

BANNER OF TRUTH NUMBER 10

SPIRITUALS

GIFTS, GRACES, OPERATIONS, MINISTRIES
DEMONSTRATIONS, AND VARIOUS
PHASES OF THE SPIRIT
KINGDOM

BY

SEELEY D. KINNE

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PREFACE.

The gospel in revival waves of spiritual power has many times rolled over the world since the reformation. Theological views of Wesley, Finney, Fox, Knox, and others have been preached by holy and unctuous men, turning many to righteousness. Truth is many sided. Justification, sanctification, healing, the inner light of the Spirit and other truths have been blest to salvation of men in their time.

In the gradual unfolding of truth, we seem to have reached a climax in the last great wave, the Pentecostal or Apostolic Faith movement, which swept around the world in about two years. Many of the most spiritual men and women have recognized the restoration of the gifts and graces as in apostolic days, and the baptism of the Holy Ghost as originally given at Pentecost.

This movement has been hated, despised and looked down upon much in the same manner as were the early Christians. But those who are afraid and denounce strongly to-day, and in good conscience too, are frequently found tomorrow at the foot of the cross, seeking diligently the Pentecostal baptism, and bursting forth in the most exalted utterances of praise by the power of the Spirit in languages they never learned. Where the Pentecostal people live true and faithful and in the power of the Spirit, prejudice subsides after a time and those who were afraid of their own friends fall in line and see God in us of a truth.

This movement is a deep and sublime revelation of the Spirit world. When it loses its supernatural operations, it drops to the level of other movements and soon decays. It is doubtless the movement of God to prepare for the

revelation of Jesus from heaven and the catching up of waiting saints.

Past movements have had their literature. We have had papers, but few books as yet, but they are coming. However they must be of a different order, for this is not a new formulation of doctrine, but a movement of power and revelation of Jesus Christ and His supernatural religion, "The soundest doctrine of all."

We have sought to write under the illumination of the Spirit, spending much time in waiting and prayer, yet we fear not so much as we should.

We trust it will not be found to be abstract or speculative theory or controversial but in the love of Jesus for the help of honest souls that they might live in the Spirit and fulness of Pentecostal power. Much of what is herein we have preached in the different conventions and camp meetings we have been permitted to attend. Many of the questions baptized people find arising are answered here.

The paragraphs are numbered throughout and subject words in bold-face type are in most paragraphs, with the hope that the book will be found useful as a text book for Bible schools. Through the assistance of my daughter and sister, who set the type, we are enabled to put the copious references in the margin, usually exactly opposite the subject to which they refer. This meant a great amount of labor, but gives us the freedom to use various translations, or sometimes a word from the lexicon, assisting in the clearing up of the meaning, and also making it much easier and pleasanter to read than having the references in the text.

Whatever is found helpful and a blessing accept as from God. Weaknesses and faults attribute to the human with forbearance.

SEELEY D. KINNE.

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PART ONE

NATURAL AND SPIRITUAL.

I.—IGNORANCE AND HELPLESSNESS.

"Concerning spirituals, I would not have you ignorant, brethren. Ye know that ye were pagans." Pagans, then and now, believe in spirits, both good and evil. But though our professors recognize the three kingdoms, mineral, vegetable and animal, of the spirit kingdom they do not know. There is a realm of spirits. "There is a spiritual body." "There is a spirit in man." Psychology confuses the soul and the spirit. Pneumatology, science of the spirit, is hardly even a named study.

2. In this chapter we seek to discover that in this realm of the spirit we are, in our present fallen state, unless we receive Divine assistance, utterly ignorant, helpless and hopeless; although we moderns are saying, "I am rich and affluent, and have no want of anything, and thou knowest not that thou art ignorant and miserable, and needy, and blind, and naked." The worst part of our ignorance is we are ignorant of our ignorance. We know not that in everything we are "enriched by Him." "Man by wisdom knew not God." A man in his physical self receiveth not the things of God. "The things of God none knoweth save the Spirit of God." We cannot find God but by a revelation, nor is there any other way to know Him. "No man can say that Jesus is Lord, but in the Holy Ghost." We must be supernaturally born of the Spirit, though with Nicodemus we are inclined to say, "How can these things be?"

3. Likewise in every phase of the spirit realm, severed from Christ the true Vine, we utterly fail.

Realm of spirits.
1 Cor. chapters 1, 2, 12 to 15.
psyche, soul.
pneuma, spirit.

Known only by rev'lotion

Rev. 3:17

1 Cor. 1: 5, 21;

2:11,14

12: 3.

Jno. 3:9.

All given by God,

Jno. 15:5. "Apart from me ye can do nothing." The will falls short. "That which I do I allow not." "For Rom. 7: 15. it is God that worketh in you to will and to do of His good pleasure." We cannot **feel** as we ought, Phil. 2:13 but He has promised, "I will take away your heart of stone and give you a heart of flesh." "Not Ezek. 36: 26. that we are sufficient to **think** anything as of ourselves; but our sufficiency is of God." Though 2 Cor. 3:5. we cannot **speak** of ourselves as we ought, yet Matt. 10: 19. "it is the Spirit of your Father that speaketh in you." We are made partakers of the divine nature. "According as His Divine power hath 2 Pet. 1:3 given us all things that pertain to life and Godliness."

Differen- 4. From another point of view we may see tiate. further our ignorance. Some do not know the power of Jesus' blood to sanctify, or distinguish between sanctification and the baptism of the Spirit. Those who have been baptized often do not distinguish between the baptism and maturity, and so settle down and do not press on and live constantly under the power of the Spirit. And even those the most earnest, striving for the faith and coveting spirituals, are still in the first principles.

Interpre- 5. Because we are too ignorant to receive that tation leading to faith. which God is reaching out to us, we receive but in stunted measure from the great Infinite One, of whom it has been said: "I am a fountain of blessing. I have wisdom, grace, gifts in rich profusion. Help yourself. Take whatsoever you desire. I give you all things for your comfort. My promises cannot be broken. They are unlimited."

Partial view. 6. We may see how limited our view when we accept "spiritual gifts" as translation of **pneumatics**. Gifts are one class of spirituals, while at least five classes are named in that one chapter and others in the following chapters. Something of a classification of spirituals may be found in the contents of this volume.

II.—NATURAL AND SPIRITUAL CONTRASTED

7. Methods and appliances for using steam are entirely different from those necessary to obtain power from electricity. Everything after its kind. If this is true in the natural realm, how much more impossible that knowledge of powers and laws of the natural should bring us into the spirit realm and enable us to operate therein. Laws and powers of the spirit world are as well defined and actual as those of the physical, but they are two distinct realms. One pertains to that which is soulish, the other to that which is of the spirit. One is terrestrial, earthy, visible; the other celestial, heavenly, invisible. One is corruptible, fading, passing away; the other is "incorruptible, undefiled and fadeth not away." "We look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

8. Just here we fall back into the natural. We have lived a soulish life. We have lived a life based on our sense faculties. By them the soul, the natural life, feels, tastes, perceives, reasons and becomes aware of conditions. Its wisdom and knowledge grows out of facts, experiences and memories obtained through the five senses. It is earthly and sensual; but this earthy education fails to find God, either in the beginnings of spirit life, or at any stage of advancement. It takes the hidden wisdom of God, which none of the princes of this world know. For a man in his physical nature perceiveth not spirituals, for they are discerned by the Spirit. Therefore, the most highly educated man is entirely ignorant in the realm of the Spirit. Nor after he has begun in the Spirit can he any the better advance except

Spirit realm

1 Pet. 1:4

2 Cor. 4:18

Soulish life not spiritual.

he keeps to the attitude of helplessness, ignorance and dependence.

Faith
life.

Rom. 1:17
1 Jno. 5:4.
Jude. 20.

Self-
distrust.

Dead
vs
life-giv-
ing truth

Rom. 1:
18.

9. As our spirits are dead, broken off from God, its faculties can only be restored to life and union with God by faith in the blood, the life of Him who gave His life that we might have life. Every advance step must be by faith—"from faith to faith." "The just shall live by faith." "Faith is the victory." "Building yourselves upon your most holy faith."

10. Faith is an attitude of self-distrust and dependence upon God. It is in direct contrast with that obtained through education and school training, which gives a mental poise, independence, self-reliance, a feeling that one knows. Through this natural preparation one is led to rely on his own conceptions, senses and powers. But faith causes one to rely on that Divine power and wisdom that comes from God.

11. Again, we have acquired a mental and theoretical grasp of truth from the study of the Scriptures which is but formal truth without the power, a beautiful, esthetical, impersonal religion instead of a personal, Infinite, living Christ. All such spiritually dwarfs, stagnates, kills. It seems almost impossible to divest men of this human religion, self-confidence, empty-hearted phariseism, and bring them to realize their utter helplessness, worthlessness and ignorance without the inworking energy of God. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness," that is in theory without experiencing its power.

12. Paul was a man of learning, and after he knew the Lord, had abundance of revelations, and was caught up to the third heaven. But he permanently lived in an attitude of **helpless unworthiness** in himself. He said of his attainments—"I have suffered the loss of all things and do

count them as dung." "Unto me who am less than the least of all saints." He calls himself a "fragile earthen vessel," "a theatre," "fools." "Last of all He was seen of me also, as of an abortion. For I am the least of all the apostles, that am not meet to be called an apostle." "I know nothing of myself."

Phil. 3:8.
Eph. 3:8.
2 Cor. 4:7
1 Cor. 4:9
1 Cor. 15:8.
15:8, 9.
4:4,10.

III.—ATTITUDES TOWARD SPIRITUALS.

13. If now we have seen clearly that human skill and prudence can neither bring us to God, reveal Him to us, nor maintain us in the realm of the Spirit—if we have seen this so clearly as to stop us from further effort except through the Spirit, let us ask wisdom of God, "who giveth to all men liberally." Accept Christ the wisdom of God, He who of God is made wisdom unto us.

I am
nothing.

14. So too of the affectional, the heart nature, it is weak, sin-warped and naked, and the Spirit has a great and prolonged contention with self-righteousness of one sort or another, such as criticism, rashness, sloth, haste, self-confidence, talkativeness, spiritual pride, delighting in and exhibiting what God is pleased to do for and through us. We are not now speaking of grosser sins, but those so-called finer sins, from which so few seem entirely free. (Alas! alas! if we could only get a view of ourselves that would destroy at once all self-righteousness, self-confidence, and drive us to rely only on the blood of Jesus, without a shadow of confidence in the flesh, the door into deep and powerful spirituals would open unto us.)

Jas. 1:5.
Cor. 1:30

Poverty
stricken.

15. Again, in the will there is a stubbornness, unyielding setness, obstinacy. The heart is stony sometimes like adamant. "Thy neck is an iron

Naturally
unsub-
dued.

- Zech. 7: 11, 12. sinew, and thy brow brass." And this condition makes the body unyielding to the Spirit. It is called in scripture stiffnecked, resisting the Holy Spirit.
- Isa. 48:4. Acts 7:51. Become limp 16. Behold thou art the Potter and we are the clay. "Whosoever shall fall on this stone shall be broken." We must fall on this Living Stone, Christ Jesus, and be broken in heart, in intellect, in will, in body, till every part of the being becomes entirely pliable in the hands of the Potter. Nor is this alone the attitude to receive the baptism of the Spirit, but must become our permanent and ever-deepening state. Broken, contrite, humble, teachable, emptied of our own strength. "Blessed are the poor in spirit, for the kingdom of heaven is theirs." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "Learn from me, that I am gentle and subdued in heart." "I live, yet not I, but Christ liveth in me." We cannot take this attitude of helplessness and utter abandon into God's hands, except the power of the Spirit come upon us and break the resistance in us. (Souls have often to be driven to extremity, almost to despair, before they become limp in the hands of the Spirit, fall on this stone and break.
- Matt. 5:3 Ps. 51:17. Matt. 11: 29. Gal. 2:20. 17. To this point Jesus said, "Verily, verily, I say unto you, the Son can do nothing of Himself." "I do nothing of myself." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."
- Jno. 5:19 8:28. 14:10. 18. John says: "A man can receive nothing, except it be given him from Heaven."
- Jno. 3:27. Right glorying 19. Paul says: "I know nothing of myself." "I count all things but loss. I have suffered the loss of all things," "Not having mine own righteousness." "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom
- Phil. 3: 6-9.

the world is crucified unto me, and I unto the world." "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. (Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong." Jesus "endured the cross, despising the shame."

Gal. 6:14

2 Cor. 12: 9, 10.
Heb. 12:2

20. George Fox: "I was to have been let blood, but they could not get one drop of blood from me, either in hands or head, though they endeavored it; my body, as it were, being dried up with sorrows, griefs and troubles, which were so great upon me I could have wished I had never been born."

21. John Arndt: "Let us renounce wholly our own strength, our own wisdom, our own will and self-love, that being resigned to God alone, we may suffer His power freely to work in us, so that nothing may in the least oppose the will and operations of the Lord."

22. Thomas Upham: "I am aware that this is a hard doctrine to the natural heart. It strikes heavily upon that feeling of self-confidence, which is one of the evil fruits of our fallen condition. But as it respects myself, if I may be allowed in humility of spirit to refer to my own feelings, it is a doctrine which is inexpressibly dear to me. I have been taught for many years, and by painful experience, that I can place no confidence in my own thoughts, feelings or purposes. In none of these respects can I be my own keeper. On the contrary, I have seen with the greatest clearness that to be left to myself, either in these respects, or in anything else, is to be left in sin. And so great has been my anguish of spirit in view of my entire inability to guide myself aright, that I could only pray that I might be struck out of existence and be annihilated, or that God would return and keep that which I could not keep myself."

IV.—MEANS TO SPIRITUALS.

Right means.

23. It might seem that strongly urging the thought of human inability would cause discouragement and indifference. It ought not, but should only persuade us the more heartily to cast ourselves on Him who is mighty. But there are means which we are to use. Our error has been the use of wrong means. Here is the expression of the proper means. "We through the Spirit, by faith, wait for the hope of righteousness." Gal. 5-5. "Hold fast the confidence, and the rejoicing of the hope firm unto the end."

Jno. 15: 4, 5.

24. "Through the Spirit." Jesus said, "Without me ye can do nothing." And so without the power of His Spirit we can make no progress. Human effort without the energy of the Spirit is of no avail. Just here so many fail. Their personal and revival efforts are through the physical man, abstract truth, oratory, magnetism, enthusiasm. Heb. 9:14 Jesus offered himself through the eternal Spirit, and he works through that same Spirit. We can only advance through the power of the Spirit working in us.

Heb. 4:14

25. **By Faith.** We are an unbelieving generation. We have lost the exercise of your faith. Assert faith. "Hold fast the profession of our faith." Lord, I know you will hear, I know you will answer. I will believe that which I do not see nor feel. I take by my will as I would take by my hand if I were receiving from man. If the answer does not immediately appear, steadfastly believe till it does appear.

26. **Wait.** To wisely and successfully wait through the Spirit in faith till an answer comes from God is almost a lost art to the people of God. How little do we really accomplish. While the

true Scripture idea of waiting on God is in soul rest, the rest of faith which awaits the movements of the Spirit, it is not inactivity nor indifference, but is beautifully described thus: "As the eyes of servants unto the hand of their masters, and as the eyes of a maiden unto her mistress; so our eyes wait upon the Lord until that He have mercy upon us." "My soul waiteth for the Lord more than they that wait for the morning." Such waiting is true activity. "But they that wait on the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint." Tarry till the answer comes. Hold fast to the end—that is, till the answer or consummation.

27. **Earnest.** We must, in spirit, by faith, wait importunately. One reason God cannot answer us sooner is because we are weak in desire. We must be held in the fire of seeking till we become fervent in spirit. Half-heartedness will not do. It must be with all the heart.

28. **Praise.** We are such ungrateful creatures toward Him who hath given us all things richly to enjoy. A whole-hearted spirit of praise and rejoicing, continued to the end, is very pleasing to God and a great aid to receiving what we are seeking.

29. **Pliability.** There must come a broken, limp pliability. "Yield your members"—members of the body, the mind, the heart.

30. **Test.** "The Spirit is given to them that obey Him." "The obedience of faith." In receiving the Spirit, and also the gifts and farther revelations, the Lord frequently puts one through severe testing. It is hard to do what is required. For illustration: One who was praying for interpretation felt, while trying to help an old lady—a long-time seeker for the gift of the Spirit, that one, who was speaking in tongues was telling what was the difficulty and that if the interpretation were given the

Isa. 40:31

Psa. 123: 130.

Ps. 130:6.

Jer. 29:13

Acts 5:32

difficulties would be reached. The interpretation began to come. After speaking a sentence, it seemed that what was coming would be too hard for the old lady to stand, and suddenly the interpretation ceased. Afterwards we heard the brother say, he felt he would have received the gift of interpretation then, but the temptation caused him to miss the Lord. A few weeks later the brother went to a meeting where he had been invited to assist. The preacher in charge became afraid of his way of working and he remained there about a week under great pressure. But by humbling under the test, and looking to the Lord for what he had so long prayed for, he received interpretation, prophecy, and a deep anointing at one time. Again, when seeking discernment, what the Spirit had shown in a case was thoroughly tested by others insisting he was mistaken. We must go through the testings if we would come forth into clear and powerful experience of the Spirit's power and gifts. Sometimes our best friends will be permitted to misunderstand our works to test them and to cultivate a humble state of grace in us.

2 Tim.
3:14.

Heb. 2:1.

31. "Continue in the things which thou hast learned and been assured of." "We ought to be exceedingly cautious in regard to what we have heard, lest we drift away," or leak out. The attitude of pliable, obedient, expectant faith and reliance on the workings of the Spirit that you were in to receive, you must retain to keep the flow of the Spirit. It must be intensified to increase the flow and to pass from glory to glory, and to receive gifts of the Spirit.

V.—GOING DEEPER.

32. After being baptized with the Holy Spirit, longings and aspirations after God increase. As one says, "I want to attain, by His grace, to the very greatest heights in Him He can allow me." Such drawings are given of God and should be cherished with jealousy. To dissipate them is to dwarf one's spiritual nature and fail of God's best.

Cherish
aspirations.

33. The way up is down. To go deeper, to rise higher one must go down. How shall we go down? The Spirit flashed across my mind God's way to get people to go down. It is by the revelation of Divinity.

Behold-
ing
trans-
forms.

34. The revelation of the God of Israel, the Infinite I AM, in a flame in a bush, brought Moses to an attitude of humility. "Moses hid his face; for he was afraid to look upon God."

Ex. 3:6.

35. A sight in his dreams of the ladder, the angels and the God of his fathers awakened Jacob and made him afraid of God, and brought him to worship.

Gen. 28:
12-22.

36. A sight of the Lord Jehovah, and His glory, His holiness, the worship of the seraphim, wrung from **Isaiah** the confession, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the KING, the LORD of HOSTS."

Isa. 6:5.

37. **Ezekiel** in his first chapter describes a remarkably beautiful and singular revelation which was granted to him. In verse 28 he says: "This was the appearance of the likeness of the glory of the Lord. And when I saw, I fell upon my face." There is nothing to bring men down

like the sight of the glorious Almighty and His majesty.

Dan. 10:
7-10, 13.

38. Daniel, a man greatly beloved in Heaven, when he saw a great vision of One like unto the Son of Man, says: "There remained no strength in me: for my vigor was turned in me into corruption, and I retained no strength. Yet I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground."

Rev. 1:
17.

Jesus' glory.

Acts 9:3.

His tender humility.

Matt. 11:
28.

39. John, the beloved disciple, was in some senses nearer the great heart of Jesus than any other of those who associated with Him while He was in the flesh. He was one of the holiest of men, but when he got a sight of the Son of Man after he was glorified similar to that which Daniel saw, he said, "When I saw Him, I fell at His feet as one dead."

40. A flash of the glory light of the face of God shone upon the persecuting Saul. He fell to the earth and at once became an obedient follower of Jesus.

41. While we look at ourselves, and search ourselves, and try to make ourselves humble, gentle, loving, powerful and useful, we always fail. But, "Come unto me all ye wearied and heavily burdened, and I will ease you. Take my yoke upon you and learn from me, that I am gentle and subdued in my heart." It is a sight of his crucified, broken, infinitely-tender, compassionate heart that will melt away our hardness and bring us to confession, humility and the partaking of His Divine nature. A sight of His longsuffering and forbearance with us will help us to that same disposition to sinners and toward our fellows whom we may have a complaint against. A sight of his glory and majesty, one glimpse of His face, would turn all our human glorying into shame. A clear sight of His wisdom, knowledge, discernment and penetration would destroy our self-confidence—we should fall at His feet, utterly conquered.

"Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

42. So if we would deepen in grace, if we would be plentiful in gifts, if we would be powerful in the Spirit, if we would build wisely in personal character, lay up abundance of treasure in Heaven, serve our generation and receive a crown of righteousness, plead for a sight of the glorious Christ through the Spirit. Do not choose the manner, but plead for a spirit of "wisdom and revelation in the knowledge of Him." If you through the Spirit continue to wait in faith His righteousness is sure to be revealed to and in you and you will come to be abundantly satisfied, for you shall, by His revelation, become "filled with a knowledge of the good pleasure of God, in all wisdom, and in all spiritual understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work and increasing in the knowledge of God."

43. It is true we should rejoice in tribulation and in every trial, misunderstanding, false accusation, and give thanks for all things. This becomes easy while we have Jesus in our vision. Hallelujah! "Transformed while beholding."

Song 2:
14.
His wisdom

Eph. 1:18

Col. 1:
9-13.

Always rejoice.

2 Cor. 3:
18.

PART TWO

SPIRITS AND THE SPIRIT REALM.

VI.—SPIRIT BEINGS AND SUBSTANCES.

44. There is a realm of spirits; a countless multitude of intelligent **spiritual existences** of varying degrees of excellency, power and ability. Since man is a fallen spirit he has lost the sight and knowledge of these spirit beings and their world. He cannot see them except by revelation. They are none the less real and substantial, though we are unacquainted with them.

45. Up above us, far away in space, are the three heavens. This is "the **true tabernacle** which the Lord pitched and not man." The greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. That which Moses made "according to the pattern showed him in the Mount," was a copy of, a shadow, or outline of the heavenly or celestial places. "In my Father's house are many dwellings. I go to prepare a dwelling place for you." Jesus was received up into heaven. He has gone "into heaven itself." "You have a more excellent and enduring substance."

46. Of the **substantiality**, as well as the existence of spirits and spirit worlds there need be no doubt. There are celestial, or heavenly, bodies and there are terrestrial, or earthly, bodies. "If there is a natural body, there is also a spiritual body." Indeed the things which are seen are temporal, fleeting, dissolving, corruptible; but the "spiritual, indestructible glory of righteousness which is in Heaven," is substantial, real, everlasting. "An inheritance incorruptible, and undefiled, and that fadeth not away." There is a city,

Heb. 8:
2-5.
9:24.
Jno. 14:
1-3.
Mk. 16:19
Lu. 24:51.
1 Pet. 3:
22.
Heb. 10:
34.
1 Cor.
15:40-45.
2 Cor.
4:18.
5:1.
1 Pet. 1:
4.
Ps. 46:4.

"the city of God, the holy place of the tabernacles of the Most High."

47. Yes, and even this decaying, corrupted planet with its "heavens shall pass away with a great noise (a whizzing crash) and the elements burning with heat shall be dissolved. But according to His promise we look for a new heavens and a new earth, wherein dwelleth righteousness." Then also shall appear, coming down from God out of Heaven, that abode Jesus went to prepare, the New Jerusalem.

48. The nature and composition of those things which compose the celestial worlds, "may be clearly seen, being perceived through the things that are made." There is a "lake of fire and brimstone." Meteors have struck this earth which contained mineral substances not familiar to science. The New Jerusalem is founded on twelve different kinds and layers of stone. Its streets are of transparent gold. One who had a vision and walked those streets, said the gold was soft to the foot like a velvet carpet, and as she stepped there came up from the street the softest tinkling music, like bells. Its gates are of pearl. The walls are of jasper. Its palaces are of pure gold, transparent as glass. Earthy gold that has been degraded in the fall can be refined till it is nearly transparent. And there is a sea of glass with fire intermingled. I as much expect to see these things actually, visibly, real, substantial, as I expect to get to that city.

49. As to the **form, nature and substance** of spirit beings, "It doth not yet appear what we shall be," but we know that we shall be like Him. He had a body after the resurrection as much as before, but it was made spiritual. "There is a spiritual body." But it was not subject to the laws of earthy matter. It was a spiritual substance. He could pass through the closed door as well as if open. He was not subject to gravi-

Recre-
ated
2 Pet.
3:10,13.

Rev. 21:
1-2.

Rom. 1:
8-23.
Rev. 21:
8-23.

4:6.

Rev. 5:2.

1 Jno.
3:2.

Lu. 24: 31, 42, 43. Rev. 1: 13-16. Lu. 9:29. Matt. 17:2. Rev. 10:5. Isa. 6:2. Dan. 10: 16. 2 Sam. 24:16. Related kingd'ms

tation, but could as easily rise in the air as remain on terra firma. To dispel their doubts of his substantiality, he ate before his disciples. He has still the appearance of a man. He is still the Son of Man. He has hair of white wool, as snow. Eyes like flames of fire. Face like the brightest sun. Feet as brass glowing in a furnace. A garment white as the light, glistening, literally flashing forth lightnings: emitting sparks. Angels, when they are seen, have a form and body similar to that of man. They have similar members to their bodies.

