Cor. 14:16-17.

We feel a word of caution is in order about being critical of those who speak in tongues without interpretation. In one of our meetings in the early days of our ministry, a blessed sister spoke a few words in other tongues quite frequently in testimony. We were distressed because there was no interpretation so far as we could tell, and we were afraid that the meeting would be ruined. Far from being ruined, it proved to be a wonderful success. Many were saved, sanctified and twenty-five received the baptism of the Holy Spirit. Many of those who received the Holy Spirit subsequently testified that hearing that good sister speak in other tongues created within them a great hunger for the Holy Spirit. We came to the conclusion that the rules laid down in First Corinthians, chapter fourteen, did not apply to a few words, or to a few short sentences uttered in other tongues, but to more lengthy messages.

Sometimes the Lord will wonderfully bless in the face of a clear infraction of the rules when one is sincere and untaught. Years ago a precious sister who was full of the love of God and full of the Holy Ghost was asked to speak in the absence of the pastor. She spoke throughout the service altogether in other tongues. There was no

interpretation, but the Lord's presence so permeated the service that a backslider was reclaimed. Manifestly she was clearly out of order, and many services without interpretation would not be edifying to the church.

The Gift of Interpretation of Tongues is wholly supernatural in its nature. The Holy Spirit gives the interpretation. To interpret means to give the meaning of something; to explain. An interpretation may be an exact translation of a message in tongues, but it need not be and frequently isn't. Often the one giving the interpretation merely gives the gist, or substance, or meaning of the message and not the identical words used by the one who gave the message in other tongues.

In conclusion we wish to mention a few important points made by the apostle Paul about speaking with tongues and interpretation.

1. He that speaks in an unknown tongue speaks to God. 1 Cor. 14:2.
2. He that speaks in an unknown tongues edifies himself. 1 Cor. 14:4.
3. Tongues with interpretation edifies the church. 1 Cor. 14:5.
4. Paul thanked the Lord that he spake in tongues. 1 Cor. 14:18.
5. Tongues are a sign to unbelievers. 1 Cor. 14:22.
6. Paul said not to forbid to speak with tongues. 1 Cor. 14:39.

### **Article VIII**

## **The Gift Of Prophecy**

In the Old Testament religious order, the Lord raised up prophets to deliver His message to the people during times of spiritual declension and times of national crises.

Prophets were preachers of righteousness declaring the Lord's message to the people. They were moral and religious teachers of their nation, reformers who awakened the religious life of the people; forewarners of the certainty of the divine judgment of sin; foretellers of future events by divine inspiration.

We shall quote two passages of scripture which gives us an insight into the method of inspired utterance as given to the prophets. David said:

*"THE SPIRIT OF THE LORD SPAKE BY ME, AND HIS WORD WAS IN MY TONGUE." 2 Sam 23:2. Jeremiah said, "THE LORD PUT FORTH HIS HAND AND TOUCHED MY MOUTH AND THE LORD SAID UNTO ME, BEHOLD, I HAVE PUT MY WORDS IN THY MOUTH." Jer. 1:9.*

The prophets whose messages were written and preserved as the word of God no doubt had inspiration that was infallible.

In the Old Testament, as well as in the New Testament, we find a type of prophecy which was evidently of a much lower degree of divine inspiration and was not regarded as infallible. Num. 11:25-29; 1 Sam. 10:10; 1 Cor. 14:29-32.

In treating of the spiritual gift of prophecy, it is absolutely necessary to make a distinction between the spiritual gift which is a gift of the Spirit to the individual, 1 Cor. 12:10-11, and the gift of prophets by Christ to the church. Eph. 4:11. It is within the realm of possibility for everyone who has received the baptism of the Holy Spirit to receive the spiritual gift of prophecy. 1 Cor. 14:24, 31. But all do not receive the office of a prophet. 1 Cor. 12:28-29; Eph. 4:11. The true prophets, such as Agabus, could foretell future events by divine inspiration. Acts 11:27; Acts 21:10-11. But those who had the spiritual gift of prophecy had a more restricted ministry. 1 Cor. 14:3.

Because the Bible declares that the testimony of Jesus is the spirit of prophecy (Rev. 19:10), some people have mistakenly said that preaching is all there is to the New Testament gift of prophecy. Nothing could be farther from the truth. In a large part of the Christian world, there has been a persistent tendency to debase the gift of prophecy by robbing it of its supernatural character. It is one hundred percent supernatural.

Anointed preaching is not prophesying, and prophesying is more than anointed preaching. In preaching of the highest order, the mind of the speaker is illuminated and quickened by the Holy Spirit, and the message goes forth in the power of the Holy Spirit. That kind of preaching is divinely inspired, but not supernatural. In prophesying, the mind is passive as the Spirit gives the utterance to the words spoken. As speaking with tongues is supernatural utterance in an unknown tongue, so prophecy is supernatural utterance in a known tongue.

We remember hearing the late Charles F. Parham say, while he was still with us, that sometimes he would speak supernaturally in his own language for as long as twenty minutes at a time. His message was as new and inspiring to him as to his audience.

Following is a list of some of the benefits that follow from the operation of this gift:

1. "He that prophesieth speaketh unto men to edification and exhortation, and comfort." 1 Cor. 14:3. Edification, exhortation and comfort have been rendered "build up, stirring up, cheering up" by Elliott.

2. One who prophesies is declared to be greater than one who speaks with tongues unless he interprets. 1 Cor. 14:3.

3. Prophesying brings conviction to unbelievers. 1 Cor. 14:24-25.

4. "For ye may all prophesy one by one that all may learn." 1 Cor. 14:31.

