

Dunamis Power Of Grace And Truth

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BIBLE ABBREVIATIONS USED

KJV _____	King James Version
ASV _____	American Standard Version
BBE _____	1965 Bible In Basic English
CASS _____	Cassirer
CEV _____	Contemporary English Version
EMTV _____	English Majority Text Version
ERV _____	English Revised Version
ESV _____	English Standard Version
GW _____	God's Word
IAS _____	Interlinear Scripture Analyzer
ISV _____	International Standard Version
LEB _____	Lexham English Bible
LITV _____	Literal Translation of the Bible
MKJV _____	Modern King James Version
NKJV _____	New King James Version
PHIL _____	Phillips
RWP _____	Robertson's Word Pictures
VWS _____	Vincent Word Studies
YLT _____	Young's Literal Translation

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DEDICATED TO

This book is dedicated to my husband, Peter Faulkes, who initiated and prepared it for publishing. Without his assistance in this, the book would have remained available to merely a few. I wish to thank my children who encourage me in ministry and writing; also those pastors in India and even in Australia who have recognized the call of God and the ministry He has given by His grace.

Also, honor is given to the hundreds of Pastors and Bible School/Seminary leaders who have graciously given me opportunities for ministry over a period of fifty or so years and in thirteen countries.

Specific mention must be made of my six children, nineteen grandchildren and twelve great-grand-children. They have loved me, been understanding and I think, somewhat appreciative of my work in the ministry. I am greatly indebted to my own parents who reared me from baby-hood in the gospel faith, the Bible and with the Pentecostal message. DAD was converted in France under Gypsy Smith during World War I and my mother followed some generations of Methodist forbears.

FOREWORD

DUNAMIS POWER OF TRUTH AND GRACE

This book is about where the early church was, where the church today is supposed to be and where this church is in actuality. May we all search the scriptures and obey them.

If we in the church of the Lord Jesus Christ, want to truly witness with ‘Truth, Grace and Power’, then we must take hold of these spiritual truths within this book, written under the anointing of the Spirit of God.

The promise of the Father is for you - ‘I will pour out my Spirit upon all flesh (mankind).’ (Joel 2:28) ‘But you shall receive “power” (*dunamis*) when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth.’ (Acts 1:8).

Jesus charged the disciples not to leave Jerusalem until they were filled with the (*dunamis*) power of the Holy Spirit, and only then were they enabled to minister in the way they should.

This is obligatory for Ministers, Believers, Churches and Bible Schools around the world.

It is not revival that is to become the cry as it is not even mentioned in the New Testament. All stand in need of the messages of Christ to the seven churches of Revelation. This is repentance, a turning around, from error and inadequacy to truth, grace and power.

We have been privileged in our ministry to minister the Word of Christ of truth, grace and *dunamis* of the Holy Ghost to multitudes and to see the effects in lives. Some have followed the Word of Christ in truth and grace and many have tasted of the *dunamis*. The Lord has confirmed His Word with signs and wonders and gifts of the Holy Ghost. Churches have been filled with the Holy Ghost en masse and multitudes having received the Holy Ghost in *dunamis* or power. Souls came to Christ. The sick have been healed, miracles occurred and people delivered of demons. This included all manner of diseases healed, lame walking, deaf, dumb and blind hearing, speaking and seeing. There have even been two dead children brought back to life and those with madness, healed completely.

The same Christ who was with the early church is to be with us today as we obey His command to go into all the world and preach the gospel. The errors and failings of those even in the early church, with many Added,

have fallen upon us today. We need to get back to the Word of Christ in its entirety. There never was to be a cessation of the preaching of all of the gospel and of the manifestation Spiritual gifts including the baptism with the Holy Ghost. Much of this has not been in the history of the church over the many centuries. The reason has been unbelief, rebellion and carnal thinking.

Now is a call to whoever will listen to the Word of Christ and His New Testament pattern for His people who are redeemed by the blood of this Lamb of God. We are to follow the right Jesus and the right Spirit and not the false ones, of which there are many. Following and preaching truth, grace and power even in the contemporary and emerging church scene, will ensure the certainty of growing into maturity.