50. The earthy substances composing this earth and its beings vary greatly in specific gravity, density, texture, etc. Stones and metals are more or less heavy, dense, impenetrable. Water is as much a substance as are the minerals. But it may change from a solid to a liquid, or from a liquid to a gas. Ice, water, steam. Air is as much a substance as water and may also be in either of the three forms. Light, heat, electricity are as certainly substances as air, water and steel. There are low orders of plants that seem almost to belong to the mineral kingdom. There are low orders of animal life that seem almost vegetable. So between the spirit kingdom and the lower kingdoms there are close ties. Those substances composing the spirit kingdom are just as real substances as light, electricity, water, gold.

51. A human body is composed of 75 parts water, earth, salts, oxygen, light, etc., that is, substances assimilated from light, air, heat, minerals, etc. Now if that body be "changed" by an operation of Divine power, it might become 75 parts celestial water of life, a substantial impartation of the Divine Spirit. We know it is to be glorified, surrounded and filled with the glory of God, which is a real light, lightning and fire. The Lord Jesus, the life-giving Spirit who dwells in men who receive Him, will impart eternal substance, giv-

Spirit-
uals re-
lated to
tempo-
rals.

ing strength, lightness, and all that is necessary to make a glorious body that can go whither its possessor listeth throughout the universe.

52. These things are written that we may get away from those superstitions which make the things of time seem real, and those of eternity unreal. For in truth it is just the opposite. Time and the corruptible decay and pass away, but celestial things abide forever.

53. **Personality.** One of the lines of modern infidelity that is developing to an extreme is the denial of personal beings, especially spirits. It is not a new error, "for the Saducees say there is no resurrection, neither angel nor spirit." There are various shades of teachings held by a number of sects today. Some say the soul and spirit are interchangeable terms. All there is of a man goes into the grave. His Spirit is merely the air he breathes. As far as we have come in contact with this class they, while not in so many words denying the Holy Spirit, are so in the dark concerning Him as to be practically infidels on the line of the Spirit.

54. Another class, while professedly believing in the gift of the Spirit, have so **confounded Him** with His **workings** that the new birth and the gift of the Spirit are identical to them. Or cleansing of defilement from the nature, and the revelation of the Father, Son and Spirit in the baptism are one and the same.

55. Again, a sect whose converts are literally multiplying by the thousand deny the personality of the physical man. Matter is unreal. They deny the personality of the eternal Father. They say, "God is a principle found in each of us. Jesus Christ was only a good man and had no existence as the eternal Son of God. Satan and evil do not exist."

56. All these are **damnable heresies**, that is, they are heresies that tend more or less to destroy

Spirit
bodies.

Eternal
things.

Acts 23:8

Mk. 12:27 in part, or do destroy entirely, true, saving faith and land one in the pit with the damned, in hell with the rich man. Jesus well answered those ancient Sadducees. He said, "He is not the God of the dead, but the God of the living."

VII.—GOD, THE FATHER OF SPIRITS.

1 Tim. 6: 16. 57. Infinitely above and beyond the ken of man's mind exists the Eternal I AM. The ANCIENT OF DAYS. No words can describe His power. No thoughts can compass His greatness. Utterly incomprehensible. "Dwelling in light that no man can approach unto; whom no man hath seen."

Rutherford. 58. "I have no knowledge to take the Lord in all His strange ways and passages of deep and unsearchable providences; for the Lord is before me and I am so bemisted that I cannot follow Him; He is behind me, and following at the heels, and I am not aware of Him: He is above me, but His glory so dazzleth my twilight of short knowledge that I cannot look up to Him: He is on my right hand, and I see Him not; He is on my left hand, and within me, and goeth and cometh, and His going and coming are a dream to me: He is round about me, and compasseth all my goings, and still I have Him to seek: He is every way higher and deeper and broader than the shadow and ebb handbreadth of my short and dim light can take up."

Isa. 40: 18,21-28. 57:15. 59. "To whom then will ye liken God?" "Have ye not known?" "It is He that sitteth upon the circle of the earth." "That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." "For thus saith the high and lofty One that inhabiteth eternity, whose

name is Holy; I dwell in the high and holy place." 2 Cor. 12. 60. Away up above in the starry skies somewhere is a world called the third heaven. Here is located the throne of the Almighty Father. Paul was caught up thither. John was invited up thither. Ezekiel saw visions of God. Isaiah saw the Lord. So did Daniel. Seventy of the elders of Israel and Joshua and Moses saw God. Rev. 4. Isa. 6:1. Ez. 1&10. Dan. 7: 9-14. Ex. 24:10.

61. These men of God have attempted to give us somewhat of a description of the appearance of Him and His surroundings. He sits upon a throne like a fiery, flaming, azure-tinted sapphire stone. This throne rests upon a plain or firmament appearing like a glassy, crystal sea of sapphire stones, or of glass mingled with fire.

62. Underneath and within and around this throne and its base are seen four living ones, cherubims, who ran and returned as the appearance of a flash of lightning. Their motion is with intricate wheels and circles of light, full of eyes. They had each four faces. The appearance of their likeness is as burning coals and fire swinging up and down with lightnings flashing out from them. The noise of their wings is as the sound of many waters, as the voice of the Almighty. They ever are saying, holy, holy, holy! Out of the throne went voices, thunders and lightnings.

63. He who sat upon the throne was "in appearance like to a jasper and a sardine stone." "Uniting the tints and brilliancy of the purest of these precious gems, we have the appearance of flames without smokiness—a pure, purple, flashing, fiery, crystalline light."

64. The irradiations, or reflections, surround the throne like a rainbow. "The Lamb is in the midst of the throne." The seven Spirits, like seven great torches or streams of light, ascend as the northern lights, and issue from the throne in a fiery stream of water of life. Thousand

thousands minister unto Him. Thus do these prophets fail in their "attempts to convey some slight picture of that Infinite One, who, both as to Himself and His surroundings, is utterly incomprehensible and indescribable."

2 Chron. 6:18. 65. But how infinite is that condescension in the Great God when he stoops to pay visit to man? Ex. 19:16-20. and sets His heart upon Him? For the people met with God and He came down. "But will God 20:18-21. in very deed dwell with men on the earth? Behold 40:34-38. heaven and the heaven of heavens cannot contain thee." Ezekiel saw Him coming. "And I looked, 25:22. and behold, a whirlwind came out of the north, a Num. 7:89. great cloud, and a fire infolding itself." He Lev. 16:2. descended upon Sinai. He came in a cloud of Ps. 80:1. glory and covered and filled the tabernacle, and 99:1. afterward the temple. He appeared in a cloud 1, Sam. upon the mercy seat. "There will I meet with 4:4. thee and commune with thee." "He heard the Ez. 8:2. voice of one speaking unto him from off the mercy seat." And this God, this glory that dwelt among men, is the very same God who dwells in Heaven.

Jno. 4:24 66. God is a Spirit, or is Spirit. All spiritual beings have **moral quality** and nature. If God in His substance, constitution and nature is indescribably infinite, as we have seen in attempting some sort of description of His nature aside from moral qualities, He is none the less deep and unfathomable in His moral character and attributes. Indeed whole chapters, and almost whole books, are devoted to the revelation of his character.

67. Since we are now considering the Father of Spirits, and all spirits have moral nature, and all right moral nature is **derived** from the Father, it may be proper here to consider at some length these **moral attributes**, or perfections. We are not, in this work, attempting exhaustive analysis. If we were capable of doing so in some things,

we are not here. Nor is it so much formal, theoretical ideas we seek. We fear them. But we are after those truths which glow and sparkle with life and energy Divine. And we desire to exhibit them from the standpoint of personality rather than experience.

68. **Holiness** might be said to be foremost and most prominent, because it is in some sense the sum, or is possible through the existence of all His other natural attributes and spiritual perfections. That is, without perfect wisdom He could not know how to express holiness, or perfect purity and rectitude toward all at all times. Without perfect power He could not have the ability to execute absolute holiness toward all. So infinite is His holiness that the four living creatures have no rest from crying, "Holy, holy, holy," throughout the ages. So august, so magnificent, so awe-inspiring, so grand, so solemn is His presence, that men are hushed into silent reverence, worship and fear. Isaiah said, "Woe is me! For mine eyes have seen the King." Moses said, "I do exceedingly fear and quake." Israel said, "Let not God speak with us lest we die." Alas! we have wandered from Him so far away in these days, few men have any considerable sense of this awful, solemn, holy Father.

69. There may be said to be **two sides** to the Divine nature. The one is the sterner, or severer, perfections. The other is the milder side. The principles in the former are justice, jealousy, wrath, vengeance, majesty, solemnity; the latter are love, mercy, patience, sympathy, humility, meekness, gentleness, forbearance, longsuffering, joy, peace. There are a number which seem to occupy a somewhat middle ground, such as wisdom, goodness, holiness, truth, knowledge.

70. God's **justice**, disposition to render unto all their dues. "Ascribe greatness unto the Lord. He is the Rock, His work is perfect: for all His

Isa. 6:5.
Heb. 12:
21.
Ex. 20:19

Deut. 32:
3, 4.

ways are judgment: a God of truth and without iniquity, just and right is He." "Justice and judgment are the habitation of thy throne."

Ps. 89:14. 71. **Jealousy.** His hot displeasure and indignation. "For the Lord, whose name is Jealous, is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of those that hate me." "They sacrificed to devils." "They have provoked Him to jealousy." "A fire is kindled in mine anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." His jealousy for His servants is also clearly taught. "He reproveth kings for their sakes." "He that toucheth you toucheth the apple of His eye."

Ex. 20:5; 34:14. 72. **Wrath and Vengeance.** "He will by no means clear the guilty." These perfections are set forth very strongly in Scripture and history and prophecy. The fallen angels are reserved in chains of darkness unto the judgment of the great day. The flood upon the whole world. Sodom and Gomorrah are examples of eternal fire. Egypt was judged. Babylon. "The wrath of God arose upon Israel till there was no remedy." They were scattered into every nation under Heaven. "If I whet my glittering sword, and mine hand take hold on judgment: I will render vengeance to mine enemies." "And I will execute great vengeance upon them with furious rebukes."

Zech. 7:14. 73. "The day of vengeance of our God," is a distinct period of time in the which the consummation of God's wrath upon the whole world will be revealed in flaming fire upon all His enemies. Many portions of Scripture are given to the description of that period and its scenes. The certainty of its coming and of the turning of all the wicked and nations that forget God into hell may be predicted by the vengeance of the past.

Matt. 24: 21. 74. Not less illustrious are those gentler perfec-

tions of the Infinite Father. "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to His mercies, and according to the multitude of His lovingkindnesses. In all their afflictions He was afflicted." "In His love and in His pity He redeemed them." "Sing O Heavens, and be joyful, O earth: and break forth into singing, O mountains: for the Lord hath comforted His people." "Yea, a woman may forget her sucking child, yet will I not forget thee. Behold I have graven thee upon the palms of my hands."

75. "All day long I have stretched forth my hands to a disobedient and gainsaying people," "Despisest thou the riches of His goodness and forbearance and longsuffering not knowing that the goodness of God leadeth thee to repentance?" "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." . . . "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing." These, and many other Scriptures, show the exceeding longsuffering of God, while His own chosen people provoke Him to anger continually, face to face, through the long-drawn ages of the past.

Isa. 63: 7-9. 49:13-16

Rom. 10. 21. 2:4.

Jas. 5:7.

1 Pe. 3:20

Isa. 65:3.

VIII.—THE SON.

76. In the prophecies, in history, by visible revelations, by the events to nations and individuals, God the Father has sought to make man **acquainted** with Himself. Man has been exceedingly obtuse Godward, and has but illy known the Father; with all His pains he still knew but little of God. He has sought, by his own ingenuity and wisdom, to know Him rather than humbly receive Him and His knowledge by Divinely devised ways.

77. In this predicament God devised another plan, the revelation of the God-man. **God becomes a man.** A perfect man. A man with the heart of God. A man with the mind of God. A man with all the perfect attributes of God. A man with the glory of God. A man of whom everything that can be said to belong to God is found in Him. Yet these things were in a measure veiled for the time, till the fullness of time when He will be revealed as He is, in all His glory and beauty.

78. A beautiful, impressive and instructive way of looking at the Son of God and the Son of man would be through His successive revelations and His character as set forth in His various **names**.
 79. In the ancient times He was revealed as the **Angel of the Lord**. The Lord thus appeared to Abraham. He wrestled with Jacob. He appeared to Joshua as Captain of the Lord's hosts. That this was Christ is evident because the place was holy by His presence and Joshua worshiped Him. He talked face to face with Moses, and as the Angel of His presence accompanied him. Paul desired we should not be ignorant of the fact that this was Christ who followed them, the spiritual Rock. Daniel's description of Him he saw, identified Him as the same glorious Son of God which John saw on Patmos. Nebuchadnezzar also

Gen. 18:1, 13, 33.
 32:24-30
 Josh. 5: 13-15.
 1 Chron. 21:9-18.
 Ex. 13:21.
 33:9-15.
 1 Cor. 10:4.
 Dan. 7:13.
 10:5-13.
 3:25.

saw Him walking with the three Hebrews in the fiery furnace.

80. Jesus, Messiah, our Lord, was known as the **Son of God**, by power and by the Holy Spirit, by resurrection from the dead. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." "It is through God's understanding that He knows Himself and His self knowledge, inside the bosom of God, constitutes the eternal generation of the Son. It is an eternal act, inside the glorious Godhead, without beginning, and without ending," "When the eternal Father gazes down into the blissful immensity of His own fullness, it is not a mere look, a mere glance of the eye, but it is vital and substantial and reproductive, the abiding act of His infinite fecundity, which forms another Divine Person, coequal and coeternal with His own Person, the adorable Son."

81. This beloved Son is "the articulation of the Father's self-knowledge, the living, verbal expression of God's mind, wisdom, perfections, power, action, hence He is the power of God, the wisdom of God." "In Him are hid all the treasures of wisdom and knowledge." So He is the literal, personal, living **Word**, which in the beginning was with God, and was God." The uncreated wisdom. "By Him who is the Creator, the second Person in the Trinity, the Word of God, all things were framed," brought into being, consist, subsist and are upheld. "All things by Him and for Him have been created." Jewish commentators on the Old Testament say it was Memra, the Word, who created the world, appeared to Moses, gave the law, spoke to Him face to face, brought Israel out of Egypt, marched before them, wrought those recorded miracles, appeared to Abraham and Jacob.

82. Because God so loved the world He gave this only begotten, tenderly loved Son for the life of

Rom. 1:4

Jno. 1:18

Watson

Jno. 1:

1-10.

1 Cor. 1:

18.

Col. 2:3.

1:16, 17.

Cruden.

the world. For one among the many reasons why Jesus became a man was to bring the Lord down to our level, that we might in some measure understand Him. This eternal Word became flesh. The Son of God became the Son of man. "We cannot fathom that blessed mystery of how the substance of the Divine Word united itself to human flesh and a human soul." The mystery of the incarnation. But we believe the record. No miracle ever granted has been hated by Satan and wicked men like this revelation of the Son of God in a human body. But this body was given for the life of the world. He is the living Bread. His flesh is meat indeed and his blood is drink indeed. Not that we are to eat the flesh of the Son as a beefsteak, but the second Adam is made a life-giving Spirit, a Vivifier. It is the Spirit that quickens. The words that Jesus speaks are Spirit and life.

6:48-63.
1 Cor. 15:46.
Matt. 1:23.
Isa. 7:14.
Col. 1:15.

Gr. Chazma,
sub-
stance,
sub-
structure
basis,
bottom,
subsistence,
essence.
Heb. 1:
3. etc.

83. A virgin shall bring forth a son, whose name shall be called **Emmanuel**, meaning, God with us. So many other places is this thought presented: God has actually become a man. Perhaps nowhere is the Divinity of the Christ so wonderfully set forth as in the Hebrews. "God hath, in these last days, spoken unto us by His Son; whom He hath appointed heir of all things, through whom also He made the worlds; who being the reflected brightness of His glory and the exact image (or reproduction) of His substance." "For Christ is the very incarnation of the invisible God—First-born and Head of all creation." He goes on to set forth that never to an angel but to Christ did He say, "Thou art my Son." "And when He bringeth the first-born into the world He saith, And let all the angels of God worship Him." "Thy throne, O GOD!" "Thou, Lord, hast laid the foundation of the earth." So this Son of Mary is really the Son of God.

84. He is called Jesus, a Greek form of a Hebrew

word, which is a compound of Jah (Jehovah) and y'shua, salvation. Christ, means the anointed, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Jesus Christ therefore means Jehovah the Divinely anointed Saviour, Deliverer and Vivifier. "In His Divine nature equal to and of one substance with the Father. In His human nature subordinate and inferior to the Father, being like to men in all things, sin excepted. He was, and continues to be God in two distinct natures in one person forever." "Exalted to be a Prince and a Saviour."

85. He is our **High Priest** because through His intercession, as Daysman or Mediator between God and man. He has entered into Heaven itself, now to appear in the presence of God for us. "He ever liveth to make intercession for us." "By His own blood He entered once into the holy place, having obtained eternal redemption for us." In Him as our High Priest "mercy rejoiceth against judgment." Justice and wrath against sin are held back by His blood till those who will avail themselves may be saved.

86. He is called **King** because He was born of the royal blood of David, and will take his throne. "The kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." "The government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David."

87. He is called the **Lion** of the tribe of Judah because He is the mighty, valliant, courageous, conqueror of all the existing principalities and powers and intelligences of the universe. He has the Infinite perfections of the Father in all those sterner attributes as mentioned in the last chapter.

88. He is the little slain **Lamb**. He has also in

Acts 10:
38

Cruden

Acts 5:31

Heb. 7:
25, 26
9:12, 24

Jas. 2:13

Rev. 11:15

Isa. 9:6

Rev. 5:5

Rev. 5: the same Infinite perfection all the tender attributes. He is full of grace and truth. The lion
6, 12 and the lamb nature blended in one Person is the
Jno. 1:14 most remarkable exhibition of character conceivable.

89. "The **Amen**, the faithful and true Witness,
Rev. 3:14 the beginning of the creation." Amen signifies,
be it so, or so it shall be. Jesus frequently
repeated this word in connection with His great-
est promises, as if signing them with His name
—it shall be so—making them a verity, a cer-
tainty. "Blessed be the Lord God of Israel from
everlasting to everlasting. Amen and amen."
Ps. 41:13 This surety name word is also found in the great
Jno. 14: oath promise made to Abraham of the Messiah
12 High Priest, and glorious ministry of the Spirit.
Heb. 6: High Priest, and glorious ministry of the Spirit.
13-18 Amen is there translated surely.

90. He is called the Rose of Sharon and the Lily
Names of the valleys, and the Lowly Nazarene, the
significant bright and morning Star, Sun of Righteousness,
Song 2:1 Alpha and Omega, and other names, in an effort
to reveal to us the infinite beauty, variety and
depth of His charms, sweetness, holiness, power,
loveliness, etc. "Worthy is the Lamb that was

slain to receive power, and wisdom, and strength,
and riches, and honor, and glory, and blessing."

91. Jesus Christ, the Lord, is the Spirit. "He
2 Cor. 3: was made a life-giving Spirit." In a supernat-
17, 18 ural manner which doth not yet appear, His body
1 Cor. 15: was glorified, became a spiritual body. And we
45 shall be like Him, for He has "become the Author
Heb. 5:9 of eternal salvation to all them that obey Him."
Acts 2:33 Through His incarnation, passion, resurrection
and ascension He has obtained eternal redemption
and the prerogative to baptize and become the
baptizer with the Holy Ghost. Amen and amen.

IX.—THE ETERNAL SPIRIT.

92. It has been said the Heavenly Father is a
great sporting **fountain** of love, benevolence and
life. The first offspring of the Father, as we have
seen, is the Only Begotten Son, in the bosom of
the Father. The very essence, the essentiality of
His nature, is burning, flaming, fiery love. Love
is sympathetic, reciprocal, requires fellowship.
So the Father could not exist alone, therefore the
coexistent Son.

93. Union, fellowship and love, interchanging
between Father and Son, is so infinite, intense,
fruitful that out of that eternal unchanging **inti-**
macy there bursts forth, proceeds, spreads
abroad in an overflowing stream, the blessed
Holy Spirit.

94. So great is the **humility**, unselfishness, sen-
sitiveness and retiring disposition of the Trinity
that none can approach the Father. His form
and appearance are only revealed in the Son, who
is the express image of His person. He is not
seen as the active Deity in the universe. All
things were made by the Word, the Son; but the
Son has gone away to Heaven. No visible God
is seen acting in the world. Even the Son as
Creator was largely active through the Spirit,
rather than in an outward, visible appearance.
It was the Spirit who moved upon the face of the
deep and was breathed into man, the breath of
life. So the Father is the invisible God. The Son
was hidden in the bosom of the Father. After His
incarnation in the flesh He returned to the Father,
leaving the invisible Holy Spirit to carry on the
work of this dispensation.

95. The Spirit as the **active** God of this dispen-
sation does not speak of Himself, but takes the
things of Christ and reveals them unto us, and
all that is the Father's is committed to the Son.
And so when man is given the gift of the Holy

Divine
Proces-
sion
Jno. 15:
26
Rev. 22:1

Jno. 1:3

Gen. 1:2
2:7

Jno. 16:
13:15
Acts 1:8
5:32

Spirit he must not exhibit himself, or even the Holy Spirit, too much, but be a witness to Jesus, as is also the Holy Spirit. Thus do the Trinity so wondrously hide themselves and their workings in each other. Is this not the most marvelous exhibition of Infinite lowliness and humility imaginable?

Jno. 4:24 96. The Father is Spirit. The Son is Spirit.
2 Cor. 3: 17, 18 The third person of the Trinity is Spirit. The Trinity is Spirit. Not three different spirits, for they are all of exactly the same substance, perfection, quality and disposition of character. While the Son is in the Father and the Father in the Son, and the Spirit is in and from them, and His coming reveals the Three One God, yet each of the Trinity has a distinct personality.

1 Cor. 15: 44-49 97. That both the Father and Son have form and local dwelling place we have endeavored to show, but there seems to be a sense in which the Holy Spirit is Spirit **without** a spiritual body.
Col. 3:1 He does not dwell in the heavens as do the Father and the Son, but proceeds from there into all the universe. He is invisibly, secretly, silently omnipresent. At suitable times and occasions, according to the Divine will, He reveals, or manifests, the Divine presence in varying degrees of power. This realization, sense of the Divine presence, He can disclose any and everywhere, singly or in all places at once. He can, at the same time, dwell in every believer on the face of the whole earth, prompting revivals at as many places as He sees best, while at the same moment He is the seven lights, or eyes, of the Lamb.

98. To convey to us some conception of this Divine Spirit, He has been compared to various **elements of nature**, as water, air, fire, light, lightning, oil.

99. Oil was used to anoint priests, prophets, kings, etc. Oil upon troubled waters calms the waves, so the Holy Spirit subdues and calms

troubled human hearts. As olive oil penetrates the body, nourishing, making supple and imparting vigor in a natural manner, so the Holy Spirit imparts, in a similar manner, the manifestations of life in a supernatural way to the physical man. The operations of the Spirit upon the will make one tractable, pliable, yielding, submissive. The Spirit upon the heart imparts grace, mildness, sweetness, humility, and also a spiciness and perfume, as was in the holy anointing oil. The Divine unction upon the mind imparts spiritual gifts, illuminations, deep knowledge of Divine things.

100. As **air** surrounds us and permeates our physical structure, so the Spirit as the air of the Spirit world, must surround and penetrate our spirits. As we must constantly breathe the air into our bodies, so we must have the breath of the Spirit breathed into us by the Christ and constantly have the inner man renewed. "The Spirit breatheth where He listeth, thou hearest the voice thereof, but knowest not whence He cometh or whither He goeth, so is every one that is born of the Spirit."

101. The ever-proceeding and upflowing fountain of the Holy Spirit is called the river of Life, and rivers of **living water**. The Greek word translated well, when Jesus spoke to the woman at Jacob's well, should be fountain. He is the Spirit of Life. As water makes the large part of the human body, and the body is refreshed by water, so the Holy Spirit is the water of Life and brings life into body, mind and spirit. The gift of the Spirit is a fountain of living water, flowing into and out of our inmost being.

102. **Fire, light, lightning**. As we have already seen, the Father is like devouring fire. He is a consuming fire. Jesus Christ has a face like lightning, like the noonday sun. The New Jerusalem is lighted by the glory that shines from the

Ex. 28:41
29:7
30:26
1 Jno. 2:
27
Rev. 3:18

Jno. 20:
22
2 Cor.
4:16
Jno. 3:8

Rev. 22:1
Jno. 4:14

7:37-39

Ex. 24:17
Heb. 12:
29
Ez. 1:13
Dan. 10:16

Rev. 21.
23
Zech. 10:1
Matt. 3:11
Matt. 17:2
Rev. 1:16

Lord God and the Lamb. So the Holy Spirit is a fiery, limpid stream of crystal, living water, light, life, power and glory. When Jesus baptizes with the Holy Ghost and fire, He puts a fiery tongue of burning, living words in the mouth. He sets the heart aflame with Divine love till one's very breast actually burns with a sweet fire. The mind is filled with burning thoughts and the heart with affections that are fiery, loving zeal. The very physical flesh is filled with the fire of God. Hallelujah! In this time of latter rain the promise is that the Lord will send lightnings and rain. So we are seeing in these days, at times, flashes of the heavenly lightning glory among His people.