5. Through the operation of the gift of Prophecy, the Spirit can do a wonderful job of teaching by exhorting or edifying in Spirit-given words. 1 Cor. 14:3.

6. Paul taught that no more than three persons were to prophesy in one meeting. 1 Cor. 14:29.

7. The fact that the messages of the prophets were to be judged indicates that the inspiration was not always infallible. 1 Cor. 14:29

8. The New Testament gift of prophecy can be a wonderful blessing to a church, but it can never take the place of the written word of God. Any message in prophecy that is not in harmony with the infallible word of God is to be rejected.

"Follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

### **Article IX**

## **The Three Gifts Of Power**

In this last article on the Gifts of the Spirit we wish to consider briefly the three gifts of power: 1. Faith, 2. Healing, and 3. The Working of Miracles.

The Gift of Faith is not the same as saving faith, or faith, the fruit of the Spirit. It is a special kind of wonder-working faith. Saving faith comes before salvation. It is written, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31; Rom. 1:17. Those Christians who have faith, the fruit of the Spirit, believe God in such a way that they obey His commands. The fruit of the Spirit first begins to be manifested in a person's life after his conversion. It is at conversion a person first begins to love the Lord, to experience the joy of salvation, and to have peace with God. After one receives the deeper experiences of sanctification, and of the Baptism of the Holy Spirit, the fruits of the Spirit should be more perfectly manifested in one's life.

We believe Jesus was speaking of the Gift of Faith when He said, "Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Mark 11:22-23. It will be noticed that this mountain-moving faith of which Jesus speaks gets results not by asking God to remove the mountain, but by the believer speaking to the mountain, and commanding it in faith to be removed. This is the command of faith, and is one of the ways in which the Gift of Faith operates.

Sometimes two or more gifts of the Spirit may be manifested at the same time to produce a certain result. For instance, when the lame man was healed at the Beautiful gate of the temple, we believe that the three Gifts of Power were manifested. It is evident from the words of Peter that a command of faith was given: "In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6. Again Peter said, "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Acts 3:16. It is also quite evident that the healing of this impotent man was a Gift of Healing. Peter said, "Silver and gold have I none; but such as I have give I thee." Peter, through the power of God, responding to faith, gave this man his healing. His healing was admitted by the enemies of the Lord to be a notable miracle. Acts 4:16. So we see in the healing of this man the operations of the Gift of Faith, a Gift of Healing, and the Gift of the Working of a Miracle.

### **The Gifts Of Healing**

That it is God's will to heal those who meet his conditions is abundantly proven by the Scriptures. In patriarchal times, God honored the prayer of Abraham for the healing of the king of Gerar and his household. Gen. 20:17-18. During the lifetime of Job, healing through atonement was known to some of God's people. Job 33:14-26. Verse twenty-four reads, "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." The word "ransom" is rendered atonement in the margin of the Bible. The messenger, mentioned in this passage of Scripture, pleads for healing on the basis of the atonement and gets results.

After the children of Israel left Egyptian bondage they were given the covenant of healing recorded in Ex. 15:26 which reads as follows: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." This compound name of Jehovah reveals Him as meeting every need of His people along the line of healing.

Matthew's commentary on the healing ministry of Jesus found in Matthew 8:16-17 reads as follows: "When the even was come they brought unto Him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities, and bare our sicknesses." Matthew's reference is to Isa. 53:4 which in the King James version of the Bible is rendered: "Surely he hath borne our griefs and carried our sorrows." Following are a few translations of Isa. 53:4 by competent Hebrew scholars:

1. "Yet surely our sickness he carried, and as for our pains he bore the burden of them." (Rotherham).

2. "But only our diseases did he bear himself and our pains he carried." (Isaac Leeser).

3. "Surely our sickness he hath borne and our pains he carried." (Robert Young).

4. "But only our disease did he bear himself and our pains he carried." (Hebrew English Bible).

Another Scripture in Isaiah on which faith for healing may be based is the last part of Isa. 53:5 which reads as follows: ". . . and with His stripes we are healed."

Healing from the Lord may be obtained by one of the following methods:

1. The sick person may obtain healing by trusting in the Lord for his own healing. James 5:13; Mt. 9:22, 29, 30.

2. The sick person may be healed by "Believers" laying hands on him in faith for his healing. Mark 16:17-18.

3. The sick may be healed by "Elders of the Church" praying the prayer of faith for their healing. James 5:14-15.

Some may be healed through the ministry of one having the Spiritual Gifts of Healing, or of Faith. 1 Cor. 12:9.

Previous mention has been made of these gifts in this article. It is sufficient to say at this point that the one administering healing by means of these Gifts does not pray for the sick person but gives a command, which brings deliverance. Acts 3:6-8; Acts 9:32-34; Acts 14:8-10.

### **The Gifts Of The Working Of Miracles**

Miracles may be classified as (1) Miracles in the realm of healing, and (2) Miracles outside the realm of healing.

The Scriptures given above give us three examples where three gifts were in operation at the same time in each healing mentioned . . . Gifts of healing; the Gift of faith; and the Gift of Working of Miracles.

Casting out devils and raising the dead would be considered Miracles.

Outside the realm of healing there are miracles of judgment, as when Paul caused the sorcerer Elymas to lose his sight (Acts 13:6-11) for opposing the gospel, and the death pronounced on Ananias and Sapphira for lying. Acts 5:1-11. Jesus performed many miracles outside the realm of healing, such as turning water into wine, and multiplying loaves, and fishes.