

BIBLE DOCTRINE



April 26, 1913 – January 12, 1993

BY JACOB C. REGIER

A Tribute to Rosalie and Jacob Regier



The author, Jacob C. Regier, was an Apostolic Faith evangelist, Bible teacher, and pastor for 58 years... in areas ranging from Texas to Wyoming and from Kentucky to California. He was a professor at the Apostolic Faith Bible College in Baxter Springs, Kansas and authored the book, Bible Doctrine. It became the teaching standard for the college and around the United States. He served on the governing board of the college, and was editor of the Apostolic Faith Report magazine for a time.

After Regier's retirement, he served in ministry across the country to many congregations in revivals and short-term assignments. Regier was a master carpenter who built a number of churches and houses. He took great pride in designing and executing specialty wood crafted items for his family and friends. He was attracted to windmills as a young boy while growing up on the Texas Panhandle prairie. His keen interest in windmills developed into a hobby through which he accumulated a large variety of windmill memorabilia.

The late Jacob C. Regier would be humbled to know his book continues to bless others in the United States and around the world. His lifelong prayer was to see the Lord's work advance for the glory of God.

*With Love from Joy and Bill Watson, 2007
Joy Watson is the daughter of Rosalie and Jacob*

B I B L E D O C T R I N E

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A B O U T T H I S B O O K

This book, in reality, is not a text-book. It is, however, a book that we will use for our text-book in this term (1963) of study in The Apostolic Faith Bible School at Baxter Springs, Kansas. The contents of this Note-Book are the results of my own study in the field of Bible Doctrine.

I regret that this Note-Book is so incomplete. It would be much better if we could have added more detailed remarks to each subject. These remarks will be made in the class-room day by day.

I also regret that more subjects could not be incorporated here. These subjects, no doubt will be amply covered in other classes in the Bible School by the teachers of Prophecy and Evangelism.

Sincerely,

Jacob E. Legier

A C K N O W L E D G E M E N T S

It is with humble thanks that I extend my words of appreciation to those who have helped me to begin to understand the Doctrines of the Bible. I do freely admit, that I have just begun to learn. The field is so vast.

My pastors and teachers of the past have had a great effect upon my desire to learn. I especially recall the teachings of Brother Gail W. Schultz; Brother Robert Girouard; The late Brother Fountain P. Copeland; Brother Ben Barker; the late Brother Charles O. Mahan and many others.

My thanks to my own family who helped me to get the material together and who did other tasks for me while I worked at this task.

My special thanks to Brother Raymond Barker, who secured paper and ink and who also did the printing for me.

*Sincerely
Jacob E. Rejcek*

I N D E X

1.	Baptism Of The Holy Spirit	83
2.	Baptism, Water	61
3.	Bible Doctrine? What Is	13
4.	Bible, The Holy	6
5.	Church, The	140
6.	Church Government	147
7.	Consecration	66
8.	Conversion	56
9.	Conviction	45
10.	Creation, The	26
11.	Discerning of Spirits, The Gift of the	120
12.	Enlightenment	41
13.	Gift of the Discerning of Spirits, The	120
14.	Gift of the Word of Knowledge, The	114
15.	Gift of the Word of Wisdom, The	117
16.	Gift of Prophecy, The	132
17.	Gifts of Power, The Three	135
18.	Gifts of the Spirit	109
19.	God? Who Is	19
20.	Government, Church	147
21.	Healing	91
22.	Holy Bible, The	6
23.	Holy Spirit, Baptism of the	83
24.	Holy Spirit? Who is the	33
25.	Index	5
26.	Interpretation of Tongues	127
27.	Judgment, The	153
28.	Love	89
29.	Manifestations of the Spirit, The	111
30.	Marriage	106
31.	Power, The Three Gifts of	135
32.	Prophecy, The Gift of	132
33.	Repentance	50
34.	Reward of the Wicked	150
35.	Salvation, The Plan of	36
36.	Sanctification	72
37.	Satan? Who is	23
38.	Spirit, Gifts of the	109
39.	Spirit, The Manifestation of The	111
40.	Tarry	79
41.	Tithing	98
42.	Tongues, The Interpretation of	129
43.	Tongues, Speaking With	123
44.	Tongues II, Speaking With	126
45.	What Is Bible Doctrine?	13
46.	Who Is God?	19
47.	Who is The Holy Spirit?	33
48.	Who Is Satan?	23
49.	Wicked, The Reward of	155

T H E H O L Y B I B L E

The Holy Bible is the basis for our study. Without this most wonderful, remarkable book, our course of "Bible Doctrine" would not be possible. We often suppose that everyone knows about the Bible. We may even allow ourselves to think that we are quite familiar with this "Best Seller". Upon closer scrutiny, however, we discover that many people are not at all acquainted with the Bible. We also are amazed to learn that what we had supposed was our own good understanding of this great book is a very limited knowledge. A knowledge of a few so-called Bible Stories and the ability to quote a few well-known scripture passages is certainly not a knowledge of this tremendous book. Let us learn!

The Bible is the book of books. This may mean to us that it holds first place. This is good! However we are told by recent scholars who have studied this aspect that the Bible holds second place at the present instead of being the best seller. In the true sense, however, this is a book of books. It contains sixty-six books, thirty-nine of which make up the Old Testament and the remaining twenty-seven books comprise the New Testament. The Books of the Old Testament were written before the days of Jesus Christ, but the books of the New Testament were written after His ministry on earth.

The word "Bible" comes from the Greek word biblos. Biblos originally referred to the bark and pith of the papyrus plant from which writing material was made. Later the word biblos was used when reference was made to "writings". Consequently, we understand why the Bible is so named...it is a book of books.

Of the thirty or so authors of the Bible, all were of the Hebrew race with the exception of St. Luke who wrote the Gospel of Luke and the book of Acts. In a large sense, the Bible is a record of the history of the Hebrews. Delving into the contents of this marvelous history book, we learn why this is true. Almighty God, in His great plan to reveal Himself to all mankind, chose the Hebrew race as the human medium through which this plan was to be carried out. This is the reason God was so jealous of this people. This is the reason He was so particular concerning their marriages; their posterity; their moral practices and their religion.

Many centuries of time have elapsed since the older books of the Bible were written, therefore it is difficult to establish an absolute date of their origin. Many Bible scholars do believe, however, that the oldest books were written about 1300 B. C. We are quite certain that the New Testament was completed 100 years after Christ's birth. By this we know that the thirty or so authors were fourteen centuries in writing this book of books. We also know that it has survived over eighteen centuries since the last book was written...leaving us with information that the unchanging God gave thirty-two hundred years ago. This is the Bible!

It is no less than a miracle that the Bible has been preserved. Men of faith believe it is the Word of God and that God has protected it through all the changing times. The Bible itself divulges the secret of its source. We read from 2 Peter 1:21, "For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost." and from 2 Timothy 1:21 we read, "All scripture is given by inspiration of God...". In many cases the authors of the various books of the Bible explain within their writings how and why they were inspired to write. It is logical to believe that the authors served Almighty God in the capacity of secretaries, stenographers, or scribes.

The Old Testament can be separated into three distinct sections: (1) History, (2) Prophecy and (3) Poetry. There are seventeen historical books which are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, and Esther. There are sixteen books of Prophecy, four of which are called major prophets and twelve of which are called minor prophets. The major prophets are: Isaiah, Jeremiah, Ezekiel and Daniel. The minor prophets are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. The designation of the Prophets into major or minor groups does not signify that some were of greater authenticity of inspiration. It shows simply, that some were of greater length and duration. The Poetry section of the Old Testament includes these books: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon and Lamentations.

In ancient times the Scriptures were not bound together in one volume as we know it today. This improvement followed with the coming of better methods. It was the result of the tasks of many scholars. The Bible is published today in many languages. Historian H. I. Hester declares, "In whole or in part it has appeared in more than eleven hundred languages and dialects. Today there is scarcely a tribe or group of people anywhere which does not have at least a part of this unique book in its own speech.

Since the invention of the printing press, the world has received the Bible as a printed book. Before the time of printing, the Bible was painstakingly copied by scribes. It was regarded, in those days, that a book was valued the same as one man's labor for a year. We might say that it took a writer a year to make a copy of the Bible.

The Old Testament was written in the Hebrew language. Not too long after the book of Malachi was written, a need was realized that the Scriptures should be translated into the language of that day, which was Greek. Many of the devout Jews felt this need because the Hebrew language was rapidly becoming obsolete, and if their children were to learn the Scriptures, this work must be done.

About 275 or 285 B. C. seventy-two scholars labored in Alexandria to accomplish this task. It is said that these seventy-two men translated the Books of the law (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) in seventy-two days. This group of scholars continued with their task until the entire Old Testament was translated into the Greek language. This work was called the Septaugint (the name bearing significance of seventy men and seventy days). This important work affected more than the Hebrews. The availability of the Holy Scriptures in Greek gave the masses of people opportunities they might otherwise never have enjoyed. They were soon to learn of Almighty God: His laws, His power, His character and His promises of the coming Messiah. Incidentally, this Septaugint version was in common use during and after the days of Jesus' ministry on earth. These were the Scriptures of which Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39

The New Testament was written in the Greek language because this was the language of that day. The twenty-seven books of the New Testament may fall into four categories: (1) The four Gospels; (2) History; (3) The Epistles or Letters; and (4) Prophecy. The four gospels which in a sense are records of history, are: Matthew, Mark, Luke, and John. Acts is a book of history. The Epistles are divided into two groups known as the Pauline Epistles and the General Epistles. The Pauline Epistles (written by Paul) are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, and Philemon. The General Epistles are: Hebrews, James, Jude, 1 Peter, 2 Peter, 1 John, 2 John, and 3 John. Revelation is the book of prophecy of the New Testament, and is often referred to as the apocalyptic book.

Among the many changes that took place from generation to generation was the change of languages. Greek did not continue to be the universal language. When Latin became the language of the church, scholars were again put to the task of translating the Bible. At this time the Roman Catholics usurped Church leadership and power. The best-known translation was the Latin Vulgate which was used from 400 to 1400 A. D.

For the sake of brevity, the following account is very compact and many important details are missing. It will suffice to give an idea how our English Bible came to us. Our present Bible certainly is not an original, but is the result of many copies and translations. The original manuscripts have disappeared long ago. The ancient copies are but few, and in many cases, incomplete. The Roman church harshly resisted the translation of the Bible into the English tongue. Men gave their lives as martyrs for this cause. These men, such as John Wycliffe, were apostles of their day with a burning desire to help the common people gain access to the Word of God. The Roman church did eventually authorize an English version called the Duoay, which was a direct translation from the Latin Vulgate. This Duoay version is not too objectionable, but the footnotes that have been added are misleading and explain away the truth in many instances. This Catholic version of the Bible also includes eleven of the fourteen questionable books called the Apocrypha.

These apocryphal books were in the Septaugint but were rejected by the Protestants and Judists. The meaning of the word apocryphal: 1. of doubtful authenticity, and 2. not genuine; spurious.

The following list gives limited facts concerning the major translations of the Bible into English:

1. The Vulgate was in Latin. Completed in 400 A. D.
2. Wycliffe's translation was in English by John Wycliffe. 1380 A. D.
3. Tyndale's translation was in English by William Tyndale. 1525 A. D.
4. Coverdale's translation was in English by Miles Coverdale. 1535 A.D.
5. Matthew translation by John Rogers in English. 1537 A. D.
6. Great translation by Miles Coverdale in English. 1539 A. D.
7. Geneva translation by scholars was in English. 1560 A. D.
8. Bishops translation was directed by the Bishop of Canterbury and was in English. 1568 A. D.
9. Duoay version is an English translation of the Vulgate. 1582 A. D. It was by Roman Catholic authority and is generally accepted by the Roman Church. It contains controversial notes.
10. King James version is in English. Done by 47 scholars, authorized by King James I of England. 1611 A. D. Most widely used English version.
11. Revised version is in English by 52 British and 30 American scholars. 1890 A. D.
12. American Standard version is in English by 30 American scholars. 1900 A. D.
13. Revised Standard version, authorized by the National Council of Churches was completed in 1952. The New Testament was completed earlier in 1946. This version is questioned by many fundamental believers because small portions of scriptures are deleted, and in some cases the meaning seems to have been altered. The reason given by the scholars for these changes is that so-called new light was cast upon the scriptures by the Dead Sea Scrolls and other archaeological discoveries. The claim is that many ancient copies did not contain certain passages, such as the last verses in Mark.
14. Since 1900 A. D. there have been many other translations of the Bible into modern English. Many of these are called "private" translations.

This course of "Bible Doctrine" is not a study of "How We Got Our Bible" but it is a course of the teachings that the Lord gave us within its pages. Many books have been written, giving minute detail of the history of the Bible, but this chapter is merely a review of these facts. One historian said that too many people surrounded themselves with all the details of where and how the Bible came to us, but never actually took time to learn what the Bible had to say. In this course we want to learn some of the important things the Bible teaches.

QUESTIONS ON PAGE 12.

Q U E S T I O N S

1. What is the basis for our course in Bible Doctrine?
2. Are we as familiar with the Bible as we often think we are?
3. Why is the Bible a book of books?
4. Where does the word "Bible" come from and what does it mean?
5. What are the two main divisions of the Bible?
6. How many books in the first division? How many in the second?
7. Over how long a period of time was the Bible written?
8. How many authors? What was their race?
9. Of what race does the Bible give a historical account?
10. Why was God jealous of this race of people?
11. How were the authors urged to write the Bible?
12. Give the names of the books of history in the Old Testament.
13. Give the names of the major prophets.
14. Give the names of the minor prophets.
15. How are the prophets divided into "major" or "minor" categories?
16. Give the names of the Old Testament "Poetry" books.
17. Tell about the printing press invention's effect on Bible distribution. Has the Bible always been bound in a volume as we know it?
18. What was the Septuagint? Why was this work done?
19. Why was the Old Testament written in Hebrew and the New Testament written in Greek?
20. Why was the Vulgate translation in the Latin language?
21. Name the Gospels of the New Testament.
22. What is the "history book" of the New Testament?
23. Why are the Pauline Epistles so called?
24. Name the Pauline Epistles.
25. Name the General Epistles.
26. Name the "Prophecy Book" of the New Testament.
27. What is the most widely known English Translation of the Bible?
28. What year was the translation made? Who authorized it?
29. Why do some fundamental believers object to the use of the "Revised Standard Version"?
30. Is it enough to know how and where our Bible came from?

W H A T I S B I B L E D O C T R I N E ?

Before we launch into our study, we need to know, "What Is Bible Doctrine?" The preceding chapter has informed us in a brief way on the subject, "What Is The Bible?" A dictionary definition of the word doctrine:)1) That which is taught or set forth for acceptance or belief; (2) That which is held to be true by any person, sect, or school, especially in religion; (3) A tenet or body of tenets. Syn. Teaching. In our own words, Doctrine is teaching or belief and doctrines are teachings or beliefs. Bible Doctrine Study is a study of the doctrines or teachings of the Bible. It is a study of the Word of God.

A simple examination of the term "doctrine" will reveal that there could very easily be many kinds and types of teachings. We are not interested, chiefly, to point out all the erroneous or unsound doctrines, but it is expedient to all concerned that we point out the true teachings of God. We must, however, understand that the Bible does give warnings of false doctrines; error; doctrines of devils; false prophets and teachers and doctrines of men. Rev. Gail W. Schultz once wrote, "There are doctrines true and false and sometimes mixed today. This comes because of self-willed and self-appointed teachers, who follow the flesh, rather than the Spirit of the Lord. The grain of truth around which a doctrine of error is often built is what makes it both misleading and harmful. Pure doctrine is not to be feared, but admired. It becomes a strong foundation. Do not have a rule or ruin spirit, rather in a quiet and meek spirit, yet earnest, sincere and forceful set forth that which you know to be the true doctrine of God. Let sacred teachings prevail always."

Our chief aim in studying the Bible is to learn the true teachings of the Lord. The truths in the Bible are for all ages, from the time the first scrolls were written to the end of time. God's requirements for godly behavior are the same. God's promises to the believers are the same. God's judgments are the same. The fashions of men may vary from time to time and the inventions of today and tomorrow may change the apparent state of affairs, but truth will remain. Rather than attempt to diminish Bible teaching we will try to increase and magnify it. The need for Bible Doctrine is intensified by all the modern gadgetry and so-called progress.

It may seem that the Christian of today is beset with many more enticements, allurements and temptations than the Christian of a few generations ago but the truth is evident also that they Way of God as pointed out throughout the pages of the Bible will take this Christian generation through for God and righteousness.

Let us study the following scripture passages that speak of the doctrine of Jesus and the doctrine of the apostles:

1. John 7:14-17

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether I speak of myself.

2. Matthew 7:28-29

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

3. Mark 1:26-27

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

4. Acts 5:27-28

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

5 Acts 2:41-43

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

Nothing is to be feared when examination of the Bible is made. In fact, the more we examine the Bible the better we understand its teachings and the mysteries of life. An honest investigation of the Bible may change man's ideas but it is always for his best interests.

Any person can enlarge his own understanding concerning Bible Doctrine. This is not a complete way to study Doctrine, but one can take a Bible Concordance and search out the Scriptures that use the terms (1) doctrine, (2) teach, (3) teaching and etc. This is a good beginning toward a wide field of study.

Any Bible truth is Bible Doctrine whether it is Love or Judgment... Life or Death...History or Prophecy...Repentance or Baptism...Holiness or Ungodliness. Let us be sure that the doctrines we embrace are truly Bible Doctrines.

Let us study the following scripture passages that deal with sound doctrines and false doctrines:

1. 1 Timothy 4:1-7

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron:

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

2. Titus 1:7-11

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no, striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to

convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

3. Titus 2:1-8

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their own husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed,

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

4. 2 John 7:11

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

5. 2 Peter 2:1-2

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

6. 2 Timothy 4:2-4

2 Preach the word; be instant in season, out of season re-
prove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doc-
trine; but after their own lusts shall they heap to themselves
teachers, having itching ears;

4 And they shall turn away their ears from the truth, and
shall be turned unto fables.

7. 2 Timothy 3:1-5

1 This know also, that in the last days perilous times shall
come.

2 For men shall be lovers of their own selves, covetous,
boasters, proud, blasphemers, disobedient to parents, unthank-
ful, unholy,

3 Without natural affection, truce breakers, false accusers,
incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than
lovers of God;

5 Having a form of godliness, but denying the power thereof:
from such turn away.

8. Matthew 24:11-13

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall
wax cold.

9. Matthew 24:24

24 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.

Q U E S T I O N S :

1. Give a definition for the word "doctrine".
2. Give a definition for "Bible" doctrine.
3. Is this a study of false doctrines?
4. Did the Bible warn us of false teachers and teachings?
5. Why is it dangerous to inject a grain of truth into error?
6. Are the requirements of God the same as in previous times?
7. Will God's requirements continue to be the same?
8. Has our modern age of invention diminished the need for Bible knowledge?
9. Why were the people astonished at Jesus' doctrine?
10. What was the reaction of the people when Jesus cast out the unclean spirit that was in a man?
11. Were the early Christians content to abide in the doctrines that the Apostles taught?
12. What was the reaction of the high priest to the preaching of Peter and John after they were freed from prison by the angel?
13. Is there any kind of danger involved when we really learn the true doctrines of the Bible?
14. Does the Bible warn us that some will fall from the faith?
15. Is marriage and eating meat a product of false or true doctrine?
16. Are we called by scripture to adhere to good doctrine?
17. What about the doctrine of a Bishop?
18. What did Paul write Titus concerning the behavior of Christians?
19. What did John say concerning false prophets and bidding them God speed?
20. What did Peter say concerning false prophets, false teachers and heresies?
21. What did Paul write Timothy concerning preaching the Word?
22. What did Paul write Timothy concerning a form of godliness?
23. What did Paul mean by perilous times?
24. What did Jesus say would follow when iniquity would abound?
25. What did Jesus say would deceive the very elect, if possible?

W H O I S G O D ?

Who is God? This question may seem ridiculous! This is not an unfamiliar question, however. This question has been asked again and again, generation after generation. When Moses was called to lead the Israelites out of Egyptian bondage, the Pharaoh asked this question. When King Hezekiah was confronted by his enemy Sennacherib, he was faced with this question. When Gideon was called into the line of duty by the angel of the Lord, he asked this question. We are considering this question today, because we must produce the answer day after day in these perilous days. Who is God?

To lay a good foundation for "Bible Doctrine" study, we need to know the true story of the origin of man. This study of the origin of man is introduced by the origin of all things. Who did all this? The swift unhesitant reply from the eager Christian is, "God did it!" God is the creator of all things. Therefore to understand this story of the creation, we must first acquaint ourselves with "God" the creator.

The students of this class probably have no doubtful feelings concerning the reality of God, simply because they are Christians. This proves to our own hearts' satisfaction that Jehovah is God and beside Him is none other. We know Him in a personal sense because we have believed in Christ for the remission of our sins and for the cleansing of our souls.

This chapter of study is to learn of God, not in the sense as our personal savior, but in the sense that He is Lord of all things. He is the creator. There is not anything above Him. He is the one and only God.

We quote Raymond Barker's statement in Lesson One of "Creation Studies": "Before we consider divine revelation concerning the origin of the universe, it is necessary that we have clean-cut Scriptural conceptions as to the Supreme Being who had brought ALL into existence. There are many false ideas concerning Deity abroad in the various cults, which, if accepted, leave the Bible account of Creation without meaning."

Using the Bible for support, we learn that God is God and that above Him there is none other. He is the God of all ages. He is the God of the past, the present and the future. He is the God of eternity. He is omnipotent, omnipresent and omniscient...meaning that He is unlimited in power, is everywhere present, and knows all things. We know Him to be the CREATOR of all things. He is immutable because He changes not. The Bible shows God and God's work definitely separated into three personalities. This He is referred to as the triune (three in one) God. These distinct personalities we call: (1) God, the Father; (2) Jesus Christ, His son; and (3) The Holy Spirit. In the King James translation of the Bible we find the term Holy Ghost used in many cases interchangeably with Holy Spirit. These three personalities are very distinct in their own characteristics but are also definite in being ONE. The Hebrew language referring to One God used the same term "One" as when it spoke of "The people as ONE man stood by David". This gives us understanding that although God is in three persons...He is also ONE.