Zech. 12:
10
Rom. 8:1
Jno. 16:13
Eph. 1:17

103. He is called, Spirit of Grace, Spirit of Supplications, Spirit of Life, Spirit of Truth, Spirit of Wisdom, etc., to teach us these attributes in infinite perfection are His very nature.—

104. In Him is every perfection, attribute and characteristic that can be found in the Father and in the Son. In each of the three in equal, infinite fulness are all those Divine perfections of Deity which have heretofore been considered. Inexplicable, incomprehensible, unexplored, intangible, considered from our standpoint of matter, yet He is as real as Jesus Christ, and infinitely substantial, eternal, real and powerful. The outflow of all the Divine nature in Infinite degree.

X.— ANGLES.

105 At the birth of Jesus there was a multitude of the heavenly host. The angels came to the shepherds and returned again to heaven. They are an **innumerable** company. Angels have a language, as well as speaking in the various tongues of men. They are the messengers of God from heaven to earth, conveying words of comfort and cheer, and of prophetic warning, direction, protection and calling, and to execute judgments.

106. Angels excel in strength, they are mighty. They are a little **higher order** of beings than man, yet they have such a glorious appearance that men have sometimes mistaken them for God, offering them worship which they refused to receive. They have much to do with the present providences and watchcare of God over men who are given up to God, but men have little to do with them, therefore the Lord has not given very full information about them and warns us against those who intrude into things which they have not seen and the worshiping of angels. All the angels worship Jesus Christ.

107. A sect among the Jews in the time of Jesus on earth, the Sadducees, denied the existence of angels or spirits. Many ever since have had the same unbelief. Others believe they are merely influences. But the many incidents of their acts, speech, intelligence, power and appearance leave no ground for doubt as to their being personal, sentient, moral, created **persons**, possessing every attribute that can be predicated of moral, spiritual beings. One of the greatest efforts of modern satanic cults, such as so-called Christian Science, is the denial of the personality of all spiritual beings. They would mystify and destroy all faith in reality.

108. Angels have a **body**, not made of the chemical elements composing human bodies—a spiritual body. "There is a spiritual body." "There

Lu. 2:10.
15.
Heb. 12:
22
1 Cor.
13:1.
Matt. 1:
20,24;
2:13,19.
Lu. 1:11,
13,26-38.
Acts 12:
7-11,23;
27:23,24.
Rev. 5:
11;8:2
Ps. 103:20
Matt. :28
1-5.
Heb. 2:9.
Judg. 13:
15,21.
Rev. 22:8
Col. 2:18.
Heb. 1:6.
Acts 23:8.

1 Cor. 15:
39-41.

Dan. 8:16 are also celestial bodies." Many accounts in Lu. 1:19,26 Scripture and some in history describe their visible, bodily appearance, and their clothing also.

Dan. 10:13 Jude 9. 109. Angels vary in rank and order. Some of Gen. 3:24 them we know their personal names and some Ex. 25:19 their order. Gabriel, Michael the archangel, cherubim, seraphim, strong angel, mighty angel, Ez. 10:5, Angel of the Lord. Jesus said, "I, Jesus, have sent mine angel."

Matt. 28:2
Rev. 18:1,
2,21;22:16

XI.—FALLEN ANGELS.

110. A great many of the host of Heaven, a third part it would seem, kept not their original principality, estate, left their habitation and holy relations to God—they are fallen. A fallen spirit is one who has become separated from the love and fellowship and obedience to God in which he was created. The love, reverence, peace, rest, holiness, grace that was once in them has turned to the bitterness of hate, malice, envy, blasphemy, impurity, the unrest of "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

111. That these evil spirits are highly intelligent, wise, **personal beings** is unquestioned by the heathen. It is plainly taught by Scripture, and understood by spiritual people. There is a class of modern infidels, and professedly wise people who believe they are only some sort of influence. But in Jesus' ministry He spoke to them as one would only speak to persons. They frequently talked to Him, as well as to Paul; both of whom dealt directly with them and compelled them to be silent. The same experiences are had by those who are casting them out today. Their cunning and subtilty seems best satisfied when they are able to act and operate while hiding their existence from those through whom they are working.

112. The **appearance** and **methods** of Satan and

fallen angels are not always so hideous and vile as is commonly supposed, for he and his angels and human servants frequently appear as angels of light. At first sight they seem to be the revealers of some great and wonderful message from God. A very beautiful, white angel was seen by one in a vision, but when she looked down and saw below the beautiful garment, there were the feet of the devil. He came to Eve with a very attractive message of higher privileges than she had yet enjoyed. He has often put light for darkness, good for evil, the precious for the vile, to unsuspecting ones. One of his names is Diabolos, which in the Greek is made of "dis," meaning two, and "bolos," to throw, to put. So the word literally means to double, to put double, to make appear double. This is what he is ever doing. We are not to be ignorant of his devices.

113. Satan and demons have **great power**. This power lies largely in deception and fraud. But they also exercise power through magicians, medicine men, witchery, jugglery, idolatry, occult, black and curious arts, spiritualism, hypnotism, Christian Science, New Thought, Emmanuel Movement, and such like. Were it not that Jesus had conquered Satan and all fallen spirits and obtained all power in Heaven and earth our condition would be utterly hopeless. But they are all conquered, and through faith in Jesus we may be utterly free from all their encroachments.

114. Satan is called the **prince** of the power of the air, because he and his hosts are in the air. They also have their habitation in Babylon, which means fallen Christianity. Through breaking some of the laws of being or nature, Satan and fallen spirits have the ability to get into the spirits, minds and bodies of men. Most, if not all, cases of insanity are due to demons in the mind, breaking down its tissues and destroying self control. Many pains and diseases in the

2 Cor.
11:13-15.
2 Cor.
2:11.
Eph. 6:
11.

Rev. 12:
9,12.
Mk. 13:22
2 Thess-
2:9.

Eph. 2:2.
Rev. 18:2
Lu. 22:3.
Matt. 17:
15,18.
Lu. 8:30.
Mk. 9:25.
Lu. 13:
11,12.

1 Thess.
2:18.

body are due to the presence of demons, sometimes called a spirit of infirmity. The power evil spirits exercise, as described in 113, is due to their entering into and controlling people. They have much more to do with the ills of life than is commonly recognized. Paul was hindered in his journeying by Satan. We have heard of a number of cases where people, in praying for the sick, were, through the power of the Spirit, brought into a battle with demons, which they sometimes saw.

Mk. 3:22.
Rev. 12:7
Col. 2:15
Eph. 6:12
Dan. 10:
13,20.

115. Satan is recognized in Scripture as the prince and king of fallen angels. They are called his angels. That they are well organized, and under the direction of sub-princes, or leaders, seems plain, having the world divided into provinces according to the earthly governments. Their operations are in every class of society. They meddle with the affairs of governments, religion, business, society, family. They incite to war, stir up and excite every unholy passion in man and work on mind, affections, will, spirit and body.

Heb. 2:14
Eph. 6:12

116. Evil spirits do not work haphazard, but have definite purposes. Their first and main purpose is to oppose Jesus Christ. Defeated in their first effort to dethrone Jesus Christ, they are full of malignant hate toward Him. They hate the human race because Christ is their Creator and has given His life an atonement for them. They would defeat the plan of redemption. They tried to do away with Jesus by inciting the religious leaders to condemn Him, His own disciples to betray Him and the civil government to crucify Him. They used the civil power to keep Him in the sepulcher and guard it. But it was in vain, for He brought to naught him that had the power of death, that is, the devil. "Our wrestling is not with flesh and blood, but against principalities, against fallen angel authorities, the [spiritual]

world rulers of this age of darkness, against the wicked spirits in the heavenlies."

XII.—MAN.

117. As we have seen, God is a Trinity. Man, made in His image and likeness is a trinity, spirit, soul and body, corresponding to the Holy Spirit, the Father and the Son. Man seems peculiar from all other orders of creation, in that he is a member of two realms, or kingdoms, while other beings seem to belong to but one. He has a physical, animal nature that makes him a partaker of the nature and substance of this earth. He also has a spirit, which makes him a member of the spirit world. He first, in the short period of earthly existence, lives a physical, or soulish, life, to be followed by an eternal life in the spirit world.

118. Man has a soul, an animal life, a physical life, a psychical nature, an earthy human nature, the natural man, the flesh.

119. This earthy nature, the soul, is sometimes called the flesh, because it has its expression through the physical or fleshly body and faculties. This natural life of man maintains its relation to its environments by means of the senses of tasting, seeing, smelling, hearing, feeling. Each of these have their respective physical organs, from which these sense operations, or sensations pass to the faculty of consciousness, that power by which we are made aware of the facts of existence, or life. Reason, perception, imagination, and all the powers of the mind, together with the affections of the heart, and members of the body are the servants of the soul. In this nature man is an animal, yet he is a higher order than any other of the animals. They themselves vary much in character and order.

120. The animals have no spirit, but man has

Thess.
5:23.

Heb. 4:12

1 Cor. 15:
35-58.

Rom. 8:
1-28.

1 Cor. 15:
37-39.

also a spirit, and is a member of the spirit world. His spirit is not his soul. The spirit is the highest part of man. The soul, the natural life, dies when men die, the spirit does not cease to exist but passes out of this earthly existence into the spirit world, to await reunion with the soul and body at the resurrection. The exercise of those faculties described above, under the natural, soulish life, is the minding of the flesh and brings death, but exercising them through the illumination of the spirit nature under the power of the Divine Spirit is the true life.

121. Man, as created, was a beautiful being. He was clothed with a robe of glory, a cloud of the Spirit. He lived in the light, the sight, the acquaintance of the world of spirits. God was accustomed to visit and hold converse with him. His spirit was above his soul and body and they were subject. While he was a citizen of this physical world, it did not interfere with his freedom and fellowship with the spirit world.

122. When man fell he lost the visitations of God, and the spirit world became obscured to him. His spirit lost its clear sense of spiritual things. He lost the cloud of the Spirit, which had been his covering, and found himself naked. He must now provide some earthly clothing since he had lost the beautiful garment of the Spirit. His eyes were opened to a life of sense and obedience to the senses of the physical man. The soulish life rose above the spirit. They were inverted. All nature went down in the crash.

123. There was not only this outward fall but the whole spiritual nature fell into iniquity. The affections lost their mild, sweet aroma of heaven and became bitter and rancorous. The will was wayward and perverse. The mind was self-centered, filled with its own wisdom and imaginations. The soul life began decaying. The body became tainted with disease.

Isa. 30:1

Gen. 3.

Is. 1:4-6.

PART THREE STEPS INTO SPIRITUALS.

XIII.—THE SPIRITUAL LADDER.

124. A homeless wanderer on account of his sin, Jacob lay asleep on a stone for a pillow. A vision appeared of a ladder reaching from earth to heaven. Jacob's own interpretation of the dream was that this stone was the house of God, and the ladder was the gateway to heaven. Jesus is the Door and the Way. Of Him all the prophets speak. To Him the types and shadows of Old Testament characters and ceremonies and history continually point. This was a miraculous revelation of God to Jacob, and he took God to be with him from that day.

125. Jacob saw Jesus, the Way and the Door, as a ladder. A ladder must be climbed one step at a time. A great diversity of opinion and teaching has existed among really spiritual people and we venture the suggestion, at the great risk of being considered a compromiser by the radicals, that it is barely possible the Lord does not look at these things exactly as we do. There are those who have had the Presbyterian view of theology, who have had meetings in the mighty power of God; so of the Methodists; so of the Quakers. Some are saying when the blood of Jesus touches a man he is fully sanctified. When Ezekiel made an altar he had to offer a sin offering every day for seven days. Naman had to dip seven times in the Jordan before he was fully cleansed. Jesus touched the blind man's eyes twice, he receiving a partial restoration the first time. Peter was a converted man, had received a revelation from the Father of Jesus as the Christ early in his experience with Jesus, but he was

Gen. 28:
11-16, 22.
Jno. 10:1:
14:26.
Acts 10:
43.

Ez. 43:
25-27.
2 Ki. 5:
14.
Mk: 8:
24, 25.
Matt. 16:
17.
Jno. 13:
10.

cleansed at a later time. However, we have not felt called to write to substantiate a set of theories, but to help people to be brought up into the Spirit, and to live in the highest relation to God. This cannot be accomplished by theoretical teachings.

John
Arndt
Rom. 8:
29.

126. An ancient writer, it seems to me, has very beautifully expressed the steps into God, or up the ladder, except that he has possibly left out some of the rungs. He says: "If thou believest that Christ was crucified for the sins of the world, thou must be crucified to the same. If thou refusest to comply with this, thou canst not be a living member of Christ, nor be united with Him by faith. If thou believest that Christ is risen from the dead, it is thy duty to rise spiritually with Him. In a word, the birth, cross, passion, death, resurrection and ascension of Christ must, after a spiritual manner, be transacted in thee." This seems to most accurately describe the way the Spirit works in this Pentecostal movement today, when He is allowed to operate without suggestion from man, except those who are fully led by the Spirit. We are to be conformed to His image. Changed into the same likeness. This may properly be called **identification** with, or becoming identical with Christ. The steps may be more or less distinct and marked according as the Spirit, for reasons best known to God, emphasizes one or another the most.

XIV.—CONCEPTION AND BIRTH.

127. In a manner **analogous** to the conception and birth of the Son of God by the Holy Ghost, the spiritual conception and birth of the children of God takes place. "Born again, not of corruptible seed, but of incorruptible, by the word of God." Jesus' parable of the sower is a beautiful elucidation of the seed, the sower and the fruit. His talk with Nicodemus is also a beautiful elucidation of the birth by the Spirit. James describes the spiritual processes, only he is speaking of the opposite to the new birth, the birth of sin. "Lust, having conceived, gives birth to sin."

Lu. 1:
31,35.
1 Pet. 1:
23.
Matt.
1:18-23.
Lu. 8:
11-15.
Jno. 3:
3-15.
Jas. 1;15

128. The birth of the Spirit and the beginnings of the new life Jesus has opened to them that believe is illustrated by a number of analogies.

a. The natural birth and the supernatural birth of Jesus.

b. The germination of natural seed, as in the parable of the sower.

c. Grafted into the olive tree.

d. Abiding in Christ, the true Vine.

e. Eating and drinking the flesh and blood of the Son of God, the true Bread of Life. Drinking of Christ, the spiritual Rock, the water of Life.

Rom. 1:1
17-24.
Jno. 15:5
1 Cor. 10.
Jno. 7.
Jno. 6:
51-58,63.

129. This new life begins by a sight, a sense, a discovery to the inner man, the spiritual being, the heart, of two things. The first is a **reproof**, a conviction by the Holy Spirit of sin, the sin of not accepting Jesus as Savior, of the shortness of all human righteousness, and the sufficiency of the finished work of Christ to provide for perfect righteousness through faith in Him; judgment of the prince of this world and his works in us, our sins going on before. That is, we, through the work of the word and Spirit, see ourselves lost and undone, hopeless, helpless,

Jno. 16:
7-13.
Isa. 6:5.
Acts 2:38

cut to the heart, till we are led to genuine repentance.

Acts 9:
3-6.
Gal. 3:1.

130. The other thing we are to see is a **sight** of the **Christ**. This Paul had. It instantly converted him. This was what he constantly preached to the Gentiles. Of the Galatians he says, "Jesus, the Messiah, hath been portrayed as in a picture, crucified before your eyes."

131. "**Like begets like.**" "Like priest, like people." The preacher who has a theoretical view of the truth and has not received the baptism of the Spirit and the enduement of power, will beget a church of people like himself. The world is full of professors of all sorts of beliefs and grades of experience, some of whom have the form, but deny the power; most of whom do not know the personal Christ, or at the most, have only a very weak and limited knowledge of Him.

132. There are many religions that have exalted teachings of morality and esthetics, but it is all the work of man. There is no God or power of God in it. When we teach and lead people into a **form** of Christianity without the power of God, we degrade the gospel toward the same level these false religions occupy. The true religion of Jesus Christ is not in word only, but in power, and in the Holy Ghost. It is a **miraculous revelation** of our needs and the sufficiency of the gospel to meet them. A mental sight will not do. It must go deeper than the natural man, even to the inmost spiritual center of the being. Dead truth is dead seed and will not germinate. Living truth is personal and has the life of Jesus in it and will bring forth unto life.

Matt. 16:
17.
Jno. 1:13
Gal. 1:
12,16.
1 Thess.
1:5,6.

133. A human **spirit** has eternal existence, but is said to be **dead** while its existence is in sin, separated from God; that is, without love, communion, reverence, worship, obedience or acquaintance with God. Being born of God is that act of God which restores the spirit to its

Ez. 36:26,
Rom. 8:
15,16.
Gal. 4:5,6.

normal relation to God. It is called a new spirit. We receive the spirit of adoption, bringing us into the relation of sons of God. "And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Father, our Father."

XV.—THE PASSION.

134. After the supper Jesus went to the garden of Gethsemane, where he passed through the experience of **travail** for the salvation of the world. "He began to be greatly amazed and deeply depressed." "My soul is very sorrowful even unto death." He was in an immense conflict, until he sweat blood. All his bones were out of joint. His heart melted. His tongue clave to His jaws. He would have died under the load if it had not been that an angel came and strengthened Him. The conflict with the powers of darkness which were so strong the disciples could not keep from sleeping, and the sense of the sins of the world crushed the life out of the Son of God. It was only the touch of the power from Heaven, by the angel, that carried Him through.

135. "He became sin who knew no sin." He felt the conviction of sin that made Him feel the depth of Divine wrath against sin. He felt the weight of the sins of all sinners, yet He Himself was holy, harmless, undefiled. "Likewise, when he was clothed in flesh, he presented supplication and entreaty with intense invocation, and with tears, to Him who was able to resuscitate Him from death; and He was heard . . . And though He was a Son, yet, from the fear, and the sufferings He endured, He learned obedience. And thus He was perfected, and became the author of eternal life to all who obey Him."

136. We must pass through this experience of conviction for sin and a sense of the Divine

Mk. 14:
33,34.
Lu. 22:
43,44.
Ps. 22,
14,15.
2 Cor.
5:21.
Heb. 7:26

Heb. 5:
7-9.
Heb. 12:
10.

- 2 Pet. 1:4. Heb, 9:14 wrath against our sins if we would be partakers of His righteousness, His holiness, His nature.
137. Jesus offered Himself through the Eternal Spirit. We must pass through these experiences by the inward operation of the power of the Spirit if we would be genuine Christians. It is one of the sad facts about these degenerate times that conviction for sin bears little resemblance to the death throes and agonies of the dear Savior in Gethsemane. And Christians bear as little resemblance to Christ in their character. The hurt is slightly healed. It used to be when Wesley, Whitfield, Benson, Fox, Edwards, Finney and a host of worthy men of God preached that men were struck under such conviction for sin that they fell like dead men on the field of battle, slain by the sword of the Spirit. Alas! most modern evangelists call the like fanaticism.
- Jer. 8:11. 138. A genuine Gethsemane experience will melt the heart, make it broken and contrite, will unjoint the bones—limber us up and make us lose that self-sufficient spirit and realize our helplessness, will dry up that fountain of human flesh and make the tongue cleave to the jaws in silence. But few know what it is, for there is not the deep power of the Spirit among us to work it in most meetings.

XVI.—THE FIVE JUDGMENTS.

- Lu. 22: 54,63-71. 139. When Jesus was arrested, he was brought into the house of the high priest, where he had
- Lu. 23. his first trial, which was before Annas. The
- Matt. 26: 58-68. officers who had him in custody spit in His face, blindfolded Him, struck Him, and Annas turned
- Mk. 14&15 Him over bound to Caiphas.
- Jno. 18&19 140. His second trial was before the elders and chief priests and scribes and many false witnesses, whose testimony disagreed. He was finally condemned for confessing He was the Christ.
141. His third trial was before Pilate, where the

Jewish court had gone in a body. They accused Him of claiming to be a king and stirring the people to sedition. Also that He claimed to be the Son of God. Pilate, when he heard He was a Galilean sent Him to Herod.

142. Fourth trial before Herod. He asks Him many questions, but Jesus is silent. Herod then, with his soldiers, with scorn mocks Jesus and sends Him back to Pilate in a gorgeous robe.

143. Fifth trial again before Pilate. He tells the Jews he finds no fault in the man, but their clamor gains the day and he grants their demand that He be crucified. Pilate scourged Him and the soldiers crowned Him with thorns and mocked Him.

144. He who will be identified with Jesus Christ must face the shame and misjudgment of the world. There is something in us which is ashamed to be known as a follower of Jesus, and there is that in men that hates those who will follow Jesus. It is not less so today than in the past if we become real followers of Jesus. The half-hearted and false professors will hate us, and Satan will stir up all classes to mock and despise us. We must die to this if we would be His disciples indeed and in truth. Many a poor soul, under the conviction of the Holy Spirit, has missed God and gone away sorrowful and out into eternity unprepared because they would not face the shame of being a Christian.

145. This has little or no reference to the popular religion which has no shame in it. But those who in all times have been in the power of God in their beginnings. Once it was the Reformers, again it was the Waldenses, the Quakers, the Methodists, the holiness people, now it is the so-called tongues people. And the hatred is just as deep today as it ever was toward the real doctrine of Jesus.

XVII.—CRUCIFIXION AND DEATH.

Matt. 27: 146. Jesus suffered crucifixion for our sins. He
 27-56. passed through the experiences of being crushed
 Mk. 15: under the weight of the cross, nailed to it, thirst,
 21-41. pain, anguish of being forsaken of the Father,
 Lu. 23: mocked, but He forgave all. The very earth, in
 26-42. sympathy with its Creator, shook and rent, while
 Jno. 19: the sun refused to shine. The veil of the temple
 7-37. rent from top to bottom.

147. What Jesus passed through outwardly and
 physically, we must experience inwardly and spir-
 itually. Isaac, offered as a sacrifice was a type
 of this. He was, in a figure, offered up and
 received by his father back from the dead. Isaac
 went through all the experience, of bid-
 ding good bye and dying, in his heart, to mother,
 friends, earthly hopes, joys, expectations, as
 actually as if his body had been burned to ashes
 as a sacrifice. So we, while we are not taken out
 Heb. 11:19 of the world, yet must pass through a death in
 the Spirit to all that is in the world.

148. Paul said, "I am crucified with Christ."
 "Our old man is crucified with Him, that the
 body of sin might be destroyed." "Buried by
 baptism into death." "Baptized into His death."
 Gal. 2:20. "In whom [Christ] also ye are circumcised with
 Rom. 6: the circumcision made without hands, in putting
 1-11. off the body of the sins of the flesh by the cir-
 Col. 2: cumcision of Christ." "But if ye, through the
 11-13;3:5 Spirit do mortify the deeds of the body, ye shall
 Rom. 8:13 live."

149. There is an operation, a work of the Spirit,
 miraculous and mighty, a crucifixion, a circum-
 cision, a putting to death of the old man, which
 must be wrought in us by the power of the Spirit
 if we are to be real, living Christians. Nothing
 could be more plainly taught than this is by these

Scriptures, and others under a variety of types,
 symbols and similes.

150. This is wrought by the sharp, two-edged
 sword of the Spirit, the living and all-sufficient
 energy of the word of God, which will search to
 the center of our being. Heb; 4:12

151. Again, it is called the **breath of God**, which, Isa. 40:
 like a parching wind dries up the grass; so the 6-8.
 Spirit withers the flesh and fades its goodness. 1 Pet. 1:
 This withering touch of the breath of the Spirit, 24,25.
 the breath of the resurrected Christ, seems to Jno. 20:
 have been given the disciples on the evening of 22.
 the resurrection day.

152. We are to **count** ourselves dead to sin. As Rom. 6:
 Jesus died physically, so we are dead to sin 10,22
 through faith in His operation in us. Sin shall Col. 3:3.
 not have dominion over us. "Being made free 2 Tim.
 from sin." We are dead to sin and alive unto 2:11.
 God. We are delivered from the body of this Rom. 7:
 death. 24&8:1-13

153. The **operations** of the Spirit are in great
 variety, ever new and suited to the character and
 needs of the individual. To one, one part of the
 experience of identification with Jesus Christ is
 made prominent by the Spirit, to another some
 other part. Some have been stretched on their
 backs and felt the nails go through their hands
 and feet. Others have felt the fire burning up
 the rubbish. A lady in New York had been pro-
 fessing but was possessed with demons. When
 delivered some one went through the motions of
 sprinkling the blood, in the power of the Spirit.
 Her white waist was literally sprinkled with what
 appeared like blood spots, and they remained.
 Many have passed through an experience resem-
 bling physical death. Hearts have been broken
 and changed by a sight, in the Spirit, of the death
 of Jesus. We should not covet another's experi-
 ences, but be satisfied with God's dealings with
 us, but we should be sure He does deal with us,

and not rest in a theoretical notion without the power.

154. It is a certain truth that like begets like, and people will be deep or shallow, strong or weak, on some certain lines, according to the evangelist who leads them. The empty professions of the multitudes who are brought out under teachers who have not the baptism and power of the Holy Spirit is a sad thing. Oh the shallow work that is being done; how few really die the death and go down to the bottom. Just in proportion to the depth of the crucifixion may we hope to realize the resurrection.

