

THE HOLY SPIRIT "WITH", "IN", AND "UPON".

Jesus spoke of three distinct relationships which the Holy Spirit would have toward man. It is essential that we recognize these clearly.

1. The Holy Spirit "with" man.

John 14:16, 17, "I will pray the Father and He shall give you another Comforter that He may abide with you forever...for He abideth with you and shall be in you." Here Jesus tells His disciples that since He, who had been their Comforter and for Whom they had forsaken their all, was leaving them in bodily form, He would send them another Comforter, one who in contrast to Himself would not leave them but would abide with them forever.

Speaking of this Comforter He said, "He dwelleth with you." That is, the Holy Spirit was now with them dwelling in the person of Christ, but now since Christ could not be in them in bodily form due to the fact that He was to return to heaven, He promised them that this Comforter, the Holy Spirit, would dwell in them in Christ's stead.

Thus, the words, "He dwelleth with you," cannot be applied to believers today in exactly the same way it applied to the disciples to whom He spoke. For He is not only with believers now but in them. This "with" relationship of the Spirit now describes the work of the Spirit with unsaved men, convincing them of the truth, convicting them of their sin and need of a Saviour, and drawing them to God for salvation. Thus, Jesus says in John 16:8, "And He, when He is come, will convict the world in respect of sin and of righteousness and of judgment."

2. The Holy Spirit "in" man.

This relationship of the Spirit is also described in John 14:17, "and shall be in you."

In Ezekiel 36:25-27, the prophet describes vividly just exactly what takes place when one is regenerated or "born again". The prophet speaks of cleansing, of receiving a new nature, a new heart, and a new spirit, and then voices this promise from God, "I will put my Spirit within you." It is quite possible that Jesus had this Old Testament promise in mind when He promised the disciples that the Holy Spirit would soon be in them.

A close study of John 20:20-22 leads us to believe that the disciples received the indwelling of the Spirit when Christ, on the eve of His resurrection, appeared unto them, "breathed on them, and saith unto them, 'Receive ye the Holy Spirit.'" It seems quite evident that Christ's breathing on them was a direct impartation of the life of the Holy Spirit which they received

within them at that moment. His words, "Receive ye the Holy Spirit," were a positive and authoritative command that called for instantaneous fulfillment of His will which had been expressed, for Jesus used this same tense and language on other occasions; such as, when He said, "Lazarus, come forth," and Lazarus came forth at once, Or, as when He said to the raging sea, "Peace, be still," and there was instantaneous response.

That a definite change did take place in these disciples at that time is seen from the fact that whereas they had been fearful, perplexed, and sorrowful, they then, according to Luke, "returned to Jerusalem with great joy and were continually in the temple blessing God." (Luke 24:52,53).

That every believer is indwelt by the Spirit is clearly taught in many passages of the Bible.

In John 3:3-7, Jesus says, "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God." Thus we see it is through the active agency of the Holy Spirit that we are born again and receive new life from above.

In John 6:63 Jesus said, speaking of the Holy Spirit, "It is the Spirit that giveth life." Literally, "The one constantly making life is the Spirit."

Again in Romans 8:10, Paul confirms the words of Jesus by saying, "The Spirit is life because of righteousness." Thus when one is born again, one receives divine life imparted by the Spirit Himself, who is life and who gives life to the believer by His indwelling.

In Titus 3:5, we are again reminded of the activity of the Spirit in effecting our new birth when Paul says, "He saved us through the washing of regeneration and renewing of the Holy Spirit."

Again in Romans 8:8-10, Paul says, "But ye are not in the flesh (you are not just a natural man), but in the Spirit, if so be that the Spirit of God dwelleth in you: but if any man have not the Spirit of Christ, he is none of His." Paul here refers to the Holy Spirit by three of His various names and says that unless a man is indwelt by the Spirit, he is not saved at all.

Again in Galatians 4:6, Paul speaks of the indwelling of the Spirit, calling Him the Spirit of adoption since it is the Spirit within us who makes us to know and who bears witness with our Spirits that we are indeed sons of God and that God is, in fact, our father, or "papa" which is the meaning of the word "abba".

Going back again to Romans 8:15,16, we see this is just what Paul says there, "The Spirit himself beareth witness with our spirit, that we are children of God."

Water Baptism, an ordinance which one receives after one has been saved, is a symbolic ordinance, an outward sign of an inward experience; namely, union with Christ in His death, burial, and resurrection. See Romans 6:1-4. Paul tells the Romans that when they were baptized in water they were baptized into Christ; that is, they became members of His body. This baptism into the body of Christ is effected through the agency of the Spirit as Paul states in I Corinthians 12:13, "For by one Spirit are we all baptized into one body."

To this agrees Galatians 3:27, where Paul again states, "as many of you as were baptized into Christ did put on Christ."

I Corinthians 3:16 speaks of the Spirit dwelling within the believer, "Know ye not that ye are a temple of God and the Spirit of God dwelleth in you?" I Corinthians 6:19,20 speaks of the same things, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"

When an individual is saved, we say that Christ comes into his heart, but how does Christ dwell in our hearts? He dwells in our hearts ^{through the ministry of the indwelling Spirit Jn. 14:17,18} in the person of the Holy Spirit. In Ephesians 3:17, Paul prays, "that Christ may dwell in your hearts through faith." And in the preceding verses, he tells how this is brought about, "strengthened with power through His Spirit in the inward man." In this again it is clear that if there be no indwelling Spirit, there is no indwelling Christ. And if there is no indwelling Spirit and no indwelling in Christ, there is no salvation.

In Section B, we have already had pointed out to us some of the various aspects of the Spirit's work in the believer. Let us notice again some of them which are the result of the Spirit dwelling within us.

a. By the indwelling Spirit we receive daily renewing. Titus 3:5,6; 2 Corinthians 4:16. Just as it was the Holy Spirit who gave us life when we were saved, so we need daily quickening and renewing of the Spirit in order to maintain a spiritual life and a spiritual walk. Galatians 4:16-25. This is made possible as we feed on the Word and pray daily.

b. We may be definitely led by the indwelling Spirit. Romans 8:14; Galatians 5:18 of Isaiah 30:21.

c. By means of the indwelling Spirit we bear the fruit of of the Spirit instead of manifesting the works of the flesh. Galatians 5:19-23. Let us remember that it is not the fruit of the Christian, but the fruit of the Spirit. We cannot manifest the graces mentioned here by our own efforts. We may produce artificial fruits, but upon inspection it will not be found to have any life or reality.

d. By the indwelling Spirit we receive quickening in our bodies. Romans 8:11. Since the Holy Spirit dwells in us, the same Spirit which raised up Jesus from the dead in spite of all the concentrated efforts of Satan, will also by virtue of His indwelling give physical life and healing to us as we have need.

e. By the indwelling Spirit we receive revelation from the Word of God and insight into its deeper spiritual meaning. I Corinthians 2:9,10.

f. The indwelling Spirit aids us in our prayer life. Romans 8:26,27. Someone says, "How can a man like Praying Hyde be so used of God in prayer without the Baptism of the Spirit?" The answer is clear. According to these verses the Holy Spirit aids us in our praying, by virtue of His indwelling altogether apart from the Baptism of the Spirit.

g. By means of the indwelling Spirit we are sanctified. It is true that the Word of God plays a very definite part in our living sanctified lives. This is clearly taught in such Scriptures as John 15:3; 17:17; and Ephesians 5:25,26. However, we are taught in 2 Thessalonians 2:13 that it is through the Holy Spirit as well as the Word that we are sanctified. The Word of God shows us what we ought to do and what Christ is like; it is the Spirit of God who enables us to obey the Word and who makes us Christlike.

All of these blessings of the Spirit in addition to others mentioned in Section B are available to every believer regardless of whether or not he has experienced the "upon" relationship of the Spirit. This makes it easy to see how and why some men and women who have not known of or experienced the "upon" relationship of the Spirit have been so largely blessed and used of God.

3. The Holy Spirit "upon" man.

In Luke 24:49, Jesus spoke of this "upon" relationship of the Holy Spirit, "and behold I send forth the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be clothed with power from on high." In Acts 1:4, Jesus spoke of this experience, "and being assembled together with them He charged them not to depart from Jerusalem but to wait for the promise of the Father, which saith He, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." In Acts 1:8, Jesus again spoke of this experience, "but ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

Notice that in none of these three verses did Jesus promise to give life to His disciples. He had given them life before this time when He breathed on them and said, "Receive ye the Holy Spirit." What He is promising then in this "upon" experience is not spiritual life, but "dunamis" or power. In every place in the Bible where the Holy Spirit ever came upon anyone, you will find that the object was to give some servant of God a special efficiency for some special service, but never, never, never to impart spiritual life.

Just as having the Spirit dwelling within is a definite experience, so there is an additional and equally definite experience which we Pentecostal people, using the words of John the Baptist and Jesus, call the Baptism in the Holy Spirit. As we have already seen, this experience is not salvation, not sanctification. The indwelling of the Spirit is for the production of the ninefold fruit of the Spirit and has to do with character, but the Baptism in the Spirit is for the manifestation of the nine-fold gifts of the Spirit, having to do with supernatural power for service. Thus, while men may be greatly used of God prior to the "upon" experience and may even pray the prayer of faith for the sick because of their possession of faith the fruit, yet unless they experience the Spirit upon them, they cannot in the Scriptural sense manifest any of the nine-fold gifts of the Spirit, which are entirely supernatural and miraculous in character, which have to do with the believer's supernatural witnessing to Christ's living presence and to service for Him. Neither can they know the fullness and freedom of the operation of the Spirit in His other functions which is possible when they receive the baptism (Spirit upon them).