This study is absurd and ridiculous without faith. In Hebrews 11:16 we read, "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." So as we examine the Bible, let us believe!

1. HE IS THE GOD OF ETERNITY Psalms 90:2 and Hebrews 2:14

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

2. GOD IS SELF EXISTENT John 5:26-27 and Job 33:4

26 For as the Father hath life in himself; so hath He given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of God.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

3. GOD IS EVERYWHERE (omnipresent) Psalms 139:7 and Jeremiah 23:24

7 Whither shall I go from thy spirit or whither shall I flee from thy presence?

24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

4. GOD IS ALL-POWERFUL (omnipotent) Matthew 19:26 and Genesis 18:14

26 With men this is impossible but with God all things are possible.

14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

5. GOD IS ALL-UNDERSTANDING (omniscient) Psalms 147:5 & Isaiah 33:11

5 Great is our Lord, and of great power: his understanding is infinite.

28 Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

6. GOD IS CREATOR OF ALL THINGS Genesis 1:1 and Hebrews 11:3

1 In the beginning God created the heaven and the earth.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

7. GOD IS GOOD Matthew 9:17, Nahum 1:7 and Psalms 145:9

17 And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

7 The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

9 The Lord is good to all: and his tender mercies are over all his works.

8. GOD IS IMMUTABLE (unchangeable) James 1:17 and Psalms 33:11

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

9. HE ALONE IS GOD Deuteronomy 4:39
 39 Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.
10. GOD'S ABILITY IS LIMITLESS! Study the following from your Bible.
- | | |
|----------------------------|---|
| a. Daniel 3:17 | Deliverance from fiery furnace |
| b. Matthew 3:9 | Posterity available through Him |
| c. Romans 4:21 | Performs His promises |
| d. 2 Corinthians 9:8 | His grace abounds |
| e. Ephesians 3:20 | Able above our imaginations |
| f. Philippians 3:21 | Immortality through His subduing..
power |
| g. 1 Thessalonians 4:14-16 | Ressurrection of saints |
| h. 2 Timothy 1:12 | Keeper of trust |
| i. Hebrews 7:25 | Salvation |
| j. Jude 24 | Keep you faultless |
| k. Revelation 20:10, 15 | Destroys all evil |

Q U E S T I O N S :

1. Is it bad to ask the question, "Who is God?"?
2. Has this question been asked before?
3. Is faith of importance in answering this question?
4. Explain the trinity of the Godhead.
5. Does the Bible say that God is eternal?
6. Where does life originate?
7. Is it possible to get away from the presence of God?
8. Are there things that are impossible for God?
9. How large is the understanding and wisdom of God?
10. How do we know that God is good?
11. Are there other gods?
12. Who helped Daniel in the furnace?
13. Are God's promises good?
14. Is God able to keep his children?
15. Is God able to keep us pure?
16. What will God do to all evil?

W H O I S S A T A N ?

It is necessary, in the very beginning of our study of the Word of God, to acquaint ourselves with the devil. We often refer to the devil as Satan. Satan is only one of his names. Other names ascribed to him are: Afaddon, Apollyon, Beelzebub, Belial and Lucifer. In every respect Satan is evil. In no case can we ever refer to the devil as good. He is the enemy of God and everything that is good. That infers, of course, that Satan is the enemy of man as well as the Church. When we are tormented by the devil, we know that he is actually fighting us because we belong to God, whom he hates.

In Isaiah's prophecy, Isaiah 14:12-15, we read of the fall of Lucifer, son of the morning. Lucifer's desire was to rise above God. In Ezekial's prophecy (Ezekial 28:11-19) we see Satan compared to the King of Tyrus. From these scriptures and others we allude that at one time in the distant past, before the creation of man, Lucifer was in favor with God until...iniquity was found in him. Turn in your Bible to these passages and acquaint yourself with the details.

Matthew 25:41 tells of the everlasting fire that is prepared for the devil and his angels. Here we see the final doom of Satan. However, we also notice here that Satan has angels. In various scripture passages, we will note that angels are designated with God but in other cases angels are also designated with the devil. We will learn in later lessons of the miracles that Jesus did, including the casting out of devils. Modern students often refer to these "devils" as demons. The word demon is English for the Greek word "diamon" and does not appear in the King James version of the New Testament, but the word "devil" is used. From this we do see that the uncanny power of Satan is vested in his angels. They are his agents of evil.

Satan's character is never good. These words are descriptive of his character: 1. Liar; 2. Murderer; 3. Cruel; 4. Malignant; 5. Impersonator; 6. Subtil; 7. Deceitful; 8. Presumptuous; 9. Proud; 10. Enemy of God and good; 11. Powerful; 12. Tempter; and 13. Author of sin, sickness and death.

It is sheer folly to discredit the reality of Satan and his angelic host of fallen spirits. It is also folly, however, to fear him. We need not to be subject to him because we can be conquerors over him through the blood of Christ and by the word of our testimony.

Satan has been referred to in scripture as the "god of this world", and the prince and power of the air". Satan could also be called the chief of the host of fallen angels. These fallen angels are the menacing hordes that oppress, afflict, and torment all mankind. These are the agents of Satan that prey on the warped and twisted minds in every generation. God's people can have the victory over Satan and his angels through Jesus Christ and his shed blood. In Revelation we read, "And they overcame him by the blood of the lamb and the word of their testimony".

1. SATAN IS THE DECEIVER Romans 16:17-18

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

2. SATAN DISGUISES HIMSELF 2 Corinthians 11:13-14

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel: for Satan himself is transformed into an angel of light.

Matthew 7:15

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

3. SATAN IS THE ACCUSER Job 1:9-11 and Job 2:9

9 And Satan answered the Lord, and said, Doth Job fear God for naught?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side: thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath and he will curse thee to thy face.

2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God and die.

4. WITHSTAND AND RESIST THE DEVIL 2 Corinthians 2:11

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Ephesians 4:27-28

27 Neither give place to the devil.

28 Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Ephesians 6:11

11 Put on the whole armour of God that ye may be able to stand against the wiles of the devil.

1 Peter 5:8-9

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

James 4:7

7 Submit yourselves therefore to God, Resist the devil, and he will flee from you.

Q U E S T I O N S

1. What are some of the names of the devil?
2. Why should we study about Satan?
3. Is Satan a weakling?
4. Is Satan intelligent?
5. Should we be afraid of the devil?
6. Why does Satan resist the Church?
7. With whom is Satan really at war?
8. Name at least 6 character traits of the devil.
9. Does Satan have angels?
10. What are demons?
11. Give a scripture that tells how to have the victory over Satan.
12. Jesus said that Satan was a murderer and a liar from the beginning.
How can we prove this true?
13. Satan is the author of what?

T H E C R E A T I O N

In Genesis, the book of beginnings, we find a vivid description of the creation of all things. This account is a day by day record of the creation. It has been called a blow-by-blow account of the creation. It may not satisfy the curious mind as to how or in what manner or method this was done but it certainly explains the order in which God created all things.

Moses was not an eye-witness to the creation because it happened a very long time before his day. But Moses was inspired of God...he was moved by the Spirit...when he wrote the record as we find it in the book of Genesis, chapters one and two.

There are many things that reassure the Christian believer that God is the CREATOR of all things. A sharp contrast can be noticed between the believer and the critical skeptic. The true believer can say, "I see God in everything." The skeptic refuses to see God in anything.

The believer, having put his faith in the Word of God for guidance to his soul's salvation, finds no difficulty in believing the "Word of God" on the subject of creation of all things, including man.

The first phrase in the Bible is, "In The Beginning". What do these three words signify? The complete statement is, "In the beginning God created the heaven and the earth." To this student, it seems that this must have been the ageless past. We could not refer to it as time, as we now know time, because time is governed by hours, days and weeks. This "In the beginning" period was before the heavenly bodies were placed in the sky to govern the days and seasons. The earth that God created in this ageless past is described in verse two as being without form and void, shrouded in darkness, with God brooding over the surface.

Verses three through thirty-one tell us what God did day by day the six creative days. Verses one through three of chapter two tell about the day that God rested from His labours. He sanctified this day and called it the Sabbath.

The first day God created light. He divided the light from the darkness. He called the darkness night and the light he called day.
Genesis 1:3-5

The second day God divided the waters and made the firmament. The firmament divided the waters that were above from that which was below. The firmament He called Heaven. Genesis 1:6-8

The third day God separated the land and seas. He called the dry land earth and the water he called seas. He made vegetation also this day. Genesis 1:9-13

The fourth day God created the heavenly bodies (sun, moon and stars) for signs, seasons, days and years. Genesis 1:14-19

The fifth day God made the birds and the fish and commanded them to multiply. He told the fish to fill the seas and the birds to fill the earth. Genesis 1:20-23

The sixth day God first made the animals. Then he created man in His own image. He created Man male and female and gave them commandment to multiply and replenish the earth. He gave them dominion over the fish, the birds and the animals. Genesis 1:24-31

All of God's creation was good. God looked upon it and said that it was very good.

On the seventh day God rested. He called this the Sabbath. Genesis 2:1-3

To better understand God's creative work days, let us begin by examining three other scriptures:

1. HOSEA 6:2

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

2. PSALMS 90:4

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

3. 2 PETER 3:8

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Over and over in chapter one of Genesis we read, "And the evening and the morning were the first (2nd, 3rd, 4th etc.) day. It could very easily have been recorded, "The ending and beginning were the first (2nd, 3rd, 4th etc.) period, age or era. We conclude the seven days of the

creative week, including the Sabbath were not twenty-four hour days. We believe the seven successive days were seven successive ages or eras, the beginning and the ending of which were called days. A twenty-four hour day, as we know it, could not have existed until after the fourth period of creation. It was in the fourth day that God made the sun, moon and stars and put them into the heavens to rule the days and seasons. In modern language we speak of the day of Napoleon or grand-father's day or Jesus' day, not referring to a certain calander date but a period of time or a certain age or era.

Romans 15:5 speaks of God as: "...the God of all patience". Isaiah declares that God inhabits eternity. The length of the creative week, instead of being only 168 hours, as we count time today, was a period of at least seven thousand years. This will not only help us to understand the creation but also the time-table of Bible prophecy.

It is difficult for our human finite minds to grasp the things that happened with this creative week. There was light before there were any sun and moon. We also learn that vegetation was created on the third day but there was no sun until the fourth day. We know in our day the sun is indispensable to plant and animal life. From this we conclude that the light in the first day was different from the sun of the fourth day. God surely created plant-life suitable to conditions of that age. We must always allow that God is all-wise and all-powerful.

We will now turn our attention to the study of the creation of man. We learn that man was created male and female on the sixth day. Then in chapter two of Genesis we learn of Adam. We believe this Adam to be another man distinct from the male and female of the sixth-day creation. We believe that the offspring of the sixth-day creation perished in the flood of Noah's time, but that the offspring of Adam was saved by the ark. To conveniently identify these diverse races we will call the sixth day man, the first race and the man formed from the dust of the earth we will call simply "Adam". We often refer to this race as the Adamic race and his nature as the Adamic nature. This study is important. One important aspect of this study is to answer the Bible-skeptic or the evolutionist this inevitable question, "Where did Cain get his wife?"

Our answer is that Cain married a woman of the first race. We doubt that the Bible supports the theory that Cain married his sister, and we certainly refuse to entertain the theory that he married a female of the animal kingdom such as an ape or chimpanzee as some have ridiculously advocated. When God punished Cain for the murder of Abel we notice that Cain was afraid when he said "...every one that findeth me shall slay me." We also recognize God's notice of this when He put a mark upon Cain: "And the Lord set a mark upon Cain, lest any finding him should kill him." Who was Cain afraid of? We think he was afraid of the first race.

The record concerning the first race in Genesis 1:26-30:

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

1. They were created male and female.
2. They were commanded to multiply and replenish the earth.
3. They were given dominion over every living thing.
4. There was no restriction as to what they should eat.

The record concerning the Adamic race in Genesis 2:7-9; 15-18; 21-23:

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put man whom he had formed.

9 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.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 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.

18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

1. Adam was formed from the ground and Woman was formed from Adam's rib.
2. Adam was restricted to the garden to dress it.
3. Adam was restricted as to food, every tree except the tree of knowledge of good and evil: "...in the day that thou eatest thereof thou shalt surely die."

A vast field of plant and animal life was waiting for the first race. God gave this race dominion over all of this. On the other hand we notice that after the Sabbath which was 1,000 years later, God planted a garden eastward in Eden and within this garden he put special vegetation. We will further notice that Adam needed a helpmate, but before God gave him this helpmate, He formed beasts of the field, and fowls of the air, and brought them before Adam to be named. After this, God made woman from Adam's rib.

Chapter three of Genesis gives a detailed account of the temptation and the fall of Adam and Eve. It tells of the curse of "thorns and thistles" and "sweat" and "...of dust thou art and unto dust thou shalt return". We read here of the curse upon the serpent and the enmity between the seed of the woman and the serpent. We read of the curse that the woman shall suffer and be subject to her husband. Here

we also read that Adam and Eve were expelled from the garden and that Cheribums with flaming swords guard the gate of Eden so men could not re-enter and eat of the tree of life and live forever.

Cain and Abel were the first of Adam's offspring. Cain slew his brother in a frenzy of jealousy and hatred. God placed a curse upon him and said he would be a fugitive and a vagabond. Fearing his enemies (we suppose that he feared the first race), Cain pled with God whereupon God modified the curse and marked him so he would not be slain.

In Genesis 6:1-2 we learn the sons of God married the daughters of men. God was displeased with this intermarriage. In verse 5 we notice: "...the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was on evil continually." As a result God vowed to destroy Man that he had created.

Death had been brought upon the family of Adam but so far we have no account of death to the first race. So God promised 120 years to man and set Noah to building the ark and to preach. Let us here take into account four scriptures from the New Testament:

1. JUDE 3

3 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2. 1 PETER 3:18-20

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

3. 1 PETER 4:6

6 For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the Spirit.

4. 2 PETER 2:4-5

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

These four foregoing scriptures assure us that the Lord dealt especially in a very definite way with the original race. There had been no promise of death to them but after the flood these angelic people or spirits were reserved in a special way for judgment. Jesus must have gone to preach to these spirits during the time his body was in the grave for three days and three nights.

Some have used these scriptures to prove that Adam's race had a second chance after death. This was not a second chance. It was the first opportunity the unfortunate mixed race had to hear the gospel .

Q U E S T I O N S :

1. When was the earth created?
2. When was the heaven created?
3. What was the condition of the earth after creation?
4. Who created the heaven and the earth?
5. What did God do on the:
 - a. First day?
 - b. Second day?
 - c. Third day?
 - d. Fourth day?
 - e. Fifth day?
 - f. Sixth day?
6. What did God do the seventh day?
7. How did God make the first race as to sex?
8. How did God make Adam? How did he make Adam's helpmate?
9. How did the first race differ to the Adam race in respect of freedom?
10. How did the first race differ to the Adam race in respect of food?
11. Who was Cain afraid of when God said he would be a vagabond?
12. Where did Cain get his wife?
13. Who were the sons of God and the daughters of men?
14. What did God say he would do with the race he had created?
15. Who was spared in the flood?
16. Who were the spirits in prison that Jesus preached to?
17. How long is a day with God?
18. Did Adam or any other man out-live one of God's days?

W H O I S T H E H O L Y S P I R I T ?

In later chapters we will deal specifically with subjects on the Baptism of the Holy Spirit, and the Anointing that abideth. We wish, in this chapter, to simply introduce the divine person called in the Bible, The Holy Spirit or The Holy Ghost. Inference is made to the Holy Spirit under other titles, but in the main, in the New Testament, He is called either the Holy Spirit or the Holy Ghost. In the Greek, Ghost and Spirit is the same: "pneuma" pronounced, pnyoo'mah. We refer to the Holy Spirit in the masculine gender. It would be as irreligious to refer to the Holy Spirit in the neuter gender as it would to refer to Jehovah God in the same manner. It is a good policy to avoid any reference to any of the God-head with the impersonal pronoun, "it". We should always refer to God, or Christ, or the Holy Spirit as "He" if we use a pronoun.

At the present, we believe according to scripture, that God sits on His throne in heaven. He is the master of all things as He has always been and will always be. God's Son, Jesus Christ the righteous, is sitting on the right hand of the Heavenly Father. Christ sits there as our mediator, advocate, and intercessor. Christ sits there, awaiting the word from the Father to return to earth and occupy as King of Kings and Lord of Lords. Since the days of the Pentecostal outpouring of the Holy Spirit, we believe the Holy Spirit is among men. The Holy Spirit did not originate on the day of Pentecost, nineteen centuries ago, but fulfilled God's plan in the capacity at that time. The Holy Spirit has been God's special agent from before the beginning. We read of Him in the second verse of the first chapter of the Bible.

Since man is the masterpiece of all of God's creation on earth, God has used the Holy Spirit in many special ways to deal with man. We read that the Holy Spirit moves, inspires, strives and teaches. We learn that He reproves and guides. He is the overwhelming influence that enlightens and convicts. He gives power to witness and to understand the word and will of God.

Jesus identified the Holy Spirit as the Comforter. The same Greek word (parakleet) that is interpreted comforter is also translated: 1. counselor; 2. advocate; 3. lawyer and 4. adviser. John referred to Jesus Christ the righteous as our advocate with the Father. The same word

(parakleet) was used in the original Greek text in reference to the Holy Spirit as Comforter when Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26

The Holy Spirit is the great influence in enlightenment and conviction of human souls in regard to religious truth. A mere presentation of the Word could not have the effect of enlightenment without the work of the Holy Spirit. It is therefore imperative that the Holy Spirit be present when we preach and teach. After an individual has been enlightened, it is not likely that he will respond to his enlightenment without the urging, convicting power of the Holy Spirit. It is our responsibility also to plead with God to honor His Word by pressing the truth in conviction upon the hearers. We must remember also that the spirit of Satan is present. The devil will present many convincing arguments against the truth. This magnifies the need for the presence of the Holy Spirit. One of the works of the Holy Spirit is to resist the influence and work of Satan.

These Scriptures deal with the various aspects of the work of the Holy Spirit:

1. THE SPIRIT MOVES Genesis 1:2
 - 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
2. THE SPIRIT TEACHES Isaiah 28:9-11
 - 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
 - 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
 - 11 For with stammering lips and another tongue will he speak to this people.
3. THE HOLY SPIRIT STRIVES Genesis 6:3
 - 3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
4. THE SPIRIT INSPIRES 2 Timothy 3:16-17
 - 16 All scripture is given by inspiration of God, and is prof-

itable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

2 PETER 1:21

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

5. THE HOLY SPIRIT REPROVES John 16:8

8 And when he is come, he will reprove the world of sin, of righteousness, and of judgment:

6. THE SPIRIT GIVES POWER TO WITNESS Acts 1:8

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.

7. THE HOLY SPIRIT RESTRAINS THE WORK OF SATAN 1 Thessalonians 2:7

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. (The works "letteth and let" mean hinder or restrain or resist.)

Q U E S T I O N S :

1. How does the Holy Spirit fit into the God-head?
2. What pronoun should we use when referring to the Holy Spirit?
3. Did the Holy Spirit originate on the day of Pentecost?
4. Explain how the Holy Spirit moves.
5. Explain how the Holy Spirit inspires.
6. Explain how the Holy Spirit reproves.
7. Explain how the Holy Spirit restrains.
8. Explain how the Holy Spirit teaches.
9. Explain how the Holy Spirit comforts.

T H E P L A N O F S A L V A T I O N

Long before we were introduced to the study of "Bible Doctrine" we were familiar in the way of Salvation. One does not need to be a theologian to understand how to be saved or how to become a Christian. God made a simple plan and the conscientious individual finds no difficulty in understanding His way. However, a person must know about the plan of Salvation. Every thing any person knows, he has learned.

We are not devoting a chapter on the subject, "Who Is Jesus Christ" because this information is closely interwoven in the plan of salvation study and other related subjects. We will say, however, that Jesus is the Son of God. He did not originate when he was born of Mary in Bethlehem of Judea, but at that time he took upon himself the form of human flesh, suffered as any man and learned all the hardships that humanity endures. The Bible says that He was tempted in all points. Not only so, but He suffered death for the human family that through His offering of Himself, all might be freed from sin that would believe on Him. We read in one place that Jesus said, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." In this statement alone, we discover that the sacrifice of Jesus on the cross for the sins of mankind was in the plan of God.

This chapter is designed to emphasize that Salvation is by the grace of God. In our study of the creation of man, we learned that Adam sinned. His sin was a sin of death because God had said, "...in the day that thou eatest thereof, thou shalt surely die." As the result of Adam's sin, all mankind was affected and inherited the nature to sin. God's mercy for Adam's posterity is shown in His judgment of the serpent, "...it shall burise thy head, and thou shalt bruise his heel." We believe this is the first recorded promise of Salvation through Christ. Again and again throughout the prophecies this promise was renewed. Finally, this promise was fulfilled when Jesus came to bear the sins of all mankind.

We do not deserve, earn, purchase or inherit the Salvation of our souls. It comes to us through the grace of God. Paul declared: "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." "for the grace of God that bringeth salvation hath appeared to all men, teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Ephesians 2:8-9 and Titus 2:11-14)

One can but marvel at the great and boundless love of God. God, who looked upon fallen humanity, seeing their uncleanness, their sins and their iniquity, did not send destruction upon them as they deserved, but sent His only begotten Son to bear their sins and iniquities. He sent Jesus Christ to die in the stead of mankind that they might enjoy eternal life instead of suffering the inevitable destruction of the unbelieving. Jesus the Christ was obedient unto death. He was punished with the shameful death penalty for the sins of the people.

For a parallel we recall the story of the people of Israel sinning and as a result, God sent deadly serpents into their midst to punish them. When they cried out to Moses in their distress, a plan was made to relieve them. God commanded Moses to raise a brazen serpent upon a pole, upon which if they looked, saved them from death. Jesus once said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

We would diminish the true value of God's plan of Salvation through Christ, if we confined its work to the forgiveness of sins. Jesus shed His blood that our sins should be remitted. He was the substitute for us. Our penalty for sins was borne by Him, but the complete plan of Salvation will lead us to a life of holiness and on to even a more complete radiant, Christ-like, Spirit-filled life.