Jesus Christ is the One who is our Savior, Redeemer, Mediator, High Priest, Sacrifice and Friend. As the Son of God in whom dwells all the fullness of the godhead bodily, we ascribe praise, honor and glory unto Him. So He is to be exalted and in particular, as His church. He is to be our all in all.

It does seem that modern ways would over emphasize the importance of the musical scene. I myself, with my sister, for many years of our youth, were somewhat famous pianists. We were pianists, organists and choir-mistresses for a great number of years in many church situations. I was a piano teacher. Some of my family have singing gifts, having had bands and performed in different countries. Others were pianists. Despite this natural talent, I have been pushed into the conclusion that we need the Holy Ghost in our churches and far less music. Instruments of music a couple of centuries ago were but slowly admitted into the church services in all denominations. The early church for 100 years and more did not have instruments or hymn books. Yet the church has survived. This book is not about natural talent or ways. There is abundance of that in our members and in our midst. It is about the power of the fullness of the gospel and its reality, according to the Bible. May the Word of God speak for itself.

PART I

THE THREE LINES OF THE GOSPEL

CHAPTER 1

Truth In The Old Testament

This book concerns the word of the gospel that was begun to be preached by Jesus and that was continued to be preached in fuller revelation by the apostles. Only in this word will anyone find the truth. There is no truth outside of that word.

Peter says that this word is permanent. It cannot be Added to and it cannot have any part of it removed. This is what he says: 'You have been born anew, not of perishable but of imperishable seed, through the living and enduring Word of God' (1 Pet. 1:23). V.25 has 'the word of the Lord endures forever. That word is the good news that was announced to you'. This word is eternal.

Anything that man thinks of or any revelation he supposedly receives that Adds to or subtracts from this word, is not eternal. It is counterfeit.

The word was written through the Spirit of Christ who spoke through men. John's Gospel begins with the Person of the Word, who, being with God was God. He not only reveals who He is but He imparts His word to us, and is formed in us thereby in conjunction with the Spirit.

We have been born again of this eternal word. We are given a divine and heavenly principle which is not liable to decay. Anything that comes to us that is not in this word is to be withstood. All we believe and do must be covered by its contents.

The three lines of the gospel are shown in the next few paragraphs.

The central theme of the New Testament is the gospel of our Lord and Saavior, Jesus Christ. This covers the new covenant, grace that is of truth and the power of the Spirit. It is the Word of Christ in its purity.

We discover that the gospel is the truth that Christ came to bring. Such is the body or contents of the faith for which we are to contend. Truth came through Jesus Christ who also brought grace. God acted because of His grace that He has displayed towards us. It is the reason His Son left heaven to bring salvation.

Grace is seen in the death of Christ for our sins. Grace shines through all of the acts of redemption and the shedding of His blood as an atonement and ransom for sin. Through grace, God in Three Persons, Father, Son and Holy Spirit, blesses according to the function of each One. Without grace, there would be no salvation, no atonement, no forgiveness of sins and none of the riches of heaven. This wealth beings in part now but is to be enlarged to its utmost capacity in heaven. There, grace will provide, or indeed has already made provision, for its benefits to be employed on behalf of the redeemed, the bride of Christ. There, forever, the perfect will endure to enclose the ransomed in its unimagined glory.

Power through the sending of the Holy Ghost has been bestowed whereby we even partake of the powers of the age to come. The Spirit effects salvation that has come by grace and as truth. This Holy Ghost was poured out to provide supernatural power, firstly through the power of the gospel message bringing salvation. In particular, the Holy Ghost Himself abiding within, is to be the means whereby the saint walks in the power of God as displayed supernaturally.

The power of God, through the supernatural prayer of other tongues, is to be enjoyed as the source of personal edification and participation in Christ's immeasurable riches. The church, being the body of Christ in essence, was designed by God to manifest supernatural power in all of its operations.