The "In and Upon" experiences sometimes occur at the same time.

There are those who enjoy the "upon" aspect of the Spirit's work, but who fail to avail themselves of the "within" aspect.

(2) Thessalonians was written before Acts 19, and Corinthians very shortly after Acts 19. All of the Epistles were written not later than twenty years after Pentecost, and all of them within ten years of the outpouring at Ephesus. Therefore, they cannot be much ahead of the Acts as far as time is concerned.

(3) Paul does not discourage tongues in the Epistles for he says, "I would that ye all spake with tongues...I thank God that I speak in tongues more than ye all...If any man speak in a tongues, let it be by two or at the most by three and that by course, and let one interpret." That does not sound like Paul is discouraging tongues! He is simply suggesting balance and orderly control of a very desirable gift.

13. OBJECTION - The gift of tongues is the least of the gifts and therefore not important.

ANSWER - (1) Since God, Himself, placed the gifts in the church, who are we to say that any gift is unimportant?

(2) The Bible nowhere states that tongues are the least important of the gifts. It is true that in I Corinthians 12:28 tongues are mentioned last in order, but what does that prove? Absolutely nothing. See I Corinthians 13:13 in which faith, hope, and love are mentioned in that order, but who would say that love, because mentioned last, is the least important?

(3) See II Peter 1:5-7. Is love again the least important of this list of virtues which Peter tells us to add to our character because it is mentioned last?

(4) See I Corinthians 12:8-10. That we cannot lay much stress on the order of any list is seen from the fact that in this list prophecy is shifted from second to sixth when compared with the list in I Corinthians 12:28.

(5) It is unwise and without point to attempt to classify gifts in the order of importance. All are important because all are for a specific purpose or purposes.

14. OBJECTION - You Pentecostal people fail to distinguish between "baptism in the Spirit" and "filling with the Spirit."

ANSWER - This objection raises a question on our part. Just what are those who make this statement implying? We believe we do distinguish between the two, but only insofar as does the Scripture itself. Therefore, let us state our position in the matter.

(1) On the day of Pentecost there was no distinction between these two expressions. Both John the Baptist and Jesus, speaking before that time predicted that the disciples should be baptized in the Spirit. See Matthew 3:11 and Mark 1:7,8. In these verses John speaking of Jesus said, "He shall baptize you in the Holy Spirit." See Acts 1:4 in which Jesus said, "Ye shall be baptized in the Holy Spirit not many days hence." In Acts 1:8 Jesus is still speaking of this baptism, but He spoke of it like this, "Ye shall receive power after that the Holy Ghost is come upon you." In all four verses John

and Jesus spoke of what actually took place on the day of Pentecost, yet in Acts 2:4 it says that "they were all filled with the Holy Spirit and began to speak with other tongues." Clearly, then, in these verses baptism, filling, and the Spirit coming upon were one and the same thing.

(2) In Acts 10 we read that the "Spirit fell on them as on us at the beginning." So Peter and his friends recognized this experience as identical with the filling that took place on the day of Pentecost.

(3) TO us, on the day of Pentecost and ever since, when a person is baptized in the Spirit he is both baptized and filled. The experience is both outward and inward. Jesus bore this out in John 7:38, when He said, "Out of your inner being shall flow rivers of living water. This spake He of the Spirit." In other words, there is an oncoming, filling, and outflowing, just as a bottle may be in the water and water in the bottle at the same time, providing it is open.

(4) However, we distinguish between the experience of receiving the Baptism and remaining filled, or keeping filled. The one does not automatically guarantee the other. Thus Paul wrote to the Ephesian saints, who undoubtedly had been baptized in the Spirit, and exhorted them to be filled. The Greek verb implies continued action. Then he goes on to point out some of the evidences of this Spirit-filled life.

(5) The disciples had all been baptized on the day of Pentecost; but in Acts 4:31 we find them having an earnest prayer meeting in which they are praying that God will work more miracles. In response to their prayers they were all filled with the Holy Spirit. They had been baptized and filled on the day of Pentecost, but here they felt a need of refilling and God was pleased to grant it to them.

So it is to us today. The important question is not so much "Were you baptized in the Spirit?" or "Have you been baptized in the Spirit?" as it is "Are you living a Spirit-filled life; are you filled today?"

(6) So in this sense then we agree that there is one baptism in the Spirit but many subsequent fillings, just as there is one baptism in water but that which is to be understood by that baptism (death to sin by identification with Christ) must be carefully maintained.

15. OBJECTION - The Holy Spirit was once and for all given on the day of Pentecost, therefore there is no need for anyone to seek such an experience as recorded there; for now the Spirit is automatically given in fullness when one is born again.

ANSWER - This statement is partly true and partly false. It is true that the Holy Spirit was given in a dispensational aspect on the day of Pentecost and cannot ever in the same sense be given again. It is true that He is in the world brooding over men and striving with them; but He does not automatically fill all men unless they meet certain conditions and definitely seek to be filled. In Luke 11:13, Jesus said, "Your Heavenly Father will give the Holy Spirit to them that ask Him." Surely, this promise cannot be applied to that

immediate time since the Spirit was not yet given; and if this statement is true, then it could not be applied today. Again, in John 7:37, Jesus said, "If any man thirst, let him come unto me and drink." If the above statement is true, what is the sense of such a statement? The fact is that this verse too speaks of a definite asking on the part of men.

Calvary was a dispensational day and cannot be repeated. When Jesus died and said, "It is finished," He provided salvation for every man, woman, boy or girl who would ever live from that time on. But would those who make the above statement go so far as to say that all men are saved simply because of the dispensational fact of Calvary? All men were potentially saved there, but the fact is they are not saved unless they meet conditions and accept Christ. Likewise all believers are not baptized in the Spirit because of the dispensational events that took place on the day of Pentecost unless they meet conditions and ask for and appropriate that experience..

16. OBJECTION - Tongues disappeared at the end of the first century and are absent from church history.

ANSWER - Those who make this statement just do not know their church history. Stanley Frodsham in his book, With Signs Following, traces tongues from apostolic days until the present, and quotations and references such as he gives might be multiplied by the hundreds. We quote from Chapter 23 of his book:

"Irenaeus, who lived from 115 to 202 A.D., was a pupil of Polycarp, who was a disciple of the Apostle John. He wrote (A.D.V. Her 6, page 6), 'We hear many brethren in the Church having prophetic gifts, and speaking in all sorts of languages through the Spirit.'

"Tertullian, who lived from 160 to 220 A.D., speaks of the spiritual gifts, including the gift of tongues, as being manifested in his day. See Smith's Dictionary of the Bible, vol. 4, page 3310.

"According to A. Butler, in his book entitled Lives of the Saints, published in 1756, St. Pachomius, who lived 292 to 348 A.D., after seasons of special prayer was able to speak the Greek and Latin languages, which he had never learned, under the power of the Spirit.

"Farrar, in his book Darkness to Dawn, in which he states: 'Even for the minutest allusions and particulars, I have contemporary authority,' refers to the persecuted Christians in Rome singing and speaking in unknown tongues.

"Augustine said in the fourth century, "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by the laying on of hands. It is expected that converts should speak with new tongues.'

"Chrysostom, who lived during a part of the fourth and fifth centuries, wrote, "Whoever was baptized in apostolic days, he straightway spake with tongues.'

"The Encyclopedia Britannica states that the glossolalia (or speaking in tongues) recurs in Christian revivals of every age,

e.g., among the mendicant friars of the thirteenth century, among the Jensenites and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Cevennes, and the Irvingites" (vol. 27, pages 9 and 10, 11th edition).

"Philip Schaff in his history of the Christian church, Vol. 1, page 237 of the edition of 1882 shows that speaking in tongues re-appeared from time to time in seasons of special religious revival, 'as among the Camisards and the prophets of the Cevennes in France, among the early Quakers and Methodists, the Readers (followers of Las-are) in Sweden in 1841-1843, in the Irish revivals of 1859, and especially in the Catholic Apostolic church, commonly called Irvingites, from 1831 to 1833, and even to this day.'

"In Schaff's church history it also says of Vincent Ferrer, who died in 1419, 'this saint was honored with the gift of tongues.' This work also says of Francis Xavier, who died in 1552, that he 'is said to have made himself understood by the Hindus without knowing their language.' The Catholic Encyclopedia also speaks of Xavier's preaching in tongues unknown to him. Xavier, in spite of some peculiar beliefs and methods, was a truly converted and consecrated man and a most remarkable missionary.

"At an international conference held in England in 1885, Mrs. Michael Baxter, the widow of the late Michael Baxter, the founder of the Christian Herald of London and the Christian Herald of New York, told of being able to preach for thirty-five minutes in German when she was almost entirely unacquainted with the language. She was well understood, and one soul was converted. She stated, 'After that He led me to speak almost every day, and often twice a day, to hundreds of people; although when I went into a shop I could not make myself understood, nor could I understand the people.'