This study will show us this step-by-step plan of Salvation. There is no one place in the Bible where we can find this plan outlined. There is no so-called chart or map. This chart or map of the plan of Salvation is discovered through study. After studying the various scripture passages, we believe the experiences are definitely defined and that a chart can be made to show its steps.

We will compare these steps in the plan of salvation planes of plateaus. The first we will call the Plateau of Conversion, the second we will call the Plateau of Sanctification and the third we will call the Plateau of The Baptism of the Holy Spirit. In each of these Plateaus we will discover is a definite spiritual experience. This experience is a definite contact with God. However, there are steps that will elevate us to each of these Plateaus. These steps we will call: (1) enlightenment, (2) conviction and (3) Response. Each Plateau is reached by steps from the plane or plateau below. We will discover that before we can be sanctified we will have first reached the plateau of Conversion. Likewise, the Baptism of the Holy Spirit plateau is reached from the preceding plane of Sanctification. The chart on page 40 shows the details of these definite steps.

God always fulfills His promises when the qualifications or requirements are met. God will do His part but before man can receive God's promises, man must do man's part. The steps that lead to the experiences in Salvation are either things that God does or things that man does. Enlightenment comes from God. Conviction comes from God. But the response is man's part. In Conversion, man must repent and believe. The response here would be Repentance. In Sanctification, the individual must consecrate or surrender himself to God. The response, in this case is called, Consecration. In the Baptism of the Holy Spirit, the individual must tarry and believe. In this case, the response is called, tarry.

Many people have received Conversion, Sanctification, and the Baptism of the Holy Spirit, without being aware of the study of the Plan of Salvation through the methodical steps. We study this in this fashion so we might be better able to understand God's plan. It might actually retard particular individual's spiritual growth if the knowledge of this methodical plan were demanded before progress were acknowledged. It is not our purpose to say that the candidate for spiritual help must know these steps and must methodically follow them. We do wish, however, to show the progressive work of Salvation. We will study each of these steps, one by one. In many cases, the individual is enlightened in the complete plan of Salvation in one grand sweep. In most cases, however, men receive enlightenment as they progress in the way of the Lord.

It may often be unwise to try to convince the unbeliever of the entire plan of Salvation. We are taught in Scripture that spiritual things are spiritually discerned. (1 Corinthians 2:14) It seems to be better to first try to teach the elementary things of God. Then after subjects have been converted, progress to deeper things can be made. There is no hard and fast rule to follow in this line. In every work of God we must constantly ask God to guide us with His Spirit. Jesus admitted that there were things his disciples needed to know but that they were not able to receive them at that time. He said that the Holy Spirit would teach them later. (John 16:12)

ROMANS 1:17

17 For therein is the righteousness of God revealed from to faith: as it is written, The just shall live by faith.

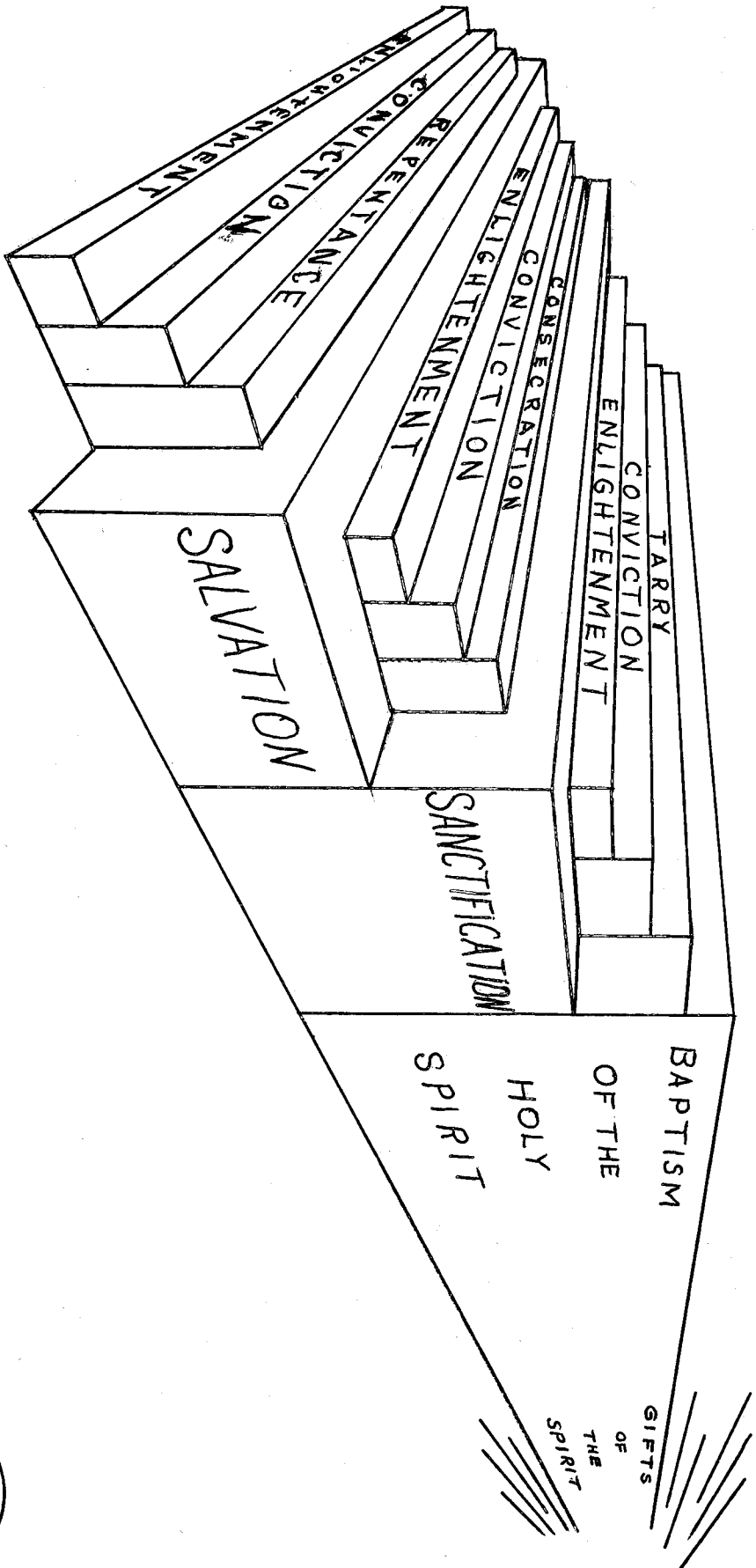
We believe the plan of Salvation progresses from faith to faith. We will endeavor to study these steps, beginning with enlightenment.

The Plan of Salvation cannot be complete without many other truths that are not included in the foregoing paragraphs. For instance, the Christian, as he follows God, will obey the Lord in Water Baptism; The Lord's Supper; Feet Washing; Tithing and Offering; Church Attendance; Helping the Poor; and the many other responsibilities that the Holy Bible reveals. The entire life of the Christian is progressive. There is no place to stop. Let us go on to perfection!

Q U E S T I O N S :

1. Who is Jesus Christ?
2. Why did he come to earth?
3. What did Jesus say about searching the scriptures?
4. Where is the first promise of a Saviour found?
5. What are the Plateaus in the plan of Salvation?
6. What are the steps that lead us to these spiritual plateaus?
7. Does the sinner have to understand the complete plan of Salvation to be able to be saved?
8. Who supplies Enlightenment and Conviction?
9. Who supplies the response?
10. Does the Christian continue to progress after the Baptism of the Holy Spirit or is this experience the zenith?

THE PLAN OF SALVATION



E N L I G H T E N M E N T

There is a two-fold purpose in our study of this subject. We must first teach ourselves the steps into the great plan of Salvation that God so graciously provided for us. Next, we must teach ourselves to teach others so they might also know the way. We are workers in the Lord's vineyard. It is our duty as evangelists, pastors, teachers, soul-winners, and fishers of men to help others find the way. When we have a good basic understanding of each step up to the great plateau of Salvation, it will be less difficult to help ourselves and others to reach that plane.

Regardless of the capacity of the brains of boys, girls, men or women, whatever they know, they have learned and whatever they will know, they must learn. Without learning everyone would be totally void of understanding.

When the children of Israel were about to enter into the promised land, God had Moses to give command to the elders and leaders that at the end of every seven years a gathering together of all people should take place. He said that men, women, children, and strangers should come together and hear the law. This was the purpose: "...that they may learn, and fear the Lord your God, and observe to do all the words of this law; And that their children, which have not known any thing, may hear, and learn to fear the Lord your God...". (Deuteronomy 31:12-13)

The meaning of the word enlighten is: (1) To supply with light (2) To shed the light of truth and knowledge upon; to free from ignorance, error etc.; inform. (3) To supply with spiritual light; to give insight to.

When an individual becomes aware of the truth of God's love, he learns that all have sinned and come short of the glory of God, that the wages of sin is death, and that men must repent to be saved. All this truth may come upon him and he suddenly becomes aware of the plan of redemption for the first time. This is enlightenment. Another individual may be enlightened through a gradual process. He may be an individual in a godly Christian home and actually may not be able to pin-point the time of his enlightenment. But in either case, enlightenment has taken place. This enlightenment is a great illumination. It is a won-

derful discovery. It is also worthy to mention, that it often is necessary to re-enlighten people. Their light may have been obscured so long with sin and disobedience that it has become darkness. This would be a re-discovery. This is also a duty of the Christian soul-winner.

Enlightenment is not confined to the forgiveness of sins. This truth exists in every area of religious experience or knowledge. Enlightenment comes to individuals of every walk of life in the truths regarding (1) Sanctification; (2) Healing; (3) Baptism of the Holy Spirit; (4) Gifts of the Holy Spirit; (5) Water Baptism; (6) Tithing; (7) Missionary Work; (8) Destruction of the Wicked; (9) Christ's Second Coming; (10) or any other Biblical Truth.

It is absurd for teachers to expect the public to be enlightened in the truths of God's Word without outside aid. Certainly God did in a few cases enlighten people directly by revelation or by messages of angels, but in the general main, humans were the carriers of God's Word. This seems to be God's plan. He wants man to spread the news to man. We cite one case from the book of Acts. The Lord sent Philip, the evangelist, down the desert road to find the Ethiopian eunuch reading the book of Isaiah. God could have revealed to the Ethiopian the meaning of the words he read, indeed, but He sent another man to teach him and give him enlightenment. It could also be added here that the steps in the plan of Salvation were completed in the case of this man. He was enlightened and convicted as he heard the word explained. He then responded ("And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what do hinder me, to be baptized?" Acts 8:36) After his confession of faith, he was baptised by Philip. The record says, "...and he went on his way rejoicing."

There may be many honest Christians who have never seen more light than repentance, water baptism and faith for Salvation. They need the light of deeper truths to lead them into a deeper, more fruitful Christ-filled life. We have record in Acts 26:18 of the responsibility the Lord put upon the Apostle Paul when he was converted:

18 To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

This must surely mean that the preaching of the gospel of Jesus Christ would bring enlightenment to eyes that had been blind. This means that when this light would be received it would turn people from the power of Satan to God.

1. Psalms 19:8

8 The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.

2. Psalms 18:28

28 For thou wilt light my candle: The Lord my God will enlighten my darkness.

3. Romans 10:14-15

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

4. Acts 26:18

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

5. 2 Corinthians 4:3-6

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

6. John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended I not.

7. John 3:18-19

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

8. Matthew 5:14-16

14 Ye are the light of the world, A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

Paul asked the newly converted Christians at Ephesus if they had received the Holy Ghost. They replied, "We have not so much as heard whether there be any Holy Ghost." Paul then enlightened this same group of people by preaching to them. Afterward they received the Baptism of the Holy Spirit.

Studying the Word of God will add more light. In the New Testament much is said concerning Water Baptism. Therefore, the enlightened Christian will follow the Lord in Baptism. This is true of many other things such as faithfulness, purity, humbleness and benevolence. Tithes and offerings are also mentioned in the Bible. The enlightened Christian will be complete (the Bible word is "perfect") in all these things. The growing Christian will advance into these things as he is enlightened.

Q U E S T I O N S :

1. Give a definition for the word enlightenment.
2. How do individuals acquire knowledge?
3. Why did God command Moses to read the law to men, women, children and the strangers?
4. Do all people receive enlightenment in identical ways?
5. Is enlightenment confined to Conversion?
6. Does God use angels and revelations only to enlighten people?
7. What is the scripture that shows that people cannot believe if they have not heard?
8. Does the great commission have any bearing on enlightenment?

C O N V I C T I O N

Conviction and Enlightenment are inseparable. These two subjects are companionate and in many instances it is difficult to draw a line between them. It is the work of the Holy Spirit to enlighten as well as convict the souls of mankind. It is also true that often the Holy Spirit enlightens and convicts in one grand sweep of truth. Take for example, the time that Peter preached on the day of Pentecost as recorded in Acts the second chapter. In ten short verses Peter condemns the people for having ignorantly crucified the Lord of Glory. Their response is noted in verse 37:

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Three thousand souls were enlightened, convicted and converted that day. The record says: (Acts 2:41)

41 Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls.

In other cases enlightenment and conviction did not come simultaneously. In the case of Saul of Tarsus, it was quite different. He had persecuted the church and had witnessed the glowing testimonies of men like the martyr Stephen. Finally, on the Damascus road, conviction overpowered him. He heard the voice of Jesus say, "...it is hard for thee to kick against the pricks." It is the opinion of many Bible scholars that these "pricks" or barbs were his convictions.

We must not confine the work and value of conviction with conversion only. Any Gospel truth can be included. Let us say for instance that a Christian has heard about the Baptism of the Holy Spirit for a long time. He has honestly weighed what he has heard in the balances of his mind with what he sees in the lives of so-called Spirit-Filled Christians. Doubts possibly predominate. But one day the Holy Spirit reveals that this experience is true and that the doubter should doubt no more but press his way into the reality of this experience. This is Conviction! The same may be true of Healing; or Sanctification; of the call to preach; or to work in some definite capacity.

When people are enlightened with any phase of the gospel of Jesus Christ it soon smites their hearts. It makes them realize they need the help of God. This is Conviction! When they realize that Christ died for their sins as much as the sins of others and they begin to realize their own souls' need...it is Conviction! Often the Spirit of God reveals the truth to sinful men. They begin to see their souls as they really are: sinful, black and unclean! Then they began to loath and despise their own sinfulness, uncleanness and wickedness. This leads them to repentance. This thing that grips their hearts is Conviction.

Again, the Spirit of God reveals to Christians that their lives are unfruitful. Often these Christians realize they have not been Christ-like. They begin to abhor their unfaithfulness and begin to long for the victorious cleansed and sanctified life. This is Conviction!

Once the people brought an accused adulterous woman to Jesus. They told Him that according to the law she should be stoned. They wanted to know what Jesus thought of the matter. But Jesus knew their hearts. He knew they were as sinful as the woman. This is what the men did when the words of Jesus condemned their smitten consciences:

And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman stand in the midst.

This was conviction and it was brought about at the words of Jesus when he said, "He that is without sin among you, let him first cast a stone at her."

Conviction also deepens our appreciation for the teachings and doctrines of God's Word. The more we know the Word the more we try to abide by its precepts and draw nearer to God. This deepens our love for God. God also draws nearer to us. It is not tradition alone that drew men to conscientious, devout and consistent religious practices. If they are God's sons and daughters, then they have deep-rooted convictions.

Whether the progressive Christian matures swiftly or slowly, he will climb the step of Conviction again and again as he rises to the great plateau of the "Spirit-Filled, Spirit-Controlled" Christian life. Without this step, he would only be a spectator and not an active participant in the great vineyard of God.

1. John 8:9
9 And they which heard it, being convicted, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman in the midst.
2. Psalms 51:3
3 For I acknowledge my transgressions: and my sin is ever before me.
3. John 3:19
And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
4. John 16:8-11
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me:
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.
5. 2 Timothy 3:16-17
16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
17 That the man of God may be perfect, throughly frunished unto all good works.
6. 1 John 3:20
20 For if our hearts condemn us, God is greater than our hearts and knoweth all things.
7. John 6:44
44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
8. Acts 2:37
37 Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
9. Acts 24:25
25 And he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
10. Hebrews 4:7
7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, To-day if ye will hear his voice, harden not your heart.

11. Genesis 6:3

3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

12. 1 Peter 3:18-20

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved.

Q U E S T I O N S :

1. What preceeds Conviction?
2. Who sends Conviction?
3. Does Conviction always come the same way to every one? Explain.
4. Who hinders Conviction?
5. What happens when a person hardens his heart?
6. Is Conviction confined to the forgiveness of sins? Explain.
7. What happened to the men that brought the adulterous woman to Jesus to have her condemned to death?
9. What happened to the people when Peter preached on the day of Pentecost?
10. What happened to Saul on the Damascus road?
11. What did Jesus mean when he said, "It is hard for thee to kick against the pricks"?
12. Can a person come to God any time he gets ready?
13. Was it Conviction that dealt with the people in Noah's day?
14. How does God reprove the world of sin, righteousness and judgment?
15. What is it that makes a person know he should do a good deed?
16. What is it that makes a person know he should be a preacher?
17. What is it that makes a Christian live a pure and holy life?
18. What kind of a Christian is a man that does not have some strong Convictions?
19. What urges a person to seek the Lord for Sanctification?
20. What is it beyond the knowledge of the Baptism of the Holy Spirit that makes one want to tarry and seek for that experience?

F O R F O R G I V E N E S S

Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin, through which I run
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done;
For I have more.

Wilt Thou forgive that sin which I have won
Others to sin, and made my sins their door?
Wilt Thou forgive that sin which I did shun
A year or two, but wallowed in a score?
When Thou hast done, Thou hast not done;
For I have more.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore:
But swear by Thyself, that at my death Thy Son
Shall shine as He shines now and heretofore;
And, having done that, Thou hast done;
I fear no more.

John Donne

R E P E N T A N C E

In the main, we deal with the subject of repentance here in relationship with Conversion. We wish to explain that this is one of the steps in the plan of Salvation. The subject of Repentance is a very wide subject and can be studied and discussed from other aspects, such as; (1) Repentance of sins committed after we are Christians; and (2) Repentance of Christians to each other when misunderstandings and quarrels have separated them from each other.

Repentance and Conversion, as subjects of study, are companions and are hard to separate, that is, it is difficult to discuss one without including the other. Only for clarity sake do we make separate chapters of each subject.

Forgiveness is the main factor in reconciliation of any kind. When men have wronged each other, they must forgive each other to be reconciled. When man has wronged the Lord, he must gain forgiveness to be reconciled to God. The step that brings us to this forgiveness is repentance. Hundreds of generations have passed since man fell from his state of innocency. During this time, in mercy and grace, God provided a way of Salvation. If a chapter were added here on the subject, "Who Is Jesus Christ?", we would of necessity place Him, the Son of God, on the plane of men and subject to the trials of men although we know Him to be the Son of God. This was so done that the Son of God could taste death for every man. This was God's plan for man's salvation from his fallen state.

When the Gospel of Jesus is proclaimed as God directs, it brings enlightenment and conviction to the hearer. Upon this conviction the hearer endeavors to fit into this plan of Salvation. What must he do? What is the Response? God has made two steps, but now, what is man's step? It is Repentance! Man must repent! When God's spirit moves upon the heart of man to make him know his need of forgiveness and reconciliation, it becomes man's time to move. He must repent!

John the Baptist was the fore-runner of Christ. The Old Testament prophet, (Malachi 3:1-4), said that he would be the messenger of the covenant. This John, when he came preaching the kingdom of God, his message for the people was repentance. Jesus also preached the message of re-

pentance immediately after his baptism in the river Jordan by John the Baptist. The apostles also, when Jesus sent them out two by two, as they carried the message...the preached Repentance. Repentance is the door to Salvation from our Sins. Conversion cannot be obtained unless it is preceded by repentance.

Repent is defined: (1) Change one's mind or purpose, (2) Change opinion, (3) Sorrow and contrition with respect to sin, and (4) Remorse. When the sinner repents of his sins and turns to God: (1) He changes his mind in respect to sin, (2) He expresses sorrow for his past sins, (3) He expresses a desire for forgiveness (contrition), and (4) He turns from sin.

Now, as always, there are some who attempt to enter the kingdom of God without obedience to God's command of repentance. This certainly cannot be done. The Pharisees and Sadduces came to John the Baptist to also be baptized. But John looked upon them and denounced them by calling them a generation of vipers and demanded that they should bring forth fruits meet for repentance. How can anyone, laden with sins and disobedience expect to find favor with God without repentance.

There is a logical reason for repentance. God is holy. Everything pertaining to God is holy. Man in his sin and wretchedness is totally unclean and unholy. This puts man completely out of harmony with God. Thus, in order to find a way into God's holy way, man must renounce the old way of sin, express sorrow for sins, and receive forgiveness. Thus it becomes possible for the Spirit of God to enter the heart and do the work of Salvation.

Repentance is man's part but Conversion is God's part of the covenant between God and man. The following chapter will deal with God's part of this covenant.

1. Matthew 3:1-3

1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

2. Matthew 3:11

11 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.

3. 2 Peter 3:9

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

4. Ezekial 18:23, 31, 32

23 Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israeal?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

5. Matthew 12:41

41 The man of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

6. Jonah 3:5-9

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

7. Luke 13:2-5

2 And Jesus answering said unto them, Suppose ye that these Galilaeans, were sinners above all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

8. Luke 15:7

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

9. Matthew 4:17

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

10. Proverbs 28:13

13 He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy.

11. Mark 14:72

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

12. 1 John 1:9

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

13. Psalms 32:1

1 Blessed is he whose transgression is forgiven, whose sin is covered.

14. Psalm 51:7-10

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit in me.