This was to be through every member of the body, primarily to function through the ministry gifts or graces given by Christ. The Holy Ghost Himself is intended to manifest Himself in gifts that He gives, the nine gifts of the Spirit. Such is the scriptural design.

The Old Testament featured the Law but as John has said: 'The law indeed was given through Moses; grace and truth came through Jesus Christ' (Jn.1:17).

The Word of Christ can be said to have three lines. The first is the line of truth, Jesus being the truth, the second is the line of grace (the Spirit within) and the third is the line of power of the Holy Ghost. We are going to look at each one of these from the scriptures. It is important that we do so because once we catch the vision of it all, many things that have happened and that are occurring in the church of Jesus Christ will become clear to us.

It is hoped that it will also lead us into having those three lines firmly fixed in our lives and experiences so as to go forward in triumph through receiving the blessings and benefits. The three lines can be discovered in both the Old and New Testaments.

Examples are found first of all in these words:

‘And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children’s children, says the LORD, from now on and forever’ (Isa.59:21).

The three lines are shown in the covenant. They concern truth as the first one. The second, grace, is there in the words spoken first of all about Christ, to whom this word is given as it also is for us. Thirdly, the Holy Spirit fills us in the Acts 2:4 experience, the seed-bed of the power.

These three are also found here:

He said to me, “This is the word of the LORD to Zerubbabel: ‘Not by might, nor by power, but by my spirit, says the LORD of hosts. What are you, O great mountain? Before Zerubbabel you shall become a plain; and he shall bring out the top stone amid shouts of “grace, grace to it” (Zech.4:6,7)’.

The covenant is the truth, the word shouted is that of grace and the power of the Spirit is plainly declared. All are in the gospel of the Word of Christ.

The last, a New Testament scripture, has an awesome content. It connects the three parts of the line with eternal powers of that everlasting age unfolding in many ages.

Forever we will be enjoying and tasting of the power of God that has raised mankind from the dead, created a new world of righteousness and reveals His might on our behalf before the angels for eternity.

The revelation is found about us: ‘... Have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, and have

tasted the goodness of the Word of God and the powers of the age to come ...' (Heb.6:4b,5). Here again there is the truth, the word, being the grace of Christ, and the power. These three lines stem from the gospel of Christ. We need to follow all three.

During the days of the Old Testament, the prophets as far back as Enoch told of the expectations God had given concerning deliverance from evil. They foretold the coming of the Saavior and His gospel. Their understanding was misted as none of them clearly understand the glories of the lustrous light that would burst upon earth's scene.

Enoch prophesied about eight hundred years after Adam was created and approximately eight hundred years or more before the flood. Adam would have heard the prophecy and so would have Methuselah, the oldest man who ever lived as both were still alive the same time as Enoch.

Adam indeed knew there would come the seed of Eve but it was God who had informed them of that in a direct manner. Both Adam and Eve were the first on earth to have heard the gospel even though it was in embryo form.

Seth outlived Enoch thus he also would have heard the prophecy. This is thrilling as Seth was Eve's son, being the one who replaced Abel so violently murdered by Cain, his brother.

It was the line of Seth that eventually brought forth Jesus Christ through Mary. The righteous line was that of Seth. The Bible mentions many in that line which can be traced right to the birth of Jesus.

These men in the line were given insight by the Holy Spirit that the Saavior would be born. He would defeat Satan even as He Himself would be bruised by him in that wounding and attack on Christ at the cross.

They knew that God had given a marvelous promise to Eve, the woman. It was not given to the man but to the woman, she being the one who had listened to Satan. Adam had disobeyed God Himself. The promise could be fulfilled only through a woman.

It would involve the coming from heaven of the Son of God to be born of a woman. This was the only manner in which He who was God could become flesh as ours but flesh without our sin, or without any possibility of ever sinning. He was pure and undefiled, even from His conception, because the Holy Spirit formed a body for Him, the sinless Son of God, in the womb of Mary.

All these men of old must have wondered at the name Adam had given to Eve, the mother of all living. It meant that not only was she to be such of the whole of mankind whatever the race.