"Dr. F. B. Meyer some years ago visited Esthonia, one of the Baltic provinces of Russia, where he found some simple peasant congregations of Baptists. He wrote to the London Christian of the wonderful work of the Holy Spirit that he saw among them, stating, 'It is very remarkable at a time when the Lutheran church of this land has lost its evangelistic fervor, and is inclined to substitute forms and rites for the living power of Christ, that God has raised up a devoted nobleman, Baron Uxhull, to preach the Gospel in all its simplicity, and is renewing among the peasantry those marvelous manifestations which attended the first preaching of the gospel when God bore witness to the message of salvation "with signs and wonders and gifts of the Holy Ghost."' To have come across a movement like this is intensely interesting. The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Reval, the pastor of the Baptist church tells me that they often break out in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, "Jesus is coming soon; Jesus is near. Be ready; be not idle!" When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted as it were by a trance, and then they spoke with so much fluency and refinement.'

Many other scholars and ministers might be quoted who testify to the exercise of tongues in church history, among them Luther, Wesley, Bushnell, Moody, A. B. Simpson, A. J. Gordon, T. J. McCrosson, Robert McQuilkin and many others.

17. OBJECTION - The signs promised by Mark 16 are limited to the apostles only.

ANSWER - In Mark 16:17 Jesus, Himself, disproved this when He said, "These signs shall follow them that believe" (not them that believe until a hundred years had passed). In other words, tongues would follow not just apostles and preachers of that age, but all who would believe for them.

The sign of tongues as well as the other signs followed the deacons of Acts 6, who were not apostles. The Spirit-baptized Ephesians were not apostles. In the assembly at Corinth spiritual gifts were exercised by those in the congregation who were not apostles. There is not one verse in the Bible that states, or even implies, that tongues were the exclusive possession of the apostles, nor that tongues would cease at the end of the apostolic age.

18. OBJECTION - To seek or to desire signs, such as tongues, is to discredit the Word.

ANSWER - It is true that the Pharisees wanted signs and were denied; but there were many others in the Word who asked for signs and received them. Ahaz, for example. Isa. 7:10-16; 8:18-20. See also Heb. 2:3,4, and 13. Signs do not discredit the Word, they merely confirm the Word. They always have confirmed the Word and always will wherever people believe for them. Mark 16:20.

The location of chapters 11 to 15 of I Corinthians is significant. I Corinthians 11 speaks of Calvary; 12, 13 and 14 have to do with gifts of the Spirit, which are operative through the only body that Christ now has; chapter 15 refers to the resurrection of the body and the coming of the Lord. Just so, spiritual gifts have been essential since Calvary. They contribute toward the building up of the body of Christ. They are like a scaffolding which is necessary to the erection of a building. Once the building, however, is completed, the scaffolding is no longer necessary. When Jesus comes again, then will be fulfilled Paul's words, "That which is Perfect is come, and that which is in part (meaning spiritual gifts) shall be done away," since they will no longer be necessary; but, until the body of Christ is completed, spiritual gifts are essential. The body of Christ without gifts in operation is like a human body with crippled members. Therefore, gifts are greatly to be coveted and desired, as Paul urged. Again, Hebrews 13:8 still says, "Jesus Christ, the same yesterday, today, and forever." If that means anything at all, it means that He is able to work the same miracles through His body -- the Church -- as He did when He walked through Galilee and performed miracles through His own body.

✓ THE VALUE OF TONGUES AFTER THE BAPTISM - *Vocal Miracle*

Aside from its use as evidence of the Baptism of the Spirit, speaking in tongues is of far more value than many people -- even some

Pentecostal people -- realize. So, then, for the purpose of giving us a satisfactory answer to others regarding this question, and also that we ourselves may fully appreciate this wonderful gift, we must give real thought and consideration to this matter.

Speaking in tongues is "supernatural utterance by the Holy Spirit in languages never learned by the speaker -- not understood by the mind of the speaker -- nearly always not understood by the hearer. It has nothing whatever to do with linguistic ability, nor with the mind or intellect of man. It is a manifestation of the mind of the Spirit of God employing human speech organs. When a man is speaking with tongues, his mind, intellect, and understanding are quiescent; it is the faculty of God that is active. Man's will certainly is active, and his spirit and speech organs; but the mind that is operating is the mind of God through the Holy Spirit. The linguistic skill of man is no more employed in speaking with tongues than the surgical skill of man was employed when at Peter's word, 'Rise and walk,' the lame man instantly arose and leaped and walked! It is, in short, a miracle. It is not a mental miracle; the mentality is God's. It is a vocal miracle.

"We must not confuse speaking in tongues with a kind of heaven-aided rhetoric, as when a theological student once said to me, 'We had a grand time in the open air last night; we spake with tongues.' All he meant, of course, was that they had enjoyed unusual liberty in English. His words were not strictly truer than if he had said, concerning some convert they had had, 'we raised the dead.'

Then there is a notion abroad that tongues are a kind of jibberish, incoherent and non-intelligible, a series of interpreted glossal noises. No, tongues were and are languages. They are mostly unknown to the hearers, and always to the speakers; but they might on occasion be known to the hearers, as at Pentecost where the tongues were unknown as they were spoken and known as they were heard. That not only constituted, but proved, the miracle; and the same thing often occurs today.

"Speaking with tongues is not for guidance or direction in personal matters, but for edification, exhortation and comfort, like the gift of prophecy to which - with interpretation - it is compared as an equivalent. I Corinthians 14:3-5. This is most seriously important. Seeking guidance by tongues and interpretation in little groups in private rooms is not only unscriptural, but highly mischievous. If we use the gift in private at home, we must 'speak to ourselves and God' alone. The Word of God, and sometimes certain other gifts, are for guidance -- never tongues and interpretation alone."

Let us now consider the Scriptural use of tongues. The quotations above, and all that follows, are taken from The Gifts of the Spirit, by Harold Horton, a book which, in the opinion of Brothers Stanley Frodsham, J. Narver Gortner, Allen Swift, and others, is the best book available on the subject. On some points, of course, there is difference of opinion. Some equally outstanding men hold other views. If the student does not feel that the views that follow are Scriptural and satisfactory, he is at liberty to reject them. These views, however, are in general the views of the compiler of these notes.

1. "That men may speak supernaturally to God.

Every consecrated believer must have felt at times a consuming desire to open his heart to God in unspeakable communication and adoration inexpressible. There is a deep in the spirit of the redeemed that is never plumbed by the mind or thought. That deep finds expression at last in the Baptism of the Spirit, as unaccustomed words of heavenly coherence sweep up to the Beloved from the newly-opened well of the human spirit -- flooded as it is with the torrential stream of the divine Spirit. Only deep can call unto deep at the noise of God's full-flowing cataracts. 'He that speaketh in a tongue speaketh not unto men but unto God: for no man understandeth him; howbeit in the spirit he speaketh divine secrets'. I Corinthians 14:2. The Gift of Tongues sinks a well into the dumb profundities of the rejoicing spirit, liberating a jet of long-pent-up ecstasy that gladdens the heart of God and man. Blessed fountain of ineffable coherence, of inexpressible eloquence! Have you never in the presence of Jesus felt inarticulate on the very verge of eloquence? This heavenly Gift will loose the spirit's tongue and burst upon the speechless heart with utterance transcending sages' imaginings or angel rhapsodies. Have you never wept to think how helpless your words are to express emotion in the presence of Him whom your soul loveth? Other tongues alone can give you utterance equal to the holy task. Other tongues will give you Names for Jesus that even revelation has not vouchsafed. Other tongues will capture the escaping thought, the elusive expression, the inarticulate longing, lending worthy and soul-satisfying utterance to profoundest gratitude and worship.

"An error most persistently cherished by Christians is that on the Day of Pentecost those filled with the Holy Spirit were preaching the gospel to foreigners in foreign languages bestowed for the purpose. The Word quoted above (I Corinthians 14:2) makes it clear that they were speaking 'not unto men but unto God.' They were magnifying God for His 'wonderful works', now standing out in intensified relief in the new flood of light introduced by the Holy Ghost baptism they had received; and the 'foreigners' who were present overheard their rhapsodical praises and marvelled to recognize their own tongues! The notion that the Gift of Tongues was a miraculous bestowal of foreign languages to the early apostles that they might preach the gospel to every creature is an error that could only be held by those who have never taken care to examine all the Scriptures on the subject. Peter was the only one who preached the gospel on the Day of Pentecost; and he employed not other tongues, but the universally understood Aramaic, or the equally universal vernacular Greek.

2. "That believers may magnify God (Acts 10:46).