Q U E S T I O N S :

1. Is the step of Repentance essential to salvation?
2. Is it sometimes necessary for Christians to repent to God?
3. Is it sometimes necessary for Christians to repent to each other?
4. Give three different aspects of Repentance.
5. How is forgiveness of sins obtained?
6. What was John the Baptist's ministry to Christ's ministry?
7. What was the message John the Baptist preached?
8. What was John's attitude to people that wanted baptism without first repenting?
9. What did Jesus preach after he was Baptized by John the Baptist?
10. What did the apostles preach when Jesus sent them out?
11. Show the "Nineveh Story" as an example of repentance.
12. What did Jesus say about some sinners being worse than others?
13. What did Peter say about God being slack concerning His promises?
14. What did Peter do when he realized he had sinned when he denied the Lord?
15. Does God enjoy seeing people go down without repentance?
16. Explain God's part and man's part in the steps to the plateau of Conversion.

C O N V E R S I O N

Having passed the introductory steps we arrive at the first plateau in God's Great Salvation Plan. This first stage or plain we call Conversion. We have paid particular attention to the importance of the Enlightenment which God so graciously sends through the medium of the hearing of His word and the operation of the Holy Spirit. We also have paid particular attention to Conviction. Conviction, as we have learned, is also the work of the Holy Spirit, making man to know that this is God's plan for him. Finally, with great concern, we have examined the final step leading to the plateau of Conversion which the Bible calls Repentance. We have reached the destination...Conversion. But what is Conversion?

We will pause for two dictionary definitions: Convert, (1) To turn about, direct; (2) To turn in mind, feeling or conduct, to turn from a course; (3) To cause to turn from a sinful to a religious life. Conversion, (1) The act of being converted to a religion, belief, or opinion; (2) The turning of sinners to God; a spiritual change of sinfulness to a spiritual or religious life. From Oxford University English dictionary.

We read in 1 John 3:1

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Here we are informed that Conversion makes us the sons of God. Not the sons of belial or the sons of sin, but the sons of God. Being the sons of God we come into the family of God with all its benefits within the realm of the justified. Justified? What is meant by being justified? We often refer to the experience of Conversion as justification.

Let us read in Romans 5:1-2

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Paul reminds the Roman Christians that they were "justified by faith". Certainly, we should never overlook the element of faith. All of God's promises come to us by faith. Here he said that we were JUSTIFIED by

faith. As far as the past of the individual is concerned, God forgets all the sins of the past. They are forgiven. The individual now is justified. This does not mean the individual was justified in committing those sins, but God justifies the individual as though those sins had never occurred. God forgives and forgets! This should be an example to the sons of God in forgiving each other. In Psalms 103:10-12 we read,

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

The apostle Paul wrote thus in 2 Corinthians 5:17

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

We do believe that this "New Creature" is more distinctly recognized in the plateau of Sanctification, but in Conversion the individual emerges from the old life into the new life. He is a New Creature. The act of repentance itself is a turning away from the old life of sin. Conversion is Regeneration...a making-over...or a re-making!

Conversion is a passing from death to life. Not literal life but spiritual life. We are told in scripture that we were dead in trespasses and sins but were made alive through Christ Jesus. In the story of the prodigal son returning to his father and his father forgiving him, which is a picture of God's attitude to the repenting backslider, we hear the father say, "This my son was DEAD and is alive, this my son was lost and is found." Conversion is being alive from the dead. Conversion is being SAVED from our lost condition.

Conversion is a reconciliation. This reconciliation eventually reaches to our fellow-men, that is it causes men to be reconciled to each other, but first we are reconciled with God. God cannot look upon the sins of men with any degree of allowance or condolence. The only means by which God looks upon our sins in forgiveness is as we repent and He does so through the atonement of the blood of Jesus His Son. Thus we see ourselves estranged from God and out of harmony with the Almighty.

This is beautifully explained as Paul wrote in 2 Corinthians 5:19-20.

19 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.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Conversion is redemption from sin. Since the fall of the original family in Eden, man has been mortgaged to sin and Satan. Jesus said that if men served sin they were the servants of sin. This explains that men are not free. Jesus also said, "If the Son therefore shall make you free ye shall be free indeed." This is redemption. Let us examine Hebrews 9:12-14,

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the sprinkling of the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

and 1 Peter 1:18-19

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot;

To better understand what happens to the individual that receives forgiveness of sins in conversion we take Cruden's definition for the word Redeem, (1) To buy again something that had been sold, by paying back the price of him that bought it. Lev. 25:25; 27:20 (2) To deliver and bring out of bondage those who were kept prisoners by their enemies, Deut. 7:5; 32:6; Luke 1:68; 1 Tim. 2:6; Tit. 2:14

There are many wonderful aspects of Conversion. In every case the glorious blessings vastly outnumber any surrender we make or any burden we bear or any reproach we suffer for the cause of Christ. One of the outstanding features of Conversion is that our names are written in heaven, on the Lamb's Book of Life! Poets, song-writers, artists and men of philosophy have found that Conversion is a most wonderful theme.

1. Psalms 51:13
13 Then will I teach transgressors thy ways and sinners shall be converted unto thee.
2. Psalms 19:7
7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.
3. Jeremiah 17:14
14 Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise.
4. Ezekial 18:21
21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
5. Isaiah 55:7
7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.
6. Malachi 3:2-3
2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:
3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.
7. Matthew 18:3
3 And said, verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
8. Luke 22:32
32 I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen the brethren.
9. Acts 3:19
19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.
10. James 5:19-20
19 Brethren, if any of you do err from the truth, and one convert him;
20 Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.

11. Acts 16:29-33

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

12. John 3:5

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

13. John 3:16

16 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.

Q U E S T I O N S :

1. Give a definition for these words, (1) Convert and (2) Conversion.
2. What does it mean to be born again?
3. What does it mean to be the sons of God?
4. What does "Pass from death unto life" mean?
5. What does reconciliation mean?
6. In relation to conversion, what does justification mean?
7. How does forgiveness of sins picture into conversion?
8. What is so important of having our names written on the book of life?
9. What comparison did the blood of bulls and goats have to the blood of Jesus in redemption?
10. What does it mean to be redeemed?
11. What does it mean to be a "servant of sin"?
12. How do we know that we are saved?
13. How does faith picture in Conversion?

W A T E R B A P T I S M

Jesus once said, "If ye love me keep my commandments." Certainly he that has passed from death unto life through the grace of God in the marvelous experience of Conversion loves the Lord. Then, if the Lord, who has saved us, asks us to be baptized, there should be no objection.

Our reason for inserting the chapter of Water Baptism at this point in our study is that it seems to belong here. When our Lord gave the commandment of Repentance; the commandment of Baptism was given simultaneously. There is no record of the church accepting faith without also accepting Baptism.

We read the great commission from Mark 16:15-16;

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

We read the great commission also from Matthew 28:19-20;

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

There is not a thread of doubt that it was in God's plan that Baptism should accompany Conversion. Baptism is important! It certainly should never be neglected to be taught and practiced. Often the young believer is left to make the decision of Baptism, and the individual is not learned enough in Scripture to see the importance of Baptism and possible has not been taught the importance of Baptism and consequently begins his experience in an incomplete way, if he does not follow the Lord in this way.

Not only is Jesus Christ our Saviour, that is, to save us from sin and destruction to give us life eternal...He is also our Lord and Master. What He says we should do and whatever He commands we should obey. This makes Water Baptism imperative. It is not a question of choice according to the whims or desires of the believer, but the commandment of Baptism carries the same impact as does the commandment of Repentance.

Water Baptism is introduced in the New Testament from the very beginning of its early chapters. In the third chapter of Matthew as well as the third chapter of Luke we read of the preaching and baptizing of John, the fore-runner of Christ the Lord. John preached a simple message of Repentance. As the people heard his fierce denunciation of sin and his earnest plea for repentance, they repented and were baptized by him in the Jordan river. When some of the dignitaries of that day came to John to be baptized, he refused to baptize them but commanded them to bring forth fruit worthy of repentance. John's powerful work brought questions from the people. They asked if he were the promised Christ. He declined the honor by simply telling them that he was merely a voice crying in the wilderness denouncing sin and commanding people to repent and be baptized for one was coming that was greater than John. This one, said he, would not baptize with water but with the Holy Spirit. In due time, Christ himself came to John to be baptized. The Holy Spirit had witnessed to John that this Jesus was the Christ. John at first refused to baptize Jesus, but when Jesus said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." John consented to baptize him. This account is given in Matthew 3:13-17. By this we notice that not only did Jesus command to be baptized but He set the example.

When Jesus began preaching (John 5:26) he commanded the people to repent and be baptized. He did not contradict the work of John the Baptist, but firmly endorsed it. After Jesus' departure, the disciples waited in Jerusalem until they received the promised Holy Spirit. After this experience, they went in every direction as Jesus had commanded them and preached and baptized the believers.

Following are excerpts from Peloubet's Bible Dictionary; Baker's Dictionary of Theology; and The Story of the Christian Church by Hurlbut:

"It is well known that ablution of bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. Baptism in the name of the Father, Son and Holy Ghost is the rite or ordinance by which persons are admitted into the church of Christ. It is the public profession of faith and discipleship. Baptism signifies (1) A confession of faith in Christ; (2) A cleansing or washing of the soul from sin; (3) A death to sin and a new life in righteousness.

The command to baptize was co-extensive with the command to preach the gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion by baptism. Matthew 28:19.

It appears to have been a kind of transition from the Jewish baptism to the Christian.

The distinction between John's baptism and Christian baptism appears in the case of Apollos, Acts 18:25, 27, and of the disciples at Ephesus mentioned in Acts 19:1-6. We cannot but draw from this history the inference that in Christian baptism there was a deeper spiritual significance."

Peloubet's Bible Dictionary.

"Deriving from the Greek baptisma, baptism denotes the action of washing or plunging in water, which from the earliest days (Acts 2:41) has been used as the rite of Christian initiation. Its origins have been variously traced to the Old Testament purifications, the lustrations of Jewish sects and parallel pagan washings, but there can be no doubt that baptism, as we know it begins with the baptism of John. Christ himself, both by precedent (Matthew 3:13) and precept (Matthew 28:19), gives us authority for its observance. On this basis it has been practiced by almost all Christians, though attempts have been made to replace it by a baptism of fire or the Spirit in terms of Matthew 3:11.

In essence the action is an extremely simple one, though pregnant with meaning. It consists of a going in or under the baptismal water in the name of Christ (Acts 19:5) or more commonly the Trinity (Matthew 28:19). Immersion is fairly certainly the original practice and continued in general use up to the Middle Ages. The Reformers agreed that this best brought out the meaning of a death and resurrection, but even the early Anabaptists did not think it essential so long as the subject goes under the water. The type of water and circumstances of administrations are not important, though it seems necessary that there should be a preaching and confession of Christ as integral parts of the administration."

Baker's Dictionary Of Theology.

"Baptism was everywhere the rite of initiation into the church, mainly by immersion; although there is definite mention, 120 A. D., of Baptism by pouring water upon the head, indication that it was already a custom. The Lord's Day was generally observed, though not with strictness as a day absolutely set apart. As long as the Church was mainly Jewish, the Hebrew sabbath was kept; but as it became increasingly Gentile the first day gradually took the place of the seventh day."

The Story of the Christian Church, by Hurlbut.

The following excerpts were used by Rev. Doyle Wiles in 1962. He spoke concerning the mode of Baptism: "To be baptized in the name of the Lord Jesus in the scriptures referred to in Acts, is no doubt an indication of the intention of the Baptism, not of the formula to be used. We say there is no doubt and certainly there can be no doubt that it is not (i.e. in the name of Jesus only) a formula to be used in Baptism, for Jesus has given this in Matthew 28:19 when He said, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost'. The 12th verse of the 8th chapter and the 38th verse of the 2nd chapter make it clear that the term 'baptized in the name of the Lord Jesus' is emphasizing the fact that their salvation and hope is in Jesus Christ and not in Abraham or the law. He told them in Matthew 2:21, '...and it shall come to pass that whosoever shall call on the name of the Lord shall be saved'. Then he continued to drive this thought home to them."

NEW TESTAMENT EVIDENCES OF THE MODE OF BAPTISM

1. When Philip baptized the eunuch, "they went down both into the water" and they came "up out of the water". Acts 8:38
2. When Jesus was baptized He "went up straightway out of the water". Matthew 3:16
3. Mark speaks of Christ as "coming up out of the water" at His baptism. Mark 1:10
4. John the Baptist baptized in Aenon "because there was much water there". John 3:23. If he had been sprinkling the people he would not have needed much water.

Dr. Henery K. Rowe in his book "History of the Christian People" wrote,

"The original mode of baptism was by immersion, but after a time it became modified to pouring or sprinkling water upon those who were sick, a practice called clinical baptism, and the practice was extended to others. Yet until late in the middle ages the form of immersion was the official form in the West and has remained customary in the East."

Dr. H. Osgood says,

"The archaeologists tell us that the monumental remains in Asia, Africa and Europe prove that immersion was the act of baptism. Historians and those who deal with the early practices of the church are united in this testimony -- there is not a dissenting voice in all the literature of the Christian church for twelve hundred years. Only in case of great sickness was any other act allowed, and then only as quasi baptism...The Oriental churches, Greek, Russian, Armenian, Nestorian, Coptic and others have always practiced immersion, and allow nothing else for baptism...The western churches also preserved the baptism of the New Testament for thirteen hundred years and then gradually introduced pouring or sprinkling."

We can safely accept the entire teachings of the Apostles and prophets as set forth in the New Testament as being the standard of gospel doctrine for all time.

1. Hebrews 6:1-2 Water Baptism is a foundation doctrine.
2. Malachi 3:1 John the Baptist as fore-runner foretold.
3. Matthew 3:1-6 John preached and baptized.
4. Luke 3:1-8 John preached and baptized.
5. Matthew 3:13-17 Jesus set the example by being baptized.
6. John 3:26 Jesus preached and baptized.
7. Mark 16:15-16 Baptism in the great commission.
8. Matthew 28:19-20 Baptism in the great commission.
9. Acts 2:38-41 Water Baptism in the Pentecostal Church.
10. Acts 8:12 The Samaritans were baptized.
11. Acts 8:37-38 The Ethiopian was baptized.
12. Acts 9:18 Saul was baptized.
13. Acts 22:11-16 Paul tells about his baptism.
14. Acts 10:44-48 Cornelius' household baptized after they received the Holy Spirit.
15. Acts 19:1-7 Twelve men were baptized before they received the Holy Spirit.
16. Acts 16:17 Lydia was baptized.
17. Acts 16:33 The jailor was baptized.
18. Romans 6:4-5 Meaning: a. Death b. Burial c. Resurrection
19. 1 Peter 3:21 Meaning: "The answer of a good conscience."
20. Ephesians 4:4-6 One Baptism!
21. Revelation 2:1-5 "Do thy first works."

Q U E S T I O N S :

1. What is the first reason for Baptism?
2. What does the Greek word baptisma really mean?
3. Where in the New Testament do we first hear of Water Baptism?
4. Did Jesus agree with John the Baptist on the subject of Baptism?
5. What position did John hold in relationship to Jesus in the Gospel?
6. What do the historians think was the original mode of baptism?
7. Where did the idea of pouring and sprinkling originate?
8. How does Baptism compare with the "sufferings" of Jesus?
9. What does Baptism mean according to Romans and I Peter?
10. Is Water Baptism essential to salvation?
11. Should Water Baptism be administered in the name of Jesus only?
12. How soon after Conversion should a person be baptized?
13. Give three scriptural accounts of people being baptized in water.

C O N S E C R A T I O N

Consecration is the last step upward to the plateau of Sanctification. In reality, the subject we are now studying is Sanctification. In this chapter we wish to study how the Christian can attain this wonderful experience. We have learned that the basic steps to Conversion are (1) Enlightenment, (2) Conviction and (3) Repentance. Likewise in this experience we have similar steps namely: (1) Enlightenment, (2) Conviction and (3) Consecration.

By the same token that we see that Conversion would never be attained without the initial steps, we must concede that Sanctification is the same in these respects. We will suppose that the Christian has been duly enlightened about Sanctification. Then we will suppose that in the process of time this same Christian feels a need for this experience as the Holy Spirit convicts him. How shall he attain to this experience? Granted that he knows that God is able and willing to do the work of cleansing, what must he do...What is his part? Consecration is the answer.

We have some wonderful examples in the Bible of consecrated servants of God. These were men, women, boys and girls that thought more of God and His work than they did of their own needs and desires. In the Old Testament we read of men like Moses and Aaron. Men that could have been great in their own right. They chose rather to share ill-treatment with God's children than to enjoy the fleeting pleasures. We think of the prophets of God that endangered their own lives and in some cases died for the cause of God when they could have lived in ease and pleasure. The eleventh chapter of Hebrews gives a list of men and women that were warriors of faith. Some are named and others we call the nameless ones of faith. In the New Testament we read of many that gave themselves into the service of God. They dedicated themselves and surrendered themselves to whatever hardship or task was before them. As a result of this kind of surrender to God, God in turn gave the grace beyond understanding and joy beyond imagination. These men of God were Sanctified because they were dedicated. They had scaled the steps to this wonderful plateau of Sanctification.

In Romans chapter 5, we read of justification by faith. Let us further examine this passage. Romans 5:1-2,

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

In verse two we learn this standing grace is obtained through faith just as it did in Conversion. We are justified by faith and we are also Sanctified by faith. The Bible tells us that without faith it is impossible to please God. As the candidate for Sanctification presents himself to God in Consecration, he must believe that the work is done.

Jesus never asked His followers to go where He would not go. He never asks us to do things He would not do. He never asks us to refrain from practices that He would indulge in. He set the example in every way. We are told in scripture that he was our example. We are told in Scripture that he was tried in all points as men are. We learn that he was tempted but came through victorious. We are told that he is our high priest and is able to assist and nourish those that suffer and are tempted.

The life of Consecration is not always easy. In fact there are times that it is hard. But God has promised to give us grace to stand each trial and will not allow us to be tempted and tried beyond measure.

Following are two outstanding examples of Consecration.

1. Philippians 2:5-8

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

2. Hebrews 11:24-26

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward.

When Jesus prayed in Gethsemane he said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Later, after he had warned the disciples to watch and pray that they enter not into temptation, he prayed again, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." In our Consecration, we become so resigned to the will go God that we lay everything upon the altar. We become willing to do what He would have us do; say what He would have us say; go where He would have us go: and be what He would have us be. We esteem the will and way of God so important, that we become willing to refrain from any practice that He would be displeased. We become willing to turn, as it were, our backs upon all our plans and desires to do His will. We turn away from all evil, immoral and unholy things. We allow Him to cleanse all evil habits and appetites from our lives.

Often Consecration is classified in two ways: (1) In sentiment and (2) In reality. The reason this is so explained is because we do not abide in the future but the present, but we look forward into the future and as we look forward, we promise God that we will serve Him and that His will shall be our will. This is promisory hence it is in sentiment. God takes us at our promise and answers our prayer as we pray, and as faith grasps God's promise we feel the work of Sanctification is wrought. However, as time progresses, God gives us opportunity to carry out our promises and consecration. This is in reality. If we only make our Consecration in Sentiment only, as time goes on we will lose that which the Lord gives us because we break our covenant with Him.

One could hardly think of Jesus being worldly, sensual, and wicked. If He is our example, we could hardly think of a Consecrated person in this sinful respect. Jesus said, "Let your light so shine before men, that they may see your good works and glorify my father which is in heaven." Just as the sinner repents of his past sins because he feels himself unclean and unholy and unworthy, so the Christian approaches the Lord in Consecration. He sees himself in need of Help from God. He sees himself with the inbred nature and desires to be free. He desires to be cleansed and sanctified so he Consecrates himself willing and unreservedly to God.

1. Consecrate, (1) To make or declare sacred or holy, (2) To set apart or devote to the service of God.
2. John 17:19
19 And for their sakes I sanctify myself, that they might be sanctified through the truth.
3. 1 Peter 5:6-7
6 Humble yourselves therefore under the mighty hand of God that he may exalt you in due time:
7 Casting all your care upon him; for he careth for you
4. Romans 12:1-2
1 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.
2 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.
5. 1 Corinthians 6:19-20
19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
20 For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's
6. Colossians 3:2 & 5
2 Set your affection on things above, not on things on the earth.
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
7. Matthew 16:24
24 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.
8. Matthew 6:20:21
20 But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal:
21 For where your treasure is, there will your heart be also.
9. Matthew 4:19-20
19 And he saith unto them, Follow me, and I will make you fishers of men.
20 And they straightway left their nets, and followed him.

Q U E S T I O N S :

1. How is Consecration a parallel to Repentance?
2. Is Consecration man's or God's part?
3. Give some Old Testament examples of Consecration.
4. Give the most outstanding New Testament example of Consecration.
5. Give two New Testament examples of Consecration.
6. Whose Will is important?
7. What should be done if man's will is different than God's will?
8. How does consecration affect a person's attitude toward the world?
9. What did Paul mean by "Mortify your members which are upon the earth"?
10. What is the meaning of the word, Consecrate?
11. How was it "Consecration" when the disciples left their nets and followed Jesus to become fishers of men?
12. Is Jesus still calling for "fishers of men"?
13. How is it that Jesus can help us in our trials, temptations etc.?
14. Paul said, "Let this mind be in you, which was also in Christ Jesus." What does this mean?
15. Has Jesus gone the way before us or is it an unknown way to Him?
16. Is it possible for a person to be Sanctified without Consecration?
17. What about our habits and appetites?
18. What about worldly amusements?
19. What about obscene talk?
20. What about dishonest business?
21. What about popularity with the world?
22. What about laying up treasures in heaven?
23. How did Moses regard worldly pleasures in view of the reproach of Christ?
24. Is it right for a Christian to bear reproach and humiliation for the Gospel's sake?
25. What is meant by the statement, "Consecration in sentiment"?
26. What is meant by the statement, "Consecration in reality"?

WHAT WOULD IT PROFIT?

If all the riches of this world were mine,
And all the lovely gems that brightly shine;
If I possessed a large estate and grand,
And choicest fruitful fields, and timber-land;
What would it profit me, if death should call,
And I should be compelled to leave it all?

If I could somehow win this world's applause,
And rise to lofty heights in some great cause;
If I could have my fondest hopes fulfilled,
And with the prestige won be greatly thrilled:
What would it profit if I reached my goal,
And then should die in sin, and lose my soul?

If I could boast myself of noble birth,
And consort with the greatest ones of earth;
If I could make some friends in every land,
And find in every place an outstretched hand:
How dreadful in the end would be my lot,
If Christ should then declare, "I know you not!"