She would be the mother also of the new race consisting of those to be born again of the Spirit, firstly, because she believed the promise regarding the Messiah and secondly, due to the fact that her descendant, the Messiah, would be born only through a woman, as her Seed.

Thus it is said in relation to Eve that she: ‘...being deceived has come to be in transgression; but she will be kept safe through the childbearing ...’ LITV (1 Tim.2:14,15). A reference to Genesis 3:15 indicates it means by the relation in which Eve stood to the Messiah to be born. This would save her because she believed.

Enoch was the father of Methuselah the longest living man. He was the first prophet in the Bible. The scripture shows that Enoch for three hundred years, walked with God (Gen. 5:21-24). This was after Methuselah had come on the scene sixty five years previously.

Enoch knew from Adam that there would be a seed who would be born to bring them deliverance. He knew it would be a son of a woman and not of a man. This would have amazed him. He recognized *Elohim* would never invalidate His promise of a seed.

Enoch had a long walk with God as stated in the scriptures. They do not state that he walked with the Lord, or Jehovah, meaning He who is truth that is the expression of His being. He walked with God.

The Name, God or *Elohim*, thus revealed to him, describes One who stands in covenant-relationship, ratified by an oath. It shows His Being, One of love. Enoch is a type of the church, that has been brought into covenant-relationship with God our Father, *Elohim*, through its Mediator the Lord Jesus Christ.

This was confirmed with an oath to Abraham later on, so strong was God’s plan of being with His people in covenant-relationship (Gen.22:16,17;Heb.6:13-18).

The full benefit is for the church consisting of believers in Christ, who are both Jew and Gentile, male and female. Some under the old covenant believed and are joined with us under the new.

Those believers in Christ who are Jews, are not known to be natural Jews because He sees all believers as citizens of heaven, without any designation as natural Jew or Gentile.

The only Jew in God’s eyes today and forever, is the one classed as:

‘Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart — it is spiritual and not literal. Such a person receives praise not from others but from God’ (Rom.2:29).

‘In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it by an oath, so that through two unchangeable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us’ (Heb.6:17,18).

Enoch’s walk with God conformed to the will and pleasure of *Elohim* because as said: ‘Two cannot walk together except they be agreed’ (Amos 3:3). The walk definitely involved faith.

The just of all generations only live by faith. There is no other way. The way of faith is clearly taught throughout the whole Bible. ‘And without faith it is impossible to please God ...’ (Heb.11:16).

The correct translation about faith is here: ‘Faith is the assurance of things hoped for, the conviction of things not seen’ (Heb. 11:1). Faith is not ‘a substance’ as some say, using the KJV.

The dictionary meaning is: ‘Faith is an act of moral, to an object or condition. It sustains a certain relation to an object. Faith is not being. It apprehends reality. It is that to which unseen objects of hope become real and substantial’.

It is an assurance rather than an evidence and it promises to make the hopes have substantial fulfillment. To use the word ‘substance’ is to be philosophical and inaccurate. The correct translation is as above. To think of it as a substance could be the beginnings of getting into the New Age use of it.

With this clear explanation, we must insist that faith is not a force as some might think. The substance is Christ and not our faith.

Also, if we examine Heb.11:1-3, we can see readily that it was not God who had faith. He did not need faith for creation. God is an omnipotent God. He just spoke and the material creation came into being. We are the ones who must use faith to believe in creation.

It is said that: ‘By faith Enoch was taken so that he did not experience death; and “he was not found, because God had taken him”. For it was attested before he was taken away that “he had pleased God” (Heb.11:5)’ He did not try to please through works of religion or attempts at his own righteousness.

He placed his faith in God and in His grace that took him into communion and closeness. This was like Abel who offered a slain animal to God. He would have seen the necessity of being made right with God and of living rightly with God, both by the grace or favor of God.

This involved special faith that God gave Enoch above all others. The writer Jude spoke under inspiration concerning Enoch that: 'Before his translation, he had this testimony, that he pleased God'. The faith enabled him to be translated to heaven without facing death. By this faith he had pleased God immensely.