"In the house of Cornelius at Caesarea, the new converts 'spake with tongues and magnified God.' What a magnificent magnification of the Lord there would be if all Christendom spake with tongues! It is a wonderful word. They magnified God! They 'made God great' as they broke into the Spirit's rapturous words. There are no terms in natural speech appropriate to the greatness, the excellent greatness of our God. In supernatural speech alone we gain an utterance proportionate to our wondrous Theme and equal to our spirit's strong emotion. With what unimagined eloquence the Spirit's Tongue takes up the Psalmist's heavenly heavenly motif, 'Let such as love Thy salvation say continually, The Lord be magnified! Make His praise

glorious!' Those of us who have had the joy of seeing hundreds filled with the Holy Spirit recall that in every case, at the moment of receiving, gesture and upward look and utterance could have no other Object, no other Theme than Jesus; Jesus adorable; Jesus desirable; Jesus most beautiful; Jesus...! At the extremity of soul ecstasy come other tongues to our relief. The spirit takes up the task: immediately the galleries of our deepest being reverberate with the music of heavenly praise. What could be grander than to tell Jesus all about it in a language that the spirit fully comprehends?

3. "That we may edify ourselves.

'He that speaketh in a tongue edifieth himself' (I Corinthians 14:4). You may edify others by preaching and prophesying and example, but the Scripture indicates this special way of edifying yourself, speaking with tongues. Are you edifying yourself? Is it not a good thing to edify yourself? The great apostle thought so, for he edified himself more than all Corinth (I Corinthians 14:18)! 'Speaking to yourselves in spiritual songs,' That is songs in other tongues sung to cadences dictated also by the Spirit. Speaking--in songs! Speaking to ourselves, thus in the Spirit is edifying ourselves is inebriating ourselves. Being filled with the Spirit and yielding to the sweet exercise of speaking or singing with other tongues is building up ourselves, as well as magnifying the Lord and making melody to Him in our hearts (I Corinthians 14:15).

"If we speak with tongues we have a well within us in this barren wilderness world. Singing thus will start a fountain in the driest desert. 'Spring up, O well; Sing ye unto it!' Yes: sing unto the gushing fountain within; so shall its refreshing waters increase. So also in the other-figure. The Lord is building us each into something worthy after His plan. By speaking with tongues we help in this upbuilding, edifying, laying course upon course of spiritual substance in the sanctuary for his abiding. Is not that a good purpose?

4. "That our spirits as distinct from our understanding might pray.

'If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.... I will pray with the spirit, and I will pray with the understanding also.' (I Corinthians 14:14). Praying with the spirit is praying in a tongue. The only way to pray with the spirit is to pray in tongues. Do you pray with your spirit, or with your understanding only? How these explicit Holy Ghost teachings are weakened by careless exposition! Praying with the spirit is generally taken to mean praying with the understanding with an access of spiritual power. Praying with the spirit is quite different from praying with the understanding (v.16). You cannot pray with the spirit unless you speak with other tongues. You can pray in the Spirit with the understanding as in Ephesians 6:18, but such prayer does not reach the realm of mystery and miracle presided over and directed by the Holy Ghost (I Corinthians 14:2). You can neither pray nor sing with the spirit (v. 15) unless you speak with tongues. The loose statements of the commentators on these things have the effect, if not the design, of sweeping away the supernatural. Once again it is necessary to warn young Christians against that exegesis that degrades the supernatural in the Bible to the powerless and undistinguished level of the natural.

'We know not what we should pray for as we ought.' The Spirit both knows and is able for 'He maketh intercession for us (and through us) . . . with groanings that cannot be uttered.' How often has a Spirit-filled child of God poured forth his soul in agonizing supplication for he knows not what or whom, to find perhaps a year afterwards an echo of his prayer-in-tongues in the miraculous deliverance of some missionary in peril, or some beloved one a thousand miles away at death's door! Think not that these things have no meaning. Praying in tongues is an exercise more potent in its own mysterious realm than the mightiest praying with the understanding. Let us humbly say that those not filled with the Spirit know nothing of these supernatural things. Not for nought has the all-seeing Lord designed an instrument that will reach in its galvanic range circumstances and situations that are infinitely beyond the sweep of poor creature sense and ability. For 'the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for the saints are in harmony with God's will,' whereas our human intercessions according to the understanding so often are not (Romans 8:27)©

5. "That we may have supernatural rest.

And what a rest to weary mind and nerve, to relax from mental concentration in praying and praising, and break forth in effortless utterance in Spirit! Notice the blessed connection in Isaiah 28:11, 12: 'With stammering lips and another tongue will He speak to this people.... This is the rest wherewith ye may cause the weary to rest; and this is the refreshing!' What heavenly rest in spiritual exercise has the Lord designed in these heavenly tongues! Hallelujah! 'Yet they would not hear' is the Lord's broken cry! How truly fulfilled is this prophecy in the Church of today! Will not you hear?

"Notice also that through the Gift of Interpretation of Tongues (v.13) our understanding may know, if the Spirit will, what our spirit prays. Obviously this is not always, nor even often, necessary.

6. "That with the Gift of Interpretation of Tongues the Church may be edified.

'Seek that ye may excel in the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Let all things be done unto edifying' (I Corinthians 14:12,13,26."

The following paragraphs are taken from Seeking and Saving, the latest book by Brother H. A. Baker who for twenty or more years has had an outstanding ministry as a missionary in the Yunnan province of China. Brother Baker is the father of James Baker who for six years taught here in Central Bible Institute. During the long years of missionary work, God has singularly blessed Brother Baker, as all who have read his books, Vision Beyond the Veil, God in Ka Do Land, and The Three Worlds indicate. In these paragraphs Brother Baker beautifully expresses the value of tongues in his own personal life and ministry.

"The gift of tongues is so valuable to me that I sometimes think my spiritual life and work depend upon this great blessing. Like Paul I can say, 'I thank my God I speak with tongues more than ye all.' There is never a day or a time I pray I do not speak with 'tongues.'

The more God moves upon me by His Spirit the more I speak with 'tongues,' and the more I speak with 'tongues' the more free I become in the Spirit. 'He that speaketh in an unknown tongue speaketh not unto men but unto God,' and 'He that speaketh in an unknown tongue edifieth himself.' Praying and singing in unknown tongues as the Spirit gives utterance is a great source of physical quickening and mental and spiritual stimulation to me in this land of evil powers. I wonder how I can go on carrying on my work without the gift of tongues. It is so valuable to me and to some of my colaborers among these tribesmen that with Paul I can again say, 'I would that ye all spake with tongues,' and with him most earnestly adjure all, 'forbid not to speak with tongues.'

"When all is said that can be said about the fundamental importance of a born-again experience, a whilily sanctified life, a prayerful and careful walk with God, a Spirit endued life bearing the gracious fruits of the Holy Spirit, I can add a hearty 'Amen.' Not one of these things should be less emphasized. Not one of them can be overemphasized if scripturally emphasized.

"But from personal experience I give my testimony: when all the above mentioned are earnestly believed, sought, and experienced, the gift of other tongues may still add so much more as to make a person another man. Here the veil that seems often to separate us from God is taken down and the Holy Spirit in his own mysterious and all-wise way through us can edify our spirits and lift us into the realms of heaven to worship and adore our Saviour face to face. There we can worship in spirit and in truth in ways unknown where the veil has not been pulled aside and this Holy Spirit communion in 'other tongues' made possible.

"I would like to write a chapter about the blessing of speaking with 'other tongues.' What could the onlookers know about what was going on 'inside' of the one hundred and twenty Holy-Spirit-filled disciples who in spirit were transported to the blissful realms of heaven?

"How can an 'onlooking' unregenerate man know what is going on 'inside' a man who is just gloriously saved and born again, rejoicing in the wonders of redeeming love? Only by personally getting the experience. How can 'onlooking' Christians understand the mystery of speaking 'with other tongues' when the separating veil is pulled aside and the spirit is free to utter for the first time the deep bearing and unspeakable music of the inner man? The 'onlooker' can never understand this mystery. He must himself experience it to really grasp any of its meaning.

"I must write no more on what writing can make no man understand, what man can only know or judge from experience. I reluctantly close by saying that everything in the Bible about consecration, cross-bearing, prayer, love, and all the fruits of the Holy Spirit should always be emphasized and earnestly sought. But to make all these most effective 'covet earnestly the best gifts,' 'covet to prophesy' for edifying the church, and 'Forbid not to speak with tongues' for personal edification. 'I would that ye all spake with other tongues.'"

DISTINCTION BETWEEN TONGUES AS EVIDENCE OF THE BAPTISM AND TONGUES,
THE GIFT OF THE SPIRIT.

The subject of tongues as the evidence of the baptism is confined entirely to the book of Acts. Many of the opponents of our doctrine confuse tongues as the evidence with tongues, the gift of the Spirit or with tongues in their relationship to the believer after the Baptism, which matters are dealt with in I Corinthians 12:13,14. That Paul in these chapters is dealing entirely with manifestations of the Spirit in and through the lives of baptized saints is clear from his introduction in the chapter. I Corinthians 12:1, "Now concerning spiritual gifts, brethren, I would not have you ignorant."

"Reviewing the five chapters (10-14) it will be noticed that some phase or other of Christian conduct is dealt with in all of them, with special emphasis on believers' behavior in the Christian assembly.

"Chapter 10 shows that God's people in the olden days had services and ordinances corresponding to our sacraments and disciplines today. They were all baptized in type as they passed through the Red Sea, and anointed as they dwelt under the cloud, they partook of the table of the Lord in the manna and the Rock and the altar, and were subjects of innumerable miracles as they passed through the wilderness. Yet God was displeased with them because of their behaviour in respect of these ordinances, so to speak; for they were neither grateful nor orderly in their worship and work, nor were they even believing in the enjoyment of their daily miracles of provision and guidance and victory.