Rom. 6:5
Jno. 12:
24,25.
2 Cor. 4:
16,10,11;
1:9.
155. We are not only to be crucified with Christ, but to be **planted** in the likeness of His death. That is, we are to remain in the grave, as a grain of wheat falls into the ground and dies, mortifies, that out of it may spring forth a production of thirty, sixty and a hundred fold. The outward man is decaying but the inward man is renewed. "For we bear in our body, at all times, the dying of Jesus; that the life of Jesus might be manifested in our body. For if we are delivered over alive unto death, for Jesus' sake, even so will the life of Jesus be manifested in this our mortal body." We must hate the life of this world. "We passed a sentence of death upon ourselves, that our confidence might not be in ourselves, but in God.

Mk. 10:21;
8:34.
Lu. 9:23.
1 Cor. 1:
17-25.
Gal. 5:11;
6:12-14.
156. This is the **daily cross** which Jesus recommended. "He that would be my disciple must take up his cross daily and follow me." Paul preached the Messiah crucified, which is foolishness to those who perish, but to us who live, it is the power of God. We are to turn away from all glorying in the flesh. "God forbid that I should glory save in the cross of Jesus Christ, by whom the world is crucified to me, and I am crucified to the world."

157. The **mind**ing of the flesh is death, is enmity

to God. It is not possible for the flesh, the natural man, the soulish man, to subject itself to God, except through being crucified and brought into subjection to the Spirit.

158. If it be true that professors are **shallow** today in the beginnings of crucifixion, none the less is it true that they are expert at avoiding the cross, and instead of remaining planted that they may grow, they are soon again above ground and back in the natural, fleshly, earthly life, and become twice dead, uplifted from their root. Who shuns the cross ceases to grow. We have thought if we could only get away from the trials, the perplexities, the wicked, the persecutors, the uncongenial, we might do so much better. But the only way is to glory in the cross and gladly accept every test, temptation and difficulty as for our good, and glory in tribulations. "Count it all joy when ye fall into various temptations." "Happy are ye if ye be reproached for the name of Christ, for the spirit of glory and of Christ resteth upon you." These things are unfathomable mysteries to most of us, and we are missing God's designs because we despise the chastenings of the Lord and, not understanding them, we fail to partake continually and deeper of His holiness.

XVIII.—RESURRECTION AND LIFE.

159. On the resurrection morning Jesus burst the bands of death and rose to a **life in the Spirit**, in a glorified, spiritualized body. He was raised up by the glory of the Father. By the same glory are we raised to a newness of life. He liveth by the power of God, and we shall live with Him by the same power of God. "That the eyes of your hearts being enlightened, that ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, and

Jude 12.
Rom. 5:
3-5.
Jas. 1:
2-4.
1 Pet. 4:
14.
Heb. 12:
5-12.

Rom. 6.
2 Cor. 13:
Eph. 1:
17-20.

what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." This is the infinite, eternal power of the world to come which we are now tasting and may experience more deeply than any of us have yet comprehended.

Heb. 2:14 160. Christ, as our Redeemer, through death
1 Cor. 15: 45. has become the source of all life. He is made a
Heb. 5:9. life-giving Spirit. He has become the author of
Rom. 5: 10. eternal life to all them who obey Him. "For if
Rom. 8: 11. we, being enemies, were reconciled to God through
the death of His Son, much more, being reconciled, shall we live through His life." And this
life is physical as well as spiritual. "He shall
give life to our mortal bodies."

Jno. 10: 10. 161. It is a superabundant life in the Spirit. It
Rom. 8: 1-6. is a life free from condemnation to those who no
Gal. 2:20 longer mind the flesh, but walk in the Spirit.
"The law of the Spirit of life makes us free from
the law of sin and death." It is His life flowing
through us.

Col. 1:26, 27; 2:3. 162. This is not only a life resurrected with
Rom. 5:5; 11:17. Christ, but in Christ, and Christ in us. It is the
1 Cor. 13: 9. mystery of the ages, "Christ in you, the hope of
1 Pet. 1:5 glory." His healing life in the body. The life of
Jno. 15:1 love and grace from Him flowing through me.
Gal. 2:20. The treasures of wisdom and knowledge that are
hid in Him opened in me. His faith and power
working His works through me. "Faith by the
same Spirit." "Kept by the power of God." The
sap of the Vine in the branch. The wild olive
branch grafted into Him. "The life that I now
live, I live by the faith of the Son of God, who
loved me and gave Himself for me." But the
theme is so wide, it will occupy, or ramify, much
that follows.

PART FOUR.

THE GIFT OF THE HOLY GHOST.

XIV.—NAMES AND TERMS.

163. The Scriptures abound in variety of expression and views of truth. The same, or similar truths are set forth under different types and similes and shadows, and described in different manners by different prophets and writers. So we have "gift of the Spirit," "filled," "baptized," and other terms, which we consider in this chapter. It will be seen that we understand these terms as meaning that one and the same provision God has made for us—the different names emphasizing different phases.

164. **Spirit** and **Ghost** are two English words which mean the same thing. The idea that the baptism of the Holy Ghost means a different spirit, or anything different from the Holy Spirit, or the Spirit of God, or the Spirit of Christ, is a misconception based on our language and not found in the Greek at all. The Spirit of Christ can be none other than the Holy Spirit. The Holy Spirit is called the Spirit of God and the Spirit of Christ in the same verse. It was the Holy Spirit that inspired the prophets of old, and He is called the Spirit of Christ in that operation.

165. The **dispensation of the Spirit**, while not a strictly Scriptural expression, is yet implied in "The dispensation of the grace of God," as revealed by the Spirit. This is by far the grandest dispensation that has yet been given this world, because it gives more to man than any previous era has granted. It reaches more men. It brings God closer. It brings the spirit world closer. It lifts man higher into the spirit world.

Rom. 8:9
1 Pet. 1:11

Col. 1:25
Eph. 3:
2-5.

It works greater transformations in man. It has produced more of the highest class of men from the Divine standpoint. It takes away the veil between the earthy and spiritual, and gives greater sweep and privilege of attainment to faith than ever before known, and far beyond what we have been able to appropriate as yet.

- Gen. 26:4
Heb. 7:
21-28;4:14;
9:14-28.
Lu. 1:
73-79.
Eph. 1:13
Gal. 3:14.
Heb. 6:
13-18.
Lu. 24:4
Acts 1:4;
2:33,39.
166. The promise of the Father. It is called the promise because it stands out above and beyond all other promises. It was made to Abraham. It is a great and universal promise—
- a. All the nations of the earth shall be blessed
 - b. Jesus is the Great High Priest.
 - c. Jesus Christ is made a surety, a security, a mortgage, that our debt to the law should be fully cancelled.
 - d. A covenant sealed with His blood.
 - e. A full deliverance—"That we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness, before Him all the days of our life."
 - f. Sealed with that Holy Spirit of promise. The blessing of Abraham, the promise of the Spirit through faith.
 - g. Assured by a great oath of the Almighty God.
167. Jesus Himself called it the promise. He climbed up, ascended, to the right hand of the Father and obtained the dispensation of the promise.
168. The Gift of the Holy Ghost Peter told his audience on the day of Pentecost they should receive. And the Gentiles received the like gift. He called it a gift, for the Father gave His Son to meet all the demands of justice, pay the price of atonement; and as High Priest, to present His own blood and make intercession, so that He could say, as He did imperatively, "Receive ye the Holy Ghost." He met every condition and the Spirit is absolutely a free gift of God to man, the greatest

gift He could give, even Himself in the fullness of His Trinity, to abide with us forever. We have only to yield, melt down, break into contrition, so that we can receive Him. There must be in us a condition that is compatible with His indwelling.

169. Baptism of the Spirit calls attention to the nature of the work of the gift upon us. "Baptidzo," the Greek word, means to dip, to plunge, to submerge, to immerse; which refers to the outward operation, and to steep, to soak, to saturate, to wet, which refers to the inward operation of going through and through the being. The former is a cloud of the Divine Spirit which surrounds like a wall of fire those who remain submerged in the Spirit. The latter set of definitions describes the inner condition, the glory in the midst of thee. Immersion does not fully convey the deep meaning of this word baptize, and should not be substituted for it in the Testament.

170. Filled with the Spirit means literally to be filled as a sponge, a vessel, etc. It describes the inward work of the baptism, and refers to the filling of the whole being, physical and moral.

171. Shed forth and shed abroad, shed on us and poured out all come from the same Greek word, which means to pour out, shed, spill, spread over, give lavishly. Filled with the Spirit, emphasizes the inward work, and the above expressions the outward enveloping of the Spirit.

172. "The Spirit of your Father" indicates that the Spirit proceeds from the Father. The pure river of water of life, which is the Holy Ghost, proceeds out of the throne of God and the Lamb.

173. The Spirit of glory, Spirit of grace and of supplications, of power, and of love, and of a sound mind, are expressions which emphasize different phases of the work of the Spirit when we are baptized in Him. Jesus gave His glory to His disciples. The real, Divine glory is to abide

Acts 2:38
11:15-17;
10:45.
Jno. 7:39.

Acts 1:5;
11:16.
Matt. 3:
11,12.
Zech. 2:5

Acts 2:4;
4:31.

Acts 2:
17,33,
Rom. 5:5
Titus 3:6

Matt. 10:
20.
Rev. 22:1

Zech. 12:
10.
1 Pet. 4:14
2 Tim.
1:7.
Jno. 17:22

upon us, surrounding us like a wall of fire. "Grace and truth came by Jesus Christ." We have been called by the God of all grace. Grace is a real, substantial, spiritual impartation from God into our natures. Power belongs to God and is imparted to us by the Spirit. Human love is good, but fallen. Divine love is in us by the Holy Spirit. The mind of Christ, though foolishness to man, is soundest of all.

1 Jno. 2:1
Jno. 14:
16,26;
15:26;16:7

174. The **Comforter**, Paraclete, Greek, **Paracletos**. Once only this word is used in the New Testament, of Christ as our Advocate. All the other places it is used by Christ as a name of the Holy Spirit. The word means advocate, teacher, guide, standby, Comforter. And the Holy Spirit is all these, and more, to those who receive Him. He is the Revealer of Christ in all phases of character and power. He is the center of all true Christianity, personal and in the ecclesia.

XX.—THE BAPTISM DISTINGUISHED.

175. This age is under the dispensation of the Spirit. He is the executive, the active God, in this era. He performs many works among men both before and after the baptism. To confound His different exercises and operations with each other, or with the baptism, confuses and weakens faith. Take a partial work for the whole and you get a part and think you have the whole. Take one work for three and you get one work and miss two. In order to be baptized a preparation is essential. William Penn so beautifully describes this preparation. We quote his words with parts omitted:

Fox
Journal,
Preface
p. xi.

176. "**Repentance** comprehends three operations:
"1. A sight of sin.
"2. A sense of and godly sorrow for sin.
"3. An amendment for the time to come.
"Of light came sight; and of sight came sense

and sorrow; and of sense and sorrow came amendment of life.

177. "Repentance leads to **justification**; that is, forgiveness of sins that are past, through Christ, the alone propitiation; and the sanctification or purgation of the soul from the defiling nature and habits of sin present, which is justification in the complete sense of the word; comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus; and the creature's being made inwardly just through the cleansing and sanctifying power (of the blood) and Spirit of Christ revealed in the soul; which is commonly called sanctification.

178. "From hence sprang a second doctrine they were led to declare as the mark of the prize of the high calling of all true Christians, viz., **perfection** from sin, according to the Scriptures of truth, which testify it to be the end of Christ's coming, and nature of His kingdom. . . . They never held a perfection of wisdom and glory in this life. . . . This they called a redeemed state, regeneration, or the new birth: without this work there was no inheriting the kingdom of God." The kingdom came with power in the baptism of the Holy Ghost, on the day of Pentecost.

179. All the above operations as described in the quotations from Penn and from Scripture is the **preparation** for the baptism, not the baptism itself. A dead and polluted spirit cannot receive the baptism. It must first be brought to life and purged. The agency and operation of the Spirit is essential, but the gift itself is entirely distinct from any and all these works of preparation and regeneration, except as they relate to the baptism into Christ's death.

180. Nor is the baptism of the Spirit that **maturity** which comes by growth and development. But it is essential to rapid advancement. We

Matt. 3:
2;4:17.
Lu. 3:4,5;
4:18.
Mk. 9:1
Acts 1:
6-8.
Rom. 14:
17.

Isa. 1:
4-6.

have heard it said by those who have been earnest Christians and much under the anointing of the Spirit for years, that they had grown more in a year or two after being baptized than in years of former Christian life.

181. Neither is it a **high state** of grace, but rather is the lowest degree of Christian experience that can properly be called normal New Testament Christianity. This gift of the Holy Spirit is held up as the standard for all disciples and the aim and purpose of the gospel, as the gateway to all that Christ has purchased for us. The baptism is the only way into Christ, to obtain the fullness He designed we should receive.

182. Several of the principal preachers of the scriptures point to the baptism of the Spirit as all important. John says that is Jesus' great occupation. Jesus would not let His apostles preach without it. He called the multitude to it. He prayed the Father to send the Holy Ghost. He said it was expedient that He go to the Father that He might send the Comforter. He would be able to reveal things to them they could not bear under Jesus' ministry. Peter declared the outpouring of the Spirit was the great fulfillment of prophecy, the effect of Jesus' ascension, and the objective of seeking. It was the next thing when the apostles heard that Samaria had received the word of God. The result of Peter's visit to Cornelius, which was Divinely appointed and arranged, was the baptism. It was Paul's way of making Christians. It was the result of His ministry.

183. **Baptized Christians** only are mentioned or written to in the New Testament. The Romans were not in the flesh but in the Spirit. The Corinthians were baptized and brought into the Spirit. The Galatians had received the Spirit. The Ephesians had been sealed with the Spirit. The Phillipians worshiped God in the Spirit.

Matt. 3: 11,12.
Acts 1:4, 37-39.
Jno. 7: 14:16.
16:7,12.
Acts 2:17, 25,26,38.
8:14-17.
10:45,46.
19:6.
Baptized
Rom. 8:9
1 Cor. 12: 13.
2 Cor. 3:3
Gal. 3:2.
Eph. 1:13
Phil. 3:3.
Col.2:12.
1 Thess. 1,5;4:8.
Heb. 9:8;
6:4.

The Colossians had been buried by baptism into His death and had risen in His likeness.

184. The **seal** of the new Covenant which God made to Abraham, and which we are under is the Holy Spirit. We cannot be said to be fully in this covenant unless we are baptized with the Holy Ghost.

185. There are those who when they receive a saving knowledge of Christ, think they are baptized. An honest, humble investigation, under the light of the Spirit, would show them they have degraded the Spirit baptism far below, and are far below, New Testament Christianity. There are those who claim to be sanctified, and think they are baptized; but if they would humble themselves and put away their prejudices and be willing to be shown, they would find the baptism is different from and vastly more than purity. There are those who have had deep anointings of the Spirit and have mistaken them for the baptism. But all of these would find if they really got to seeking earnestly that they would go deeper into God until they would really be filled with the Spirit as were the 120. If we would quit trying to make the Scripture justify our experiences and yield an unbiased mind to the Divine leadings, we should be surprised to see how many of our orthodox notions were only so much rubbish to choke up the stream of water of life with which Jesus wants to flood us.

186. However much we may pet ourselves and try to satisfy ourselves with what we have and without the baptism of the Holy Spirit, we are not **properly** New Testament Christians. Nor are there any provisions or teachings given for any other kind of Christians but those baptized in the Holy Ghost.

187. A good many people these days are having trouble to adjust their experiences to the Scriptures. Much of this difficulty is because our

Heb. 5:9;
7:11,19.
6:13-20.
Lu. 1:
73-75.
Gal. 3:14.

experiences have been **partial** and fragmentary, due to faulty teaching. We have been taught by teachers who were not baptized and therefore not Scripturally prepared to lead us. God, in great mercy, has blessed us in spite of our ignorance, but now that we have clearer light on the baptism of the Holy Ghost, God expects us to walk in it. If our fathers have not had so much light, their responsibilities are less than ours. But we cannot now be excused, for we have light they did not have. We are nearing the blaze of millennial light and great opportunities and deep responsibilities are ours.

XXI.—NATURE AND OBJECT.

Smith's
B. Dict.

188. Some one has beautifully said, "Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our works should be wary and few." But we trust to learn some lessons that may help us to know God better.

189. Again we quote from the same source, "The baptism of Pentecost takes its place in intimate context with the resurrection and exaltation of Christ as the experience that lies behind and is needed to render conceivable the abrupt psychological transition which transformed the crowd of perplexed, scattered disciples of a few weeks before, into the band that in the succeeding narrative sets out upon its march with joyous swing, conquering and to conquer." Not less is the same baptism needed today, for the same reasons and purposes.

Heb. 3:
7 to 4:11.

190. The baptism in the Holy Spirit brings one into a state of **rest**; the rest of faith. We see that Israel could not enter into this rest because of their unbelief. We are to take heed lest there be in any of us an evil heart of unbelief, causing us to come short of this rest. This is the true Sab-

bath of the Christian, He who keeps only a day in seven and breaks this Sabbath state the rest of the week is not properly a New Testament Christian.

191. It is rest from our own **works**, our own righteousness, our own goodness, our own wisdom, rest from the whole life of the flesh, the natural man. Living under the law of the Spirit of life in Christ Jesus. It is rest from struggle, from worry, from reasonings, from doubt, from relying in one's own efforts to be and do and feel as one ought. Resting wholly on Jesus.

192. The **extent** of this rest cannot be fully described by words. It must be experienced. The prophet expressed it, "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." He who said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," also said, "If any man thirst, let him come unto me and drink." Only those who have fled to Him for rest and drank of His Spirit till they stammered and spoke in tongues know the refreshing fulness of that rest that the baptism brings. A rest that seems to distil through the body and spirit, the heart and mind, the whole being. It is inexpressibly refreshing and sweet.

193. It is not a rest of inactivity, but of **change**. It is a cessation of action on the natural, human plane, independent of God. It is the opening of a life in the supernatural, spiritual realm; abundant, intense, deep, powerful, a life in God, from God, for God. A perennial, eternal life whose fountain head is in the throne of God and the Lamb. Ever increasing, deepening, widening, till it brings one to be eternally at rest in the Beloved.

194. Before man fell he doubtless had acquaintance with the spirit world. The baptism upon a

Isa. 28:11
Matt. 11:
28.

Phil. 3:20 recreated life is to bring him back to be a citizen of heaven. We sit together in **the heavenlies**.
 Eph. 2:6. It brings us to Mount Zion, the heavenly Jerusalem, the angels; to God, to the spirits of just men, to Jesus. By revelation, by prophecy, by vision, the invisibles of the spirit world are revealed in part to those who are baptized and walk in the Spirit. This supernatural life in the power of the Spirit is entirely different from and far superior to what is commonly taught as the life of the Christian who is living in the natural realm.

Acts 1:
1-8.

195. The baptism of the Holy Spirit brings into and reveals the kingdom of God, or of Heaven, to us and in us. This is an inner revelation. The outward, visible revelation of that kingdom belongs to a future age. It must be in connection with the outward, visible revelation of Christ as King. When the disciples asked Jesus if He would then restore the kingdom of Israel, He turned their attention away from that outward, temporal power and to that spiritual power which they were to receive. Jesus was with them forty days, speaking of the things pertaining to the kingdom. These things that belong to the baptism we may consider in future chapters.

196. The Holy Spirit is given for the **personal** good of the recipient. God loves all His creatures. He desires their happiness. He wishes their well being. Nothing that anyone ever experienced brings such righteousness, peace and joy as the outpouring of the Spirit, as many of us can testify. Someone has said God is a great sporting fountain of blessing. He cannot be contained in Himself; so He must bless his creatures.

Heb. 2:10
 Acts 15:
 14.

197. The Spirit is given for the glory of Jesus Christ: that He might bring many sons to glory. "He hath visited the Gentiles, to take out from among them a people for His name." A bride, the Lamb's wife, is the great central purpose of this age of the Spirit. The first fruits of the resur-

rection. But there will be many besides the bride—an innumerable company.

198. The gift of the Spirit restores that Clothing, that cloud of the Spirit, that seems to surround every holy, spiritual being. It was the loss of this that made Adam say he was naked.

199. Besides this outward **cloud of glory**, there is an inner revelation of the Divine power and presence in the baptism which it does not seem Adam, or anyone, had till this Spirit Dispensation. There is no other view of Christianity, or the work of God, that can bring into the life what the baptism of the Holy Spirit brings.

200. The endowment of **power** that accompanies the baptism, fits men to go out into the field and win souls. It is this the church needs to save the lost. It is this that has made men loom up in the church as great soul-saving preachers. One of the greatest crimes the church has been guilty of is substituting some other power for this Divine energy. This substitution has been the prime cause of her shameful failure to convert the heathen and the world.

201. Accompanying the baptism of the Spirit is a baptism of **fire**. Upon the disciples sat cloven tongues of fire. "He maketh His ministers a flame of fire." Fire is a manifestation of Divinity. To be baptized with fire means to be baptized with the Trinity. The Divine attributes, love, joy, peace, etc., are so intense they are a fiery flame. And they will flow into us in fiery intensity, baptizing every part of our being, sending waves of fiery life and energy through the body, inflaming the heart with holy affections, and filling the mind with fiery, living truth and sending fiery, flaming messages to the people. Oh, this baptism of the Holy Ghost and fire is simply indescribable. To receive it is the way to know it.

202. Then, too, the fire burns up the fleshly ne-

Matt. 3:
 11.
 Acts 2:5,
 Heb. 1:6
 Ps. 80:1.
 Ez. 1:4,
 13,26,27.
 Dan. 7:9
 Acts 22:6
 Rev. 1:
 14,15.
 4:5.

Mal. 3: 1-3. dencies, disease, wickedness; refines, re-energizes, and takes away the effect of the constant contact with earth and man.

Jno. 14, 15, 16, 14:18-26. 203. Preeminently the baptism is to reveal the Trinity in us. Jesus' last discourse to His disciples is one of the deepest discussions of the gift of the Holy Spirit, which he calls the Paraclete. He says to His disciples: "I will come to you." 16:12-15. "At that day ye shall know that I am in my Father, and ye in me and I in you." "We [the Father and the Son] will come and make our abode with him." This revelation of the Father and the Son 1 Jno. 4: 13. they were to be taught by the Comforter. He 1 Cor. 6: 19. would take the things of the Son and reveal them 2 Cor. 6: 16. unto the disciples, and that included all the Father had. John tells us exactly how this is brought about, "Hereby know we that we dwell in Him and He in us, because He hath given us His Spirit." We are the temples of the Holy Ghost. "Ye are the temple of the living God; as God hath said, I will dwell in them."

Col. 1: 26-29. 204. It was this mystery, Christ in you, Paul felt he was called to preach and reveal. This revelation by the Spirit of the Trinity in us is the very essence, the deepest of Gospel truth, the richest privilege God could give us—Himself. The life, the affections, the will, the mind, the grace, the gifts, the powers of Christ, flowing into and out of us. Fountains of living water,

205. If we have the Paraclete to be our Teacher and Revealer of all the secrets of God, if He is our Attorney, if He is our Guide, if He is our Standby on every trying occasion, if He is our Comforter—"If God be for us, who can be against us?" Most blessed are we, thrice blessed, eternally blessed; for He shall abide forever. A union never to end. Hallelujah!

XXII.—EVIDENCES.

206. What are evidences of the baptism of the Holy Ghost? May one know certainly that he has it? Is it vague and uncertain? or may one know certainly that he is baptized? Among the varied teachings and views is there not some safe, certain, Scriptural, sensible way of determining when the Spirit is received? Would God, who is so anxious to give the Spirit, leave us in uncertainty as to whether we had received Him? We answer, we believe it is impossible that God would leave us in the dark here. We may know.

207. But there are difficulties. We are afraid we shall receive a stone when we ask for Jesus, the bread of Life. Or for fish we shall receive a serpent, an evil spirit; or for an egg a scorpion. Fear must give way to trust.

208. We have prejudices that have grown upon us through years of training to certain views of Scripture. To have these prejudices broken down might mean that we should be greatly humbled by seeing that our past and present spiritual attainments have been meagre, far below what we had believed them to be, and really of a very low degree measured by God's standard. The humiliation of confession, and having our friends think us wrong and the loss of our religious reputation is too much for us. So we allow these things—the friendship of the world—to blind our eyes and are deceived. But if we will get really honest we shall know.

209. Another condition that makes it somewhat more complicated is that there is great variety of depth and degree in different people. Some are shallow mentally, others deep. Some are natu-

Lu. 11:
11-13.

rally weak morally, others strong. Some are warped and biased in their affections. The natural man is so dwarfed and wasted that one seems incapable of receiving much. Our capability to receive of the Holy Spirit depends upon attainment, development, natural quality and ability. So some seem to have in some respects more at early stages of experience than others ever attain. In spite of all these difficulties there must be some evidences of so great an event as the revelation of the Trinity by the baptism of the Spirit that can be depended upon.

210. There are signs or **evidences** external and internal. The first we may consider is an inward testimony of assurance. The testimony of consciousness. That inward knowledge of a fact that a vacancy has been filled, that some one has come, that an intense hunger has been satisfied. Sometimes when greatly blessed or anointed one may think the Spirit has come, but when the particular blessing fades, so does the seeming assurance. But when He has come, anointing or blessing may fade for the time, but the sense, the knowledge that He is there remains. "He that believeth hath the witness in Himself."