It has long been said that Enoch's being taken to heaven without dying, is a type of the translation of the saints at the coming of the Lord. We can anticipate what will then occur because we are told:

'We will not all die but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed' (1 Cor.15:51,52).

Enoch was indeed changed as 'flesh and blood cannot enter the kingdom of heaven' (1 Cor.15:50). He in his old human body could never be taken to that celestial abode. He was changed and given a spirit covering provided for all believers who die before the coming of the Lord:

'For in this tent we groan, longing to be clothed with our heavenly dwelling — if indeed, when we have taken it off we will not be found naked. For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life' (2 Cor.5:2-4).

Such being the case it is not possible that Enoch could ever return to this earth. The only departed saints who could ever live in an earthly situation, would be those whose mortality has put on immortality. All these are destined to be living in a new heavens and a new earth as seen by John in Revelation 21:1&2. Thus Enoch could never be one of the two witnesses that many folks say he will be during the days of a great tribulation.

Enoch gave a wonderful prophecy by the Spirit before he went up into glory. Adam heard it, as also did Seth, his offspring to the fifth generation and then Methuselah did with Lamech, father of Noah, who all knew of the glorious promise of God.

This whole righteous line eventually came down to Noah, the last one of that time (with his three sons) and they all were privy to this secret

hidden to the rest of the world that may have numbered millions before the flood came in about 2400 B.C..

Jude in his writing tells us what the prophecy was as he also spoke by the Holy Spirit:

‘Enoch, in the seventh generation from Adam, prophesied, saying, “See, the Lord is coming with ten thousands of his holy ones, to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him” (Jude 14,15).’

Jesus declared: ‘And He (the Father) has given Him (Jesus) authority to execute judgment, because he is the Son of Man. Do not be astonished at this, for the hour is coming when all who are in their graves will hear his voice and will come out – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation’ ((Jn.5:27-29).

Also, there is Paul’s doctrine: ‘And he will bring relief to you who are troubled. He will bring it to you and to us when the Lord Jesus comes from heaven for all to see, together with his powerful angels.

‘He will come with burning fire to punish those who don't know God--those who refuse to accept the Good News about our Lord Jesus Christ.

‘They will be punished with a destruction that never ends. They will not be allowed to be with the Lord but will be kept away from his great power.

‘This will happen on the day when the Lord Jesus comes to receive honor with his holy people. He will be admired among all who have believed. And this includes you because you believed what we told you’ ERV (2 Th.1:7-10).

Apparently this should be aligned with:

The same thing will happen at the end of time. ‘The angels will go out and separate the evil people from people who have God's approval’ GW (Mt.13:49), as well as with:

‘For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward each one according to his works’ MKJV (Mt.16:26,27).

It seems to be a general judgment in John and a general bodily resurrection for both good and bad as with:

‘And these will go away into eternal punishment, but the righteous into eternal life’ (Mt.25:46).

Paul says:

‘I have a hope in God - that there will be a resurrection of both the righteous and the unrighteous’ (In Acts 24:15).

The New Testament does not contain clarity about any order of events at the end of this gospel age. We should not assume or imagine anything that is not clearly written in the Bible. Much that we hear and see written in books is based on suppositions in human thinking.

The tendency often has been to have ideas thought to be in the Bible and then to find scriptures to back them up. The practice should be to see the scriptural connections first and then to determine the doctrine of truth thus revealed.

We can understand from this description:

‘Then I saw a great white throne and the one who sat on it; the earth and the heaven fled from his presence, and no place was found for them.

‘And I saw the dead, great and small, standing before the throne, and books were opened.

‘Also another book was opened, the book of life. And the dead were judged according to their works, as recorded in the books. And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done.

‘Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; and anyone whose name was not found written in the book of life was thrown into the lake of fire’ (Rev.20:11-15).

Obviously all stand there together, saved and unsaved. The unsaved are judged mainly through their deeds against the Son of God and so are thrown into eternal hell.

John says: ‘And another book was opened, the book of life’, the book containing the record of the names of all who shall enter into life, or into heaven.