"Chapter 11 comes to closer grips with the subject of worship in Christian assemblies, showing the manner of dress in men and women, and the general deportment that is acceptable to God in our Breaking of Bread meetings.

"Chapters 12 to 14 deal more particularly with the believer's supernatural equipment for service and worship, in the various gifts of the Spirit, and the emphasis is again on the meeting for worship, or the Believers' Meeting, where certain of the gifts are especially designed to be in evidence. There can be no fully acceptable conformity to God's pattern of divine worship in a church where spiritual gifts are either despised, neglected, or abused." -- Harold Horton in The Gifts of The Spirit.

Thus Paul's question, "Do all speak with tongues?" has nothing to do with tongues as the evidence of the baptism. He simply means to say by this question, as well as the others that accompany it, that there are various gifts of the Spirit. He is merely pointing out that just as the human body is made up of different functions, so there is variety in the body of Christ, each member of Christ's body having different gifts. The thought is that just as a human body would be abnormal if it were composed of only legs, so the body of Christ would be unbalanced in meetings were monotonous and equally unbalanced if all exercised the gift of tongues in public.

IS THERE A DISTINCTION BETWEEN TONGUES FOR CONGREGATIONAL USE AND DEVOTIONAL TONGUES EXERCISED IN ONE'S DEVOTIONAL LIFE?

Here it is only fair to state there is considerable difference of opinion. The following positions are held: (1) All believers will speak in tongues at the time of their baptism in the Spirit, but may not so speak again either in private or in public. This is to say that speaking in tongues is not necessarily a privilege of every believer. (2) Everyone speaks in tongues at least once when he receives the baptism and everyone may, if he wishes, continue to speak in tongues in devotional use but not manifest the gift for public use. This position recognizes a distinction between devotional tongues and congregational tongues. (3) All will speak in tongues at the time of their baptism with the Spirit and all, if they wish, may speak in tongues both in private devotions as well as in public meetings.

There seem to be arguments pro and con for all these views. We favor the third view which is held by Harold Horton and set forth in his book, The Gifts of The Spirit. "There is doubt in some minds on this question. Let me give my own wellconsidered and firm conviction. Everybody speaks in tongues at least once at his baptism in the Spirit (Acts 2:4; 10:45, etc), but apparently all do not retain this power to speak in tongues (I Corinthians 12:30), though there seems to be no Scriptural reason why they should not retain it (I Corinthians 14:5,23). Our experience in some years at Mr. Howard Carter's Bible school at Louth and Scarborough is that when students have complained that though they spoke with tongues at their baptism they have since 'lost' the power so to speak, -- in every case where there has been expressed desire to renew the blessed exercise the Lord has graciously responded to prayer at once and set the fountains springing again for refreshment at will. The same is true of every Assembly in which we have worked. Whether, therefore, the power to speak with tongues after baptism in the Spirit is retained for permanent and public use or not seems to be entirely a matter of personal desire and faith. Some do not wish to go on speaking with tongues. That astonishes me. But the Lord compels nobody anywhere, and the Scripture provides further light on the problem by revealing that there are many who possess gifts that they never use (I Timothy 4:14; II Timothy 1:66). The gift of tongues is never dead in those who have once spoken in tongues; it may however be dormant. A resurgence of the breath of prayer and the blessed sunshine of fervent desire will awaken the sleeping gift, as the springtime revives the vitality of hibernating creatures.

"It is the Lord's expressed desire that all should speak with tongues (I Corinthians 14:5). This makes it clear that though there may be many who do not speak with tongues, it is neither God's design nor fault. 'I would ye all spake with tongues' is His clear pronouncement. If you have never thus spoken, seek the Spirit until you do. If you have spoken once, but not again, in the Name of the Lord Jesus who filled you with the Holy Spirit, stir up the gift that is in you."

In this connection it might be well to consider this question-- does the gift of tongues have a unique place in the gifts in that it is the evidence of the baptism? The fact that one is able to speak in tongues once is proof that one may so speak again. Since there are a great many people who do receive great value from continuing to

Speak in tongues, which values have been pointed out, does it not seem that these values may be for all? If God had no intention of granting devotional use of tongues to all who wished, so to speak, would Paul not be cruelly taunting those Corinthians who were not destined to speak with tongues when he said to them, "I thank God that I speak with tongues more than you all"?

THE GIFTS OF THE SPIRIT.

"But the manifestation of the Spirit is given to every man to profit withal." Here is a clear statement of Scripture that seems conclusive proof of the fact that every baptized believer may have some spiritual gift. Some gift is bestowed upon every man: not every man who is born, not every man who is born again, for we must twice limit the circle -- but every man who is filled with the Spirit as these Corinthians were.

In Rome, you will remember, there was a well-established and far-famed church; yet until Paul arrived among them they were not generally endowed with the gifts of the Spirit. Therefore, Paul said in writing to them, (Romans 1:8-11), "I long to see you that I may impart unto you some spiritual gift."

In the Baptism in the Spirit, the Holy Ghost has not only stepped down from heaven to earth: He has also divided His omnipotence and omniscience into nine more or less equal parts for distribution among the children of the Lord. God hath shined upon men with the diverse rays of His multiform power. His ultra-activities and infra-vision, so to speak, like the invisible activities at the extremities of the spectrum, have fallen on the hearts of simple men and women. For Pentecost applied a prism to the Spirit's heavenly energies, casting a glowing spectrum of nine gracious elements upon this sin-darkened world, making available God's power for its need and deliverances. Glorious beams of heavenly splendor; radiant, incandescent, mighty, disease-withering beams; demon-destroying beams; sight-giving, tongue-loosening, mind-illuminating, life-infusing, thirst-quenching, heart-gladdening, soul-reviving beams. Shall the church of God be content with the metaphor in place of the might, the colored windows and altar lamps instead of the omnipotent energies of the Holy Spirit? Shall we not by wondrous grace restore to the suffering world the healing instead of the haloed Christ, the mighty instead of the mitred apostles, the unctionized instead of the canonized messengers of the Gospel of complete redemption? Not by might -- of multitude or organization; not by power -- of position, or culture, or science; but by My Spirit, saith the Lord of Hosts. The energies of the unchanging Spirit are still available for earth's desperate needs at the desire of the humble.

The following definitions and classifications of the gifts of the Spirit are taken from Horton's book, The Gifts of the Spirit. The nine gifts are divided as follows:-

I. Gifts of Revelation

- A. A Word of Wisdom. Supernatural revelation of divine purpose.
- B. A Word of Knowledge. Supernatural revelation of facts in the divine mind.
- C. Discerning of Spirits. Supernatural insight into the realm of spirits.

II. Gifts of Power

- A. Faith. Supernatural trust (passive) in God for the miraculous.
- B. The Working of Miracles. Supernatural intervention (active) in the ordinary course of nature.
- C. Gifts of Healings. Supernatural power to heal diseases.

III. Gifts of Inspiration (Vocal gifts)

- A. Prophecy. Supernatural utterance in a known tongue.
- B. Divers Kinds of Tongues. Supernatural utterance in an unknown tongue.
- C. Interpretation of Tongues. Supernatural showing-forth of the meaning of other tongues.

"It will be noticed that I have employed the word 'supernatural' in the definition of every one of the gifts. All the gifts are miraculous--a hundred per cent miraculous. There is no element of the natural in them at all. They are all beyond and independent of any knowledge or ability man has or can have without them. This is what distinguishes them from the fruits of the Spirit headed by 'love' in Galatians 5:22,23. The nine-fold fruit is for character. None is miraculous. The nine gifts are for power. All are miraculous. This will appear again and again in the study of the individual gifts."

I. The Word of Knowledge

In studying the Word of Knowledge first there is no more desire to change the God-appointed order than there would be to change the sequence in the rainbow colors by considering the orange before the red. Obviously there is a relationship between Wisdom and Knowledge. It will be convenient to consider the second first.

A. Definition. The Word of Knowledge is the supernatural revelation by the Holy Spirit of certain facts in the mind of God. It is not the gift of knowledge by the Word of Knowledge--more exactly a Word of Knowledge.

The Word of Knowledge is not a God-sent amplification of human knowledge. It is not knowledge that may be acquired either by study or consecration; it is knowledge miraculously conveyed, in the same way that speaking with other tongues is utterance miraculously given. It is a **divinely-granted flash of revelation** concerning things which were hopelessly hidden from the senses, the mind, or the faculties of men. It is not an acquisition, but a gift; not a faculty, but a revelation. The faculty is in God. It is the operation by the Spirit of God's faculty of Knowledge, in such a way that for a specific purpose man gets a temporary gleam of God's omniscience. It is a miracle with no admixture of the natural. In its operation man is not properly speaking an agent; he is a passive recipient. He contributes nothing; he receives all.

The Word of Knowledge is not one of the vocal gifts, it is one of the gifts of revelation. It is not essentially vocal at all. It may be received as a silent revelation on one's knees. It becomes vocal, of course, when the revelation it brings is shared with others. From the fact that it is called a Word of Knowledge, has arisen the impression that it is essentially a gift of utterance or exposition, but a word is more than a uttered sound. According to Young, that can have the sense of "word, speech, matter, or reason."