Acts 4:33

211. There is a mellowness, a mildness, a subduedness, a softness about baptized persons not seen in others. Some people are naturally mild, but it is not from the presence of the Spirit. It is human grace. Nothing in the world is like the grace that comes from the Holy Ghost. "Great grace was upon them all." It is the sweet-scented perfume of the Divine presence. How often have we seen persons naturally uncouth, ungraceful and unattractive, transformed by the coming of the Spirit. They received a dignity, a beauty, a grace perfectly charming.

212. The face of man has a dull, dead, leaden appearance. The gift of the Spirit removes it. Often the features are so changed as not to look

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like the same individual. The glory of the Lord covers the features and a new luster shines in the eye. The tones of the voice are divested of that native sharpness and possess a new softness and sweetness.

213. Frequently we have felt the presence of the Spirit in those we met who had the baptism. A peculiar and indescribable sense and feeling of God that we never felt in those who did not have the baptism. We never felt the Spirit in this way till we began meeting baptized people, though we thought we had the baptism, and had a deep anointing, for years.

214. To be filled with God in every part of the being, and have every member brought under control of the Spirit is indeed beyond the conception of the baptism that is in the minds of many, but it is the only state that can be truly called the baptism into the Holy Ghost. Anything less is not filled with the Holy Ghost.

215. To lose this **complete pliability** in part is to lose one's first love—is backsliding—and calls for repentance. Let none suppose they can retain the baptism without the same diligent abandon they found necessary to receive it. Some prominent teachers are telling the people it is dangerous to abandon one's self to the Holy Ghost, but they are deceiving the people and keeping them from God.

Rom. 6:13.

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XXIII.—SUPERNATURAL EVIDENCES.

216. The baptism in the Holy Ghost is **supernatural** and **miraculous**, and brings the recipient into a supernatural state. Therefore its evidences must partake of the supernatural and miraculous. To avoid this conclusion is to restrict the baptism to an inward, silent operation upon the heart and its affections. Many take this view, but it is a serious delusion, hampers faith, and prevents one from really receiving that gift of the Spirit.

217. In simplicity and without bias or prejudice, that outpouring of the Spirit which fell on the apostles and the 120, inaugurating the Spirit dispensation, should be a divinely-correct **example** of how God intended to baptize people at all times. It was one of the high mountain peaks of time. Among the greatest events this planet ever saw. We cannot think God would be anything but exact.

218. The time of this event had been marked by the celebration of Pentecost, just fifty days after the passover, for nearly 2,000 years. It was instituted in commemoration of the gift of the law on the fiftieth day after departure from Egypt, and the feast of ingathering of first fruits of harvest. "When the day of Pentecost was fully come."

219. The **place** was equally specific. The same prophecy that promises the Spirit says, "In Mount Zion and in Jerusalem shall be deliverance." "Tarry ye in Jerusalem."

220. Even the **number** of persons in that first company was a matter of prophetic type.

221. We might expect prophecy would be clear as to those **manifestations** that would signal the coming of the Spirit. And it is, for we read, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy." This is saying that prophecy would accompany, or be a part of, the outpouring of the Spirit. When

Joel 2:32.
Lu. 24:49
Zech. 12.
10; 13:1.
2 Chron.
5:12.
Joel 2:28.
Acts 2.

they were filled with the Holy Ghost they began to speak in other languages, as the Spirit gave them to speak. Those who heard wondered and were astonished, saying, "What meaneth this?" Peter, under prophetic inspiration of the Spirit, said, "This is that." This being filled with the Spirit and speaking in various languages as the Spirit gave utterance is the outpouring of the Spirit and prophecy Joel promised. Several conclusions follow:

a. Speaking in tongues as the Spirit gives utterance is prophecy.

b. If all the 120 were filled and spoke in tongues, that is an exceedingly strong witness that all others who are likewise filled will likewise speak.

c. He who claims he is filled with the Holy Spirit without speaking in tongues has not the Pentecostal baptism as originally received. How any of us could have been so short sighted as to claim to receive the Pentecostal baptism in the face of the narrative and sermon in Acts 2 seems incomprehensible. How we can continue this claim after having our attention called to the record is still more incomprehensible. He who says he has the Spirit but does not speak in tongues is like one saying he has possession of a ship all but the rudder. Who has the rudder has possession of the ship.

222. David prophesies as if he might have been numbered with the 120—as if he were present at Pentecost: "My heart did rejoice, and my tongue was glad." There is a physical joy and exhilaration in the tongue and vocal organs connected with speaking in tongues.

223. Again, Peter says of Jesus, "Having received from the Father the promise of the Holy Spirit, He hath shed forth this which ye do see and hear." Five times in this chapter the speaking in tongues by the Spirit is referred to as identical with the gift of the Spirit,

Jas. 3:
3-8.

Acts 2:4,
12,16,17,
26,33.

XXIV.—SUPERNATURAL EVIDENCES CONTINUED.

Acts 11: 224. The like gift on the Gentiles. About eight
1-18. years after Pentecost the Lord sent Peter to a
company of Gentiles and baptized them in the
Holy Spirit. The circumcised brethren who had
accompanied him were amazed and astonished
that the gift of the Holy Spirit was poured out
on the Gentiles also; since they heard them speak
in various languages and magnify God. Peter
says, "God gave them the like gift as unto us."

10:44-46.

225. A bit of personal testimony may be suitable here. Living for years under frequent touches of the Spirit's power, the first Pentecostal meeting and speaking in tongues I was permitted to witness filled me with wonder and delight. I did not doubt it was of God. I had felt that same power many times. But I thought I had the baptism. Afterwards I saw that these brethren recognized the descent of the Spirit on these Gentiles because they heard them speak in tongues, I was then convinced I had never received the baptism as they and the 120 did. I did not have the manifestation.

226. From the first to this time these Jews had been accustomed to see people baptized with utterance in tongues. It had never occurred to them that anyone could be baptized without utterance in other languages, by the Spirit. Such an idea is a modern invention of man to avoid the cross and escape the humbling and crucifixion we so much need, and must have if we are to live in the power of the Spirit.

227. The word "for" at the beginning of verse 46 is a translation of the Greek word *gar*. The lexicon defines *gar* as a conjunction introducing a reason for the thing previously said. Where the

reason precedes the thing of which the reason is given, *gar* may be rendered by since, or as. These Gentiles received the like gift as did the 120 at the first, adding further proof that tongues utterance by the Spirit is part of the gift, and that they are identical and inseparable.

228. These two outpourings, the initial gift on Jews and Gentiles, in all fairness must be the sample of how God designs to pour out the Holy Ghost in this dispensation. Without reasonings or effort at self-protection, the candid soul who wants all God's will and the baptism as the Divine pattern indicates, must speak in tongues as the Spirit gives utterance. Who denies this is unscriptural, though in other things he may be very zealous for Scripture basis.

229. In the case of Saul, while no mention of tongues is made where his baptism is described, he tells us he had extraordinary diversity in speaking with tongues. It must be remembered that the Scriptures are not written to convince cavers, but for the instruction of candid seekers. If we receive not the love of the truth we are liable to be given over to believe a lie. It is almost impossible to see truth which we prefer not to see.

230. Referring to the Ephesian Pentecost Andrew Murray says, "Paul prayed for them and laid his hands upon them, and they received the Holy Spirit; and then, in token of the fact that this whole transaction was a heavenly reality, they obtained a share in the Pentecostal miracle, and spake 'with other tongues.'"

231. Again Murray says, "On the day of Pentecost the speaking 'with other tongues' and the prophesying were the result of being filled with the Spirit. Here at Ephesus, twenty years later, the very same miracle is again witnessed, as the visible token and pledge of the other glorious gifts of the Spirit. We may reckon upon it that where the reception of the Holy Spirit and the

1 Cor.

14:18.

2 Thess.

2:11,12.

Acts 19:6

possibility of being filled with Him are proclaimed and appropriated, the blessed life of the Pentecostal community will be restored in all its pristine power."

232. Why should any of us object to receiving **our share** in the Pentecostal miracle? Would it not seem that we would be eager for it if we really love God and want the will of Jesus done in us? Can there be any reason but unwillingness to forsake self-pleasing and self-seeking and give ourselves fully up to Jesus' control, and take the way of the cross?

Acts 8:15 233. At **Samaria** no mention is made of speaking in tongues, but there is strong ground to infer that they did. Adam Clarke, in his commentary says, "For what purpose was the Holy Spirit thus given? Certainly not for the sanctification of the souls of the people: this they had on believing in Jesus Christ; and this the apostles never dispensed. It was the miraculous gifts of the Spirit which were thus communicated; the speaking with different tongues, and those extraordinary qualifications which were necessary for the successful preaching of the gospel."

234. On verse 18 he says, "When Simon saw, etc. by hearing these speak with different tongues, and work miracles." Clarke was candid and unprejudiced. His conclusions are fair to the record. It is the general view of the commentators that speaking in tongues was what Simon the sorcerer saw and coveted. It was the miracle of Pentecost, as Murray says, and it will be repeated today wherever the baptism is sought and received.

235. There were some other **signs** that occurred at different times, as the rushing wind, the tongues of fire and prophecy. But these were irregular in occurrence, while the speaking in tongues was constant in all. Even in Samaria there could hardly be an honest doubt that they were manifest.

XXV.—EVIDENCES CONTINUED.—

MANIFESTATIONS, ETC.

236. "The manifestation of the Spirit ~~is~~ given to every man to profit withal." Manifestation is the rendering of the Greek **phanerosis**, a word seemingly closely akin to **apokalupsis**, which is commonly translated revelation. Literally, to unveil, that is, to uncover and reveal to us the things of the spirit world—its facts, beings, truths and experiences. This is an inward, spiritual operation, apparent only to the person receiving the revelation. **Phanerosis** is defined, "Making apparent, manifestation, a declaring, publishing, an evidencing, a clear display, an outward evidencing of a latent principle, active exhibition." It would seem proper to say that the baptism of the Spirit is the inward revelation, the **apokalupsis**, and the speaking in tongues is the outward evidence, the advertising, the manifestation, the **phanerosis**—Christ revealed within and manifested without.

237. Chrysostom, who lived about 360 years after Pentecost, says: "Whoever was baptized in apostolic days, he **straightway spake with tongues**; they at once received the Spirit; not that they saw the Spirit, for He is invisible, but God's grace bestowed some sensible proof of His energy; and one spoke in the Persian language, another in the Roman, another in the Indian, another in some other language; and thus made manifest to them that were without that it **was the Spirit in the very person speaking**. Wherefore the Apostle calls it 'the manifestation of the Spirit, which is given to every man to profit withal. The Apostles had received this sign first; so the faithful went on receiving it. More abundant than all divine endowment was the gift of tongues.'"

238. Paul calls the speaking in tongues the

1 Cor.
12:7.

1 Cor. 14: 2-11. voice of the Spirit. "There are, it may be, so many kinds of voices in the world, and nothing is without voice. If therefore I know not the power [and signification dynamite] of the voice." Messages in the assembly were to be clothed with Divine Power and life—the living word, the voice of the Spirit. Interpretation brings this Divine energy to the understanding, though we should feel the life and power in uninterpreted tongues.

Jno. 1:14. 6:51,56,63 Deut. 8:3 239. Jesus' body was made the Word of God—"The Word was made flesh." He said, "I am the bread of life." "The bread which I shall give is my body, which I give for the life of the world." "He that eateth my body and drinketh my blood, abideth in me and I in him." "It is the Spirit that giveth life; the body profiteth nothing. The words that I speak unto you, they are spirit and they are life." "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." While these Scriptures teach an inward partaking of Jesus, I believe they also teach that the Spirit of the Father speaks in us and that Spirit of the Father is the ever-proceeding Word. If the Spirit is personal and the Word is personal and the personal Spirit reveals Christ the personal Word in us, why should He not speak through us? And is not such speaking by the Spirit—utterance in tongues by the Spirit, the revelation of the Word in us?

Rom. 8: 16. Heb. 10: 14,15. 240. The Holy Spirit witnesses to our justification and to our sanctification. But there is a farther witness, the witness of Jesus which His people have had especially in severe persecution. "The witness of Jesus is the Spirit of prophecy." The Spirit of prophecy, as has been pointed out, comes in the baptism of the Holy Ghost. Its first manifestation is in speaking in other tongues according to Joel's prophecy as interpreted by Peter. This testimony of Jesus ought always to

be with His people. It was thus in the past. Mk. 16: 17.

241. "These signs shall attend them that believe: In my name they will cast out demons, and in new tongues they will speak." Can we call ourselves believers if these signs are not [and in any degree among us? Can we satisfy our consciences if we have some healing, but seldom or never cast out demons? When He has said plainly that if we are believers we shall speak in tongues, can we call ourselves **believers** when we do not speak in tongues and do not want to? Why should we not want what God has provided?

242. "Tongues are for a **sign** to them that believe not." Would that not include many who call themselves Christians today but do not believe in tongues? Of what are they a sign? Of conversion? of sanctification? of the baptism of the Holy Ghost? of the incoming of the Divine person? Do not the statements of Scripture, "This is that," "For they heard them speak in tongues," "He hath shed forth this which ye do see and hear," teach that tongues are a sign of the revelation of the Trinity in the gift of the Holy Ghost?

243. Spiritual commentators who do not deny the miraculous in the speaking in tongues are apparently agreed that the speaking was the sign of the gift of the Spirit, even in Samaria where it is not mentioned. They, of course, write without prejudice toward the present-day tongues. We add some quotations that show they recognized the tongues were the manifestation of the Spirit.

Oldshausen: "When Simon perceived the extraordinary effects of the laying on of the hands of the apostles, in the gifts that were exhibited, particularly the speaking with tongues . . ."

Matthew Henry: "Now this was a very great miracle. It was a miracle upon the mind." From notes on Pentecost. "They laid their

1 Cor. 14:22. Acts 2: 16;33. 10:46.

hands upon them to signify that their prayers were answered, and that the gift of the Holy Ghost was conferred upon them; for, upon the use of this sign, they received the Holy Ghost and spoke in tongues." Note on Samaria. "The end for which these gifts were bestowed: the manifestation of the Spirit is given to every man to profit withal." The Spirit was manifested by the exercise of these gifts; His interest and influence appeared in them.

1 Cor.
12:7.
Acts 8:17

Joseph Benson: "They were also in proof of this [filled with the graces and comforts] filled with the gifts of the Holy Ghost, which is especially meant here: they were endued with miraculous powers." "This was a very great and stupendous miracle, a miracle upon men's minds." "For aught that appears to the contrary, most of them had never so much as heard any of these languages spoken, or had any idea of them."—Note on Pentecost.

"Then laid they their hands on them—after they had prayed for them; and they received the Holy Ghost—in answer to the prayers of these apostles: that is, these new converts spake with tongues and performed other extraordinary works."—Benson on Samaria.

"For they had supposed that they could not have been admitted into the Christian church, much less receive the Holy Spirit in His gifts and graces." "But now they saw it incontestably proved, that even those who were neither made converts to Judaism, nor circumcised, might be partakers with them in the highest privileges. 'For they heard them speak in tongues.'"—Benson on Cesarea.

"Paul, laying his hands on them, the Holy Ghost came upon them; and as a proof of it, they spake with tongues and prophesied."—Benson on Acts 19-6.

"But the manifestation of the Spirit—that abil-

ity to exercise some spiritual gift whereby the Spirit manifests His presence with the person possessed with the gift."—Benson on 1 Cor. 12:7.

From the above quotations it seems that these men believed the gifts of the Spirit were the proof of the baptism of the Spirit, and especially so of the gift of tongues.

XXVI.—HISTORIC EVIDENCES.

244. There is no doubt that many, if not most of those men who were mighty in God during the reformation, spoke in tongues as the baptism fell on them. But the light concerning the gifts has been obscure, and though many of the deepest writers and students of the Scriptures believed tongues originally accompanied the baptism and stood at the doorway to the gifts, yet they excused their absence by saying the miraculous was not needed since the gospel had been verified and established. This is contrary to history. God has, in all ages, added His miraculous witness to His prophets and ministers.

245. A lady now living, says she often heard Finney pray in tongues at family prayers. He thought it was a special gift God had given to him. He says, when he received the baptism of the Spirit, he literally bellowed out the unutterable gushings of his soul. That sounds very like speaking in tongues.

246. An English lady tells me she read in a history in London, that Fox prophesied the London fire and plague a year or more before it occurred, in a language no one understood, and then interpreted it.

247. Evangelist Torrey, in a meeting he held in Los Angeles, told that Moody, in one of his great London meetings, when he arose and attempted to read the Bible, began an involuntary utterance which was not understood either by himself or

those who heard. Making a second effort, he did the same thing. He then asked the Lord to forgive him for uttering what he called unintelligible giberish.

248. In the end of the second century Ireaneus says, "There are many brethren, speaking all kinds of languages, by the Spirit." Among the Monatists, up to about 300, A. D., the gifts, including tongues, existed. From 1685 onward more than 100 years, speaking in tongues was found among the Huegenots. Philip Schaff says it was among the early Quakers and Methodists. It was in Sweden in 1841, Ireland in 1859 and England and Scotland about 1830, among the Irvingites. Much has been said against Edward Irving. The cold, critical Thomas Carlisle says of him: "His was the bravest, freest, brotherliest human soul mine ever found in this world or hopes to find."

249. Many of the saintliest preachers and Christian workers of the present day recognize that the Lord is now baptizing people in the Holy Ghost and giving the sign of tongues "as at the first." They have humbled themselves to go deeper than in all the past and receive a fulness hitherto not known in their experiences.

XXVII.—SUMMING UP EVIDENCE.

250. We have written lengthily on this subject because it is one of the principal points of battle today. There have, at different periods since the reformation, been hot conflicts over some particular truth. The battle today is over the fulness of the baptism of the Holy Ghost. The full restoration of all that was originally given at Pentecost. Tongues, as the sign of the baptism, lie across the path of advance. They cannot be ignored or passed around. They compel us to face up and go down till the real, living, vital energy and power of the Holy Ghost takes possession of the mind as well as the heart. Men are fighting tongues and the supernatural because they prefer to be half hearted and a cake unturned, and have a partial touch of the Spirit, rather than endure the shame and opprobrium, and go through the death that is necessary to the baptism. It is easier to say I have the baptism but do not speak in tongues than to wait and endure the processes that bring the subjugation and crucifixion of the flesh. It is suffering to die; but die we must or abide alone.

251. We now recapitulate and sum up the evidences we have been considering. They are not at all exhaustive. There are other evidences, such as a spirit of joyful worship, a spirit of unity, a charitable absence of criticism, unselfishness, a spirit of prayer and intercession, a general air of heaven and absence of the spirit of the world; but these will come up for further consideration.

252. Of the inward evidences we have considered is an inward testimony, the grace of the Spirit, the glory of God in the face. A sense of

Acts 4:33
6:15.
7:55,56.
Acts 4:13
26:24,28.

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power, of the divine presence, the enduement of power, a supernaturalness.

253. If the **time**, place and number of persons first receiving the Spirit was a matter of prophecy, equally so is the manifestation that should accompany that outpouring.

254. Speaking in tongues is the manifestation of the Spirit, the voice of the Spirit, the revelation of the Second person in the Godhead as the Word of God in us. It is the first step in the spirit of prophecy, which is the witness of Jesus. Tongues are a sign of believers and to unbelievers. They are a sign and an expression of personality. Commentators generally recognize them as the sign of the reception of the Spirit.

1 Cor. 1:
6,7;14:23.
Col. 3:16
1 Thess.
5:19,20.

255. The record shows they spoke in tongues on the reception of the spirit at Jerusalem, at Caesarea, at Ephesus. Conclusive circumstantial evidence is shown that they also spoke in tongues at Samaria and in Saul's case. There are strong evidences in the epistles that the same was true at Corinth, Thessalonica and Colosse, and other places.

PART FIVE. WORKS OF THE SPIRIT.

XXVIII.—MANIFESTATIONS, DEMONSTRATIONS AND EXERCISES

256. The manifestation of the Spirit has been considered, and the Greek word **phanerosis** defined. We now consider other manifestations, signs, evidences, advertisements of spiritual workings. **Apodeixis**, translated demonstration, is found only once. It is defined demonstration, manifestation, indubitable proof. Paul says the gospel he preached to the Corinthians had undoubtable proof, visible to all. **Gagunazo**, translated exercise, means to exercise or train, as in a gymnasium. The exercise of the affections, the mental powers, the physical members, develops them for good or for evil according as they are moved upon by the Holy Spirit and holy motives, or the opposite.

257. In this outpouring of the Spirit, variously denominated, Latter Rain, Apostolic Faith and Pentecost, there are various workings, new and unusual, to the present generation, such as shaking, trembling, jerking, quaking, prostrations, dancing, unusual sounds, shouting, groaning, laughing, weeping, pleading, and the like. We have seen and known little of the **deep spiritual operations** of other days. Modern theology, criticism, formalism, education and conceptions of religion tend to destroy confidence in all extraordinary workings. They shock our sense of propriety. But our traditional ideas bind up the Spirit. The Pharisees had the same difficulty with Jesus' followers.

258. True revivals since the reformation of Luther have had these **demonstrations** in some

2 Cor.
4:2.
Acts 10:3
1 Cor.
2:4.
1 Tim.
4:7,8.
Heb. 5:
14;12:11.
2 Pet.
2:14.

Lu. 19:
35-39.
Matt.
21:6-16.

form or degree. The modern revivals of the past few decades may be excepted. They have been too shallow for outward demonstrations, for the most part. If any such manifestations did occur they were considered abnormal and quenched.

259. Doubtless we would agree that Fox, Wesley, Whitfield, Finney, Abbott and Edwards, were as holy, godly wise and powerful men of God as latter days have seen. There was absence in them of any effort to promote sensationalism and extravagance. But Fox's followers were called Quakers, because of the quaking that accompanied their ministry. Whitfield's audiences sometimes went weeping and crying out loud along the streets as they returned home. Frequently Abbott's whole audience would be prostrated on the floor. In Edward's and Finney's meetings people were struck with such conviction they hung to the seats for fear of falling into hell, were so overpowered they fell to the floor or could not get out of their seats.

1 Sam.
14:15.
Heb. 12:
21.
Hag. 2:7.
Acts 7:32
Job 21:6;
16:12.
Ps. 119:
120.
Jer. 23:9.
Dan. 10:
2-11.
Hab. 3:16
Joel 2:10.
Matt. 11:7
1 Cor. 2;
3:14:25.
Isa. 66:2.
Phil. 2:12
2 Cor. 7:15
Jno. 18:6

260. There was a "trembling of God" that sometimes shook whole armies and even the ground. Holy men were moved by the Spirit. Cruden says: "True prophets at the time they were transported by the motions of God's Spirit were sometimes agitated in a violent manner." Moses exceedingly quaked. Job said he was shaken to pieces. David, Jeremiah and Daniel describe similar experiences. Habakkuk and Joel prophesied of the trembling in connection with this revival. Jesus referred to John Baptist as a reed shaken in the wind. Paul said he trembled as he preached. The 120 appeared drunk on the day of Pentecost. Paul refers to this when he says, "be not drunk with wine but be filled with the Spirit." 261. The greatest political events this world ever saw draw nigh. The King of the Universe is about to be married, crowned and avenged on the enemies of our race. There is sure to be

music and dancing, shouting and hilarity. Demonstrations accompany earthly events. They belong to the works of God. They are pure and the world has stolen them. Some of us have been bound by conventionalities and forms. **We are set free.** Beware of those who creep in privily to spy out our Liberty. If some diseased or demon-bound soul is delivered why should we not feel like shouting and throwing up the hat? If great burden, anguish, groaning and intercession be given some one, fellowship and share the burden. Do not criticise, or try to regulate, and thus grieve the Holy Spirit.

262. So far as we have had opportunity to observe with care and prayer for Divine light, wherever effort has been made to regulate and eliminate physical workings, the operations of the Spirit have nearly always been **marred** and hindered. Seekers are often made so afraid of the flesh that they are unable to yield to the workings of the Spirit. It is delicate business and has done much injury. Our education has not come from men filled with the Holy Ghost, but men lacking in power and true discrimination. Our education is frequently wrong and very different from God's view. Whenever and wherever man touches the work of God without being, at the time, under the unction and illumination of the Spirit, he mars.

263. There are **three sources** from which all such phenomena may arise: the Holy Spirit, an evil spirit, one's own spirit. The exercise may be more or less mixed; the Holy Spirit and one's own spirit, or an evil spirit and one's own spirit. The mystery of the Divine Spirit working through our spirit and whole man is profound. The intimacy of the touch of the Divine Spirit upon our spirits and running into the physical man is too deep for human wisdom. In the fulness of operation and freedom in the Spirit the physical man partakes

1 Cor. 6:
13,15,19,
20.
Phil. 2:1.
Lu. 22:44
Ps. 22:
14-16.
1 Jno. 1:1

of many if not most, of the touches of God. "Jesus Christ is come in the flesh." The physical man has a part in intercession. The various members of the body are touched with certain spiritual exercises. The body should be filled with the power of the Spirit. To eliminate physical manifestations is to restrict the power of the Spirit. Jesus perceived virtue had gone out of Him through the woman's touch. There may be a distinct sense of the passing of power through one's body to another when laying on hands. John said he had handled the word of God.