If I should build my earthly mansion strong,
And entertain my soul with mirth and song;
And spend my life in luxury and ease;
And always seek my wilful self to please:
What would I do at last, and whither flee?
If God my Judge should say, "Depart from Me!"

Cora L. Vinal

S A N C T I F I C A T I O N

The Bible teaches that the Christian should live a life of holiness. In fact, it advises that we should be holy as our father in heaven is holy. The Bible also teaches that the Christian life should be perfect or complete. This seems so hard to understand if we do not first understand the work of Salvation.

Sanctification is a Spiritual Plateau in which the Christian is able to overcome temptation, let his light shine for God, and bear the slander and reproach that a Christian is often obligated to receive. Sanctification makes it possible for the Christian to live the kind of life that he knows the Bible teaches. This experience never makes the individual Christian boast of his own prowess or moral character, because he knows that his strength comes from the Lord.

Jesus prayed a prayer for our Sanctification. John 17:15-21

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou has sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word.

In this prayer for our Sanctification we discover that the Lord did not plan to isolate us but rather that we would have the power and grace to stand. He prayed not only for the few that stood around him that day but for all those that would believe. This includes every believer. Thus we see that the promise of Sanctification is available to any Christian that longs for it and is willing to Consecrate himself to the service of God.

Sanctification sets us apart from others. This is not in the sense that we feel superior but rather, we humbly obey the will of God and we do not follow the sinful and questionable ways of the world. Sanctification gives us overcoming grace. In Romans we read, "By whom (Jesus) also, we have access by faith into this grace wherein we stand." We often refer to this as standing grace.

If we understand the difference in sins committed and inherited nature to sin, we can easily understand the difference in Conversion and Sanctification. When the individual is Saved, God deals with the sins of his past. When the individual is Sanctified, God deals with the inbred nature of sin. David once testified, "I was shapen in iniquity, in sin did my mother conceive me." This did not mean he was born a sinner but with a nature to sin. The apostle Paul also explained this in the seventh chapter of Romans. He wrote of the will he had to do good, but there also was a law of sin present warring against his mind. Sanctification deals with this law of sin. Sanctification subdues this inbred nature and brings the Christian into subjection to the law of God, which is good. The Christian obtains a status in which he is able to stand. If he follows on in this way, he can live the life that God expects. This leads to that perfect, and complete life we read of in the scripture, "Be ye perfect as your father in heaven is perfect", and "Let us go on to perfection...". We can better understand the wording of the following scripture if we understand Sanctification.

Romans 6:1-4

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

God forbids the continuance in sin. He considers us dead to sin if we have been sanctified. Many a Christian can testify that the things that once were his masters are no longer a deterrent to his Christian experience because the grace of Sanctification has set him free.

Sanctification makes a person into a new creature. The old man of sin or the carnal nature is in subjection to the will of God. The carnal (fleshly) mind has been supplanted by the spiritual mind. Whereas the carnal mind is enmity with God, he now is on friendly terms with God because the carnal mind no longer has control.

Studying the plan of Salvation in methodical steps, we see that Sanctification is a great plateau of Christian life halfway between the plateau of Conversion and the plateau of The Baptism of the Holy Spirit. This is of great significance. Jesus spoke of the absurdity of putting new wine in old bottles (wine-skins) and of putting new cloth on an old garment. Again Jesus said, "Now ye are clean through the Word". This explains that it would be absurd to attempt to put the Holy Spirit in an uncleansed temple. The Bible declares that our bodies are the temples of the Holy Spirit. The great significance here is that Sanctification readies and cleanses the individual Christian and makes him ready for the indwelling of the Holy Spirit. It is as absurd to expect God to send His Holy Spirit into an unsanctified Christian as it is absurd to put new wine in old bottles. Therefore Sanctification is a prerequisite to the Baptism of the Holy Spirit.

Sanctification is a definite experience in grace as is Conversion. The same Jesus that saves also sanctifies. The same faith that believes for justification also reaches out to the promise of Sanctification. It is true, however, that after the Christian has experienced this wonderful work of grace, he is now ready to go on to perfection. After a person has entered into grace he then can grow in grace.

Justification came through God's gift of His only begotten Son. Sanctification came through the gift that Christ gave. He said that He laid down his life for his own. When Jesus was approached with relief at the time his execution drew near, He refused aid. He could have called a legion of angels to His side but He did not. He gave himself for the Church that he might sanctify it with his own blood. As the Father in heaven had a definite hand in the plan of Salvation, so did the Son. In Hebrews we read that Jesus suffered without the camp that He might sanctify the people with his own blood. The apostle Paul challenged the husbands to love their wives as Christ loved the church:

Ephesians 5:25-27

25 Husbands, love your wives, even as Christ also loved the Church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of the water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be without blemish.

Sanctification has rewards. It would not seem fair if the Christian that never completely surrendered himself to the will of God would receive the same rewards as the Sanctified Christian who had gone all the way to serve his Lord. The rewards are not the same. A special inheritance is reserved for those that are sanctified. In one of the parables of the Lord he referred to bringing fruit in categories of (1) 30-fold, (2) 60-fold and (3) 100-fold. It is logical that the Justified Christian would be in the 30-fold class; the Sanctified Christian would be in the 60-fold class; and the 100-fold class would include those that had been filled with the Holy Spirit and were the first-fruits unto the Lord. The rich young ruler did not make the Consecration at Jesus' advise. He went away sorrowfully because he had great possessions. Jesus said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. The disciples were amazed at this and said they had left all to follow Jesus. What would be their reward? Jesus said they would receive 100-fold in this life and in the life to come life everlasting. The disciples had a special reward awaiting of sitting upon twelve thrones, judging the twelve tribes of Israel, but to all those that followed him the reward of 100-fold and everlasting life was given. We do not serve God in vain. His rewards are certain.

T H E R E W A R D S O F S A N C T I F I C A T I O N :

1. Matthew 19:28-30

28 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one of you that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 For many that are first shall be last and the last shall be first.

2. 2 Timothy 2:11-12

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he will also deny us:"

3. Revelation 20:6

6 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.

1 Thessalonians 4:13-18

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

4. Acts 26:18

18 To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Jesus).

S T U D Y T H E S E S C R I P T U R E S :

- | | |
|--|--|
| 1. Exodus 3:13
The Lord that sanctifieth. | 7. Hebrews 13:12-13
Jesus suffered. |
| 2. Ezekial 20:12
The Lord that sanctifies. | 8. Hebrews 13:20-21
Make you perfect. |
| 3. Psalms 51:5-13
The inbred nature. | 9. 1 Thessalonians 4:1-6
This is the will of God. |
| 4. Malachi 3:1-3
Refiner's fire--Fuller's soap. | 10. Romans 5:1-2
Standing Grace. |
| 5. John 12:27
For this hour was He born. | 11. Romans 8:1-4
Law of the Spirit of life. |
| 6. Hebrews 9:12-24
The Blood purges. | 12. Hebrews 12:1-3
Looking unto Jesus. |

Q U E S T I O N S

1. What does the Bible say concerning Christians being holy?
2. What does the Bible say concerning Christians being perfect?
3. How is this holiness introduced into the plan of Salvation?
4. What is the carnal mind?
5. What did David mean when he wrote, "I was shapen in iniquity and in sin did my mother conceive me."?
6. Who prayed for our Sanctification? Is this prayer effective?
7. How does Sanctification help the Christian bear criticism?
8. How does Sanctification help the Christian in regard to habits?
9. How does Sanctification help the Christian resist worldly things?
10. How does Sanctification help the Christian to be honest?
11. How does Sanctification help the Christian to be morally pure?
12. How does "Old things are passed away and behold all things are become new." apply to the Sanctified Christian.
13. What is meant by standing grace?
14. What is meant by overcoming grace?
15. What does the work of Sanctification do to the Christian to get him ready for the indwelling of the Holy Spirit?
16. Who are the 60-fold Christians?
17. What are the benefits of the Sanctified life in the hereafter?
18. What are the benefits of the Sanctified life in this life?
19. How do we know that Sanctification is a definite work?
20. How does faith fit into the picture of Sanctification?
21. Who gets the credit for the Christian's overcoming victorious Christian life?
22. Who paid the price for our Sanctification? What was that price?
23. Who are the "Blessed and holy" of the first resurrection?
24. How did Paul challenge the husbands to love their wives?
25. Can we say that we will not have to suffer because we are Sanctified?
26. Why is Sanctification a prerequisite to the Baptism of the Holy Spirit?
27. Why is it very unwise to say that it is impossible for us to sin?

C L E A N S E M E

Search me, O God, and know my heart today;
Try me, O Savior, know my thoughts, I pray:
See if there be some wicked way in me:
Cleanse me from every sin, and set me free.

I praise Thee, Lord, for cleansing me from sin:
Fulfill Thy Word, and make me pure within;
Fill me with fire, where once I burned with shame:
Grant my desire to magnify Thy name.

Lord, take my life, and make it wholly Thine:
Fill my poor heart with Thy great love divine;
Take all my will, my passion, self and pride;
I now surrender; Lord, in me abide.

O Holy Ghost, revival comes from Thee:
Send a revival --- start the work in me:
Thy Word declares Thou wilt supply our need:
For blessing now, O Lord, I humbly plead.

--- J. Edwin Orr

T A R R Y

We are now ready to study the subject of the Baptism of the Holy Spirit. In this chapter we will briefly consider the initial step that the Christian must take to reach the plateau of the Baptism of the Holy Spirit. We assume that the Christian has been enlightened. He now knows that Jesus promised the Holy Spirit. He now knows that this promise is not only for the Christians of the apostolic age but is for Christians of all time. We assume also that the Christian is convicted of his own need of this blessing. The Holy Spirit urges him and troubles him with the truth of this blessed work. How shall this Christian attain to this wonderful spiritual plateau? The answer is, "tarry!"

One of the chief problems of Christians of this restless age is that they are lacking in patience. It seems that everything that is done must be done with great haste. We have become accustomed to swift transportation, swift methods in business, swift ways of doing work and we have unconsciously attempted to apply this swiftness to religion. This should not be. Concerning patience, the Bible declares:

1. Luke 21:19
19 In your patience possess ye your souls.
2. Romans 8:25
25 But if we hope for that we see not, then do we with patience wait for it.
3. Romans 15:5
5 Now the God of Patience and of consolation grant you to be like-minded one toward another according to Christ Jesus.
4. 1 Timothy 6:11
11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
5. Hebrews 6:12
12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.
6. Hebrews 10:36
36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
7. James 1:3-4
3 Knowing this, that the trying of our faith worketh patience.
4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Faith is also a great factor in seeking for the blessing of the Holy Spirit. The Bible tells us that it is impossible to please God without faith. Just as the sinner had faith for justification, and the Christian had faith for Sanctification, so the Christian must have faith to receive the promised Holy Spirit. We read also that the promises of God are not yes and no, but are yes. We must believe this.

Jesus gave command for his disciples to tarry (wait) and pray for the promised Holy Spirit. First we read from Luke 24:49,

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Then we also read from Acts 1:4-5

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

We discover that after Jesus ascended to heaven that the disciples did as Jesus had told them. They stayed in the upper room for days. Then when the day of Pentecost came, the Lord poured the Holy Spirit upon them. We suppose that during this time of waiting and tarrying these disciples had opportunity to remove every hindrance from their hearts that would impede the entrance of the Holy Spirit into their lives. We also feel, that often in our day, we must pray and tarry until every hindrance be removed. If there is any remaining feeling of the old nature within us, this must be removed. If there remains any feeling of unforgiveness within us, this must be removed. If we have not been able to completely say yes to the Will of God, this we must do. During our time of tarrying and praying, we draw near to God...we get to the place that we can yield ourselves to Him completely.

There were 120 people in that first outpouring on the day of Pentecost. This was a joyous occasion. Their tarrying and waiting together must have been a wonderful time of sweet fellowship. Often in our day, when seekers wait for the Holy Spirit it also is a joyous occasion. The Lord draws near and everyone senses the presence of the Lord. As the seeker prays and others pray with him everyone draws near the Lord. Often other Christians who have not felt free in the spirit for some time

are able also, to pray through to greater victory and freedom in the Spirit. If the people that are praying with the seekers remain in the right attitude, their prayers and presence assist the seeker. However, if those around the seeker, use means of persuasion that are not scriptural, harm rather than help is the result.

The question arises, "I have sought the Lord for the Holy Spirit many many times, and I have prayed long and earnestly, why can't I pray through?" There could be many answers to this question. If the seeker is thoroughly sanctified and ready, there should be no reason for him not receiving the blessing. However, there may be doubts. There may be preconceived ideas in his mind that distract him. There may be fears. There may be the simple need of yielding to the Holy Spirit. There may be a lack of faith. There may be a lack of earnestness. There may be a lack of perseverance.

The question also arises, "In what position should I be in body to receive the blessing. The position of the original group on the day of Pentecost: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The idea that a person must lay on his back or any other unnatural position is strictly unscriptural. However, God looks upon the heart, and our bodily position is of little consequence. Often the seeker will raise his hands in praise to God as he prays, but again, it is not necessary for him to have his hands raised to receive the blessing.

The question arises, "Should I fall under the power first?" The answer to this question is, NO! There is no record of fleshly demonstrations of any kind. Fleshly demonstrations are the product of the teachings of men and the influence of foreign spirits.

There are, no doubt, many other questions. These must be dealt with in class as the questions arise. The truth remains that God has given the promise of the Holy Spirit. He has given the command to wait for the Holy Spirit. The response on the part of man, after the Lord has enlightened and convicted him is Tarry and believe.

Q U E S T I O N S

1. What is the response to enlightenment and conviction of the Baptism of the Holy Spirit?
2. What were the disciples told to do before they launched the evangelization of the Gospel?
3. What did the disciples do immediately after Jesus ascended?
4. How long did they remain in the upper room?
5. What was their attitude to each other when Pentecost came?
6. What bodily position did they maintain when this happened?
7. Are Christians today expected to tarry for the Holy Spirit?
8. What happens to the individual as he waits upon the Lord?
9. Why can this work not be attained swiftly?
10. What did the Lord say about patience?
11. If we have to pray and wait longer than others, is it a sign that the Lord loves us less?
12. How does a lack of faith affect the seeker?
13. Can others around the altar help the seeker?
14. How does fear affect the seeker?
15. Should the seeker be ready to yield to the Spirit when he prays?
16. What should the seeker do with his preconceived ideas about receiving the Holy Spirit?
17. Why do some pray through more quickly than others?

B A P T I S M O F T H E H O L Y S P I R I T

This chapter deals with the highest plateau in the Plan of Salvation. This is a wonderful plane. Here the presence of the Lord is pronounced in the ways and walks of the Christian's life. Here he finds himself under the influence and feels the guidance and unction of the Holy Spirit. On this plateau, as he follows on to know the Lord better, he will be able to yield himself to the Holy Spirit as the gifts are administered. Here he will learn to know the blessed life of being led by the Spirit.

As we have learned earlier, the Holy Spirit has dealt with mankind from the very beginning. We have learned the Scriptures were written by men that were under the influence of the Holy Spirit. But we have also read in the prophecies of these men of God, that some day the Lord would pour out His Spirit upon all flesh. The prophet Joel spoke of this in chapter 2 verses 28-29,

28 And it shall come to pass afterward, that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions;

29 And also upon my servants and upon the handmaids in those days will I pour out my spirit.

Joel, like other prophets, knew the blessedness of the moving of the Holy Spirit. But here he says that this Holy Spirit will be poured, not only upon a prophet here and there, but upon all flesh. This meant that men and women, young and old alike would receive the Holy Spirit. This meant that even the servants and the handmaids would get the blessing. What a wonderful foresight this was! How wonderful to know that God was some day going to pour out his spirit upon all flesh.

The Prophet Isaiah foretold the coming of the Baptism of the Holy Spirit also. He foretold of speaking in other tongues or languages. Let us examine his prophecy. Isaiah 28:9-12

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little:

11 For with stammering lips and another tongue will he speak to this people

The people in the days of the apostles were the first to enjoy this wonderful promise of the Lord. As we learned in the preceeding chapter, the Lord, when he gave them his last orders, told the disciples not to leave Jerusalem, but wait for this promise. The disciples did not know in detail what was going to happen to them, but they waited as the Lord had said. Finally when the day of Pentecost arrived, these disciples were in the right frame of mind. Their hearts were right. They were ready. We read in the second chapter of Acts how the Holy Spirit fell upon them that day.

They began to speak with new tongues when the Holy Spirit was poured out upon them. There were many people from various countries gathered in Jerusalem. When it was noised abroad about the phenomenon of men speaking in languages they did not know, many people gathered round these disciples. They were amazed. Seventeen different languages were recognized by the foreigners that listened. Some thought it was a drunken scene. Others marvelled at hearing the wonderful works of God told in their own languages. Peter arose and addressed the crowd that had gathered. He told them that this was not drunkenness but that it was the fulfillment of the prophecy of Joel, "I will pour out of my spirit upon all flesh."

This was the beginning of a mighty movement. This experience gave the early church the momentum that it must have to forge forward against the tide of unbelief of that day. This is also the momentum that the church of today needs. It is available to all through the promise of the Lord Jesus Christ himself.

Toward the close of the ministry of Jesus on earth, He began to tell His disciples that He was going away. They could not understand this. In fact, the entire plan for the Church was not understood by the disciples until after the coming of the Holy Spirit. But Jesus promised

that He would send a comforter which is the Spirit of truth. When this promise was given, it was not confined to the disciples of that day only but Peter said in Acts 2:37-39

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

As a result of Peter's spirit-filled sermon, three thousand souls were added to the Church that day. From this experience the entire world was soon to be evangelized. This was the fulfillment of John the Baptist's testimony. This was the fulfillment of Jesus' promise of the comforter. This is ours today. This experience awaits every believer.

As the apostles and disciples were persecuted, they went in every direction. As they went, they carried the good news. People in every quarter began to believe and receive. Not only the people of Israel but Gentiles also. The experience of the apostle Peter is an outstanding event in the history of the early Church. God sent him to the house of Cornelius, a Gentile, and as Peter preached, the Holy Ghost was poured out on the Gentiles as it had on the disciples at Pentecost.

The message of the Baptism of the Holy Spirit gradually died away as the Church became cold and formal. The same is true today. But in the beginning of the twentieth century the Lord blessed some hungry Christians under the direction of Brother Charles F. Parham. In Topeka, Kansas, in the year of 1900, a Bible School was established where the people met to study the Bible only. All other texts were ignored and an anxious examination of God's Word followed. As a result, the Lord gave another Pentecost. This occurred on a special day of services of the "Watch-Night"...seeing the old year (1900) out and the new year (1901) in. This was the beginning of the Latter Rain of the Holy Ghost. Since then thousands have received the promise as the door is open wide.

Jesus spoke concerning the Holy Spirit, "...for he dwelleth with you and he shall be in you." Many Sanctified Christian Workers have enjoyed the Spirit "with" them. Many have enjoyed the anointing that abideth. But the Baptism of the Holy Ghost is Him being within. He takes up His abode within.

God had a great purpose in sending the Holy Spirit to his servants. There is much more value in this plateau that is often recognized by many people. This lack of recognition of God's power and purpose is a draw-back to the progress of the Church. Jesus said that when the Holy Spirit would come that He would empower the believers for service. Witness of this power is evident in the wonderful things that were wrought by the Church in the first century. This is also evident in modern times if the Church responds to this power. Jesus said that the Holy Spirit would not speak for Himself but that He would witness of Christ. The Gospel is Christ-centered. The Church is a Christ-Church. All glory and honor is directed by the Holy Spirit in that direction. Jesus said the Holy Spirit would be a Comforter. The Greek word parakleet is interpreted, (1) Comforter, (2) Advocate, (3) Advisor, (4) Lawyer, and (5) Counselor. Therefore in God's plan we see that the abiding presence of the Holy Spirit would supply to the Christian and the Church with this invaluable service of the parakleet. We read in Ephesians 4:8,

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

The gifts of the Spirit, which we will study later, are a product of the Baptism of the Holy Spirit. This was in God's plan. The unction and God-given inspiration to preach and teach the Gospel of Christ is also the work of Spirit, which is greatly increased after the Christian has received the Baptism of the Holy Spirit. The Holy Spirit is the seal unto the day of Redemption. We read in Ephesians 4:30,

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

In the study of prophecy, we discover that the Lord has a special class of "first-fruit" Christians that will make the rapture. The Holy Spirit is the seal for this glorious event. Without the Baptism of the Holy Spirit, the Rapture cannot be obtained. However, if we grieve the Holy Spirit we will endanger our chances for the Rapture. Let us be careful not to grieve Him. How can this be done? The answer is to simply follow the leading of the Holy Spirit. There is no danger for the Conscientious to accidentally fail God. God's Spirit is near to guide and direct.