The Word of Knowledge is confused with natural ability, natural learning, or natural enlightenment. If it were any of these it would not be a gift, but an accomplishment. The Word of Knowledge is distinct from natural knowledge, however highly developed, for the following reasons:

(1) The Word of Knowledge is an operation of the Spirit, as when John received the revelation of the condition of the seven churches when he was in the Spirit on Patmos.

(2) The Word of Knowledge is a miraculous revelation, as when Elisha knew the location of the Syrian camp.

(3) The Word of Knowledge comes as a revelation without natural effort, as when Ananias received the revelation of Saul's conversion, etc. Acts 9:11,12.

The Word of Knowledge is often confused with a profound knowledge of the Bible and theology. One of the gracious offices of the Holy Spirit is to give light on the Word, operating on the human mind and intellect. The mind of man does not operate actively in the Word of Knowledge; it is the mind of the Spirit. The human mind without effort receives an impression from without. The things that the Word of Knowledge reveals could not be known through the most diligent study of the Word or of theology.

The Word of Knowledge is erroneously associated with the very real and precious knowledge of God that is acquired by long experience of His ways and doings. But neither long experience of God Himself, nor rich experience of His ways, can result in a miracle of revelation. The young and inexperienced may be the recipients of mighty revelations through this gift, while the old and experienced may receive no word at all.

B. Uses of the Word of Knowledge in Scripture.

- (1). To enlighten and encourage a discouraged servant of the Lord (I Kings 19:14-18).
- (2). To warn a king of an enemy's plan of destruction (II Kings 6:8-12).
- (3) To expose a hypocrite (II Kings 5:20-27.)
- (4) To convince a sinner of the need of a Saviour (John 4:18,19,29).
- (5) To discover a man in hiding (I Samuel 10:22).
- (6) To indicate a man in need (Acts 9:11).
- (7) To reveal corruption in a church (Acts 5:3).
- (8) To indicate a suitable place for a meeting of God's people (Mark 14:13-15).
- (9) To know men's thoughts (John 2:24; I Samuel 9:19).

C. Modern uses of a Word of Knowledge.

- (1) The Word of Knowledge can mightily aid in effectual prayer either for God's servants in distress or for those in need of spiritual help.
 - (a) experience of W. F. P. Burton in the Congo.
 - (b) experience of Mrs. Frodsham.
- (2) The Word of Knowledge may be exercised to recover lost persons or property.
- (3) The Word of Knowledge may be exercised to reveal the causes of sickness or demon-possession.

II. The Word of Wisdom.

It has already been agreed that wisdom and knowledge are related. Natural wisdom, the dictionary tells us, is the ability to apply possessed knowledge and experience. The relationship between supernatural Wisdom and supernatural Knowledge is roughly the same as between natural wisdom and natural knowledge; but of course supernatural Wisdom and Knowledge exist on a plane infinitely above their human and natural counterparts. They are God's Wisdom and Knowledge, and not man's at all.

A. Definition. The Word of Wisdom is therefore the supernatural revelation by the Spirit of divine purpose; the supernatural declaration of the mind and will of God; the supernatural unfolding of His plans and purposes concerning things, places, people: individuals, communities, nations.

The Word of Wisdom is distinct from the Word of Knowledge, though they are closely related. The Word of Knowledge is the revelation of past happenings or of things existing or events taking place in the present. The Word of Wisdom is the revelation of the purpose of God concerning people, things, or events in the future, or looking to the future. By the Word of Knowledge John on Patmos knew the condition of the seven churches; by the Word of Wisdom he was able to give them the mind, will, and commands of God.

All that was said in the definition of the Word of Knowledge concerning its supernatural character must be repeated of the Word of Wisdom. It is not the gift of Wisdom, but the Word of Wisdom.

It will help to glance at a few of the mistaken views concerning this gift.

(1) It is confused with a high degree of intellectual or moral efficiency.

(2) It is confused with deep spiritual insight and unusual understanding of the more mystical parts of God's Word.

As has been said before, believers may have revelation on the Scriptures without possessing any of the gifts of the Spirit or even without receiving the baptism in the Spirit. The gift is not for the unfolding of God's revealed will in His Word, but for the unfolding of His unrevealed will, and the declaration of His hidden purposes, apart from His Word. The gifts are not for bishops, and doctors of divinity, and reverends. They are for believers - degreed or not degreed; ordained or not ordained; artisans, tradesmen, laborers, peasants, fishermen, carpenters, you, me.

(3) It is confused with administrative wisdom, such as is found in the President of the Methodist Conference; but such wisdom is regularly found in the cultured natural mind. It is the same wisdom (sanctified, if you will) that runs a successful business or institution in the world. The ability to govern in divine things is a special supernatural endowment quite apart from any of these nine gifts of the Spirit (I Corinthians 12:28).

(4) It is confused with divine wisdom. The Word of Wisdom is not only divine as opposed to human wisdom; it is also supernatural, miraculous, as opposed to natural, non-miraculous wisdom.

5. It is confused with "wiseness" or prudence or discretion or sagacity in word or act. That wisdom, for instance, which originates the Proverbs or lives by them.

B. Uses of the Word of Wisdom in Scripture.

- (1) To warn and guide people concerning future judgment or peril. Genesis 6:13-22; 19:12, 13; Matthew 2:20.
- (2) To reveal God's plan to those He is going to use. Genesis 41:16, 28-41.
- (3) To assure a servant of God of his divine commission. Acts 26:16.
- (4) To reveal the acceptable order and manner of divine worship. Exodus 25.
- (5) To unfold to a prejudiced sectarian God's universal offers of grace. Acts 10:9-16.
- (6) To assure of coming deliverance in the midst of calamity. Acts 27.

C. Modern Uses of the Word of Wisdom.

- (1) The Word of Wisdom may be employed to warn an individual of approaching danger and to deliver him from harm.
 - (a) experience in Iceland.
- (2) To make known or confirm a missionary's call.
 - (a) experience of Welsh missionary.
- (3) To apprise of blessing or judgment to come.
 - (a) Pentecostal preacher in Ireland.
 - (b) Howard Carter and the Bible School.
- (4) To reveal the future. I Samuel 9:6, 15, 27.
- (5) To give personal guidance in a particular direction in special circumstances--not to supplement human judgment in ordinary circumstances. Acts 2:11.
 - (a) Leland Johnson in the Philippines.

III. Discerning of Spirits.

A. Definition - Discerning of Spirits gives supernatural insight into the realm of Spirits. It reveals the kind of Spirit that is actuating a person who is manifesting supernatural knowledge or power at the time that the miracle is taking place. By its operation we may know the true source and nature of any manifestation, whether divine or satanic, and the character of such manifestation can only be determined by the use of this gift. It is not discernment but discerning of Spirits. There is no such gift as the Gift of Discernment. "Discernment" of things other than miracle-working Spirits is the province of the two gifts we have already considered.

Discerning of Spirits must not be looked upon as a kind of spiritual thought-reading. It is not the revelation of men's thoughts, or hearts, or "spirits" in the metaphorical sense, as when we say a man has a "nasty spirit."

Now there are three kinds of Spirit: the divine, the Satanic, and the human. By the human spirit is meant not figuratively a man's disposition, but literally the third part of his tripartite being (I Thessalonians 5:23). Only the first

two of these are supernatural. The human spirit is obviously natural. The Gift of Discerning of Spirits is to distinguish the divine from the Satanic while a miracle is being wrought whose source is doubtful to limited human sense.

Discerning of Spirits is not psychological insight. The gifts of the Spirit operate only at the will of the Spirit (I Corinthians 12:6,11). Clairvoyance, psychism, hypnotism, magic, occultism, witchcraft, sorcery, spiritism--all of these are real supernatural forces producing miracles; but all, responding as they do to the perverted will of man, are Satanic in their origin. Discerning of Spirits is designed to strip the mask from such manifestations and discover behind them Satan and his spirit at work.

Discerning of Spirits is not keen mental penetration.

Discerning of Spirits is not the power to discover faults in others. Not any of us needs the Baptism of the Holy Spirit to endow us with the gift of criticism and fault-finding. We are all richly endowed by fallen nature with this particular "gift."

B. Uses of the gift of Discerning of Spirits.

(1) To help in delivering the afflicted, oppressed, tormented. Demon possession is responsible today for more cases of mental derangement than most people recognize. More infirmities and cruelties and suicides are attributable to evil spirits today than doctors conceive. Minds are still wracked and driven by "cruel, tormenting spirits" (Mark 5:5; Luke 9:39), lashing into frenzy, pressing into violent acts and urging to self-destruction. Dreadful asylums are filled with mental wrecks that friends and experts have ceased even to be interested in; men and women that ought to be "loosed" by the gifts of the Spirit, not "bound with chains" by the helpless authorities. Youthful hearts are driven by "unclean spirits" (Acts 5:16) to revolting talk and obscene behavior and unspeakable diseases. The power of speech is robbed by "dumb spirits"; the light of day is darkened by "blind Spirits"; the voices of beloved friends are muted by "deaf spirits" (Matthew 12:22; Mark 9:17, 25); the frames and limbs of beloved mothers and tiny children are distorted and twisted and held by "spirits of infirmity" (Luke 13:11,16). These are all cases not for osteopaths and psychotherapists, but for simple believers equipped with the gifts of the Spirit. Obviously not all the impediments are the work of evil spirits, but the Scriptures quoted and several others make it clear that many are. There is a Scriptural difference for instance between "lunacy" and "demon possession" (Matthew 4:24). Modern doctors know nothing whatever of these things. Lunacy is sickness of the mind or brain and may be healed by the gifts of Healings. Demon possession is the occupation by evil spirits of a perfectly healthy body and mind, producing all the effects of derangement. Such possession will never yield to human

methods, but all sickness whether of mind or body is represented in the **Scriptures** as "oppression of the devil" (Acts 10:38), and as such is subject to the corrective energy of the gifts of the Spirit.