264. The life that we live we live in the flesh. It is the **exaltation** of the **natural** into the **super-natural**. These fragile earthen vessels may be faulty and it is easy for us to slip back into natural enthusiasm and exercise. There are a variety of conditions. Some are more refined naturally; others vary in depth of Divine operation and refinement. A manifestation or message is colored with the nature of the one through whom it comes. The writings of Scripture, though all inspired by the same Spirit, bear the impress of the writer. They differ. We may not hope to rise higher in abandonment and purity of the Spirit than some of them. So there are various degrees of Divine possession. We should strive for the highest state in the pure power of the Spirit.

265. Where we have found people shallow and given to much demonstration that we felt was fleshly, we have urged freedom and preached on deep spiritual experiences. Those who were timid were thus led to freedom, and others who were boistrous often saw their need of deepening till they forgot to shout in their intense longings after God. When you put a piece of meat to boil you do not put out the fire when the scum appears, but skim it off and stir the fire. People sometimes seem uncouth in their manifestations be-

2 Cor. 4:
7; 2:17.

Ezek. 24:
3-6.

cause they are not naturally refined. They grate on us. But if we realized the depth of refinement, sensitiveness, purity and exalted majesty of the Holy Spirit, we would wonder and be filled with amazement that He could ever condescend to enter these temples of clay, and put up with the earthiness that is in the best of us. It would make us ashamed to allow our flesh to rise against that of our brother. Lord, help me. We repeat, controlling these things is taking a **delicate risk**.

266. Modern, unbelieving reason says what is the use of these demonstrations? Even many honest souls question their **utility**. We may not know all the uses, and are content not to know the things that are not revealed. We do not understand the whole philosophy of intercession. Why should we "fill up that which is behind in the sufferings of Christ?" But we do if we intercede. Moaning, weeping, groaning and writhing are accompaniments of deep grief. Of course they should accompany soul agony for those with whom one is burdened.

"The joy of the Lord is our strength." It must have expression, and that expression naturally partakes of our character. "Praise is comely." "Whoso offereth praise glorifieth me." Praise pent up expires. It must be expressed.

267. As to shaking, prostration, etc., **vibration** is a sign of life. It may indicate the exuberant flow of life from Jesus into the physical, as well as the spiritual man. It frequently accompanies and seems to have a part in healing, possibly along the natural laws of exercise. The same God made the natural law who made the super-natural law of the Spirit.

268. Seekers of the baptism are often in a sort of pent up condition. A shaking, groaning, and even screaming or shouting hallelujah may relieve, or assist to cure. They have pride, stiff-

1 Cor. 1:
19-21, 27;
2:12-14.
Phil. 3:10
Col. 1:24.
Acts 20:
19, 31.
Neh. 8:10
Lu. 19:40
Ps. 33:1.
50:23.

Ezek. 37:
7.

ness, are unyielding, both in nature and body; they are unbroken. The Spirit sends these physical demonstrations upon them, they fall on the Rock and are broken, pride is humbled; they get limbered up. Repentance and contrition result from the combined inward and outward working of the Spirit.

269. Baptized people frequently need retouching and overhauling. They often are sensible of great blessing through these physical exercises. We should retain a perfectly open and pliable attitude toward the Spirit's workings, but not promote or cause the movements ourselves, which it is easy to do when one is made pliable as a "feather in the wind." In so doing we open the door to the flesh and hinder the work of God in us. "The sorrow of the world" and work of the human, or flesh, works death.

2 Cor. 7:
10.
Rom. 8:6

270. Some have thought these exercises should cease after one is baptized. They may grow less or more refined as one is led into the deeper realms of the Spirit. They frequently grow less because the Spirit has been quenched and the power subsided.

271. **Physical** demonstrations frequently accompany an inflow of power for some special work we are about to be used in. We should neither court nor quench them, nor rest our faith in their presence, but be wholly yielded to whatever God may see fit to manifest. He works with equal power in answer to faith, with or without them.

272. Finally, if we **commit** all these to God in faith and touch nothing only as clearly directed by the Lord, and then in a spirit of tender love and care, they will all be adjusted and the effectual working will continue, even if we do not understand all. Be willing to leave what is not revealed to Him who is all-wise and loving and not seek to control by what naturally pleases or displeases us.

Jas. 4:11.

XXIX.—BASIS FOR GIFTS.

1 Cor. 12

273. "There are diversities [or distinction] of gifts; but the same Spirit." "But all these worketh that one and the **self-same Spirit**, dividing separately to each as He wills." Here in this chapter on the gifts, it is beautifully set forth that there is but one Divine Spirit, however various His works. The heathen believed in spirits and gods many. But it is essential to know that there is only one Holy Spirit, and no other spirit ever works any holy demonstration in God's people. Some have professed that a departed saint's spirit returned and worked through them. It is impossible. Such manifestation is from beneath and not from God, or any pure or holy source.

274. Here also is taught the three Divine Persons and the unity of the Divine Being. Diversities of gifts, but the **same Spirit**. Diversities of administration but the same Administrator. **One Lord**. Diversities of operations, but the very **same God** that worketh all in all. Three Persons in three offices but all uniting in the one baptism and manifestation of the Spirit, for the mutual unification and edification of all. For the revelation of the Father, all-glorious, the Son, all-powerful, and the Spirit, universal.

Heb. 9:
14-16.
Eph. 4:
4-16.
Jno. 14:
16-23.
Rom. 12:
3-15.

275. Again, the self-same Spirit imparts the gifts severally to those members of the body of Christ which God hath set therein. Indeed the members seem to be set in the body by the impartation of gifts. "For God hath set some in the assembly, apostles, prophets," etc. A prophet becomes a prophet through receiving the gift of prophecy. "God hath set the members every one of them in the body as it hath pleased Him."

276. The foundation, the basal principles for the

reception of the gifts are here set forth as based on this Divine unity, and this unity through the Spirit to be imparted to us. Oneness of heart, one accordness of mind, equality, unselfishness, deep mutual love. We are "baptized into one body;" made to "drink in one Spirit." Whether we be Jews or Gentiles, bond or free, high or low, all come to the same level. Those members of the body which seem more feeble are none the less necessary. Upon the less comely we bestow the more honor. Thus God has tempered the body together that there be no schism in the body, but that the members should have the same care one for another. If one member suffers, all the members suffer; or one member be honored, all rejoice. The location of a disease in a certain member of the body makes suffering most acute at that point, but every part feels the depressing effect. So in the body of Christ the relation is as close as that existing between our physical members. While this chapter was written primarily on the gifts of the Spirit, we doubt the existence of a writing that sets forth unselfish love so strongly as Corinthians 12, chapter 13 not excepted.

277. The deep **unselfishness** of the gifts may be seen in the fact that the members of our bodies are not for themselves. The feet carry the body. Eyes do not see for themselves alone, but for all. That industrious member, the heart, is incessantly pumping the life fluid to every part. Silently and out of sight, unthought of, without promptings from will or mind, it works on, for mutual life to all. So of gifts of healing, prophecy, and the rest. They are as much or more for the mutual good than for individual benefit. Is it not for the lack of this unity and unselfish love that lays itself down for others that the gifts languish and Christianity is so weak?

278. Once more, we may see the Trinity and mysterious Divine unity in the **arrangement** of

the gifts. There are nine gifts, or clusters of gifts; for each gift has a variety of manifestations. The nine are divided into three groups of three each. One group is tongues, interpretation and prophecy—the group of the Word, prophetic, evangelistic equipment. Another is wisdom, knowledge and discernment—the teacher's group. Third, faith, gifts of healing and working of miracles, or energies of dynamites, operations of power—The worker's group.

279. Some physical organs blend so that you cannot tell exactly where hand ends and arm begins, or the upper side of the arm ends and the shoulder begins. The gifts in a similar way blend into one another.

280. The grace realm is in the heart or affectional nature. The gifts are in the mind or mental nature. We have had little teaching in the past as to Divine operations on the mind, therefore have had little or none of the gifts. The Spirit's control of the mind faculties is as necessary to reception of the gifts as heart purity to the flow of grace. Modern holiness and other teachers have taught about grace in the affections, but have been almost silent about power in the mind.

281. There has been a great lack of this working energy of the Spirit which is seen in the exercise of the gifts of the Spirit. This is due to the backslidings of the church and then to her infidelity and unbelief. Excuse is made that they were only intended to establish Christianity. But they have been as much needed in all ages to perpetuate as originally to establish the Christ's Divinity. The record tells us "God hath set the members in the body." And "God hath set some in the church, first apostles, second prophets," etc. Not the slightest hint can be found in Scripture that He ever removed them. Prayerful unprejudiced consideration of this chapter must compel the belief that the body of Christ was

made with gifts as actually as the physical frame is made with hands and feet. To obliterate and repudiate these gifts is as destructive to the body of Christ as removal of hands, limbs, eyes or other members of our physical frame is to the man. They cannot be removed without attacking the very structure of the ecclesia. Commentators, preachers and writers who relegate them to the past or minify them commit the grossest impertinence, insult God and reject the scripture record.

282. Much objection has been raised against seeking gifts. Seeking gifts in a selfish manner for pride, vain-glory or self-gratification is dangerous. For the glory of God and advancement of His cause we are told to "covet earnestly the best gifts." "Desire Spiritual gifts." The Greek word for desire—*zeloute*—is a strong one. From it we get our words, zealous, zealot and zeal. So we are commanded to seek these gifts with zealous earnestness. Paul says: "I will, or I desire that ye all speak in tongues." "Pray that ye may interpret." "Seek that ye may excel." Whoever throws the weight of his influence against these things goes against the Scriptures.

283. It would be interesting and proper here to compare a group of Greek words that express the different phases of Divine impartation:

Christos, Christ the Anointed One.

Chrisma, the anointing, unction.

Charisma, gifts.

Charis, grace.

Chara, joy.

Eucharist, thankfulness, thanksgiving.

Possibly we may discover here the intimate relation between the Christ the Anointed One and the anointing we are to receive—"Bone of His bone and flesh of His flesh."—and how intimate the relation between grace, gifts, joy and thanksgiving, and why praising the Lord is essential to the reception of the Spirit.

1 Jno. 2:
20,27.
Rom. 12:
6.
1 Cor.
12:4,31.
Acts 4:33
Jno. 15:
11.
Eph. 5:
20.

XXX.—GIFTS OF TONGUES AND INTERPRETATION.

284. On the day of Pentecost the Holy Spirit gave utterance in languages unlearned and not understood by the speakers. In this sense they could say with Jesus, "I can of mine own self do nothing." "As signs of a life quickened into expression, where before it had been dead and dumb, the apostle could wish they all spake in tongues." Such speaking "should not be quenched, lest in so doing the spiritual life, of which this was the first utterance, should be crushed and extinguished."

285. This utterance, given by the Spirit and only capable of repetition by the will and operation of the Spirit, was not called a gift. Gifts are not discussed in Acts. The gift of tongues is a deposit in the mental realm of the ability to use at will a language, or languages, not learned but instantly imparted by the Spirit, so that they become a part of one's mental furniture and can be spoken as readily as the native tongue. A gift may be used according to one's own volition; you being responsible for its abuse, as for your mother tongue. Such gift ought to be exercised under the power of the Spirit, though it has been retained and used by some after losing the Spirit.

286. There has been much reasoning as to the utility of tongues. This ought not to be. Since God has placed them in the body we should thankfully bow to His will and in humility wait for the revelation of His purposes. They are highly useful in several ways.

287. At the Pentecostal outburst "men out of every nation under heaven,"—"every man heard them speak in his own language," "the wonderful works of God." Their first effect was the immediate preaching of the Gospel in all languages.

1 Cor. 14.
Jno. 5:30.

Smith's
B. D.
p. 3308.

1 Pet. 4:
11.
Matt. 12:
36.
1 Cor.
13:1.

Rom. 9:
20.

Acts 2:5,
6,11.

1 Cor.
14:18,19.

Paul says he spoke in "tongues more than ye all." But as he was unwilling to use the gift in the assembly where he was not understood, it is fair to believe that he used the gift of languages for the preaching of the gospel. It was a great perplexity to the hearers on the day of Pentecost that these unlearned Galileans could speak every language. "And they went forth and preached everywhere." No hint of any interpreter, or difficulty in preaching in any language. On the contrary, this same commission says they should speak in languages and that they were commanded to proclaim the glad tidings to all creation. Philip had no difficulty whether at Samaria, with the Ethiopian, or at Azotus (Ashdod). May we not conclude that our failures in this use of the gift have been due to lack of faith and persistent expectation from God? Shall we continue to drag the gospel standard down to where we are, instead of climbing up where we should be?

Mk. 16;
20,17,15.
Acts 8:
6,27.
Neh. 13:
24.
Acts 2:
11,47.
10:46.
v. 2.
Isa. 28:11

288. A beautiful and exalted use of tongues is true spiritual worship; magnifying, celebrating the praise of God; **talking** to God. We quote from Edward Irving a passage of wonderful beauty and power: "This might be the only way in which some natures could be roused out of the apathy of a sensual life or the dullness of a formal ritual. The ecstasy of adoration which seemed to men madness might be a refreshment unspeakable to one who was weary with the subtle questionings of the intellect, to whom all familiar and intelligible words were fraught with recollections of controversial bitterness or the wanderings of doubt."

v. 2.

289. There are deep mysteries in the kingdom of Heaven. Under the power of the Spirit, speaking in tongues, these mysteries are frequently expressed in hidden words. Followed with the interpretation these mysteries have been unfolded to the edification and upbuilding of God's people.

Secrets of men's hearts have frequently been uncovered till they ran away or else confessed their sins. At times messages have been spoken to men in languages none but they understood, and they have thus become converted. Praise God! These are days when God is doing marvelous works. Reverence and worship are due Him from us. 1 Cor. 14

290. The Spirit has granted, in some Bible schools, and also in the discourses of ministers when they seemed unable to expound a difficult text, a message in tongues with interpretation, thus **elucidating** the otherwise-difficult passage. Thus used, they are the equal and the equivalent of prophecy.

291. It has been questioned whether this exercise be scriptural. Paul says tongues interpreted edifieth the church. He makes such use legitimate by saying, "If I should come among you, and speak to you in tongues, what should I profit you; unless I should speak to you either by revelation or by knowledge, or by prophecy, or by doctrine?" Showing that each of these exercises were found among the Corinthians. v. 5,6.

292. "If ye utter a discourse in a tongue, and there is no interpretation given, how will it be known what is said?" "Let him that speaketh in a tongue pray that he may interpret." "I will pray and sing with my spirit and with my understanding. Be not children, but men, in understanding." The plea is that we should **pass on** from that childhood of the baptism which is ushered in with speaking in tongues, where words not understood are uttered, to a maturer state where the understanding is also fruitful. v. 6-20.

293. As one of the easiest mental exercises of the Spirit, speaking in tongues belongs at the beginning. It is very **useful** as a help to the **taming** of the unruly member. We have seen individuals who, when they started to say what v. 20.

Jam. 3:
2,4.

they should not, the Spirit would immediately take hold of their tongues and cause them to stammer. A direct reproof for reckless and unholy tongue exercises.

1 Cor. 12: 294. The question, "Do all speak in tongues?"
30;14:5, seems to imply doubt, but these other statements,
23,26,37. "I will that ye all speak in tongues," "All speak in tongues," "Everyone hath a tongue," rather indicate that the gift may be **universal**.

295. Interpretation requires deeper yieldedness and faith than tongues. Fierce battles with doubt and reason often precede or follow its reception, which one might hardly endure at the first. Indeed, after receiving interpretation some have not retained its exercise because of fierce temptations. Those who receive this gift are usually deep, mellow souls, rich in grace, retired from the world, and devoid of self-display.

1 Tim.
6:12.

296. All who speak in tongues should pray and seek for interpretation, at least of their own speaking. Such seeking is profitable. It promotes prayer, humility, abandonment, faith, deep power on the mind, and a refining from motives not purely for the glory of God. The gift is perfected by use.

297. Ordinarily interpretation is by faith through the Spirit, without understanding, though some have understood as well as if they had learned the language. It may be verbatim, or vary in words while giving the sense. This depends somewhat on the nature of the interpreter, or perhaps rather on the depth of his yieldedness to the Spirit's control. There may also be given an inward sense of the message, which seems too deep for words.

XXXI.—PROPHECY.

298. The Greek word **propheteia**, from which comes our word prophet, is defined, matter of Divine teaching set forth by special gift. A prophet, a spokesman or interpreter for a deity. A divinely-gifted, inspired, commissioned person. Cruden says, "To foretell, to be inspired, to speak from God."

299. Peter exalts prophecy out of the natural, human realm into the supernatural operations of God. "For the prophecy came not in any former time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Of **Pheromenoi** translated "moved." Clarke says "carried away out of themselves." "And so far above their knowledge were the words of prophecy that they did not even know the intent of those words, but searched "what or what manner of time the Spirit of Christ which was in them did signify."

300. John calls the Apocalypse a book of prophecy. It was a panorama of history, events, spiritual and secular, for centuries to come. He describes his condition by saying, "I was in the Spirit." That is, I was transported by the prophetic touch. Earth shadows faded. I was bidden through a door into Heaven; saw the glorious Trinity and the beautiful City of God.

301. Paul was borne away by this prophetic touch, not knowing whether he was in the body or out, "Caught up into Paradise and heard unutterable words." They could not withstand the Spirit that spoke by Stephen. The Spirit spoke in the disciples. The Spirit spoke by David. The Lord put His words in the mouth of Jeremiah.

302. This prophetic gift which was sparingly given unto a favored few, in olden times, is the **universal** privilege in this Spirit dispensation, at least a touch at times, if only in a tongue. And

2 Pet.
1:21.
1 Pet.
1:11.

Rev. 1:3;
22:18,19.

Rev. 1:
10:4;1-11.
5:6;21:1,2
2 Cor.
12:1-4.

Acts 6:10
Matt. 10:
20.

2 Sam.
23:2.

Jer. 1:9.
Isa. 51:
16.

Num. 11:
29.

Acts 2:
1-18.6
Judg.
13:25.

1 Cor. 14:31,24.
 Heb. 10:19; 12:22-24.
 those who are faithful in its beginnings may find it increased till it becomes a permanent gift. "Ye may all prophesy." Not that all shall fill the prophetic office. But few will press through into the deep things of God sufficiently for that. But the way into the holiest, the highest, the heavenlies, is open to all.

303. Named next in order after apostles and prophets are a highly-exalted order of holy and deeply spiritual men. Prophecy seems to be a sort of **uniting** of gifts; a blending of tongues, interpretation, wisdom, knowledge, discernment and the dynamic energies of the Spirit. In a possibly somewhat lesser degree a prophet seems to exercise about all that belongs to an apostle.

1 Cor. 12:61.
 14:1,39.
 1 Thess. 5:20.
 Revelation.
 Acts 21:11.
 11:28.
 1 Thess. 4:14;
 5:1,2.
 2 Thess. 2:3.
 304. Prophecy, as a touch of the Spirit, or as a permanent gift, we are taught is one of the **choicest** of Divine impartations, because of its broadness and usefulness. Therefore we are to covet to prophesy. Fervently desire, literally, boiling hot with desire; only for God's glory and the good of men, not for vain glory.

305. There are a variety of kinds, or uses of prophesy. **Foretelling**, as the Apocalypse, Daniel and other portions of Scripture prophecy. These Scriptures contain a Divine programme of the world's history, written beforehand, Nor has this gift been withdrawn. It has been exercised many times since the reformation. George Fox, and others, prophesied the London fire and plague and punishment of evil doers. We have known those exercising this gift to foretell many things in the work of the Lord since this outpouring.

306. A profound, rich, beautiful exercise of prophecy is song **worship**. Many of the Psalms belong to this class. Paul tells us to "be filled with the Spirit s,peaking to yourselves in Psalms [David's probably] hymns [extemporaneous praise to God by the Spirit of prophecy] and songs [composed in regular poetic and musical

order, under the prophetic influence], singing and making melody in your hearts."

307. It is doubtless in this way that many of the deeply-gracious, worshipful hymns **were** originally **given** by the Spirit in the early days of the church. An evidence of this is the fact that those Latin hymns Catholics sing are being reproduced by ignorant persons today under the power of the Spirit. We have frequently heard verses sung in addition to familiar songs that were good poetry, and lofty sentiment and a gracious blessing to all who heard, given at the moment by the Spirit in prophecy.

308. This is recommended as a **method of teaching** and admonishing one another. This would be a most exalted, refined, tender appeal necessitating a very high state of spirituality both as to grace and gift, in both the giver and recipient. Does it not stand out as one of Paul's most affectionate reproofs to our gross and spiritually crude ways? How different from our present methods of disfellowshipping those who often so slightly differ from us. "If one of you be surprised into sin do ye who are of the Spirit recover him in the spirit of meekness: and be cautious lest ye also be tempted." "Comfort one another." Oh, dear friends, I fear the great heart of Jesus has been deeply wounded by our lack of this tenderness.

309. He that prophesieth speaks for edification, encouragement and consolation. Or he reveals secrets and brings conviction. "All Scripture given by inspiration of God [the Spirit of prophecy, spoken as well as written], is profitable for teaching, for reproof, for correction, for learning in righteousness."

310. Prophecy is a spirit of **revelation**, opening up the mysteries of the kingdom of God and the Heavenly world for the blessing, instruction and deliverance of all who give heed.

311. Prophecy is preeminently the **evangelistic**

Gal 6:1.
 1 Thess. 4:18.

1 Cor. 14:3,25.
 2 Tim. 3:16.

1 Cor. 14:26,30.
 Eph. 1:16-23.
 2 Cor. 12:1.

- Acts 5: 32. 26:24. Ps.45:1. gift. Every true minister of Jesus Christ has a right to it, and should seek and obtain it. Do not rest short of it. He who has not known the luxury of preaching under the prophetic inspiration of the Spirit is missing one of the rich provisions God has made for him. Beginning to preach and having the Spirit take possession of you and pour a stream of living truth through your mouth is blessed indeed. The modern notion that prophecy means to preach in the ordinary discourse is a misnomer, like so many other ideas prevalent in the present Babylonish, fallen confusion concerning the deep workings of the Spirit.
- Rom. 12: 6. 2 Cor. 10:13-15. 312. All works of the Spirit vary in intensity and power. This is due to character, earnestness and abandonment of the individual, and the purposes of God. We have been considering the highest degree of prophecy—the individual fully under the control of the Spirit. We should always strive for this, the maximum of the Divine and the minimum of the human. But we should not despise the beginnings, nor “crush the tender buddings” of the prophetic Spirit, “nor over-run in our desires and warmth of affections the holy and gentle motions” springing up in us, but cherish and guard the faintest Divine touch. Be it ever so little a message, be faithful in its deliverance, and more may follow.
- Rom. 12: 6. 313. The exercise of **faith** also **limits** prophecy. “According to the proportion [or ratio] of faith.” It requires faith to venture to give forth a message as coming from God. Faith in our union with God, faith that He has spoken to us and speaks through us. Most of the prophets began their messages with, “Thus saith the Lord.” It seems almost sacrilege to us to assume such a statement, yet God required it of old. Why should He not today?
- Jonah 1: 2:3:10. 314. Prophecy does not necessarily indicate a mature or high state of grace. Jonah was a run-

away and a repiner. Yet a whole city was brought to repentance by his message. Isaiah cried for cleansing from uncleanness after he had been prophesying. So too of David. Moses nearly lost his life before he got in line. Miriam had to learn her lesson by becoming a leper. Some even failed God and went to wreck as Saul and Balaam.

315. Some on whom the spirit of prophecy has come in these days have been surprised to find that it seemed to stir up things in their natures they were before unaware of. They have even made some prophecies that seemed to be untrue. This has sometimes so frightened them they have thought a false spirit had taken hold of them. This is not necessarily true.

316. The coming of the Divine power upon us seems to awaken into intense activity all the dormant energies of our nature—not to exhibit what is in us, but for purposes of expulsion, purging, purification and refinement. We should not be driven from prophecy by these manifestations, nor heedlessly rush over them.

317. If a hasty, boisterous, rash, harsh, brittle, hot, fiery spirit comes up, we must go against it and get deliverance from it. There seems to be in us in our early experience an unseasoned raw condition, which as the gifts fall upon us must be seasoned through with grace and salted with fire. We must learn that delicate distinction between Divine operation and the workings of our own spirit, mind, heart and will. We are seldom under the power of the Spirit to such an extent that we do not have responsibility for our acts. “Where there is need of self-control there is possibility of self-will.”

318. “Let every one mind that which feels through and commands his spirit, whereby every one may know what spirit he is of; for he should first try his own spirit, and then he may try others. Therefore that which doth command all

Isa. 6:5.
Ex. 4:24.
Num. 12:10.
1 Sam. 10:11.
2 Pet. 2:15.
1 Ki. 13:24.
Matt. 3:2-4.
Isa. 1:25;
31:9;48:10

Mk. 94:9.

George Fox.

spirits where the heats and burnings come in and get up, in that which chains them down and cools: that is the elect, the heir of the promise of God. For no hasty, rash, brittle spirits [though they have prophecies] have held out and gone through, they not being subjected in the prophecy." "Therefore let your faith stand in the pure power of God, and do not abuse it; but let that search through and work through."

Wm.
Penn.

319. "Two enemies lie near your state, Imagination and Liberty; but the plain practical living holy truth that has convinced you will preserve you, if you mind it in yourselves, and bring all thoughts, imaginations and affections to the test of it, to see if they are wrought in God, or of the enemy, or your own selves. So will a true taste, discerning and judgment be preserved to you of what you should do and leave undone; and in your diligence and faithfulness in this way you will come to inherit substance, and Christ the eternal wisdom will fill your treasury."