S T U D Y S C R I P T U R E S :

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|-----|----------------------|--|
| 1. | 1 Samuel 10:9-11 | A parallel from the Old Testament. Saul. |
| 2. | Numbers 11:16-25 | A parallel from the Old Testament. Moses |
| 3. | Joel 2:28-29 | Prophecy, "Upon All Flesh!" |
| | Acts 2:1-21 | Prophecy fulfilled. |
| 4. | Isaiah 28:9-12 | Prophecy, "With Stammering Lips". |
| 5. | Isaiah 44:3 | Prophecy, "Upon thy seed." |
| 6. | Matthew 3:11 | John the Baptist's testimony. |
| 7. | Luke 3:16-17 | John the Baptist's testimony. |
| 8. | John 7:37-39 | Jesus said, "If any man thirst..." |
| 9. | John 14:26 | The Comforter |
| 10. | John 14:15-17 | "If you love me, keep my commandments." |
| 11. | Luke 24:49 | The promise of the Father. |
| 12. | Acts 1:5-8 | "Ye shall receive power." |
| 13. | Acts 2:32-33 | Received of the Father. |
| 14. | Acts 2:38-39 | Universal promise. |
| 15. | Acts 10:44-48 | To Cornelius, the Gentile. |
| 16. | Acts 19:1-7 | "...since ye believed?" |
| 17. | Ephesians 4:30 | Grieve not the Spirit. |
| 18. | 1 Thessalonians 5:19 | Quench not the Spirit. |
| 19. | Revelation 14:1-5 | These are they...firstfruits unto God. |
| 20. | Revelation 22:17 | "Come!" |
| 21. | Hosea 6:3 | Early rain....Latter rain |

Q U E S T I O N S :

1. What is the highest plateau in the Plan of Salvation?
2. How long has the Holy Spirit been dealing with mankind?
3. How were the prophets inspired to write?
4. Is this comparable to the Baptism of the Holy Spirit?
5. Was the experience of the seventy in Moses' day comparable to the Baptism of the Holy Spirit? (Ref. Numbers chapter 11)
6. Was the experience of Saul (Ref. 1 Samuel 10:9-11) comparable to the Baptism of the Holy Spirit?
7. How did Joel prophecy the Holy Spirit would come?
8. What did Isaiah say concerning speaking in tongues?
9. Was the promise of the Holy Spirit in Joel for prophets only?
10. Who, in the New Testament, quoted Joel's prophecy concerning the Holy Spirit?
11. When was Joel's prophecy fulfilled?
12. Did they speak with other languages at this time?
13. What was the charge against these Christians by the doubters?
14. Did the people of Cornelius' household speak with other tongues?
15. Had Jesus made any promise concerning the Holy Spirit?
16. Had John the Baptist said anything concerning the Holy Spirit?
17. When did the Latter Rain begin?
18. Did they also speak in other tongues as they did at Pentecost?
19. Are there any people receiving the Baptism of the Holy Spirit now?
20. Do they speak with tongues when the Holy Spirit enters?
21. For what is the Holy Spirit a seal?
22. Why should the Holy Spirit not be grieved?
23. What empowered the Pentecostal Christians to do God's work?
24. What is the meaning of the Greek word Parakleet?
25. Of whom does the Holy Spirit testify?
26. Who distributes the Gifts Of The Spirit?

L O V E

No study of Bible Doctrine is complete without Love. No religious practice is of any value if love is not included within its framework. Jesus, in his letter to the Church at Ephesus, made it clear that they must reinstate their first Love.

From the creation, recorded in Genesis, to the close of the Bible, we see God's love (1) sprinkled, (2) poured, and (3) copiously showered upon humanity. Christ's love is revealed in His sacrificial death and His promised return to receive the Church unto Himself. Within the ten commandments we are told to (1) Love God and to (2) Love man. We demonstrate our Love to God by loving man. Even the wrath of God is mixed with mercy. God is our example. His love is a challenge to us. We must Love God. We must Love man also.

G O D L O V E S M A N

Genesis 2:7	Living Soul	John 3:16	He gave His Son
Hebrews 1:3	Express image	John 15:13	No greater Love
Colossians 3:10	Image of Him	Romans 5:8	While we were sinners
		1 John 3:1-3	Behold, what Love!

G O D L O V E S T H E B A C K S L I D E R

1. Isaiah 1:16-20 Though your sins be as scarlet
2. Isaiah 55:6-7 Return unto the Lord
3. 1 John 1:7 - 2:2 If we confess our sins
4. Luke 15:11-32 The parable of the prodigal son. God forgives!

W E M U S T L O V E G O D A N D M A N

1. Matthew 22:32-40 On these two hang all the law and the prophets.
2. Philippians 2:5-11 Let this mind be in you as was in Christ Jesus.
3. John 13:24-25 By this shall all men know!
4. 1 Corinthians 13:1-10 "Though I speak with tongues of men and angels, and have not charity..."
5. Revelation 2:4 Left first love...Repent!

Q U E S T I O N S

1. Who is the greatest example of love?
2. Whom did the Lord use for a model when He made man?
3. Should this indicate that God loves us?
4. How is the greatest way anyone can express their love?
5. Did Christ die for the godly?
6. Does it show love for us when it is possible to become Sons of God?
7. Why did God send His Son to earth?
8. Does God love the backslider?
9. How do we know this?
10. What does the parable of the prodigal show?
11. On what did Jesus say the law and the prophets were suspended?
12. What did he mean by this?
13. How can man show his love for his Lord and Master.
14. What about not seeing God and seeing man?
15. What did the Bible say for brethren to do when quarrels came?
16. How will the world know we are Christ's disciples.
17. Is it possible for a Christian to cling to Bible Doctrines and still leave his love?
18. What had happened to the Ephesus church in Revelation?
19. What did Jesus say they should do?
20. How did the saying "sounding brass and tinkling cymbal" originate?
21. Is it very easy to carry the gospel to the world without first having Love in our hearts?

H E A L I N G

There can be no doubt in the mind of the honest Christian that God is good. We understand that He desires only good for his children. We may have difficulty understanding all the things that God permits to happen but we are assured that "...all things work together for good to those that love God and are the called according to His purpose." Thus it is not hard for us to believe that God wants people to be well instead of sick. We must believe that health is better than sickness and that God wants us to have health.

A study of the Word of God will reveal that sickness can be attributed to Satan. Sin and disobedience have brought the discomforts and pains of sickness and disease upon mankind. Jesus revealed the source of sickness on one occasion when He healed a woman on the Sabbath day. Luke 13:16

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed on the sabbath day?

If Christians today can recognize that sickness is not God's will for his children, it will be easier for them to believe God for healing.

In Exodus 15:26, the Lord tells the people of Israeal that He will protect them from the diseases the Egyptians suffered, providing they would keep the laws, commandments, and statutes of the Lord. He confirmed this thought by saying, "...for I am the Lord that healeth thee." God, who made man, is able to restore man. God, who knows everything, knows how to heal man.

There were a few outstanding instances of healing in the Old Testament. These were instances like the healing of Abraham's servant (Genesis 20:17); Mariam (Numbers 12:13); Naaman (2 Kings 5:14) and Hezekiah (2 Kings 20:5). But in the New Testament, there is a wealth of testimonies of wonderful healings. This was prophecied in the Old Testament. Isaiah 53:5

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.

Matthew 8:16-17

16 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:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1 Peter 2:24

24 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.

When Matthew and Peter were writing about Jesus, they recognized that Christ's work had been foretold.

In the first chapter of the New Testament, we read the angel's testimony to Joseph when Joseph was instructed to take unto himself his espoused wife, because that which was within her was begotten of the Holy Spirit. This was to be the Son of God. The angel said (Matthew 1:21),

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

The first object of the ministry of Christ, was to save people from their sins. If this had not been the need, Christ would not have come. But while He was on earth He did other things beside saving souls from sin. Christ is still doing other things beside saving souls from sin. One of these things is healing the sick.

The merciful, compassionate attitude of Jesus is described so well in Matthew 14:14,

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Luke 9:11

11 And the people, when they knew it, followed him: and he received them, and spake unto them the kingdom of God, and healed them that had need of healing.

It is evident that Jesus not only healed those that were worthy, but also those that were unworthy. We read of the ten lepers that came to him for healing, but only one of them returned to give him thanks.

Jesus healed all manner of sickness. We believe that nothing was too hard for Him. At least we read of no case that came to Him that He was not able to heal. We read of lepers being cleansed; blind eyes opened; deaf ears unstopped; fever healed; palsy healed; crippled people

were made able to walk again; devils cast out; the dead raised to life again; and many other wonderful things.

The healing ministry of Jesus was not confined to his own bodily presence. He sent the apostles out to the villages and homes round about to preach the gospel and heal the sick. We read in Mark 6:12-13 how they went out and as they went, healings occurred in the Name of Jesus as they anointed with oil. In Luke 10:1-20 we read the account of Jesus sending out seventy others with explicit instructions to heal the sick. When they returned they reported that even the devils were subject to them in the Name of Jesus.

Before Jesus departed he gave the great commission. We know that this commission was intended to evangelize the world for Christ. But there is a remarkable prophecy given by Jesus here. Let us read the closing verses of the book of Mark. Mark 16:17-18,

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues:

18 They shall take up serpents; and if they drink any deadly thing; it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The authority that Jesus had to heal the sick, He conferred upon the believers. But this promise of healing in Jesus' name need not to be confined to the apostles of that day 1900 years ago. In Hebrews 13:8 we read that Jesus Christ is the same in the past, in the present and in the future. By this token, any believer in Jesus can stand upon these promises. Countless numbers of Christians have enjoyed the healing power of Jesus Christ, simply they trust and believe Him. In our ministry today, God is pleased if we continue to exercise faith in Him and if we teach others also.

S C R I P T U R E S O N H E A L I N G :

1. Exodus 15:26
 26 And said, 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.
2. 2 Kings 5:14
 14 Then went he (Naaman) down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.
3. 2 Kings 20:5
 5 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.
4. Psalms 103:2-3
 2 Bless the Lord, O my soul, and forget not all his benefits:
 3 Who forgiveth all thine iniquities; who healeth all thy diseases;
5. Jeremiah 17:14
 14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.
6. Malachi 4:2
 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as fatted calves of the stall.
7. Matthew 8:8 & 13
 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.
8. Matthew 9:5-7
 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?
 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
 7 And he arose, and departed to his house.

9. Acts 10:38

38 (Peter preaching to Cornelius' household) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

10. James 5:13-16

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

D I V I N E H E A L I N G S O C C U R :

- 1.. When believers lay hands on the sick in Jesus' name.
2. When the afflicted pray for themselves.
3. When the elders of the church are called, and they anoint the sick in the name of Jesus and pray over them.
4. When Christians confess their sins one to another and pray one for another.
5. When the Gifts of the Spirit operate.
6. When faith abounds.

S T U D Y T H E S E S C R I P T U R E S :

- | | |
|--|--|
| 1. Numbers 21:8
Serpent of brass | 16. Mark 7:32-37
Deaf hear...dumb speak |
| 2. 2 Chronicles 16:12
Aa died at 39 | 17. Mark 9:17-27
By fasting and prayer |
| 3. Job 42:10
Job's victory | 18. Mark 10:51-52
Blind man...Faith |
| 4. Psalms 6:2; 30:2
Heal me...Thou hast healed me. | 19. Luke 6:17-19
Healed the multitude |
| 5. Matthew 4:24
Be reconciled to thy brother | 20. Luke 22:51 & John 18:10
Healed the severed ear |
| 6. Matthew 8:2-3
Jesus touched the leper | 21. Luke 9:1-2 & Mark 3:14-15
The 12 ordained to heal |
| 7. Matthew 11:2-5
Tell John, The blind see... | 22. Luke 17:12-14
The 10 lepers healed |
| 8. Matthew 8:14-15
Peter's mother-in-law | 23. John 5:5-9
38 years impotent |
| 9. Matthew 8:28-32
legion of devils cast out | 24. Acts 3:2-8
Silver & gold...none! |
| 10. Matthew 12:22
Blind saw...dumb spake | 25. Acts 5:15-16
Peter's shadow |
| 11. Matthew 20:30-34
Lord, that our eyes be opened! | 26. Acts 8:7
Phillip wrought miracles |
| 12. Mark 3:5
Withered hand healed on Sabbath | 27. Acts 9:33-34
AEnaes at Lydda...sick 8 years |
| 13. Mark 5:25-34
The hem of his garment | 28. Acts 14:8-10
Impotent from birth...healed |
| 14. Mark 5:35-42
Jairus' daughter raised | 29. Acts 20:9-12
Eutychus' accident |
| 15. Mark 7:24-30
Children's bread...crumbs | 30. Acts 28:8-9
Publius' son healed |
| | 31. Acts 19:11-12
Handkerchiefs and aprons |

Q U E S T I O N S

1. Is it the Will of God to heal the sick?
2. Who is the healer? Where do we learn this?
3. Who is the author of sickness and disease?
4. What causes sickness?
5. Name at least three instances of healing from the New Testament.
6. Name at least five instances of healing in the ministry of Jesus.
7. Name at least two instances of healing in the ministry of the disciples.
8. How did Jesus send out the twelve?
9. How did Jesus send out the seventy?
10. How was healing included in the great commission?
11. What did James say about healing?
12. Is Jesus able to heal today? Why?
13. How do divine healings occur?
14. Are all healings identical?
15. Were healings identical in Jesus' ministry?
16. Was healing through Christ prophecied in the Old Testament?
17. Was healing the main reason for Jesus coming? Explain.
18. Should healing be practiced and taught today? Why?
19. Is it reasonable to ask the Lord to heal the sick?
20. Is faith an important factor for healing?

T I T H I N G

The ways of God are good. If we learn how God wants things done, then we know what is the best way. God's way of supplying the needs of His work and workers is the best way. If this way is conscientiously carried, the work of God will progress and the givers and workers will not suffer. This plan for the financing of the Church is a plan of systematic tithes and offerings.

The seasons are predictable. We are not ignorant as to when Spring, Summer, Autumn and Winter will come. This is because of God's systematic plan for the seasons. We know this is the best way. How could the people of the earth govern their affairs against poverty if they did not know the seasons in advance? If we could know that God would be pleased for the Christians to be systematic and conscientious with their giving to the Church the same principle as the seasons could be used.

Tithing is as old as the first writings of the Bible. Nowhere within the Bible is Tithing, and giving of offerings and giving of alms condemned. It does tell, however, how God's work suffers and how God's workers have to leave their religious posts and spend their time and energy at other tasks if they are not supported with the tithes. A good example of this is found in Nehemiah chapter thirteen.

To often, people tithe faithfully, but fail to teach the coming generation the importance of tithing. This is evident in some Churches where young families refuse to tithe and the meager supply to the Lord's Work comes from the elders whose income is inadequate in this day of inflation of prices.

A very good way to understand tithing is to search out all the Scriptures that pertain to tithes, offering, and alms. The authority of the Bible is the only way to take a stand on any subject. The Levites were not only the "preachers" of their time, but they were the singers, the porters, the janitors, the repairmen of God's house and any other job that pertained to the Lord's work. From this aspect, we see that gospel workers, singers, musicians, or any other worker that devotes full time to the Lord's work is worthy of support by tithes as much so as the preacher, evangelist, missionary or pastor.

The following five pages of material on this subject are the work of Rev. Jerry McClenagan. Brother McClenagan, gave this lesson to the class of Bible Doctrine in 1962. He was our guest speaker. His lesson on tithing is thorough and we shall use it. Thanks to Bro. McClenagan!

T I T H I N G

By Jerry McClenagan

I. WHAT DOES "TITHE" MEAN?

1. Literally, a tenth part of anything, but especially the tenth of one's increase, whether it be wage income, livestock or crops.
2. In paying a tithe, one is justified in giving 10 per cent of his net income (the profit), if the income was received from a business rather than in salary. Note Proverbs 3:9. Also note the 20% interest to be paid to the Lord if the tithe is borrowed. Leviticus 27:30-32.

II. WHY DID GOD CHOOSE TITHING AS HIS WAY OF PROMOTING HIS WORK?

1. God is not poor. He owns all. Psalms 24:1; 50:10. He could have chosen another way, but chose this way for our good! Philipians 4:17, Proverbs 3:9-10; Malachi 3:10; Luke 16:1-11 Tithing is not only an integral part of God's work, but it is vital to our Christian life. We need to give!
2. Since all belongs to God and we are merely stewards of what God has given us, or has given us the power to earn (Deuteronomy 8:18), then we may consider it a loan from God. And just as one might pay rent as a token that the land they use belongs to another, or pay interest on money they used belonged to another, just so, tithing is a token that God owns everything, and we want Him to have that percentage that He has already claimed solely for His work.

III. WHO RECEIVED THE TITHE IN OLD TESTAMENT TIMES?

1. Two prominent instances of the use of tithes before the appointment of the Levitical tithes are:

- A. Abram -- Genesis 14:20
- B. Jacob -- Genesis 28:22

(Tithing is first mentioned in Genesis 14:20. Nothing marks this as the beginning of the tithing custom. There are historical accounts of tithes which were given to deities and political

rulers of pagan nations before this time. Traces of tithing are found in Assyria and Babylonis, and early records show tithing by the Persians, Greeks and Romans, just to mention a few. It is possible that these heathen nations adapted the tithing custom from some of God's people?)

2. There were three sorts of tithes to be paid from the people:
 - A. Levitical -- to the Levites, for their maintenance. (Numbers 18:21, 24.)
 - B. Festival -- for the Lord's feasts and sacrifices. (Deuteronomy 14:22, 24.)
 - C. Charitable -- to the poor, every third year. (Deuteronomy 14:28-29.)

TOTAL per year: 23 1/3 per cent, plus an elaborate system for 1st tenth plus offerings. It might be commendable to let this 23 1/3 per cent be a pattern for the minimum amount we give in tithe, offering, and any gifts to the poor and the like.)

3. Besides these three sorts of tithes, the Levites were to pay a tithe of their tithe to the priests. (Numbers 18:21-28.)

IV. WHERE ARE OUR TITHES TO BE PLACED IN NEW TESTAMENT TIMES?

1. The Storehouse

The tithes and offerings brought to the storehouse were for the support of the priests and Levites. (Malachi 3:10; Nehemiah 13:12, margin reads "storehouse") Also, the tithes brought had a great deal to do with the sacrifices which were offered at the temple. The site of the storehouse was at the temple.

The Old Testament storehouse does not correspond to the New Testament church building. Rather, the temple of the Old Testament foreshadowed (a) Heaven, at God's throne, into which Christ has entered as our High Priest (Hebrews 9:24; 8:1-5). The tithe is now directed to Him as we shall see in another part of this lesson, and (b) the Church, or body of believers, doing God's work in this dispensation (Ephesians 1:22-23; 2:19-22; Matthew 28:19-20). The tithe goes into this work, being the "Body," of which Christ is the "Head."

2. Tithes and Taxes

These tithes in early times took the place of our modern taxes, as well as of gifts for the support of religious institutions. The Levites were used in civil government as well as in religious service (I Chronicles 23). Their's was a theocratic form of government. God directing them in both "church and state" affairs. This is not God's pattern for our tithe today. Let's see why.

The tithe belongs to God. He uses it for His work. In Old Testament times the Levites did His physical work. So God paid them for their work by His tithes. This tithe, which is actually God's, became the only inheritance of the Levites, inasmuch as they were not to own farming land on which to earn an income. They were to live and carry on God's work with this tenth, and in turn were to tithe a tenth of what they received from God by giving it to Aaron's family, which held the high priesthood (Numbers 18:8-32). This was the simple but effective system God gave to the Israelites for financing God's physical work and all things that had to do with the tabernacle.

Now, under the New Testament, instead of God's ministers being in charge of civil and physical tasks, they are primarily His instruments in the Church to carry on His spiritual work of preaching the Gospel, instructing and guiding the Church. God's spiritual work has replaced the physical duties of the Levites and tithes are to go only into the spiritual work of the Church and to those who represent Christ.

3. Tithes in the Hebrew Letter

Hebrews is a priesthood book and tithing is a priesthood subject! Chapter seven touches upon the subject of tithing, explaining a certain "change" concerning tithing under the New Testament.

Before we look into this important New Testament passage concerning tithing, we must recall that this isn't the only New Testament Scripture dealing with tithing. For instance, Christ approved the tithing law, saying that this obligation

shouldn't be left undone! (Matthew 23:23)

The first eleven verses in the seventh chapter of the Hebrew letter should be read carefully to understand the writer's exposition. Also, one should read the two Old Testament references about Melchisedec -- Genesis 14:18-20 and Psalms 110:4.

Hebrews 7:12 speaks of a change of the law. Verse 5 makes clear what law is to be changed -- the law concerning tithing: How was it to be changed? Verses 11 and 17 show the Melchisedec priesthood (before the Mosaic dispensation) to be one of higher "order" (rank) than the Levitical priesthood, but were to be given to the Melchisedec priesthood. And Christ was become a priest of the same rank as the Melchisedec priesthood!

So a part of the issue of Hebrews 7 is the TITHING LAW; to determine which priesthood should receive tithes NOW! (Remember, he is writing to Hebrew Christians! He is clearing up some falacies or wrong conceptions concerning the annulling of the Old Covenant and the bringing in of a better covenant!) Christ is now High Priest, the living Head of the Church. The Church is a priesthood (I Peter 2:5,9), but God's Ministers, in view of Hebrews 7, are especially considered His Priests. (Compare Joel 1:9 and Isaiah 61:6.)

God instituted the Levitical priesthood to act as His representatives until Christ should come. Now it is the spiritual priesthood of Jesus Christ that represents God in this dispensation. (Note John 20:21; II Corinthians 5:20.)

Before Moses and the Levitical priesthood, Abraham kept all of God's laws, including the Tithing Law! (Genesis 26:5.) Just as Melchisedec portrayed Jesus, so Abraham portrays the Christian believers in this dispensation. (Romans 4:11-12; Galations 3:29.) Abraham paid tithes to Melchisedec and Christians are to pay tithe unto Christ through His spiritual priesthood and into His work.

V. POINTS TO BEAR IN MIND

1. Don't be ashamed to preach or receive tithes if you're doing God's work! I Corinthians 9:10-14; Galations 6:6 ("Let him who

receives instruction in the Word share all good things with his teacher -- contributing to his support." From the Amplified New Testament).

2. On the other hand, don't covet anyone's financial help.
Acts 20:33.
3. Don't "overlive" your income. For one to over-obligate himself on the theory "God will supply the need" is to invite trouble. (Unless, of course, it should be a definite burden for some part of God's work, under God's guidance. Then it is sometimes necessary to step into the dark in complete faith.)
4. Under no circumstances, whether in prosperity or in privation, are you to leave the impression you are in dire financial circumstances in hopes of receiving some "sympathetic" dollars!
5. If you give instructions on tithing, remind your hearers, not only of Malachi 3:10 and II Corinthians 9:6, but of Philipians 4:14-19.

Recommended book for study:

"All About Christian Giving," John R. Rice.

\$1 -- Paper binding; \$2.25 -- cloth binding.

Order from: Sword of the Lord Publishers,

Wheaton, Illinois, or by from local bookstore.