The saved are cleared not because of their deeds, good or otherwise, but because their names have been recorded as believers with faith, in the book of Life.

John saw not only the general books opened containing the records of the deeds of people, but also he distinctly viewed the list or roll of those who were the followers of the Lamb. This passage proves particularly that the righteous dead are referred to here as being present at the final judgment. It accords with John 5:27-29 above but in the past has rarely been taught in my hearing.

The early prophets and men of God in the Bible were given notice of the gospel. When Noah came on the scene he, through the Spirit of Christ, preached righteousness. This was to his generation for one hundred and twenty years.

Christ through him was reaching out to the wicked of that day, revealing His grace to those who were dead in sin and their terrible ungodly deeds that stank to heaven. They were given the privilege of hearing the message. Christ's word went out as He preached to them through Noah. Noah had fear or reverence for God, obeying him by building the ark.

The ark is a type of Christ and Noah had faith in Him. Faith must have an object as it is not substance. We are justified by faith that is not substance but assurance and that which is placed in Christ.

Then we read of Abraham who knew the way of faith. He was declared righteous as righteousness was reckoned to him or in New Testament language, he was justified and it was by faith.

According to Paul, the gospel was preached to Abraham:

‘And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you” (Gal.3:8)’. The chief focus of the Old Testament is directed on the gospel of Christ who is to be found in every book there.

When Jacob was on his death bed, he prophesied of Judah. He would father the tribe of Judah.

Jacob said: ‘The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come’ ASV (Gen.49:10). As Jacob said, the scepter was for the tribe of Judah. It came to pass when David became king.

After the last king of David's line, the scepter was still in the tribe of Judah through the governors of Judea. Then Judea became a province of the Roman Empire, even at the time of the birth of Jesus.

When He died, at that time the earthly scepter passed from the scene on earth in the cry of the Jews ‘We have no king but Caesar’. So it was, even as they said. They refused and rejected the scepter of Judah.

It was taken away from them as a nation because Shiloh, or the Seed promised as the fulfillment of that given to Abraham, had come.

The scepter from then on, was in His hands. He is the Lord Jesus Christ, King of His heavenly kingdom, of which part there is no earthly kingdom.

He holds that scepter and still holds it and will hold this scepter forever. The obedience of peoples will be to Him, they being those from both Jew and Gentile who form the one people of God forever.

The Old Testament comes to an end. After four hundred years of silence, the promised One is born. He is the Word and He introduces the word of the gospel that is called 'the truth'.

CHAPTER 2

Truth In The New Testament

It is so important that there are fifty eight mentions of the term 'the truth' in the epistles. This number resounds to its significance. We will look at some of the features. As to the holder of this truth, it is meant to be the church of the Lord Jesus Christ. The truth that is in Christ Jesus is to be followed. Knowledge of such truth is totally revealed in the New Testament and not in the Old. Therefore it is important to fix our attention on what is conveyed in the Gospels and the Epistles. In that way we discover the truth that is in Christ, who is the Truth.

To be the container of truth, the church must be informed in all areas of truth, believe them, remember them, follow them and teach them. Alas, this is not the case. Therefore, we as individual believers should search for all truth as men search for treasure, diligently, unceasingly and finally until we have knowledge, wisdom and understanding of this entire body of truth.

Truth of Christ is an ultimate body of belief, faith and practice with no room for anything else, to be held by the church, as revealed in:

‘... The household of God, which is the church of the living God, the pillar and bulwark of the truth’ (1 Tim.3:15).

The next verse includes part of the mystery of our faith as being ‘proclaimed’ that is Christ Jesus, because we are to have faith that is in Christ Jesus.

This means faith for salvation is placed in Christ but it also involves faith in all that He has said through His own words and the words of the apostles inspired by the Holy Ghost. This is discovered in the Gospels, the book of Acts and in all of the Epistles.

