

## The Word of Knowledge

The Word of Knowledge is usually mentioned in connection with wisdom; each has an intimate relationship to the other. The supernatural gift of knowledge is a Divine impartation of an ability to know things which are invisible and cannot be known by natural means. It is the eye of the Spirit by which is seen that which to sight is undiscoverable, or out of sight. It is the gift of Divine vision. Knowledge is also related closely to discernment. These three: wisdom, knowledge, and discernment, are often intermingled or operated together by the Spirit.

There are in man two sets of faculties or powers which answer to wisdom and knowledge. They are the reasoning powers and the instinctive or intuitive powers. In the operation of wisdom there is the explaining and showing the whys and wherefores of a matter. But knowledge, like instinct, simply knows and tells a matter, but does not elucidate or explain.

Place, time, distance, and matter do not have to do with the sight of God. Matter and material things have nothing to do with helping or hindering God. They have nothing to do with Him in any respect or degree. He is entirely above all that is earthly. So of spiritual gifts, they are entirely above and independent of natural conditions, too far to be limited and circumscribed by them, though the exercise of spiritual gifts may be limited by the yieldedness of the vessel, and measure of Divine impartation.

There are many notable examples of the supernatural gift of knowledge to be found in Scripture which illustrate and explain its workings and nature, operated by the Holy Spirit. A very remarkable series of knowledge foretelling is given by Samuel to Saul in connection with his being anointed king. The passage is too long to quote in full:

"As for the asses that were lost three days ago, set not thy mind on them for they are found." "There shall meet thee three men." "And they shall give thee two loaves of bread." "Thou shalt meet a company of prophets." "And the Spirit of Jehovah will come mightily upon thee and thou shalt prophesy with them." "They enquired of Jehovah if the man should yet come hither. And Jehovah answered, Behold, he has hid himself among the stuff" (I Sam. 9:20; 10:1-22).

David had many such experiences. . . . When David was at Keilah, he asked, "Will Saul come down as thy servant hath heard? O Jehovah, God of Israel, I beseech thee, Tell thy servant. And Jehovah said, He will come down. Then said David, Will the men of Keilah deliver me, and my men into the hand of Saul? And Jehovah said, They will deliver thee up" (I Sam. 23: 4, 6, 9-12; 30:8; II Sam. 5:19, 23).

Elisha had this gift of knowledge, and many times exercised it to save his own life and protect and deliver His people:

"The man of God sent unto the King of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the King of Israel . . . saved himself there, not once or twice." "Hear ye the word of the Lord; . . . to-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gates of Samaria." "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." "I know the evil that thou wilt do unto the children of Israel" (II Kings 6:8-17, 32, 33; 7:1, 2; 8:11, 12).

Along with other gifts, Daniel had a large gift of knowledge: "God hath numbered thy kingdom and finished it." "Thy kingdom is divided and given unto the Medes and Persians." "In that night was Belshazzar slain" (Dan. 5:26-30).

Peter had this gift: "Behold, three men seek thee" (Acts 10:19). Paul had this gift, and often exercised it to the glory of God. So also did Ananias:

"Arise, and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth." "I know that ye all, among whom I have gone preaching the kingdom of God shall see my face no more." "There shall be no loss of any man's life among you, but the ship." "For I, verily, as absent in body, but present in Spirit, have judged already, as though I were present, concerning him that hath done this deed." "For, though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order" (Acts 9:11, 12; 20:25, 29, 30; 27:21-25; I Cor. 5:3; Col. 2:5).

Jesus Christ had this gift in the perfection of a high order:

"And Jesus knew their thought." "Take up the first fish that cometh up; and when thou hast opened his mouth thou shalt find a piece of money." "Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat." "And this He said to prove him for He Himself knew what He would do." "Jesus knew in Himself that His disciples murmured at it." "Jesus knew from the beginning who they were that believed not, and who should betray Him." "But Jesus did not commit Himself to them, for He knew all men" (Mt. 12:15; 17:37; Luke 19:30; Jno. 6:6, 61, 64; Jno. 2:34).

In the Godhead there then dwells infinite knowledge. In Christ "dwells all the fulness of the Godhead bodily." And in the Holy Spirit is this perfect infinite knowledge. When the Spirit is given to one, He divides severally to each as He will, portions of these Divine powers. It may be a large portion or a smaller one, according to our several ability. How highly favored that we should be made partakers of such heavenly gifts.

"And of His fulness have we all received, and grace for grace." "According to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence." "O the depth of the riches both of the wisdom and knowledge of God." "To preach unto the Gentiles the unsearchable riches of Christ." "The things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him" (Jno. 1:16; Eph. 1:8; Rom. 11:33; Eph. 3:8; I Cor. 2:9).

Why then should the Church be so poor and meager in the graces and gifts of God when she has such a bountiful Lord who is able to "supply all her needs according to His riches in glory"? Verily she hath committed the sin of Jehovah's ancient people:

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Jehovah. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:12, 13).

Let us return unto the Lord and cease our wanderings and elevating man and man's wisdom and let God once more come forth among His people, till the terrible, glorious and mighty presence of the Lord be seen among us and felt in us. Hallelujah!

S. D. K.

"All the graces of the Christian spring from the death of self. Let us, then, bear patiently the afflictions, which reduce this overflowing life. . . . Unbounded patience is necessary to bear not only with ourselves, but with those whose various tempers and dispositions are not congenial to our own."—Madame Guyon.

In Numbers the Red Heifer, our Redemption first five books of Jesus over sided to meet

Here it is ashes. What Blood, yea eve Creature consu forth preserve water of separation from sin

And what sin dead. It is Go This whole 19t that all that is dead; yes, an and every oper everything in which has not Death; and tou which only th What a showin in the New Te thinking, belie handle life or in my brother I shut up to C and by faith ta ing the dead, One who says, is not unto de ask and God sh secret place of get it themse ye shall bind whatsoever ye heaven."

As we turn New Testamen for us "water evil word and injected though how mighty ar ing down ima bringing every 10:4, 5).

While Peter "Come" he tou eyes he saw tl began to sink. life; the thoug merely natural. "open vessel v through the "v covering of Hi keep out of si All care taking ally brethren, . . . just . . . any virtue . . .

God has com saying, "Is the your mind is d him; it is sadly