(2) To discover a servant of the devil. Acts 13:9,10.

(3) To aid in checking the plans of the adversary. Acts 16:16. At Philippi a poor young woman "possessed with a spirit of divination" ("phthon," or "serpent") was employed by "that old serpent" to hinder the work of the Lord. After many days during the buffets of this "messenger of Satan" Paul discerned the evil spirit and cast it out in the Name of Jesus. Thus a wicked master was deprived of his gains and a wretched woman was delivered from the enemy, and the servant of the Lord was ridded of a demon voice that had most subtly endeavored to subvert the purposes of the Almighty. Unlike wicked Elymas this poor woman was an unwilling agent of the evil one.

(4) To expose plausible error. "Seducing spirits," lying spirits" are responsible for "doctrines of devils" and "damnable heresies" (I Timothy 4:1,2; II Peter 2:1). There is many a foul demon under a clerical coat today preaching the virgin birth, the miracles, the saving blood of the Lord; denying the reality of sin, the devil, divine wrath, coming judgment, and eternal hell. And when these devilish doctrines are accompanied as they are in many forms of spiritism with devilish signs and wonders there needs this blessed gift to discern the evil talon in the soft wool.

(5) To unmask demon miracle-workers. Wherever there is the true, there must of necessity be the false. Satanic "signs and lying wonders" (II Thessalonians 2:9) are the most substantial proof of the existence of the divine, real signs and wonders. The success of the counterfeit is in its likeness to the real. Apart from the gifts of the Spirit the very saints would be deceived by the "spirits of devils, working miracles". Especially is there need in these tremulous days before the blessed Advent that the Church seek the full equipment of the Spirit's supernatural power that we may be enlightened and protected in the face of the increasing frequency and power of Satan's supernatural signs.

For those not possessing these gifts God gives a sure way of testing the spirits by making them speak and reveal themselves (I John 4:1-6). However, notice that it is the spirits themselves not the persons that are to be challenged. That means that when the person is actually speaking or acting under supernatural power, as a medium in a seance, the operating spirit must be questioned. It would be useless to challenge the same person when not under Satanic inspiration, for he would as likely as not agree that "Jesus Christ is come in the flesh," especially if he suspected he were under test. But the evil spirit itself would never agree to that foundation truth; hence the blessed certainty of the test.

And, Satan does not cast out Satan (Mark 3:23); that is, evil spirits will not yield to other evil spirits; they will only yield to the servants of God filled with the Holy Ghost (Acts 19:13-17) and even these must be living in close communion with God (Matthew 17:16, 21; Mark 9:16-28.) Mark also the difference between "possession" and "oppression". Some are oppressed of the devil or operated on occasionally by spirits from without (Mark 4:24; Acts 10:38). This

oppression or obsession must be distinguished from possession. No suggestion of demon possession should ever be made without the uttermost assurance by the voice of the Spirit, and no Christian of course need fear because of the prevalence of these malign agents. Are there not myriads of angelic spirits sent forth to minister to those who are the heirs of salvation, to keep them in all their ways and to deliver them from all evil?

The very existence of this gift proves the present reality of evil spirits. They are wrecking and torturing human beings as cruelly as in the Lord's day. At the very foot of the mountain of the Lord's glory they are still throwing men into the water and into the fire; and over bridges and under trains and into gas-filled rooms. Dare we come down from the peaks of selfish blessing and spiritual exaltation and seek earnestly such gifts as will liberate the enslaved from the devil's malign power? The tormented from whom Christ died? Is it fear or unbelief, or desire for ease in Zion that holds Christendom in the comfortable shelter of its hilltop tabernacles?

IV. Gifts of Healings.

A. Definition - First we must notice the important plurality of its title. It is not the Gift of Healing, but the Gifts of Healings. Three times in this twelfth chapter it is mentioned (verses 9, 28, 30), and each time in the original the two nouns are in the plural. This plurality is seen only in verse 28 in our rendering; but for the sake of convenience we shall refer to "it" as a "Gift" as though, like the remainder, it were in the singular.

These gifts are for the supernatural healing of diseases and infirmities without natural means of any sort. They are the miraculous manifestation of the Spirit for the banishment of all human ills whether organic, functional, or nervous; acute or chronic. Whatever difficulty writers have discovered in defining other Gifts of the Spirit, this particular gift is understood by all. The Lord Jesus Himself forced it into prominence by the innumerable deliverances He wrought by it in His public ministry and in the authority He gave His disciples to accomplish the same beneficent works through the same endowment. This is the Gift that more than any other lifted common fishermen into prominence in the early Christian Church while the envious professionals were wilting under the exposure of their failure in the light of these non-professional triumphs.

Once again as in all of the Gifts, we must emphasize the entirely supernatural character of this gift. Healings wrought by these gifts are wrought by the power of Christ through the Spirit, by ignorant believers with no knowledge of physiology, diseases, symptoms, drugs, or surgery.

B. Uses of the Gifts of Healings in Scripture.

(1) To deliver the sick and destroy the works of the devil in the human body. 1 John 3:8. The Scriptures are full of examples here. If there are those who have been put off by the enemy's suggestion that though the Lord CAN heal them it may not be HIS WILL to heal them, then let them read for themselves now the repeated "I WILL" in Matthew 8:3, 7 and take heart as they believe that that test question and answer were put in the Word for our encouragement today. It is the Lord's declared will to heal the sick, but they must come to Him in the way plainly indicated in the Word. As of old "Jesus of Nazareth...went about doing good and healing all who were oppressed of the devil" (Acts 10:38), so today He is going about with Spirit-filled believers continuing His ministry of healing as He promised, through these gifts.

- (2) To establish Jesus' astonishing claims. Mark 2:1-12.
How can men be really convinced that Jesus has power to forgive sinners' sins? That all may know forever that Jesus has power to forgive their sins He says to the palsied one, "Arise", and he immediately arises.
- (3) To authorize the gospel message as preached by God's servants. Acts 4:29, 30; 4:33; 5:12; Mark 16:15-18; Acts 8:6,7.
- (4) To establish the resurrection of Jesus. Acts 3:15,16.
- (5) To draw people within the sound of the gospel. Acts 6:2.
- (6) To turn people to God. Acts 3:6,7 cf. Acts 4:4.
Acts 5:12 cf. Acts 5:14. Acts 8:6; 9:34; 9:40-42.
- (7) To convince unbelievers of the truth of God's Word.
"Believe me...or else believe me for the very works' sake."
- (8) To bring glory to God. Mark 2:12; Luke 13:17.
- (9) To inspire faith and courage in God's people.

The plural title of the Gifts of Healings has been emphasized. They are many, not one, as is generally supposed. A believer possessing one or more of them will be used of God in certain cases of sickness, but not necessarily in others. Some have great success in cases of blindness; some in deafness; some in cancer cases; some in internal disorders; some in fractures or distorted bones. The principle in all the gifts is "as the Lord will".

The Gifts may operate by a touch or a word: in the latter case, distance is no object (Ps. 107:20, Matthew 8:8).

In exceptional cases healings may result from the operation of the Gifts without a word or a touch, by the very presence of the one possessed of them, as Peter, whose very shadow streamed forth like a mighty overflow of divine unction, sweeping all diseases before it (Acts 5:15); or from fabrics or garments which have been in contact with those possessed of the Gifts, as Paul at Ephesus (Acts 19:12). What a gracious provision is this transmission of healing power for those at a distance from assemblies of believers!

Healing by anointing with oil (James 5:14) is not through the operation of these Gifts, but in response to obedience and in answer to believing prayer. In James it is the elders who are to anoint; in Mark 6:13 Jesus' disciples also healed through anointing with oil. There is no authority for promiscuous anointing by men and women generally, but elders will not forget that their pastor is not only an elder with them, but that he is the presiding elder. This simple fact seems sometimes to be overlooked.

The laying on of hands as in Mark 16:18 is not limited to those possessing the Gifts of Healings. While anointing with oil is for sick believers only, hands may be laid on the saved or the unsaved, providing the unsaved make request for prayer or are willing to be prayed for (John 5:6; 6:37). The only question is "Wilt thou be made whole"? Indeed experience reveals the marvellous circumstance that sinners are more readily healed than saints!