It is to be observed that the command to us all is: 'Let the Word of Christ dwell in you richly...' KJV (Col.3:16). We are to read it all, let it sink into our innermost beings, remember it, keep on going over it. There has to be reading and meditation of the word by the Spirit so that it indeed dwells in us and that richly, not in a meager way as is the case in most believers and many preachers.

We and particularly preachers, need to follow this all of our days, in order to be able to know it, live it, preach it and teach it correctly, with fervor, spirituality and in the power of the Holy Ghost.

There is a warning given to both brothers and sisters in Christ, who preach or teach the word. It is this"

'Brothers and sisters, not many of you should become teachers. You know that we who teach will be judged more severely' GW (Jas.3:1).

Workers in the vineyard must 'rightly explain the word of truth'. Where they err, we who listen should diverge at that point from their teachings, and examine and discard errors. This calls for knowledge, judgment and discernment. The Holy Spirit will lead us into all truth if we are prepared to discard traditions, errors and misconceptions we have gathered over the years.

We are to know the doctrine of Christ. This should be frequently preached and explained. We all need teachers. Those men of God and particularly the Reformed, Puritan, Anglican and Presbyterian theologians of previous centuries have left us a large body of truth. Their writings need to have our attention as the basics of the gospel are to be found therein.

At this present time, there is a dearth not only of the knowledge of the truth of the gospel, the Word of Christ, but there is a great need for it to be known and proclaimed.

The wide-spread lack, especially on television, that probably influences many as do the current modern Christian books in our stores, are major contributors to this dearth. There is also a necessity to read the non-Pentecostal and non-Charismatic writings from men of God of the past few centuries.

A concentration on preaching and writing from the Old Testament as a base, will give us a false knowledge of the truth that has come to us. God has spoken to us 'in Son' LITV (Heb.1:2). Previously under the Old, He revealed certain truths to come. The fullness of the gospel is declared in Christ. He gives it to us in the whole word of the New Testament.

We should remember that: ‘The Word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart’ (Heb.4:12).

Christ and His Word are one. He is the Living Word of God and by His Spirit He has given us this Word of Christ, this gospel of our Saavior.

First of all it involves being ‘the truth’. There is no other truth. It is the only truth. All else is not only error but the spirit of error. It is a doctrine of demons as shown here: ‘... We know the spirit of truth, and the spirit of error’ (1 Jn.4:6).

Truth lies in everything that is contained in the gospel as being the centre of all that Jesus Himself began to teach. He has said, ‘I am the truth’ so first and foremost truth is He Himself.

Ephesians 4:20 speaks as: ‘That is not the way you learned Christ!’. In v.21 Paul speaks of truth as in Jesus. Here He uses the Name ‘Jesus’.

This brings our thoughts to the Man, Christ Jesus. This Christ, the anticipated Messiah, was that Jesus who was born and who lived and died in this world in the land of Israel. He came into the scene of time and of this world. He as truth is not only that Eternal Son of God in heaven but that Eternal Son who became a man. In Him, that human figure, was the embodiment of all of God’s truth.

Anything Added is not truth. If something is taken away, what is left is not all of the truth that has been given to us. See Colossians 1:5:

‘You have heard of this hope before in the word of the truth, the gospel ...’ We will not find anything of the truth of the gospel outside of that written in the Gospels and in the Epistles.

We cannot be made holy or sanctified, set apart for the Lord, by anything that is not the truth. Jesus Himself said in His prayer to the Father: ‘Sanctify them in the truth; your word is truth’ (Jn.17:17).

Then it is the Holy Spirit who is the Spirit of truth, as Jesus taught: ‘When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf’ (Jn.15:26).

The Holy Spirit was not sent to speak about His own Being or His own things. He has come to speak about Christ and to lead us always to Him as our all in all.

We are expected to come into all truth. It is not enough to say, 'That is your interpretation but this is mine'. This lends credence to the possibility of there being different explanations of the one truth. That is not feasible.

The Holy Spirit has been given to the church and to us as individuals, in order for us to know 'the truth'. That means ultimate truth – not what you think or I think.