XXXII.—WISDOM AND KNOWLEDGE.

I Cor.
12:8.

320. The gift of **wisdom** Greek (*sophia*) may be defined as such a Divine impartation of skill, insight, prudence and discretion as enables one to perceive what is fitting to be done or said according to the circumstances of time, place, manners and end of doing. It comprehends knowledge, goodness, the highest mental attitude and activity, and seeking the highest ends by the best means. Its moral quality limits it to God and good men.

Ex. 31:
2-5.

321. **Knowledge** is the English for two Greek words, **gnosis** and **epignosis**. Knowledge may be said to be those stores of facts of every kind from every source, consciousness and memory being the storehouse. Conscience is the moral part of consciousness. The Divine gift of knowledge is

first spiritual and also such earthly knowledge as the Spirit may see best to impart. Through natural faculties we know men and things. The highest revelation is knowledge of God and Jesus Christ.

322. **Wisdom and Knowledge contrasted.** There are two distinct classes of mental operations. One of these brings forth wisdom, the other discovers knowledge. The former faculties are called reason or understanding. They weigh evidence, adjust and compare facts and draw conclusions. The gift of wisdom is upon these faculties, while knowledge is upon those called perception, intuition, instinct. Perception acquires knowledge involuntarily without our being aware of any process. Intuition is quick perception of truth without conscious attention or reasoning, instinctive knowledge. Instinct is defined, adaptation of means to purposes by unconscious formative intelligence. Wisdom can explain, give reasons, give the whys of all its statements; while knowledge asserts facts without assigning reasons.

Jude 10.

323. Wisdom comes with light in the mind, illuminates the understanding, enabling one to comprehend, expound and elucidate the deep mysteries of the kingdom of God. Knowledge comes with an inward certainty, an assurance, an I know, though I cannot tell how I know. Experience is of this class of operations. What we call the witness of the Spirit to justification, to sanctification, to healing or to answers to prayer are of this nature. It is difficult to describe or verify by reason these experiences; but writers on psychology admit experience must be accepted though it cannot be verified by reason.

Rom. 8:
16.
Gal. 4:6.
Heb. 10:
14,15.
1 Jno. 5:
10.

324. There is a Divine anointing of the mind, varying in depth and intensity, through which comes the gift of knowledge. It is called the

1 Jno. 2: 20,27. **chrisma**—"But ye have an unction [anointing] from the Holy [One]; and ye know all things."
 Jno. 14: 26;16:13. "If the anointing [unction] which ye have received from Him remaineth in you, ye need not that any should teach you, but as that anointing is from God, it teacheth you all things." The Comforter "will teach you everything." First John is believed to have been written to Christians in general, therefore we believe God designed all should have in goodly measure this precious **chrisma**, unction.

325. For God's glory, to the more clearly explain this gift, may I humbly refer to **personal experience**. Some fourteen years ago this power came on my mind, enabling me, from a Divine standpoint, to see through and know all words and events. It remained a few hours and departed unsought, lamented. It was not a total stranger, but a rare visitor, from then till four years ago, when I sought the baptism. During the eventful over four months previous to my speaking in tongues, this grasp of the Spirit was frequently on my mind. I could not explain it, but I knew as by intuition or instinct of the Spirit, and that with great clearness and certainty, the will of God concerning many perplexing questions that arose. I sometimes sought to examine my attitude, lest I might be mistaken, but my mind would seem held as in a vise, and would not vary from its position; or, like the needle to the pole, immediately returned to its former conviction when liberated.

326. With sorrow it must be admitted that which should have been **permanent** was **broken** and faded. A powerful re-anointing of this assurance came in a Sunday-morning meeting about a year and a half ago, at the time of receiving interpretation and prophecy. The power and certainty with which the knowledge came that these had been given me was beyond expression. It was not recognized as the gift for perhaps a month afterwards. Again it faded in a measure, but has

Jno. 7:17
 Jas. 3:13.
 1 Tim.
 4:15.

returned in more or less intensity as I have waited in faith for it. "If any man will do His will he shall know of the teaching." We need this endued mind to be able to walk in the Spirit. We must know what God thinks of happenings if we are to know how to behave in the house of God.

327. Wisdom and knowledge are essential to proper exercise of other gifts. "In Christ are hid all the treasures of wisdom and knowledge." "Let this word dwell in you richly in all wisdom." We should be "filled with a knowledge of His will in all wisdom and spiritual understanding." God gives wisdom liberally to all who ask in faith. "A man in his natural self receiveth not spirituals." "They are discerned by the Spirit." The natural "eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." "We have the mind of Christ."

328. Paul said the Corinthians were "enriched by Him in all discourse and **all knowledge**." For the Ephesians he prayed, May there be given "unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened," that they might know the hope of their calling, the riches of His glory, and the exceeding greatness of His power." That they "might come to the unity of the faith and the knowledge of the Son of God, unto a perfect man." That we might be able to comprehend the dimensions and know the love of Christ that passeth all unrevealed knowledge, and be filled with all the fulness of God. "Now unto Him that is able to do exceeding abundantly, above all that we ask or think, unto Him be the glory, in the assembly and in Christ Jesus, unto all the generations of the ages of the ages."

Col. 2:3;
 3:16;
 1:9-11.
 Jas. 1:
 5-7.
 1 Cor.
 1&2.

Eph. 1:
 17-23.
 3:15-21.
 4:13.
 5:17.

XXXIII.—DISCERNMENT

329. **Discernment** (Greek, diakrasis), means ability to judge, distinguish, discriminate, penetrate. "Penetration, or insight, goes to the heart of the matter, reads inmost character. Discrimination marks the difference in what it finds. Discernment combines both these ideas." Sagacity is knowing the principles from which men act. Astute is keen in penetration, or discernment. The last two words describe a high order of discernment.

330. Discerning of spirits, a spiritual gift, has a **variety of forms** and uses, applying to spirits as intelligent beings, spirits as dispositions and spiritual conditions. One may have this gift in a variety of applications or along special lines.

331. The first proper exercise of discernment is passing **judgment on one's own spirit**. "The husbandman must first be partaker." First the beam at home, then shalt thou see clearly to cast out the mote in another. The purged vessel is prepared for his Master's use. Judgment and discernment are from the same Greek. Judge yourself that ye be not judged. Judgment begins at us.

332. Purity in the **exercise** of discernment requires the deepest purging, healing of infirmities, and re-creation of one's own spirit. A bias of one's own nature colors his discernment as looking through colored glasses does eyesight. The thief fears most the robber. The unclean is expecting to find uncleanness of the same sort in others. To the pure everything is pure; but the understanding of the defiled is defiled. How often have we heard people say they discerned something wrong in others when it turned out that it was really in themselves.

333. Equally important is the discovery, recog-

Lu. 9:55.
2 Tim. 2:
6,21.
Matt. 7:5
1 Cor. 11:
28-32.
1 Pet. 4:
17.

Lu. 3:
4-6.

Tit. 1:15.

niton and understanding of the **workings of the Holy Spirit** in us. As He works through our own spirit upon the mind, will, affections and body we needs must distinguish His working from the independent operations of our own faculties. Great harm comes to the soul who fails to recognize God's dealings, thinking that which originates in themselves is from God, or what is from the Spirit is from themselves, or what is from God is from self or an evil spirit, and vice versa. No human skill is equal to such difficulties. "They are discerned by the Spirit."

334. Having first been taught of the workings within, we may be used of God in discerning similar conditions in others, in individuals, in communities, in meetings. Nor can we hope to minister successfully to spiritual conditions in others without supernatural, Divine discernment.

335. We now consider the **avenues, or ways and means** of discernment. The senses sensitized, or spiritualized by the Spirit, become avenues for the Spirit to impart perception of spiritual conditions. As character is outwardly expressed by outward appearance, form, feature, color, bearing, gesture, walk and talk, so we may know people and their condition by their unconscious language, or character and life expression in the natural appearance.

336. Through study and development of natural qualities in business contact many who are not godly have keen sense of people, but such discernment must always be biased by the sinful nature of the possessor. Like every other exercise of man, it must come under grace if it shall be a blessing and minister grace.

337. Discernment by **sight**. Moses' parents saw that he was a proper child. Daniel and his companions were fair in appearance. The sneak, the thief, the tattler, shows shame in his face. The honest have an open countenance. Sorrow and

1 Cor. 2:
11-14.

Rom. 2:
21-24.

Isa. 3:16.

oppression show in the face. The demon possessed have a dull, leaden look. Pride, arrogance and haughtiness are very manifest in the bearing. The attitude of the body shows the depth of abandonment of the will. We have often seen a wonderful transformation of face and looks in those who were being filled with the Spirit. Fox says when he was two weeks under the power, "I was very much altered in countenance and person, as if my body had been new-moulded, or changed." Pages could be written on this topic.

Ps. 64:3;

119:103.

Jas. 3:11.

S. of S.

5:13,16;

2:14.

Ps. 34:8.

81:16.

Job 6:30.

S. of S.

4:12-14.

338. The voice seems to have in its **sound** the expression of almost the whole character of the individual. It is a powerful exponent of character. It is wonderfully changed in the baptism.

339. "Oh, **taste** and see that the Lord is good." "Sweeter than honey in the rock." Marquis de Renty said that the speaking of the name of Jesus left a sensible sweetness in his mouth. Many have, in connection with speaking in tongues, a positive sweetness to the nerves of taste.

340. Some, under the power of the Spirit, have **smelled** the perfumes of the heavenly flowers. Visits of angels sometimes leave the room filled with an inexpressibly-sweet perfume. A most deathly smell sometimes accompanies the driving out of demons.

341. We are each of us **surrounded** by an **atmosphere** emanating from our spirits. Demon-possessed persons have an atmosphere tainted with the evil spirits. Spirit-filled persons are surrounded with a wall of fire, an invisible halo of glory. One deeply sensitized in the Spirit may be keenly sensible of these conditions. He **feels** people in the Spirit. Sometimes, in approaching baptized people, one seems to enter a cloud of glory and power. In others the glory seems most manifest inwardly, causing your heart to burn. In visiting from assembly to assembly a different atmosphere seems to pervade each place. The

Holy Spirit blending with the spirits of the members, especially of leaders and those truths they emphasize, make the place sharp or mellow, dynamic or mild. Faith, love, harshness, tenderness, and other traits are felt in the air.

342. Some workers have a discernment of **touch** given them in connection with laying on of hands. By prophecy, tongues, interpretation, revelation, inward sight, by vision, through the various powers of perception, intuition, reason, by wisdom, or knowledge, each of these singly or in various combinations, under the power of the Spirit, God enables his servants to discern the true and the false and protects His work.

343. Where the power and the cross are lived in "there is no want of wisdom, no want of power, no want of knowledge. He that ministereth in this, seeth with the eye which the Lord openeth in him, what is for the fire and what is for the sword, what must be fed with judgment and what must be nourished."

344. "The wisdom which is from above is pure, and full of peace, and mild, and submissive, and full of compassion and of good fruits, and without partiality, and without respect of persons."

345. Perhaps no gift has been so **abused** by being claimed by those who did not have it, seeing things they did not see, feeling what did not exist, filling the onlooker with unbelief and disgust. Certain dispositions and ways are distasteful to us. We may take our sense of incompatibility for discernment. We should know we are led by the Spirit, not by our spirit. Discernment is not for gratification of morbid curiosity. The revelation of secret things is for the help of the individual and not for their destruction. It should drive us to heart-breaking prayer for deliverance. Gossiping over what is revealed by the Spirit is most reprehensible. High discernment and low grace is exceedingly dangerous and destructive.

Jer. 15:19.

George Fox.

Jas. 3:17.

XXXIV.—GIFTS OF HEALINGS.

346. **Gifts** is a proper name for these impartations of the Spirit we are now considering. But the Spirit's humility and modesty is such that none of them are called gifts except this one. Three times this is in the plural, "Gifts of healings." Indeed the gifts are not given for display, or to be testified to, their exercise being sufficient testimony to their presence. Oh, for His modest wisdom!

347. Inquiring of the Lord as to why both of these words were doubled, we received this interpretation: "In infinite profusion I have granted gifts for the repeated healing of all manner of disease." Several different **ways**, or gifts, are given; by anointing with oil by the elders and praying one for another; by laying on hands of believers; by speaking the word of command; and special by handkerchiefs and by shadow. These last are more properly miracles.

348. Then there are gifts for individual cases and for certain kinds of diseases. One usually has most faith along lines he has been healed.

349. There are gifts of healing for all diseases. Jesus "cast out the spirits with a word, and healed all that were sick: Himself took our infirmities, and bare our diseases." The Greek word translated diseases is defined disease, sickness. The other word, **asthenia**, is defined, weakness, feebleness, bodily infirmity, sickness, intellectual and moral infirmity, frailty, imperfection, distress.

350. "He is able to save to the uttermost." **Sozo**, save, is defined to save, rescue, preserve unharmed, to heal, restore to health, set free, save from eternal death. Clarke defines uttermost, "to all intents, degrees and purposes; and always and in all times, places and through all circumstances; for all this is implied in the original word." No wonder it is said, gifts of healings, when these gifts cover the whole realm of human frailty.

1 Cor.
12:8-10,
28-31.
See Rev.
Version.
Jno. 4:52
Mk. 8:24.
Jas. 5:
14-16.
Mk. 16:
18.
3:3.
Lu. 13:12
Acts 9:
34.
14:10.
19:12.
5:15.

Matt. 8:
17,

Heb. 7:
25.

XXXV.—"OPERATIONS OF WORKS OF POWER."

351. **Energemata dunemon**, working of miracles. This would seem to include extraordinarily powerful and miraculous appearances of all the gifts. Especially do gifts of healings and this seem to blend at their meeting. Such are plentifully recorded in Scripture as occurring in the ministry of Jesus, Paul, Peter, Stephen and others. Nor have they been wanting in history, even to this present hour.

352. They might be classified somewhat as follows: Extreme disease—as the instant healing of a leper, crooked back, eyesight, hearing, withered hand, sores, consumption, cancer, tumors, goiters, swellings, stiff hand, etc.

353. Instant relief and healing in accidents—as snake bite, taking poison, falls, bleeding, burns, broken bones reset and instantly restored.

354. Deliverance from extreme demon possession—as in maniacs and epileptics.

355. Power over nature—as walking on the water, stilling the waves, fasting without weakening, feeding many with little, shaking of the house.

356. Miracles in the Spirit realm and kingdom—as the transfiguration, the conversion of Paul, great power on people under such ministers as Fox, Knox, Finney, Abbott. In 1802 Findley saw 500 struck down at one time by the power of God. The Spirit has many times come like a rushing, mighty wind. Once in Lorenzo Dow's meeting there was such a manifestation as frightened even the horses. The visible glory of God has frequently been seen in the present Pentecostal meetings.

357. Little is to be offered as to our conduct in a realm where we have to remove our shoes, bow and only believe. Who treads here finds an untrodden path amid vistas ever new, and events before unrecorded.

1 Cor. 12:
10.

Lu. 17:14
13:13.
Matt. 12:
10,13.

Lu. 22:51
Acts 28:5

Mk. 5:15;
9:17-27.

Matt. 14:
25.

Mk. 4:39.
Jno. 6:
9-13.

Acts 4:
31.

Matt. 17:
2.

Acts 9:
3-8.

2 Cor. 3:
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- 1 Cor.
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- 1 Cor. 12:
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Lu. 17:14
13:13.
Matt. 12:
10,13.
Lu. 22:51
Acts 28:5
Mk. 5:15;
9:17-27.
Matt. 14:
25.
Mk. 4:39.
Jno. 6:
9-13.
Acts 4:
31.
Matt. 17:
2.
Acts 9:
3-8.
2 Cor. 3:
18.

XXXVI.—FAITH.

- 1 Cor. 12:9. 358. "Faith by the same Spirit" is a divinely-inwrought persuasion of things that shall be; a sort of future gift of knowledge concerning things to be; a grip on God that brings to pass; faith living, energized, empowered by the Spirit. The impartation of faith by the Spirit need hardly be expected except we fully exercise what faith we have. Then comes a supernatural touch of the Spirit sweeping through all obstacles.
- Rom. 12:6. 359. We have left faith till the last of the gifts because as love is the girdle of grace, so faith is essential to the whole circle of gifts. Prophecy is according to the proportion of faith. Tongues, healings, deliverance from demons, works of power come to believers—faith exercises. Wisdom comes by faith. Interpretation requires strong and constant faith. Indeed, "Whatsoever is not of faith is sin."
- Mk. 16:17,18. 360. Faith is imperative to spiritual activity. Derogative comparison of faith and love is wrong. They are not antagonistic. "Love cometh by faith." Faith works by love. It is only faith that has lost love that is condemned. Faith is enjoined from lid to lid of the Bible. It is the operative basis of all human activity, and of supernatural union and activity with God. Without it we cannot please God. Jesus was grieved with the disciples' faithlessness, and questioned its existence in the last days.
- Acts 6:8. 361. Time would fail to enumerate the promises in which faith may rest, and the illustrious cloud of witnesses and events in every time and clime and realm of nature and grace where faith wrought; or the sad defeats and wreckage of unbelievers.
- Jas. 1:5,6. 362. Faith brings to dwelling in God and abiding in God is essential to works of faith. Jesus did nothing but the will of God, nothing of Himself,
- Rom. 14:23. Gal. 5:6. 1 Cor. 13:1. Heb. 11:2,6. Matt. 17:17. Lu. 18:8. Heb. 11. Jno. 8:28,29.

always pleased the Father. He was always heard. If we abide in the Father and He and His words in us as the Son abode in the Father, we may ask what we will and it shall be done, even greater works than He did.

363. "Faith comes by hearing and believing the word of God." To hear we must listen. We listen to those we have confidence in. To have confidence in God we must be acquainted with Him. So faith comes by union. Union comes by communion. Communion comes by prayer. Prayer habits grow by persisting. Waiting on God we are drawn up into Him.

364. "Now faith is the persuasion of the things that are in hope as if they were in act; and it is the manifestness of the things not seen." Faith is the substance, Greek, *hupostasis*, substructure, basis, bottom, subsistence, essence. The same word is used of Christ "being the express image of his person." Literal Greek, "the exact expression of His substance." I believe love and faith are spiritual substances that lay at the root of being. The gift of faith is an inward assurance of the Spirit similar to the witness to justification or sanctification, but referring to things to come instead of things present.

365. Faith is a natural faculty or is manifest through the exercise of the faculties of heart and mind and will. The understanding has a part—"How is it that ye do not understand?" The mind has important activities in the exercise of faith. But a faith that is only mental is lifeless in spiritual matters. The affections must be roused to fervent intensity, strong in desire, earnest in importunity, persistent in expectancy. "With the heart man believeth unto righteousness." "The fervent, energized prayer of a righteous man avails much." "I will not let thee go except thou bless me."

366. Faith is in the will. "Ask what ye will."

Jno. 11:42;15:4-11;14:12-16.

Rom.10:17.

Sy. Heb. 11:1.

1:3. Jno.12:46-48; 3:18,19; 16:9. Matt.16:8-11;15:22-28. Lu. 18:7,8. Mk. 11:23,24. Rom. 10:10. Jas. 5:15-18. Gen. 32:26. Isa. 64:7. Heb. 4:14;3:6.

- Jno. 15:7 Ask (Greek, aiteo), is defined ask, require, demand, desire. If we submit to God He will submit to us, to the demands of our wills. He will do as we require, if we abide in Him as he requires. What we say shall be, He says shall be.
- Matt. 18:18,19. The Divine submits to the human. Marvelous condescension! Gracious humility! But we must abide—dwell deep—in Him. Examples of this commanding faith are abundant in the Scriptures, as in the experiences of Elijah, Moses, Joshua, Jesus, Peter, Paul, and many others.
- 16:19. 367. Faith is **obedient**. Disobedience destroys faith. "If our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive, because we keep His commandments and do those things which are pleasing in His sight." Faith cannot rise above reproving conviction.
- 1 Ki. 17:1 368. A tested faith may become "the faith of God."
- Josh. 10:12. God has such absolute faith in His ability to carry out whatever He plans and promises that He calls Jesus "the Lamb slain before the foundation of the world," although the crucifixion actually occurred 2,000 years after the creation.
- Ex. 32:32 Abraham believed God's promise of a son for twenty-five years before Isaac was born. Faith of the same nature in us believes the promises of God, whether sealed to us from the Book, or obtained as a special promise, whatever their relation to time. It believes "Whatever God has promised He is able to perform."
- Acts 5:9. 369. Faith is an **attitude**, as to the creature, of helplessness, distrust, inability and resting from our own works and efforts. As to God, it is an attitude of such confidence in Divine ability and intention toward us that we will not resort to man—go down into Egypt for help, but stand the test God may put upon us till He says it is enough and sends answer. "Cursed be the man that trusteth in man, and maketh flesh his arm."
- 13:11. Rom. 16:26. 1 Jno. 3:21-23. Rom. 4:18-20. Heb. 11:17. Mk. 11:22. 1 Cor. 2:2,3;4; 2 Cor. 3:5. Gal. 2:19,20. Heb. 3:19;4:1,3,4. Isa. 30:1-3,7. Jer. 17:5. Heb. 11:19; 2 Ki. 5:10-14. Matt. 15:26-28.

It believes God no matter how severe or humbling and foolish to the human is the test.

370. Faith is essential to progress. Faith should "grow exceedingly." As faith grows other spirituals grow, for we build ourselves up on our most holy faith; and we go from faith to faith. We should follow faith. Contend for the faith. Be full of faith. Beholding by faith the glory of the Lord we are changed into the same image from glory to glory.

XXXVI.—INTERCESSION.

371. The spirit of supplication, intercession and travail, or prayer, is not in the list of gifts, for the reason, we believe, that it is not, as are the others, so much a gift to special individuals, though some have it more than others; but it should be a **universal gift** on all.

372. The nature of intercession is little understood by God's people. There are two sides to the Divine nature: justice, judgment, wrath and immutability on the one side, and mercy, compassion, pardon and grace on the other. The crimes of sinners are so great and the justice of God so immutable while mercy and compassion so overflow in grace that when the goodness and severity of God meet, mercy weeps and pleads till she wins pardon—and "mercy rejoiceth against judgment."

373. To understand fully the **mystery** of intercession would be to penetrate the unfathomable depths of the Divine perfection. Jesus in His passion travailed to the death. As perfected High Priest, now and since His ascension, He appears in the most holy place in Heaven, ever interceding for us. He is our Advocate.

374. The ancient **prophets** had this spirit of intercession for the people of God. Some of them were exercised in a powerful manner, as

Rom. 11:22,23. See pages 43&44. Heb. 8:1. 9:24. 7:25. 1 Jno. 2:1. Ps. 119:136;55:1-5. Jer. 4:19; 23:9. Lam. 1:15,16; 2:18,19. Gen. 18:17-33. 31:24-28.

Ex. 32:32 Abraham for Sodom, Jacob for his family, Moses for Israel. Also Samuel, David and others, especially Jeremiah, whose life was full of lament.

1 Sam. 15:35.

1 Chron. 21:17. 375. The **necessity** of bearing one another's burdens, wrestling in prayer, and constant intercession and supplication is strongly set forth in Scripture. There is a measure of suffering in travail for the lost and for the perfection of the saints, which Jesus left behind for the ministry of prayer in His assembly. Doubtless all true revivals have been born of soul travail.

1 Tim. 2:1

Gal. 6:2.

Eph. 6:12

Col. 1:24,29;2:1.

Matt. 9:36-38.

Lu. 18:1.

1 Thess. 5:17.

Rom. 12:12.

Col. 4:2.

Lu. 21:36

1 Pet. 4:7.

Eph. 6:18.

Sy. Rom. 9:1,2.

2 Cor. 11:28,29.

Gal. 4:19

Eph. 3:13.

See R. V. Margin.

Col. 2:1.

1 Thess. 1:9.

Phil. 3:10

Gen. 32:28.

Isa. 62:1,6,7;59:16.

376. It is **commanded**: "Men ought always to pray and not to lag;" "Pray without ceasing;" "Instant in prayer;" "Continuing steadfast in prayer;" "Pray always;" "Watch unto prayer;" "And pray ye, with all prayers and supplications, in the Spirit, at all times: and in prayer be watchful at all seasons, praying constantly, and interceding for all the saints."

377. The apostles gave themselves "continually to prayer." Paul said, "I have great sorrow and unceasing pain in my heart. For I could pray that I myself were anathema from Christ for my brethren's sake." He had anxiety for all the churches and burned over those who stumbled. He travailed for the birth of his assemblies and for some a second time. He had exceedingly deep exercises for the Ephesians, Colossians, Thessalonians and Philippians entering into the fellowship of the sufferings of Jesus.

378. Many **princes of God** since the reformation have prevailed with God till the heavens opened and floods of salvation burst forth. They had almost disappeared but God is restoring them.

379. "As soon as Zion travailed she brought forth." Why do so few stir themselves to take hold on God? Why are we so unconcerned and satisfied with so little fruit? Do not the fervent pleadings of a righteous man avail much? If we are full of grace, supplications will follow. The

fountain for sin and uncleanness will open wide. The heart of the compassionate Saviour is longing for those who will enter the fellowship of His sufferings for a lost world and be the means of starting great revival waves in this end of the age. Why be selfish and satisfied with mere blessing when He would make you a blessing?