Faith is positively necessary in the operation of these--or indeed any of the Gifts. It may be (1) substitutionary faith where the sick one is too feeble to believe for himself (Mark 2:5); or (2) the faith of the sufferer alone (Matthew 9:22); or (3) the faith of the minister alone in special circumstances such as coma or unconsciousness (Matthew 9:25); or (4) the combined faith of sufferer and minister (Matthew 9:28,29). This last seems to be the most usual. But those who claim to possess the Gifts of Healings must personally shoulder the burden of faith and blame themselves, not the sufferer, for failure or only partial success. It is of course different with anointing and prayer and laying on of hands. Faith is the indispensable requisite in healings.

IS THE BAPTISM IN THE SPIRIT ESSENTIAL TO PARTICIPATION
IN THE RAPTURE?

1. There is not a single definite statement in the whole Bible to the effect that the Baptism in the Spirit is essential to the Rapture. Types and parables which are so often cited as proof are not fundamental in the establishing of a doctrine. Doctrines must be built on clear Scripture. Types and parables may be used to confirm or to illustrate what is already established, but they may not be used as a basis for doctrine.

2. The Baptism in the Holy Spirit is an experience, and no experience of the past, however wonderful, is a guarantee of either salvation or rapture. Instead, it is a well-known fact that a person may have been baptized in the Spirit at one time just as he was at one time baptized in water and yet may go back to a life of sin, or to living a life far less consistent than that lived by many who have never had the experience he had. We presume that those who claim that the Baptism is essential to the Rapture really mean that it is necessary to be living a really Spirit-filled life at the time the Rapture takes place, but this is nowhere stated in the Scripture.

3. Those who teach this theory do not understand the purpose of the Baptism in the Spirit. The Baptism of the Spirit has nothing whatsoever to do with salvation, but with the believer's service for Christ. Many workings of the Spirit in the life of a believer are incorrectly attributed to the Baptism instead of to the indwelling of the Spirit, which takes place when a believer is saved.

4. This theory is also the result of a misconception of the purpose of the Rapture. The Rapture has nothing whatever to do with degrees of spirituality and the matter of rewards. All these things are dealt with in their proper place according to the clear teaching of the Word of God at the Judgment Seat of Christ. Those who teach this theory have confused the purpose of the Rapture with the purpose of the Judgment Seat.

The purpose of the Rapture is perhaps two-fold:-

a. For the receiving of the body unto the head; the bride united with the bridegroom; the church united with its Lord. The body, the bride, and the church are all synonymous and used in the Scriptures interchangeably. Col.1: 18, 24, 27; Eph. 1:22, 23; 2:10-22; 3:1-6. The terms: body, bride, wife, and church are all synonymous, referring to the

same thing but conveying different aspects of truth, just as many terms are used for the experience of salvation but do not refer to separate experiences. They are merely various aspects of the one experience. For example: we are said to be saved, born again, adopted into the family of God, translated into the kingdom of God's Son, etc. These are all phases of the same experience. The first mention of the bride in the Bible is found in Rev. 19:7-9, then in 21:2, 9 and 22:17. The answer to the question; Who is the bride? is to be found in Rev. 21:10-14.

b. The second purpose of the Rapture is revealed in Romans 8:19-23. When Jesus comes, the dead in Christ shall rise from their graves as a spectacle before the eyes of a wondering world. While we are said to be sons of God now, the world does not recognize us as such, but the Rapture will make manifest that we are the sons of God. Thus, the claims of our Christ will be vindicated in the Rapture and we shall be justified for our hope and our testimony. This purpose is often overlooked.

5. The only clear statements concerning qualification for the Rapture are found (1) in 1 Thess. 4:16,17, "The dead in Christ shall rise first, then we which are alive and remain shall together with them be caught up in the clouds to meet the Lord in the air." According to these verses, the only qualification for the Rapture is to be in Christ. If a man is in Christ, he is ready to die, he is ready for the Rapture; if he is not in Christ, he is not ready to die, nor is he ready for the Rapture. (2) 1 Cor. 15:23 also gives us a word along this line. Paul says those who are raptured will be "they who are Christ's." We have already seen that when a man is saved, he is in Christ, and it is set forth in innumerable scriptures to which we have already referred.

6. The basis for heavenly citizenship is the blood of Jesus Christ, the new birth, the baptism into the body by the Spirit. 1 Cor. 12:13. Thus all who qualify in this respect are eligible for the Rapture.

7. We all readily admit that the blood of Jesus is the only means and the all-sufficient means of access into the presence of God. If this is so, will the blood not also be the only means as well as the all-sufficient means of access into His bodily presence when He comes?

8. In addition, those who die saved are already with the Lord according to Phil. 1:23. "I am in a strait betwixt the two, having the desire to depart and be with Christ," and 2 Cor. 5:6-8, "Being therefore always of good courage, and knowing that whilst we are at home in the body, we are absent from the Lord...we are of courage, I say, and are willing rather to be absent from the body, and to be at home with the

Lord." In other words, those who died in a justified state from the time of Adam up until the present are already with Christ. If the dead, baptized and unbaptized, are with Him now, why should He distinguish between the baptized and unbaptized at the time of the resurrection and the Rapture? Paul clearly teaches that those who are alive and are prepared for the Rapture when it occurs have no advantage over those who die in the Lord, On the contrary, neither do those who die in the Lord have any advantage over those who are alive when the Rapture takes place. To believe that one must have the Baptism in order to participate in the Rapture is to impose a requirement on those who are alive when the Rapture takes place. To believe that one must have the Baptism in order to participate in the Rapture is to impose a requirement on those who are living which was evidently not imposed upon those who have died in Christ down through the centuries.

9. It is not incorrect to speak of the Old Testament saints as being "in Christ" since all of them were saved through the blood of Christ and His blood alone. The thief on the cross is a representative of the Old Testament saved, who lived prior to the death of Christ, for He said to Him, "Today shalt thou be with me in Paradise." This thief was not baptized in the Holy Spirit. Does that mean that after being with Christ for the past 1900 years or more, he is to be separated from Christ when the resurrection of the dead takes place?

Again, the beggar Lazarus is typical of the Old Testament saints who were ushered into Abraham's bosom, which prior to Calvary was the abode of the righteous dead. We know that after Christ's death He descended into the lower parts of the earth (Eph. 4:8-10) and changed the abode of the righteous dead to a place in the heavenlies where all of the righteous of all time now abide with Him, and from whence they shall return with Him and receive their resurrected bodies at the time of the Rapture.

Just as salvation is a gift of God, an unmerited favor, just as the Baptism of the Holy Spirit and subsequent gifts of the Spirit are all gifts of God and unmerited, so the Rapture is a work of grace and just as unmerited as initial salvation. Nowhere in the Bible is it made a matter of works. There is one place where the works of the Christian are dealt with, and that is at the Judgment Seat of Christ. All who are truly in Christ will be raptured even though many of them will later stand at the judgment seat and see their works destroyed and realize that they themselves have been saved as by fire.

10. Those who teach that the Baptism is essential to the Rapture have misunderstood the Great Tribulation period. Nowhere in the Bible is it taught that the Tribulation period is a period of punishment for a certain class of Christians who failed to participate in the Rapture.

11. Again, it may be argued that failure to receive the Baptism is disobedience to a command of Jesus, that such disobedience is sin, and that that sin will prevent participation in the Rapture. However, even the most consecrated

believers often fail to always obey all the commands of Jesus. If participation in the Rapture requires a state of sinless perfection, then none of us will make the grade. If we are to exclude people from the Rapture on the ground of disobedience to this command of Jesus, will we not all be excluded by failure to live up to all the commands? Thus, again the question resolves itself into this consideration: Do we participate in the Rapture because of our works or because of the grace of God?

Here are some additional questions that should be considered by anyone before concluding that the Baptism in the Spirit is essential to the Rapture:-

a. Is not this teaching overstating the truth in order to stir up people to receive the Baptism?

b. Does the end to get people to receive (which end is good) justify the means (distorting, or stretching the truth)?

c. Does the fact that the teaching may cause some to press through and receive mean that the teaching is true? For example, a parent might succeed in preventing a child from doing a certain misdeed by telling him that if he does it he will go to hell, but though the statement secures the desired effect, the statement nevertheless is false.

d. Does the fact that "God seems to bless such teaching" prove anything at all? God blesses a great many people who believe a great deal of error. We do not believe in the "Jesus Only" teaching, yet God saves and baptizes in the Holy Spirit many people who sincerely believe in Jesus Only. God blesses their right hearts in spite of their wrong heads. Again, God will bless His Word in spite of people as well as because of them. For example, a man living in deep sin may preach a gospel message and see souls come to the altar. He may pray for sick people and see them healed, but God is certainly not blessing the individual, He is blessing His Word in spite of the individual.

e. In conclusion, this theory should be carefully weighed because of the fact that it casts serious reflection upon thousands of genuine Christians of other faiths who are evidently saved and living lives which are consecrated to the Lord. The theory smacks of sectarianism, bigotry, and the spirit of the Pharisee.

Without any doubt, the Baptism of the Spirit should be the normal experience of every believer. Those who know of the experience should feel obligated to receive the Baptism, to maintain a truly Spirit-filled life, and should fervently desire that all others shall receive the blessing of a Pentecostal experience. Surely the most effective way of causing others to desire this experience is to demonstrate its blessed results in our own lives, rather than by taking any attitude which would tend to belittle the experience of those who have not received or to set ourselves up as superior to them.