Q U E S T I O N S :

1. Why is the tithing plan a good plan?
2. Who first paid tithe in the Bible?
3. What percentage is the tithe?
4. What does the word "tithe" mean?
5. Should tithing be taught?
6. Who should and who should not be expected to pay tithe?
7. Does history show that people, other than God's people practiced tithing?
8. What was the income for the Levites?
9. What happened in Nehemiah's day when tithing was neglected?
10. What happens in our day when tithing is neglected?
11. Should tithing be used to help our poor relatives?
12. What was the word for helping the poor?
13. What would "offerings" be if they are not tithes?
14. Tell of the three different tithes the Hebrews practiced.
15. Did Jesus condemn tithes?
16. Did the Apostles forbid tithing?
17. What about a cheerful giver?
18. Should a preacher or gospel worker envy others that receive tithes?
19. Should a preacher receive tithes simply because he has a good personality?
20. Should tithing be taught in a belligerent way?
21. Should a preacher be embarrassed to preach tithing?
22. Should we explain to our people how we practice giving?
23. Should we explain to visitors how we practice giving?
24. Should we change our methods because other Churches do differently?
25. Should we criticize other Churches for "taking collections"?

WHAT SHALL I RENDER

God wants our best. He in the far-off ages
Once claimed the firstling of the flock, the finest of
the wheat;
And still He asks His own, with gentlest pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love:
He only asks that of our store, we give the best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His Service as we're growing stronger
The calls to grand achievements e'er increase.
The richest gifts for us, on earth or in heaven above,
Are hid in Christ. In Jesus we receive the best we have.

----- Anonymous

M A R R I A G E

It is not at all difficult to learn God's attitude about marriage. When God looked upon Adam and saw that he needed a helpmate, He said that he would make a help meet for him. After this marvelous operation of taking a rib from Adam's side to make this helpmate, God presented this woman to Adam. She was flesh of his flesh and bone of his bone. God said that man and wife should cleave together.

Satan has, throughout all ages, contested every law of God. He has also included fighting the law of God in the family. It was God's law that the family should be a divine unit. Jesus said, "What therefore God hath joined together, let no man put asunder."

One of the great problems of all ages has been sexual vice. It is one of the greatest scourges of our present generation. A study of fornication, adultery, harlotry, concupiscence etc. will reveal the widespread evil of sexual irregularity. It was God's plan that man should be faithful to his wife and vice versa.

Jesus attended a marriage and blessed it by turning water into wine to save his host embarrassment. Jesus and his church is also referred to as Man and His Wife. But impurity and irregularity has no part in it. True happiness revolves around a well-regulated Christian home. The problems and distresses of the Christian home can be settled and controlled in the fashion that would please God. Since God knows what is best for man, He will lead man in the right way. The Christian home is a Bible-reading, Bible-obeying, God-fearing home. Consequently, if the members of the Christian home began to look outside the Bible for advice, only disappointment and heartache can be expected. The parents of the Christian home should guide their children in the right direction in the affairs of choosing a companion as well as in other areas of life. If the parent, for instance, does not agree with the Bible or the Pastor that young Christians should marry Christians, trouble is sure to come.

It must also be felt, that once a marriage has taken place, God demands that it be kept intact. Divorce is not God's way. The following Scriptures must be diligently studied from an impartial standpoint to get a true understanding of God's attitude toward divorce.

1. Matthew 5:31-32

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

2. Mark 10:2-9

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And the twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

3. Genesis 2:18, 23-24

18 And the Lord God said, It is not good that the man should be alone; I will make an help meet for him.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

4. Matthew 19:9

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth committ adultery.

5. Luke 16:18

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

6. Romans 7:2-3

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

7. I Corinthians 7:10-11

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

8. Ephesians 5:28-31

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Q U E S T I O N S

1. Does God favor marriage?
2. Did Jesus favor marriage?
3. What did God say about husband and wife cleaving together?
4. What did God say about the married couple and their parents?
5. What did Jesus say about what God had joined together?
6. Why had Moses written a law about divorce?
7. Why should Christians marry Christians?
8. What should parents teach their children about marriage?
9. How compatible is the Modern idea of divorce with the Bible way?
10. Should Church leaders not have a divorce in their background?
11. Why is the Bible so emphatic about irregularity in sex-life?
12. Can a person be a Christian and go along with the modern trend on Sex?
13. Christ loved the Church and gave his life for the Church. Did Paul compare the love of man for his wife in this respect?
14. Are the modern reasons for divorce in line with the Bible teaching?
15. What is the only Bible reason for divorce?
16. How does this "Bible" reason fit into the story of "One Flesh"?

T H E G I F T S O F T H E S P I R I T

On page 33 of this book we began a chapter on "Who Is The Holy Spirit?" On page 83 of this book we also began a chapter on "The Baptism of The Holy Spirit". This present chapter is a presentation of a study on The Gifts Of The Holy Spirit. We learned previously that the work of the Holy Spirit could be catalogued as follows:

- | | |
|-----------------------------|------------------------------|
| 1. The Holy Spirit Inspires | 5. The Holy Spirit Reproves |
| 2. The Holy Spirit Teaches | 6. The Holy Spirit Empowers |
| 3. The Holy Spirit Strives | 7. The Holy Spirit Guides |
| 4. The Holy Spirit Comforts | 8. The Holy Spirit Testifies |

Within this cataloging of the works of the Holy Spirit, we did not include the Gifts of the Spirit. The greater works of the Holy Spirit will be studied here. The Gifts we study are not bestowed upon any and every Christian believer. The prerequisite is the Baptism of the Holy Spirit. For ease of study, we will classify these Gifts into 3 groups:

I G I F T S O F R E V E L A T I O N

1. The Gift of the Word of Wisdom
2. The Gift of the Word of Knowledge
3. The Gift of the Discerning of Spirits

II G I F T S O F P O W E R

1. The Gift of Faith
2. The Gifts of Healing
3. The Gift of the working of miracles

III G I F T S O F U T T E R A N C E (vocal gifts)

1. The Gift of Prophecy
2. The Gift of Different Kinds of Tongues
3. The Gift of Interpretation of Tongues

None of these Gifts are the result of man's wisdom or power. In every respect they are the work of God through the operation of the Holy Spirit, as is emphasized in the Scripture found in 2 Corinthians, chapter fourteen. In this Scripture the writer recognized and called attention to the Trinity of the God-head: (1) Same Spirit (Holy Spirit), (2) Same Lord (Christ) and (3) Same God (the Father).

S T U D Y S C R I P T U R E S :

I WORD OF KNOWLEDGE

1 Samuel 9:20	Acts 5:3
Genesis chapter 1	Acts 18:9-10
1 Kings 19:18	Acts 9:10-16

II WORD OF WISDOM

Colossians 2:3	Matthew 10:17-20
Acts 2:23	Luke 12:11-12
Acts 27:21-26	Acts 15:1-29
Luke 21:12-15	

III TONGUES

1 Corinthians 13:1	1 Corinthians 14:18
1 Corinthians 14:5	1 Corinthians 14:21-22
1 Corinthians 14:6	1 Corinthians 14:23
Mark 16:17	1 Corinthians 14:39

IV INTERPRETATION OF TONGUES

Acts 2:6-8	1 Corinthians 14:13
1 Corinthians 12:30	1 Corinthians 14:27
1 Corinthians 14:5	1 Corinthians 14:28

V PROPHECY

Joel 2:28 and Acts 2:17-18	1 Corinthians 14:39
Romans 12:6	1 Corinthians 14:6
1 Corinthians 14:1	1 Corinthians 14:22
1 Corinthians 14:24	1 Corinthians 13:2
1 Corinthians 14:31	2 Peter 1:19-21

VI POWER

Acts 3:1-11	Acts 14:8-12
Acts 4:16	Acts 5:17-25
Acts 5:1-11	Acts 19:11-12
Acts 13:9-12	Acts 20:7-12

The following articles on the Gifts of The Spirit were written by Rev. Robert Girouard and published in the Apostolic Faith Report in the years 1959 and 1960. These articles are of great value in our study,

Our Thanks to Brother Robert Girouard!

T H E M A N I F E S T A T I O N O F T H E S P I R I T

By Robert Girouard

"The first of a series on "The Gifts 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 the miracles; 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 Corinthians 12:7, James Moffat translates this verse as follows: "Each receives his manifestation of the Spirit for the common good." It is the prupose of God that Christians should do the works that Jesus did. John 14:12. Jesus was as dependant upon God for power to do the works that He did as you and I are. John 5:19, 30: John 14:10. He did His mighty works through the power of the Holy Spirit. Matthew 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. Galations 3:5, Acts 3:16; Acts 13:9-11; I Corinthians 12:9-11.

Gifts of the Spirit are being manifested in the Church today. But no one can seriously say that 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 that 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 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 the blood, and fire, and vapour (or "Pillars" in Joel 2:30) of smoke at the time for 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--- English 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 gifts of prophecy will be generously bestowed. Acts 2:17, 18. And IF the spiritual gift of prophecy will be completely restored, may we not hope for all the other gifts to be in full operation at that time? We believe so.

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. John 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.

T H E G I F T O F T H E W O R D O F K N O W L E D G E

by Robert Girouard

The second in a series on the gifts of the Spirit.

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 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 great 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; 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 knowledge. 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 treasures 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. I Samuel 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 a 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 some-one, 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 occasion Spirit-filled workers

are given by the Spirit, a Word of Knowledge as to the reason for the lack of victory on part of the seeker.

- (6) To encourage a servant of the Lord. I 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 knee 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. But 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; but 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.

T H E G I F T O F T H E W O R D O F W I S D O M

By Robert Girouard

The third in a series on the gifts of the Spirit.

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. I 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 dream or vision, 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 Interpretation. 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 were revealed to John on the Isle of Patmos: by the Word of Wisdom the will, plan and purpose of God concerning things then future was 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 since the revelation contains a declaration of divine purpose to save Paul and his shipmates that it would be the Word of Wisdom.

Jesus told His disciples that when they would be persecuted and brought before magistrates, kings, and rulers for His Name's sake, not use their natural wisdom in their defense but that He would give them a "mouth and wisdom". Luke 21:12-15. He also made it plain that it would be the Holy Spirit Himself doing the talking. Matt. 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 their decision. Acts 15:28; Acts 15:1-29.

When Jesus was baptized in water, the Spirit of God came upon him like a dove. Matt. 3:16. The Holy Spirit of God led Him into the wilderness to face the temptations of the devil. Matt. 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. John 3:34. 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 es-

caped the snares of His enemies by the Gift of the Word of Wisdom. One incident will be given as 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 be 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 that 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 convicted of their own sinfulness. Jesus forgave the woman and told her to quit sinning.

The next article will be on the Gift of the Discerning of Spirits.

T H E G I F T O F D I S C E R N I N G O F S P I R I T S

By Robert Girouard

The fourth in a series on the Gifts of the Spirit.

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." I 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 or not 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 that 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 Matthew 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 I Corinthians 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 proof positive 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 I John 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 or not 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." Matthew 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.

S P E A K I N G W I T H T O N G U E S

By Robert Girouard

The fifth in a series on the Gifts Of The Spirit.

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 Prophecy.

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 that 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 in 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." John 15:26.

Jesus again tells us that when the Holy Spirit is come, "He shall speak." John 13:16

(b) Let us see what Peter had to say about speaking with tongues being the evidence of the Baptism in 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 contest 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 that 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. I Cor. 14:32. 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.

3. Speaking with tongues when interpreted edifies the church (I Corinthians 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. I Corinthians 14:2.

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

6. He that speaks in an unknown tongue edifies himself. I 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. I Corinthians 14:18-19.

S P E A K I N G W I T H T O N G U E S

Chapter II

By Robert Girouard

The sixth in a series on the Gifts of the Spirit.

In this article we wish to continue the discussion of Speaking in 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?

(A) 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 Galilaeans? And how hear we every man in our own tongue where 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 (I Cor. 14:22) this 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 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

convicted 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 she spoke. 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.

(B) Sometimes the languages spoken under the inspiration of the Holy Spirit are human languages unknown to anyone present, and some times it is the heavenly language unknown to anyone on earth. I Cor. 14:2; I Cor. 13:1.

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

The subject under discussion in First Corinthians chapter twelve is the Gifts of the Spirit. I 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?

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 scripture evidence that they did. Jesus said that when the Spirit of truth is come, He shall testify, (John 15:26) and He shall speak. (John 16:13). Peter said that

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 a 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?"

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. I 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 that 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.

T H E I N T E R P R E T A T I O N O F T O N G U E S

By Robert Girouard

The seventh of a series on "The Gifts Of The Spirit"

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 that were spoken on the 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 Gifts 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." I 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." I Cor. 14:12-13. "If therefore the whole church be come together..." I 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." I 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 that not more than three messages be given in tongues in one service. I 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. I Cor. 14:33.

2. There was too much speaking with tongues without interpretation. I Cor. 14:5, 12, 13, 18, 19, 27, 28.

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

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

Our next article in this series on the "The Gifts of the Spirit" will be on "The Gift of Prophecy." Afterward we will treat of the Gifts of Healing, Miracles and Faith.

T H E G I F T O F P R O P H E C Y

By Robert Girouard

The eight of a series on "The Gifts of the Spirit"

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 judgement on sin; foretellers of future events by divine inspiration.

We shall quote two passages of scripture which give 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." II Samuel 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." Jeremiah 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. Numbers 1:25-29; I Samuel 10:10; I Corinthians 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, I 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. I Cor. 14:24, 31. But all do not receive the office of a prophet. I Cor. 12:28-29. The true prophets
Ephesians 4:11

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. I 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 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. I Cor. 14:3 Edification, exhortation and comfort has been rendered, "building 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. I Cor. 14:3
3. Prophesying brings conviction to unbelievers. I Cor. 14:24-25.
4. For ye may all prophesy one by one that all may learn. I Cor. 14:31.

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. I Corinthians 14:3

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

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

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. I Cor. 14:1

T H E T H R E E G I F T S O F P O W E R

By Robert Girouard

The ninth and last of a series on "The Gifts of the Spirit"

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." Romans 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 that 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 beleiver speaking to the mountain itself 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 operation 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. Genesis 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 atonement and gets results.

After the children of Israel left Egyptian bondage they were given the covenant of healing recorded in Exodus 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." In Hebrew, the last clause of this sentence would read, "I am Jehovah-rapha." 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 Esais the prophet saying, Himself took our infirmities, and bare our sicknesses." Matthew's reference is to Isaiah 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 Isaiah 53:4 by competent Hebrew scholars:

1. Rotherham renders it: "Yet surely our sicknesses he carried, and as for our pains he bore the burden of them.
2. Isaac Leeser, the Jewish scholar, translates it: "But only our diseases did he bear himself and our pains he carried."
3. Robert Young gives: "Surely our sicknesses he hath borne and our pains he carried.
4. Hebrew English Bible renders it: "But only our diseases did he bear himself and our pains he carried."

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

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

1. The sick person may obtain healing by trusting the Lord for his own healing.
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
4. Some may be healed through the ministry of one having the Spiritual Gifts of Healing. I Corinthians 12:9

Previous mention has been made of this gift in this article. It is sufficient to say at this point that the one administering healing by means of this Gift 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 GIFT OF 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 Judgement as when Paul caused the sorcerer Elymas to lose his sight (Acts 13:6-11) for opposing the gospel and the death pronounced on Annanias 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.

Q U E S T I O N S

1. What are the Gifts of the Spirit?
2. Where do we find a chapter in the Bible devoted to this subject?
3. How many of these gifts are vocal gifts?
4. Classify them into three groups.
5. Who gives these gifts?
6. Who regulates these Gifts?
7. What is the prerequisite to these gifts?
8. Why cannot a Christian have one of these Gifts without this?
9. What are the vocal Gifts?
10. What are the Gifts of Power?
11. What are the Gifts of Revelation?
12. How can more than one Gift be in operation at the same time?
13. Why did Paul attempt to control the speaking of tongues?
14. Was Paul against speaking in tongues?
15. Did Paul speak in tongues himself?
16. What is the value of speaking in tongues?
17. What is the importance of speaking in tongues?
18. What is the importance of Discerning spirits?
19. Can spirits other than the Holy Spirit simulate the Gifts?
20. Can a lukewarm Christian expect the Holy Spirit to operate in him?
21. What kind of a Church would we have if all the Gifts were manifested?
22. Why do nominal Christians explain away the "Gifts"?
23. Is Speaking in tongues the most valuable "Gift"?
24. Which Gift is recognized as the best "Gift"?
25. Can we expect the Gifts to be in the Church today ?

AT CHURCH NEXT SUNDAY

If I knew you and you knew me,
How little trouble there would be.
We pass each other on the street,
But just come out and let us meet,
At church next Sunday.

Each one intends to do what's fair,
And treat his neighbor on the square,
But he may not quite understand
Why you don't take him by the hand
At church next Sunday.

This world is sure a busy place,
And we must hustle in the race.
For social hours some are not free
The six week days, but all should be
At church next Sunday.

We have an interest in our town,
The dear old place must not go down;
We want to push good things along.
And we can help some if we're strong
At church next Sunday.

Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom
And use up all the standing room
At church next Sunday.

---- Anonymous

T H E C H U R C H

Our study of the Church as a subject will be limited. It is a very large subject and much time and space could be used. It will suffice for us, however, to examine the Bible for a basic understanding. There are a few questions that must be answered. We need to know, first, what is the Church? Then, other questions follow such as, (1) Who is the founder of the church? (2) What is the background of the Church, before it was founded? (3) Who belongs to the Church? (4) What is the purpose of the Church? (5) What is the responsibility of the Church? and many other pertinent questions.

Briefly, let us say that Jesus Christ is the head, the founder and the foundation of the Church; that God had planned the Church long before the birth of Christ; that the Hebrews and their relationship to God is a type of the Church; and that any person that believes in Christ as Saviour and Lord is a member of the Church. It is the purpose of the Church to carry out God's plan...like as the Hebrews were the people through which God was to reveal Himself to all mankind, so also the Church is the medium through which God reveals Himself to all mankind. If the Church, which is composed of many individual Christian believers, fails to let Her light shine, the world cannot see God as it should. The purpose of the Church is to perpetuate herself by evangelizing the world and to prepare herself for the return of Christ the Lord. The Church will supply the bride of Christ. Thus we see the role of the Church is indeed great.

The word "church" is also translated into other terms throughout the Bible. For instance in Acts 7:38 the word church is a translation from a quotation in the Old Testament which is "Congregation". The same is true of the word Church as used in Hebrews 7:11. We see then by this that the Congregation of The Righteous of the Old Testament is compared to the Church of the New Testament. Other phrases and words are used, such as, (1) People of God, (2) **Assembly**, (3) Congregation of the Righteous and (4) My People, which could mean the Church. This signifies to us that God has always had a people that were His own. The Church of the New Testament, however, is the Church of the plan of God.

The Church did not come to pass by mere chance, neither was the church inexpensive. A backward look over the hill-tops of history, will remind us of the many men of God from the time of Abraham to the present time that gave their lives for the cause of Christ, certainly we must say that the cost was great. This includes the lawgivers in the day of Moses the prophets, and the citizens of righteousness. This also includes the apostles and martyrs, reformers and teachers that hazarded their lives for the Cause. It cost the heavenly Father his only begotten Son. It cost the Son of God His life. In the present and also in the future, it will cost to keep the Church intact until Jesus comes. The Church, to say the least, is very precious.

Had it not been for the influence, the world might have never learned about the value of human life, the dignity of man, and the greatness of God. Had it not been for the Church, the world might never have learned that the basics of slavery is evil and that "...He whom the Son sets free is free indeed." Civilization itself is indebted to the Church.

The Church, however, is not without responsibility. When Jesus first commissioned his disciples to "...go into all the world and preach the gospel to every creature." gave the Church a great responsibility. The Church cannot grow but from within itself. One Christian is obligated to his neighbor to bring him to Christ. When the members of the Church lose this burden, the Church lags. The Church is also obligated to help the suffering in their need. She must feed and clothe and shelter the needy. She must let her light shine. The Church must settle the disputes and quarrels within her ranks. This must be done in God's way or else it fails. The Church must keep herself clean and pure for her espoused husband, which is Christ our Lord. The Lord is coming again to receive His bride unto himself.

1. I Peter 2:6

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

2. Hebrews 2:11-12

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

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3. Psalms 22:22

22 I will declare thy name unto my brethren, in the midst of the congregation will I praise thee.

4. Malachi 3:1-3

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3 And he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

5. Malachi 3:16-18

16 Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

6. Matthew 1:20:21

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife:

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

7. Matthew 16:16-20

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter*, and upon this rock** I will build my church; and the gates of hell shall not prevail against it.

* Little Stone---Pebble

** Large Rock---Gibraltar

8. Ephesians 5:25-29

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

9. Ephesians 1:21-23

21 For above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head of the church,

23 Which is his body, the fulness of him that filleth all in all

10. Matthew 18:15-17

15 Moreover if thy brother shall trespass against thee, go and tell him his fault alone: if he shall hear thee thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

11. James 5:14-16

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

12. Revelation 22:17

17 And the Spirit and the bride say, come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Q U E S T I O N S :

1. Has there ever been a time that God did not have a people?
2. Through whom did God first reveal himself to draw out a people?
3. Why was God so jealous over the Hebrew people?
4. Who was the "Congregation of the Righteous" in Psalms 1?
5. How does the word "Congregation" compare with the word "Church"?
6. Whom did Peter confess Jesus to be?
7. What was the value of this testimony?
8. What is the difference in "Peter, the rock" and "THE ROCK" upon which Jesus said he would build His church?
9. How stable did Jesus say the church would be?
10. Give three names or words used in place of the word church.
11. What effect has the Church had upon Civilization?
12. What attitudes were changed as a result of the teaching of the Church?
13. What was the cost of the Church?
14. What is the value of the Church?
15. What is the future for the Church?
16. What is the responsibility of the Church?
17. How should a dispute between brethren in the Church be settled?
18. Who are members of "THE CHURCH"?
19. If faults and sicknesses exist in a Church, what should be done?
20. Who is the head of the Church?
21. Who is the foundation of the Church?
22. Who is the chief cornerstone of the Church?
23. Who are the "lively stones" in the Church?
24. Where will Christ get his bride when He returns?
25. From whom will the "Raptured Saints" be taken? (Prophecy)
26. What is the Lord's present attitude to any Church that may have the same conditions existing within her as did in the seven Churches in Asia in the first three chapters of Revelation?
27. Whose responsibility is the growth of the Church?