380. Perhaps you are saying, Why do I not have a spirit of prayer and **burden for souls**? I desire it but I cannot take it upon myself, for human anxiety and burden only hinders. What must I do? We develop what we exercise. We have not felt concern for souls. We are too close to the world. We are too light, too unconcerned. We are too talkative, especially about faults.

381. The spirit of **supplication** is a tender, delicate touch of the sensitive Holy Spirit, not so easily retained and easily dissipated if neglected. Wait before God. Watch unto prayer. Abstracted from the world and shut in with God, waiting in faith we are drawn up into God and a weighty sense and vision of the needs will fall upon us, and intercession will flow through us.

382. Mention should be made of what may be called **false**, or **mixed burdens**, which may arise from misinterpretation of one's exercise, applying to wrong persons, or to others, what is given for one's self. Such error may come from having strong natural affections and will, and greater appreciation of others needs than our own. We should first be burdened for our own condition.

383. It is of utmost importance in these delicate, and to most of us **new, operations** in the supernatural power of the Spirit, that we keep humble and low and watchful of our weak natures—mind, heart and will—remembering we are fragile earthen vessels, very liable to err and miss the mark, and that others see our mistakes better than we ourselves. Perfection, or clear sense, comes by having our senses exercised and patient continuance.

Isa. 66:8,9
64:4-8
Zech. 12:10;13:1
Heb. 2:10

Mic. 4:10
Ps. 126:5

Jer. 23:33-40
Isa. 26:19.

XXXVII.—THE GRACES.

See
chapter
29.

384. Our limited remaining space will not allow the extended consideration of this and the following topics we might desire, since they are not less important than those going before. Indeed it is for the lack of the grace that is taught in Corinthians, 12, 13, 14, that we are so indifferently endued with the gifts. He who has the depth of Divine love and grace set forth therein will receive the fulness of gifts also.

Zech. 12:
10.

Acts 4:33

Rom. 5:

17;12:6.

1 Tim.

1:14.

Eph. 2:7;

4:7.

Heb. 13:9.

1 Pet. 1:2

2 Cor. 9:8

2 Cor.

3:18.

385. The Greek, **Charis**, English, grace, is, I believe, usually understood to mean, the undeserved favor of God toward man. But it not only means a divine attitude, but also a Divine impartation. "I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications."

386. Grace is physical, intellectual or moral beauty and excellence. "**Great grace** was upon" the early church. "Abundance of grace," "The exceeding riches of His grace, and His benignity toward us in Jesus Christ." "Unto every one of us is given grace." Grace establishes the heart. Grace should be multiplied in us, for "God is able to make **all grace abound** toward you, that ye always, having all sufficiency in all things, may abound unto every good work."

387. We are to partake of the Divine nature, His grace is to be imparted to us—"changed [metamorphosed] into the same image." No race, nor class, nor person should excel through nature, the compassion, the tenderness, the suavity, the humbleness of mind, the gentleness, the longsuffering, the beauty and attractiveness of people baptized with the Holy Ghost. Do not make the grave error of not discerning between natural goodness and divinely-imparted grace.

388. "The fruit of the Spirit is love, joy, peace,

longsuffering, kindness, goodness, faithfulness, meekness, temperance." In considering these graces we leave love to the last.

389. "The joy of the Lord is your strength." "Everlasting joy shall be upon their heads." "Praise beats back the powers of darkness." "The oil of joy" is a Divine blessing. Praise has won many a battle. "Giving thanks to God the Father for all things."

390. "**Peace** I leave with you, my peace I give unto you." "Peace be unto you." The peace of harmony with all, in all, toward all, He left them. But He also imparted to them "the peace of God that passeth all understanding." The rest of the whole being that comes in the baptism of the Spirit exceeds all earthly rest and refreshment.

391. "**Longsuffering**, forbearing one another, and forgiving one another, if any man have a complaint against any." Strengthened "unto all patience and longsuffering with joy." "Exhort with all longsuffering." "Patience worketh experience." "The trying of your faith worketh patience. But let patience have her perfect work." Thus you shall be perfect and entire, wanting nothing. Paul seems to have been enabled to work the great and complete work of miracles through his patience. How lacking many of us are in this charity that covereth a multitude of sins.

392. **Gentleness, Goodness, Faithfulness.** Paul, once so harsh and murderous, became by grace and gentleness of Jesus imparted to him by the Holy Spirit, soft, mild, tender, suave, affectionate-compassionate, gracious, agreeable, yielding, unassuming, courteous, affable to a degree that makes Him an example to all Christians. Beseech was one of his oft repeated expressions. "I, Paul, beseech you by the meekness of Christ." "Yet for love's sake I rather beseech." "My brethren dearly beloved, and longed for, my joy and my

Gal. 5:22

Neh. 8:10

Isa. 55:

11.

61:3.

2 Chron.

20:21,22.

Eph. 5:

20.

Jno. 14:

27;20:21.

Phii. 4:7.

Heb. 4:9.

Isa. 28:

11,12.

Eph. 4:2.

Col. 3:13.

1:11.

2 Tim.

4:2.

Rom. 5:4

Jas. 1:3,

5:7-10.

2 Cor.

12:12.

2 Cor.

10:1.

Phile-

mon 9.

Phil. 4:1.

1 Thess.

2:7.

- 1 Pet. 3:8 crown." "We were gentle among you as a nurse fondleth her own children." "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."
- Matt. 11: 29. 393. **Meekness and Humility.** "Learn of me for I am meek and lowly in heart." "Be not high minded." Condescend—come down to the lowly.
- Rom. 11: 20. "In lowliness of mind." "Not answering again."
- 12:16. This is a highheaded day. We are a proud, heady, self-sufficient, self-confident race. Genuine meekness and humility are at a high premium with small offerings. The lack of these graces and taking glory to ourselves is a chief reason for our lack of the mighty power.
- Phil. 2:3. Tit. 2:9. 394. **Temperance,** self-control. "I subdue my body, and reduce it to servitude." "Bringing into captivity every thought." "Be not thoughtful about your flesh for the indulgence of appetites." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life." "Temperate in all things." Be overcomers.
- 1 Cor. 9: 21-27. 395. Love (**agape**) Divine love, fervent love, yearning love, tender love. "And above all these things put on Divine love, which is the girdle of perfection." Like the curious girdle of the High Priest over all uniting, binding all together. Love, so highly eulogized, yet so rare. This is not poor, weak, human, selfish love, but the love of God shed abroad in our hearts by the Holy Ghost.
- Col. 3:14. 396. All these graces, so rich in the Divine nature, we may be partakers of. They have a life, a depth, a richness, a flavor entirely different and above natural grace of character. The great heart of the Christ, the tender Spirit in infinite mercy and condescension has borne with the coldness and heartlessness of His followers all these centuries. Shall we not seek till we overflow with Divine grace?
- Ex. 28:8. Rom. 5:5

XXXVIII.—MINISTRIES.

397. The words to minister, ministries and minister, Greek, **Diakonos**, servant, minister, deacon, deaconess, are found frequently in scripture. Our texts tell us there are various ministries, manifold grace good stewards are to minister, as they have received the gift. But we must minister by God-given ability. We are to serve in the newness of the Spirit, and not in the oldness of the letter, speaking from the living oracles which our Prophet received to give unto us. Ministering the mysteries of the hidden wisdom of God. Let us have no more dead ministries of pharisaical theoretical wisdom.

398. So that which we have seen, heard and handled of the word of life to declare, notwithstanding words which man's wisdom teacheth, but as taught by the Holy Ghost, in demonstration of the Spirit and of power. "The Kingdom of God is not in word only, but in power, and in the Holy Ghost. Divine economy has provided diversity of gifts of the manifold grace, and suitable ministrations of each. Tongues, interpretations, prophecy and all to be kept in the Spirit and in power."

399. And the same God working all in all in various distinguished operations of His power, leaves no room for anything in the body of Christ which is the assembly, except it be given, energized and ministered by Divine wisdom, power and grace.

400. The ministry of prayer is also to be effectually energized and done in the Holy Ghost. Though we know not how to pray, the Spirit aideth us.

401. We are to sing in the Spirit and with the understanding.

- 1 Cor. 12:5.
1 Pet. 4: 10,11.
Rom. 7:5
Acts 7: 37,38.
1 Cor. 4: 1,2.
2:7.
1 Jno. 1: 1,2.
1 Cor. 2: 4,13.
4:20.
1 Thess. 1:5.
1 Cor. 4: 4-6.
Col. 1:24.
Jude 24.
Jas. 5: 16-18.
Rom. 8: 26,27.
Eph. 5: 18,19.
Col. 3:16.

XXXIX.—THE BAPTISM OF FIRE.

- Matt. 18: 16. 3:11,12. Ps. 1:4. Heb. 10: 28. Lu. 3:16, 17. Isa. 5:24. Mal. 3: 1-4. Isa. 1:25; 31:9; 40:1-8. Gen. 3:25. Rom. 6: 4-6. Col. 2:11, 12. Heb. 4: 12. Isa. 48: 1. 1 Pet. 4: 12;1:7. Eph. 6: 16. Heb. 12: 29. Ex. 24: 15-17. Deut. 4: 24. 1 Ki. 8:11. Matt. 17:2. Lu. 9:29. Acts 9:3.
402. Two witnesses, in almost identical words testify of Jesus, "He shall baptize you with the Holy Spirit and with fire," "He will burn up the chaff with fire unquenchable." The consideration of the Divine baptism would not be complete without a consideration of the fire.
403. Fire is spoken of twice in these passages. The latter was by some of the Fathers understood to mean hell fire for the wicked, and not without warrant, but it has a present application also. While it is true that "the blood of Jesus cleanseth from all sin," it is also true that Jesus and His Spirit, "the Messenger of the Covenant," "is like a refiner's fire, and like fuller's sope." He has a fire in Zion and a furnace in Jerusalem. He will purge His people as gold and silver. It is a fire inextinguishable. This is that breath of God, that flaming two-edged sword of the Spirit, by which comes the withering of the flesh, crucifixion and circumcision in the Spirit, which prepares the way of the Lord.
404. There may also be reference here to the fiery, refining trials we are to pass through. Some of the Fathers took this view. Also Jesus seems to indicate that fire of blessing that would roll in waves over the world through His ministry and the outpouring of the Holy Ghost, baptizing the world in fire of blessing and separating between the good and evil.
405. But properly the baptism of fire expressed in the first part of these texts has an entirely different signification. Every revelation of God has been with fire. On Mt. Sinai the glory of God was like devouring fire. In the burning bush, in the tabernacle, temples, on the mount of transfiguration, to Paul, and always, the glory of God is a fire. Isaiah, Ezekiel, Daniel and John's

description of the fiery, Divine glory, is beyond comprehension.

406. Israel was baptized in the glory cloud. "I will be a wall of fire round about," Jesus said He gave us the glory He had from the Father. This glory is veiled to the flesh, the natural man, but those who have had a sight in the Spirit have seen the baptized people surrounded by a glory cloud—baptized in fire, submerged in God, overlaid with gold.

407. Our life is sustained in a fire that goes out when we die, and the body gets cold the moment life stops. So the resurrection life of Jesus coming into our bodies puts life, heat, fire, energy, into the body—quickens it. Many wonderful experiences of the fire dwelling in, flaming, flashing, through the body in sensible waves of electric-like fire, could be related if space permitted.

408. When Pentecost fell tongues of fire sat on each of them, baptizing their minds and vocal powers with a fiery energy of God, making their words penetrate the hearts of those who heard, and bringing them to the feet of Jesus. One has frequently felt the words he spoke roll through the mouth like balls of living fire. Such words set fire to men's souls and bring salvation. How the world is perishing for ministers of God who are a flame of Divine fire.

409. The heart of God, the nature of God, the substance of His being, is fiery billows of love. All the affections of the Godhead are so deep, so strong, that they surge in great billows of fire. Nor can they be contained within Himself, but they find eternal expression in the uncreated Word, and then in the ever-proceeding Holy Ghost, who is Himself like seven flashing lightnings and seven lamps—northern-light streamers. And God longs to bestow the superabundance of these affections on His creatures until they shall glow with fire Divine, and melt down in liquid love.

1 Cor. 15:8;10:12. Rev. 1: 13-16. Zech. 2:5. Jno. 17: 22.

Rom. 8: 11.

Heb. 1:7.

Rev. 4:5.

XL.—ENDUEMENT OF POWER FROM ON HIGH.

Lu. 24:49 410. "Remain ye in Jerusalem till ye be endued with **energy** from on high." This enduement included the reception and ability to exercise all these gifts, graces and energies which we have been considering. The various distributions of the Spirit are given according to His pleasure, fitting each one for his place in the body. Jesus, having ascended on high, and led captivity captive, and having obtained the keys of hell and the grave, and received all power in Heaven and earth had the right to impart power to whom He chose.

Matt. 16: 19; 18:15-18. 411. This is "the keys of the kingdom" Jesus gave to Peter and the church. The keys, or varieties, of this power are many, but we will consider what Chas. G. Finney defined as "the power to savingly impress men." This most important power he had in a very remarkable degree. Great revivals constantly followed his ministry. A few words spoken by him, sometimes in the mildest tone would drive such arrows of conviction through the soul that people would literally writhe, fall from their seats, weep and bellow out with anguish till powerfully converted.

412. Many others have had this enduement in greater or less degree. Finney said this power was a great mystery. He sometimes lost it. He would at such times spend a day in fasting and prayer and confession till it returned. Do I not utter a sad and most serious truth and great reproach when I say that most of us have had so little of this enduement and it has remained so briefly that we have not sufficient knowledge of its existence and presence to know when it is upon us or absent?

413. Is it not also exceedingly sad that this power which Jesus said was the first work of the

Spirit when He came, and which was to enable His ministers to witness to the uttermost parts of the earth and disciple all nations, is rejected, neglected, unsought and unpossessed by almost the whole company of hundreds of thousands of those who profess to be His ministers? Almost every other mentionable doctrine, theory and method has been substituted for the pure Balm of Gilead—that most precious and holy ointment and incense of Heaven with which God's ministers are to be anointed and perfumed.

414. And methinks the heart of the eternal Son of God must often bleed afresh in these days that even His precious baptized people do so easily lose this perfumed power of holy first love, and then settle down to shallow and comparatively fruitless lives. Brethren, and sisters, beloved, shall we not all join in a humiliation, confession, repentance and putting away of all that offends till the first love and power of this Divine soul saving power shall return? I believe it is not as some are saying that we have not received Pentecostal outpouring, but that we have been so weak and blind, and have so soon lost our pliability and abandonment that the power has been broken, and we are so dull spiritually that we do not realize our shorn condition.

415. Of all the heavenly treasures this is the truest, the greatest riches. But alas, we do not prize it as we should, else we would search for it with all our hearts and unceasingly, as for hid treasure. Weeping and humiliation would sieze us when this our Divine clothing be lost and we would be afraid and hide ourselves because we were naked.

416. He who is clothed with this **garment** wears the best that Heaven offers of gold, blue, purple, scarlet, fine-twined linen, fellowship with Jesus in intercession and ministry, and eternity with Him at last.

Jno. 16: 7-11.
Acts 1:8; 4:33.
Matt. 28: 18,19.
Mk. 16: 20.
Jer. 8:22.
Ex. 30: 23,34.

Rev. 2:4.

Col. 1:27
Lu. 16: 11,12.
1 Cor. 3: 12.
2 Tim. 2: 20.
Prov. 2: 4,5.
Matt. 13: 44.
Ex. 39:5.
Ps. 45: 12-14.
Dan. 12: 3.
Rev. 3: 17,18.

PART SIX. THE SPIRITUAL MAN.

XLI.—DEVELOPMENT AND PERFECTION.

417. We come now to consider the **Scriptural standard** of what men ought to be who have been made alive from the dead. At first we should say that the lowest standard of Christianity compatible with Scripture is full deliverance from all sin—not in act alone, but also in inward state, feeling and principle—and to “be filled with the Spirit.” A life dead, crucified to the world and with affections and effort set on things above, “where Christ sitteth on the right hand of God.”
418. We repeat what has been written that there is **no** recognition of anyone as a **true worshiper** of God in this dispensation **without** the **baptism** of the Holy Ghost. And there is not a syllable in the New Testament anywhere that teaches the baptism of the Holy Ghost being anything less than a miraculous, supernatural work, meaning vastly more than mere cleansing from sin, and whose least supernatural degree is speaking in other tongues as the Spirit gives utterance. Let us not be of the great company who corrupt, dilute and adulterate the word of God because they are not willing to pay the price which is necessary to be filled with the Holy Ghost, and so try to pull down the standard to their low level. And many of these are polished and educated in their exterior, but really enemies of the cross of Christ.
419. Men do not love the cross, they shun it, they despise it. In this the religion of Jesus Christ is distinct from all others. It inculcates humility, lowliness, self-distrust, self-insufficiency, inability to do, be or act as we ought by ourselves. “No
- Rom, 6: 13,2.
Eph. 5: 18.
Col. 3:1-3.
See par. 180-187.
Jno. 4:23, 24.
Phil. 3:3.
2 Cor. 2: 17.
See par. 155-158, Isa. 52: 1,2.
Rom. 13: 11.

confidence in the flesh.” There is a spiritual sloth, lethargy, indifference, weakness of desire and affection—the opposite of what we have described as the baptism of fire—that is among our **worst enemies**. This is why we read in Scripture, “Awake, awake, put on thy strength, O Zion.” “Shake thyself from the dust.” “It is high time to awake out of sleep.”

420. In nothing was Paul more concerned than that his baptized converts should grow, as seen in his great apostolic prayers and intercessions. So, too, of Jesus. The Scriptures are full of the clearest teaching that there is a gracious growth and development under the operations of the Spirit. A “perfecting of the saints,” “till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” We should “grow up into Christ in all things. For from Him the whole body, closely joined and knit together by the contact of every part with its source of life, according to the gift that is imparted to each member,” growing “unto an holy temple in the Lord.”

421. **Two classes** of growth are here distinctly indicated, though intermingled and dependent on each other. One is individual growth and the other is the growth of the Body of Christ. “Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices.” “A chosen generation, a royal priesthood, an holy nation, a peculiar people.” The importance and depth of truth concerning the Body of Christ is almost lost sight of in these days.

422. There is a growth that is a shrinking of the human, a self-divesting, self-abandonment, self-renunciation, a renouncing of all complacency in your own ability, virtue and wisdom, whether natural, acquired, or imparted by the Lord. Though so undesirable to the natural

- Eph. 5: 14.
1 Thess. 5:6.
1 Cor. 15:34.
Heb. 6: 12.
Eph. 1: 15-23.
3:14-21.
Phil. 1: 9-11.
Col. 1: 9-12,29;
2:1.
Jno. 17.
1 Pet. 2:2

Eph. 4: 11-16;
2:19-22,

1 Pet. 2: 5,9.

man, it is absolutely essential to spiritual progress, that "the I, the center of self-love" should be so mortified that he who desires to serve God and live in God shall be entirely divested of all subtle resources of self-love.

423. The Heavenly Bridegroom has been at infinite pains to win His Bride. "He is infinitely jealous." He wants from us pure holy love. He does not want a love that is divided with delight in His gifts of whatever nature. "Happy he who esteemeth himself as nothing, puts God to no necessity of sparing him. Who when asked for a sample, boldly presents his entire stock, and suffers God to cut from the whole cloth."

Fenelon.
Heb. 4:
1-11.
Phil. 2:13

424. Christian perfection from this point of view is not as imagined by some a painful, rigorous, tedious, cramping thing. "Here is peace and liberty; here the heart detached from everything is immeasurably enlarged and united with Infinity itself." This is that true rest from all man's own activities both inward and outward. A state where God can by the Spirit work freely and fully whatever He will.

425. "But we give up all the moment privations commence. We cannot but think that everything is going to ruin, when in fact the foundations are just beginning to be solidly laid." We want God's good pleasure in us, "provided it should always be to magnify and perfect us in our own eyes. But are we willing to be destroyed, annihilated, become a whole burnt offering, entirely consumed in the blaze of God's love?"

426. "The supernatural gifts nourish in secret the life of nature; an ambition of the most refined character; a desire to feel, to enjoy, to possess God and His gifts, to behold His light, to discern spirits, to prophesy, in short, to be an extraordinarily gifted person." There is a more surpassing way, the way of faith and love referred to by Paul. Not that we are not to

covet gifts and graces, but their plentiful reception and exercise so essential to usefulness in winning souls requires the deepest humility, nothingness and self distrust, and a single eye to God's glory, and an utter distaste and rejection of self glory.

427. So many dear ones in this latter rain have, in their eagerness for the to us new, deep and mighty things, lost sight of this root growth, downward and out of sight. They become top heavy with slightly foliage and fine fruit, not having much root and so go down with the first cyclone stirred up by the Prince of the Power of the Air. We must be rooted and grounded in pure, holy, Divine, unselfish love, and stablished in faith, or we shall go over. Take the more excellent way, the safe way.

428. What is written and quoted above is in no sense a plea for impotency or insufficiency, but rather for that highest efficiency, where the work is in the pure, unmixed power of the Spirit, without flesh. We ought to know what we are building. Why build inflammable structures when we may build gold, silver and precious stones that shall shine in eternity? We traffic in eternal interests. "Who is sufficient for these things?"

429. "The law made nothing perfect," but Christ "is able to save unto the uttermost." "Therefore leaving the first principles . . . let us go on unto perfection." If we can only keep the human side where it belongs, in the dust of humiliation, self abnegation and helpless repose upon the atonement of Christ there is a high standard of perfection held up for us through the operation of His power, giving us all things that pertain to life and godliness.

430. "Christ gave Himself for the church, 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."

Eph. 3:
17.
Col. 2:7

Ex. 30:32
I Cor. 3:
10-14

Heb. 7:
19,25;6:1

2 Pet. 1:
3

Eph. 5:
23-27
Phil. 1:
10;2:15

- 1 Thess. 3:13 "Sincere and without offense." "To the end He may establish your hearts unblamable in holiness." "To present you holy and unblamable in His sight: if ye continue in the faith." "Now unto Him that is able to keep you from falling, and to present you faultless." "The very God of peace sanctify you wholly, and we pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it."
431. The strength of this array of Scripture must bring deepest conviction on tender souls of the privileges of our high calling in Christ. But this perfection can never be ours as long as we have any confidence in the flesh, and in any way rely on or trust in our own ability or strength of character. Repeatedly it is said that Christ is to do these things for and in us. "What hast thou that thou didst not receive?" Is it not because we have never fully ceased our own workings that He has never finished His and "Perfected forever those who are sanctified"? "Kept by the power of God." This is the perfect law of liberty. Looking into it and continuing therein, we shall be perfect and entire, wanting nothing.
432. We have already shown that the full deliverance from and healing of every infirmity was provided in the atonement and handed out by Jesus. His sprinkled blood in the most holy place atones for our sins of ignorance, so we are fully provided for. Praise the Lord!
433. What about Paul's thorn in the flesh? Paul was a perfect exponent—a sample—of the Gospel he preached; a new creature in Christ. He had experienced "a total renewal of the whole man." "Renewed in knowledge, after the image of Him that created Him." He lived holy, just and unblamable, in all humility; kept back nothing; was pure from the blood of all; declared the whole counsel of God, warning every one night and day with
- 1 Cor. 4:7
- Heb. 10:14
- Jas. 1:4, 25
- Chap. 34 this book
- Gal. 6:15
- 1 Thess. 2:9,10
- Acts 20:19-35

tears. He lived in the heavenlies, a supernatural life. "Counting all things but loss for the excellency of the knowledge of Christ."

434. This thorn was no natural infirmity. He was a delivered man. It seemed to be the anguish arising from the attack upon him or his people of an angel, or minister, of Satan. It was said that his bodily presence was weak and his speech contemptible. This and the fact that the Gallatians were willing to give him their eyes, would seem to indicate that Paul "bore in his body the marks of Jesus Christ;" the batterings of the stoning at Lystra. These being the infirmities the minister of Satan reproached him with. But he gloried in all and was strong in Christ, though weak and nothing in himself.

435. He truly exemplified the paradoxical Christian life, weak, despised, shamed, stoned, chained to a soldier, haunted and hunted by Satan and his servants, broken hearted and weeping over sin and sinners of every class and race, with perpetual sorrow, yet always triumphant, victorious, rejoicing, always in sight of Heaven and sometimes inside of the city. He was a spectacle to the world. A few men like him could soon be used to rend Satan's kingdom to pieces and usher in the King.

436. We are to grow, not by outward legal performances and restraints but by coming to the heavenly mountain and array and hearing Him who speaks from heaven; by entering into the holiest by the blood of Jesus; by going from faith to faith, from strength to strength and from glory to glory. Transformed while beholding. Hold fast the confidence and the rejoicing of the hope firm unto the completion.

437. Let us therefore take the whole armor, be perfect and thoroughly furnished unto all good works. "For God is able to make all grace abound toward you; that ye always having all

Phil. 3:20

2 Cor. 12:7-10

2 Cor. 10:10
Gal. 4:15

Acts 14:19

Heb. 12:22-27;
10:19

Eph. 6:11
2 Tim. 2:21;3:16,17

2 Cor. 9: 6-15 sufficiency in all things may abound to every good work." "Being enriched in everything to all bountifulness." He longed after the exceeding grace of God in them.

Eph. 3:20 438. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Heb. 13: 20,21 439. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

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