J U S T L I K E M E

What sort of a church would our church be
If every member were just like me?
Better or worse would our church be
If every member were just like me?
Were every member of our church to be
Just such a member as Christ would see,
What changes would come to you and to me,
And the gain to our church----what would it be?

---P. W. Sinks

C H U R C H G O V E R N M E N T

There is need for Church Government. Anarchy in Church is anarchy of the worst kind. Someone must be responsible for the oversight of the work of God. Everybody's business is nobody's business. Judges 17:6 and Judges 21:25

During the apostle Paul's ministry Church Government was vested in a group of men known as elders. Acts 20:17,28. It will be noticed that elders (Acts 20:17), are called overseers in Acts 20:28. The word overseer in Acts 20:28 is a translation of the Greek word episcopos which is also translated bishop. Elder (Greek, presbuteros) and bishop (Greek, eposcopos - overseer) designate the same office. In Titus 1:5, 7 and Acts 20:17, 28, elders refers to the man and bishop to a function of his office.

The duties of the elders are: (1) to rule or to have spiritual oversight, I Timothy 5:17; Hebrews 13:7, 17; I Timothy 3:4, 5, (2) to see that sound doctrine is taught and preached. Titus 1:9, (3) to oversee and to feed the Church as a shepherd his flock, Acts 20:28; John 21:15-17 and I Peter 5:1-4, (4) to witness to the unsaved, which is the duty of every Christian and, (5) sometimes elders in addition to the spiritual oversight of God's work are also custodians of the physical properties of the church. Elders who hold title to church properties are often called trustees. Some elders are preachers and others are not. I Timothy 5:17.

QUALIFICATIONS OF ELDERS

I Timothy 3:1-7; Titus 1:5-9; I Peter 5:1-4

Tenure of Office

In some churches elders hold office for life unless removed for misconduct, departure from the faith or they move out of the community. In other churches elders are elected on a rotation basis for a designated period of time, subject to re-election after the expiration of their term of office.

CHURCH CONSTITUTION

Every church needs a constitution. The constitution should tell what the church stands for and should have rules for the election of elders. The duties of elders should be given, their length of service

and cause for removal from office should also be clearly stated. The constitution should state who are allowed to vote for an elder or for a pastor if the pastor is selected by a vote of the congregation instead of the elders.

SPECIAL CONSIDERATION

In considering church government the character and spiritual qualifications of those in office must be considered. The Bible gives specific qualifications for elders, bishops, and deacons.

Read carefully these scriptures: Titus 1:5-14; Titus 1:7-12 and I Timothy 3:8-12. These qualifications must be considered in selecting trustees for our churches.

The following article, "Government" by Brother Robert Girouard, was taken from the Apostolic Faith Report, January 1956.

G O V E R N M E N T

By Rev. Robert Girouard

Government, both civil and religious, is ordained of God. So far as the scriptural record is concerned, human government was instituted by God after the flood when He told Noah, Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. Genesis 9:6. The highest function of government is the judicial taking of human life. All other governmental powers are implied in that. In his letter to the church at Rome, Paul declares that governmental powers are ordained of God, and he enjoins Christians to obey civil rules and the laws of the land. Romans 13:1-7.

We know that sometimes rulers are wicked and that some laws are unjust and even bad. Good laws are sometimes ignored and by-passed which results in a maladministration of justice. But in spite of all that, poor government is better than no government at all. Indescribable confusion and many evils would surely be the result of not having government. This is true in religious as well as in civil affairs.

The Lord has set governments in the church. I Corinthians 12:28. Church government is to be administered by religious rulers known as Elders and Bishops. Hebrews 13:7, 17; I Timothy 3:4,5; I Timothy 5:17. Their qualifications and duties are described in I Timothy 3:1-7; Titus 1:5-9; Acts 20:28; I Peter 5:1-3.

Elder (Greek, presbuteros) and bishop (Greek, episcopos) designates the same office. Titus 1:5,7; Acts 20:17,28. In Acts 20:28 the word overseers is from the Greek word episcopos which is elsewhere translated bishop. Elder refers to the man and bishop to a function of his office.

Let us now consider the duties of Elders and Bishops.

(1) They are spiritual rulers, guides, or overseers.

I Timothy 3:4,5; I Timothy 5:17; Hebrews 13:7, 17

They are not to be dictators over the flock but are to be examples. I Peter 5:1-3

(2) They are responsible to uphold sound doctrine.

Titus 1:9

(3) They are to feed and to watch over the flock.

Acts 20:28; I Peter 5:1-7

Ministers of the gospel are elders who labor in the word and doctrine. I Timothy 5:17. Pastors are elders and by virtue of their office are also bishops or overseers. As a matter of fact the pastor of a church is the leading Elder and Bishop of his church and should work in harmony with the other official elders of the church where he is laboring. In the Apostolic Faith Movement the officially designated elders of a local church are usually called Members of the Church Board.

Frequently the elders or members of church boards, in addition to their spiritual duties, are also trustees of the physical properties of the church.

There should never be one member or minority decisions and actions by members of a church board relative to the business or spiritual interests of the church. Even majority decisions are not all that could be desired. The entire membership of the church board should act together when possible to insure perfect harmony. However, conformity and unity of action should not be sought at the price of compromise with what is known to be right.

In conclusion, may we add the observation that church government, even if it is sometimes not all that could be desired, is better than no government at all. Let us work with and pray for our spiritual overseers.

The following is a sample document of "The Articles of Faith" of an Apostolic Faith Church. This may be imperfect or incomplete but will serve as an example. This sample was used in a joint class of Evangelism, (Edna Schultz, Teacher) and Bible Doctrine (Jacob C. Regier, teacher) in 1962.

"THE ARTICLES OF FAITH"

Article No. 1

The above described premises to be and forever remain a place of worship for the Apostolic Faith Believers of _____, _____^{Town} under the direction of a board of three (3) trustees _____^{State} to be held in trust by them and their successors in office, for the use and benefit of the body of believers of the Apostolic Faith doctrine at _____, _____^{Town}, _____^{State}, an independent church, know as the Apostolic Faith Church.

Article No. 2

The doctrines of The Apostolic Faith include:

1. The creation by God...Creation and Formation (formation referring to the Adam race).
2. Salvation, at the end of repentance to God and man, (the spiritual birth).
3. Sanctification through the blood of Christ, as a result of consecration, which is a second definite work of grace.
4. The Baptism of the Holy Spirit, with the evidence of speaking in other tongues which is the seal unto the day of redemption.
5. The nine gifts of the Spirit.
6. Divine healing for all believers.
7. The return of Christ to earth, bodily and visible.
8. A ministry supported by tithing.
9. The ordinance of water baptism by immersion, in the name of the Father, Son, and Holy Spirit.
10. The ordinance of the Sacrament of the Lord's Supper.

Article No. 3

All ministers must be in fellow-ship with the Apostolic Faith Movement and have permission from the board of trustees of this church to preach or conduct services here-in.

Article No. 4

This conveyance is made with the agreement by said trustees; for themselves and their successors in office, that the above described premises shall be a place for the worship of the Apostolic Faith believers, as taught by the founder of the Apostolic Faith Movement, Charles F. Parham.

Article No. 5

If at any time, any person or persons serving on this board of trustees, should seek to bring in any minister or teacher who is not in fellow-ship with the Apostolic Faith and who might cause the body of believers to be divided, in that event, a board meeting shall be called and such persons serving on the board, shall be removed from his or her office, and the remaining board members shall elect another member to that office.

Article No. 6

And should any trouble arise that could not be settled by the board of trustees, it shall be brought to a vote of the body of believers who believe the Apostolic Faith Doctrine, as adopted by the church heretofore.

Article No. 7

When special board meeting are called, minutes of such meetings should be recorded in the Book of Records, containing the above mentioned Constitution and by-laws adopted by this church for future references, to be held in trust of the Secretary of board of trustees.

Article No. 8

We the under-signed board of trustees do bind ourselves and our successors to office to hold the above described church for the above mentioned Apostolic Faith Doctrine.

And in the event that I should ever be converted to, or become a believer of any other doctrine will at the same time resign from the board of trustees.

Signed:

_____, Chairman

_____, Secretary

CHURCH DEED OUTLINE

The above described property to be and forever remain property of the Apostolic Faith Believers of _____, _____ under the direction of the board of three (3) trustees. This conveyance is made with the agreement by said trustees, for themselves and their successors in office, be a place for the worship of the Apostolic Faith Believers of _____, _____, an independent church known as the Apostolic Faith Church.

The doctrine as is set down in attached "Church Constitution."

Q U E S T I O N S

- 1.. Give a definition for each of the following: (1) Pastor, (2) Elder, (3) Bishop, (4) Deacon, (5) Trustee, (6) Steward, (7) Superintendant (8) Treasurer, (9) Teacher, and (10) Dean.
2. In what order should the authority of the Church be governed?
3. In what order should the Sunday School be governed?
4. Give at least six Bible qualifications of Church rulers.
5. What should be the attitude of the Christian toward Church rulers?
6. Is there a Bible way of handling disputes?
7. Is anarchy in the Church a good policy?
8. Is it wrong to regulate the affairs of the church in a business-like manner?
9. Should Church finance records be kept?
10. What can be expected of a Church if some of its leaders are impure?
11. Should we refrain from voting during church elections?
12. Should the leaders in a Church understand the doctrines of the Church?
13. Should the leders in the Church know what kind of doctrines the preachers embrace that fill their pulpit?
14. What happens if contradictory doctrines are taught?
15. Does the Lord want the Church to have unity within its ranks?
16. Should the board of a Church meet regularly?
17. Should the board of a Church meet often?
18. Should the board of a Church be firm when taking actions against evil encroachment?
19. Should the board of a Church give consideration to its pastor?
20. Should the pastor of a Church work against the board of the Church?
21. Should the Sunday School Superintendent consider the pastor?
22. Should the Sunday School be a part of the Church or a separate unit?

T H E J U D G M E N T

Nothing of any consequence has ever happened to the world, except that God sent the inhabitants ample warning. There are a number of earth-shaking events yet to occur in the future. Of these future events, God has given ample warning. One of these things is the final judgment. This subject, "Judgment" really belongs in a study of prophecy. We will however give brief attention to it.

We have studied the plan of Salvation. We have learned from this study that man is destined to be destroyed, but because of the benevolence of an ever-loving Heavenly Father, plans have been made to save man from this ultimate doom. However, God is just. He will not destroy the wicked without allowing them to stand trial.

Judgement is certain. No one can escape it. In Hebrews 9:27 we read
27 And as it is appointed unto men once to die, but after this the judgment.

Also in the book of the preacher we read the following about the judgment. Ecclesiastes 11:9 and 12:14

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

With this knowledge, mankind is often fearful of death. Not because that death itself is so dreadful, but that the judgment that is to follow is so dreadful. They know that the secrets of men will be revealed. They know that the hidden will be brought to light. They know that a record of deeds done in the body is being kept and that those deeds must be accounted for in judgment.

There is a bright hope for the Christian. We read how that men have the opportunity to take care of their judgment in advance. We refer to this as pre-arranged judgment. This takes place when we believe on Christ for the remission of our sins. Our sins are sent beforehand into judgment. Also when Christians err from the way and sin. We have an advocate with the father which is Jesus. If we confess our sins, we are told that he is faithful and just to forgive us.

Definition

Judgment: (1) The sentence, or decision of a judge, I Kings 3:28
 (2) The spirit of wisdom and prudence, enabling to know and discern right from wrong, and good from evil, Psalms 72:1 (3) The righteous statutes and commandments of God, Psalms 119:7,20 (4) Justice and equity, Isaiah 1:17, Luke 11:42 (5) God's decrees and purposes concerning nations, or persons. Romans 11:33 (6) Courts of judgment. Matthew 5:21 (7) The last judgment. Matthew 25:31

S T U D Y S C R I P T U R E S

- | | | |
|-----|--|-----------------------|
| I | JUDGMENT IS CERTAIN | |
| | Hebrews 4:12-13 | Romans 2:1-4 |
| | Hebrews 9:27-28 | |
| II | CHRIST IS THE JUDGE | |
| | Isaiah 11:1-5 | Romans 14:7-13 |
| | I Corinthians 5:10-11 | I Corinthians 4:3-4 |
| III | SECRETS WILL BE JUDGED | |
| | Ecclesiastes 11:9-11 | Ecclesiastes 12:13-14 |
| IV | PRE-ARRANGED JUDGMENT | |
| | I Timothy 5:24 | 2 Peter 1:10-11 |
| V | THE MILLENIUM IS FOLLOWED BY THE LAST JUDGMENT | |
| | Revelation 20:1-10 | Revelation 20:11-15 |

Q U E S T I O N S

1. Does God give warning of coming catastrophes?
2. Did God give warning of the flood?
3. Has God given warning of the judgment?
4. Who will be the judge in the final judgment?
5. What will be revealed in the final judgment?
6. Can men take care of their judgment beforehand?
7. What does Revelation 20 say about the judgment?
8. How is it possible for the "dead" to be judged?

R E W A R D O F T H E W I C K E D

This chapter, like the chapter on Judgment, belongs in the class of the study of prophecy. However, to make a general study of the doctrines of the Bible complete, we must include the reward of the wicked.

Just as surely as there is a heaven to gain, there is a hell to shun. Just as surely as the gift of God is eternal life through Jesus Christ, the reward of sin is death. There is a great study of antipodal or opposite truths. For instance, the opposite of light is darkness; the opposite of right is wrong; the opposite of good is evil; the opposite of God is Satan; and the opposite of life is death. The absence of heat is cold; the absence of color is blackness; the absence of light is darkness; the absence of knowledge is ignorance; the absence of God is wickedness; and the absence of life is death.

Often it seems, that the knowledge of the Reward of the Wicked is left to be gained by inference. We mean by that, that teachers allow that if it is taught that life comes through Christ, that heaven is the future of the righteous, and that there will be no sin in eternity, that the students will automatically know that the wages of sin is death. But it is necessary to study the subject. Satan would be pleased to keep people in ignorance on this subject. God has given us sufficient information in His word so it is not necessary to be ignorant of this truth.

First, we learn that man does not possess immortality. The Scriptures ascribes immortality only to God. Man is mortal. However man strives for immortality...eternal life. This is gained through Jesus. When God said "...thou shalt surely die." He indicated that man was mortal. When He put cheribums to guard the Garden of Eden so they would not eat of the tree of life and live forever, He indicated that man was mortal.

In some cases in Scripture the word "hell" refers to the grave. In other cases it refers to a place of burning. For instance the Greek word "Geena or Gehenna" means a place of burning (like the place outside the city where refuse and garbage is disposed of) and the Greek word "Hades"

refers to the grave. Another Greek word "Tartarus" refers to the prison of Spirits. Thus these three words are all translated "Hell" in our King James version of the Bible.

Throughout the Bible we learn that the wicked will perish; that they shall be burned; they shall be destroyed; they shall be consumed: their end is death. None of these terms used in Scripture give the slightest inclination that the wicked have immortality. Immortality as far as man is concerned is God's plan for his body..."This mortal shall put on immortality...this corruptible shall put on incorruption. Hence we discover that there is no future hope of the evil and unbelieving but to be destroyed. The wicked have their punishment indeed, but it is not eternal in the sense that life through Christ is eternal.

L I F E A N D I M M O R T A L I T Y

1.. What is Man?

- a. Hebrews 2:7-9 God made man lower than the angels
- b. Luke 20:36 Angels do not die (Man will be like this after the resurrection.
- c. Genesis 2:7 Man became a living soul.
I Corinthians 15:45 First man Adam a living soul.
Second man (Christ) a quickening spirit.
- d. Genesis 2:17 Man is subject to death.
Hebrews 2:27-28 Appointed to man to die.

2. Immortality

- a. I Timothy 1:17 God is immortal.
I Timothy 6:16 Only God hath immortality
- b. 2 Timothy 6:10 Christ abolished death and brought immortality to light.
- c. Romans 2:7 Men seek for immortality and eternal life.
I Corinthians 15:53-54 Mortal shall put on immortality

3. The Reward of the Wicked
 - a. Ezekial 18:4 The soul that sinneth shall die.
 - b. Psalms 1:6 The way of the ungodly shall perish.
 - c. Malachi 4:1 The wicked shall be burned.
 - d. Matthew 10:28 Destroy soul and body in hell.
 - e. Matthew 3:12 Chaff will be burned with unquenchable fire.
 - f. Romans 6:25 Wages of sin is death
 - g. 2 Peter 3:9 Repent or perish
 - h. Revelation 20:14-15 Lake of fire --- Second Death.

Q U E S T I O N S :

1. What is the opposite of life?
2. For whom will the lake of fire be prepared?
3. What is the second death?
4. Who has immortality?
5. Whom shall this mortal be made immortal?
6. What is the gift of God through Jesus Christ?
7. What are the wages of Sin.
8. What is the meaning of the Greek word Hades?
9. What is the meaning of the Greek word Gehenna?
10. Is God willing that men should perish?
11. What does Ezekial say about the soul that sins?
12. What does the parable of the "Rich Man and Lazarus" show?
13. What will happen to Satan?

To better understand this subject, we need to learn the hidden meaning of a familiar parable. Here is a reproduction of an article, in tract form, written by the late Mrs. Charles F. Parham. Read it carefully.

T H E R I C H M A N A N D L A Z A R U S

by Mrs. Charles F. Parham

Let us turn to Luke 16:19-31, and read carefully the parable of the rich man and Lazarus. A parable is a fictitious narrative; an allegory from which a moral is drawn. The true meaning of a parable is not on the surface, but has a hidden meaning. Therefore it cannot be taken literally. A doctrine cannot be established simply on a parable, but the interpretation of a parable must correspond with the other teachings of the Bible.

Orthodoxy has told us that the rich man represented all wicked persons who at death go to eternal torment, and the beggar represented all good persons, who at death go to heaven. Let us, however, endeavor to forget the teachings and "traditions of men" and go back to our open Bibles and prayerfully seek to learn the lesson that Christ taught in this parable.

This parable does not say that the rich man was wicked. He was "rich," but it is not a sin to be rich. He "fared sumptuously" and was dressed "in purple and fine linen."

Purple was worn by persons of wealth and high official position. (Esther 8:15) and especially by kings (Judges 8:26). It was a sign of royalty, and was put on Christ by the Jews in mockery of His claim. (Mark 15:17). "Purple and fine linen," were especially used by the Jews in the hangings of the tabernacle (Exodus 25:4, 26:1, 31, 36), and were also used in the garments of the Jewish high priest. Exodus 28:5, 6, 15, 33; Exodus 39:29. We see then, even the very clothing of the rich man, represented the Jewish people.

Neither does the parable say that Lazarus the beggar, was a good man, but that he "laid at the rich man's gate,"---full of sores,"---"Desiring to be fed with the crumbs"---and "The dogs came and licked his sores." Would it be possible to picture a more pitiful, wretched condition? Do you believe that Christ would represent His glorious Church, by this sick beggar of this terrible description lay at your gate, would you at once

recognize his as one of God's elect, a child of the King? I am sure that David would not, for he said, " have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The beggar then cannot represent God's chosen people but must represent the Gentile people, who up to this time, had not been given the promises and blessings of Abraham, Ephesians 2:11-13.

The beggar died and was carried, not to heaven, but "into Abraham's bosom." Now we know this was not a literal bosom, as Abraham had been dead many hundreds of years and long since returned to dust, but Lazarus (The Gentiles) were "carried into Abraham's bosom" spiritually, being heirs to all God had promised to Abraham. Romans 3:29, Galatians 3:7, 8, 9, 14, 28, 29, Colossians 3:11.

"The rich man also died, and was buried." An end came like death, and he ceased to exist in his former state. And in hell, he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus "in his bosom." (In the folds of his mantle. Emphatic Diaglott).

In the 24th verse the rich man calls for help, not to God but to "Father Abraham" which makes it very plain then that he (the rich man) was a descendant, son of Abraham, representing the Jewish people, who were at that very time, looking to Abraham, saying, "Abraham is our father." (John 8:39) and reflecting the promised Messiah, thus casting themselves into the "torments" that they are still in.

In the 25th verse, Abraham acknowledges the relationship, "Son remember that thou IN THY LIFETIME (the Jewish dispensation was now ended) received good things." How wonderfully God had blessed the Jews, His chosen people---"And likewise Lazarus evil things." Up to this time, the Gentiles had been counted as dogs, (Matthew 15:26,27). (Mark 7:26-28). "Now he (Lazarus the Gentiles) is comforted." While Jesus was giving them this parable the Jews "derided Him" (Verse 14) while the Gentiles, "publicans and sinners," drew near unto Him to hear Him (Luke 15:1). The law and the prophets were until John, since that time the Kingdom of God is preached and every man (Jew and Gentile) presseth into it. Verse 16. Read also Romans 11th chapter.

Is there not still "a great gulf fixed" (verse 26) between the Jews and other nations, for though scattered "among all nations, like as corn

The Reward of the Wicked
Rich Man and Lazarus
By Mrs. Charles F. Parham

160

is sifted in a sieve," (Amos 9:9) yet the Jews are still a separate people.

The "five brethren" also had "Moses and the prophets" and Abraham said, "Let them hear them." Had they done so, they would not have crucified the Christ, and they did not believe though Christ "rose from the dead."

Now read the 15th Chapter of Luke, and in the description Christ gave of the "elder brother" in the parable of the prodigal son, you will see a very true picture of how the Jews felt toward Christ, and the "publicans and sinners" to whom He was giving the Gospel.

We understand that the parable of the rich man and Lazarus, has no reference to the future state of the dead whatever, and is to me, not a blood-curdling picture of eternal torment as some have painted it, but a most marvelous and prophetic description of the closing of the Jewish dispensation and the budding in of the Gentiles, and what would happen to the Jews, who truly have been in "outer darkness," despised, hated and persecuted ever since the time when they said, "His blood be on us and our children."

Christ marvelled at the faith of the centurion and said, "I have not found so great faith, no, not in Israel---and I say unto you, that many shall come from the east and west (Gentiles) and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom (Jews) shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 8:10-12). This Scripture is literally being fulfilled in the "Wailing Place" at Jerusalem.

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I M E T T H E M A S T E R

I had walked life's way with an easy tread,
Had followed where comforts and pleasures let.
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see by the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of thy wounded feet."

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face

— Anonymous.