He has come to reveal Jesus Christ to us. He glorifies the Lord Jesus rather than uplifting Himself. We point our direction in that of Jesus Christ. Then there is a knowledge of Christ within us. The Spirit Himself is truth and if we use wisdom from above, He will show us the truth.

John who heard Jesus say that He would send the Holy Spirit and Who gave a rather long discourse on the matter, later wrote these words: 'This is he who came by water and blood--Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth' ESV (1 Jn.5:6).

There is John 16:13: 'When the Spirit of truth comes, he will guide you into all the truth ...' We are to obey 'the truth'. To know the truth is to shed all traditions, every man-made doctrine and all human ideas. It means we do not listen to psychology, humanism, positivism or philosophies that are prevalent in our churches. We throw off all that comes through hearing such worldly dictums and thus brain washes us. There must be a discarding of all ideas that contradict the Word of truth, given by the Spirit of Truth. Everything else, not being Truth, is a lie.

How can we obey such truth if we do not read and know all the truth, as Peter wrote: 'Seeing ye have purified your souls in obeying the truth through the Spirit ...' KJV (1 Pet.1:22). It is found in the New Testament.

There is a warning not 'to suppress the truth' and some 'exchanged the truth for a lie'. Both occur today. The parable of Jesus in Matthew 13:3-23 regarding the planting of seed and the harvest, is not about talents or money.

Jesus told what it meant and that was the word of the gospel having to do with salvation and eternal life. This is clear from:

'But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty' (v 23).

Here are some verses that give an indication as to what the gospel is, e.g.: 'For we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven.

You have heard of this hope before in the word of the truth, the gospel ...' (Col.1:4,5); 'But we preach Christ crucified' KJV (1 Cor.1:23);

'For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes' EMTV (Rom.1:16);

'Because it is God who commanded light to shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ' EMTV (2 Cor.4:6);

"That in the coming ages He might show the surpassing riches of His grace in His kindness toward us in Christ Jesus. For by grace you are saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast' EMTV (Eph.2:7-9);

'And 'By the saying 'new', He has made the first obsolete (the Old Testament)' EMTV (Heb.8:13).

Because He has saved us and has God as His Father, Christ protects us, maintaining a watchful guardianship over us who are children of the same Father. This is done personally for each of the children and it is a tremendous love that each one needs to grasp. This is love abounding to those who are born of God.

For them Christ is always acting on:

'We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them' (1 Jn.5:18). In view of this we should not be devil chasers, anticipating such are after us and always on the attack. They cannot touch us. We are in Christ and He is in God.

The word of the gospel, or the word of the truth of the gospel from these few verses alone shows it has to do with salvation from sin and eternal life in heaven. It is a gospel of grace through faith. The gospel was preached by the Lord Jesus and His apostles continued with this mission.

It has nothing to do with the works of planting a seed and of reaping a harvest in talents or in finance, but is to be as with: 'To testify to the good news of God's grace' (Acts 20:24). The inclusion of seed faith (really of works) is not the gospel but rather another gospel. Grace and works do not mix.

Now we are under grace. God's Law is good but Jesus said this: 'Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished' (Mt.5:17&18).

They could never be removed as they are there forever and are seen now as having been accomplished in what Jesus did. Paul's remark defines its capacity:

‘... The law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching that conforms to the glorious gospel of the blessed God, which he entrusted to me’ (1 Tim.1:9-11). We are not to teach law, as according to Paul many desire to do.

We sinners could never keep it. Christ the Righteous alone could keep it and He did this on our behalf. We are not required to do so.

Rather the Holy Spirit works the righteousness and life of Christ in us to enable the law to be fulfilled in its two ultimate criteria, love to God and love to fellow believers. This love is of the Spirit and not of keeping rules. The Spirit bears His fruit of love in us.

There had to be an accomplishment of what was intended in them. The Law of Moses contained many sacrifices and rites which were designed to shadow forth the Messiah. These were fulfilled when He came and offered Himself a sacrifice to God. The prophets contained many predictions respecting His coming and death. These were all to be fulfilled and fully accomplished by His life and His sufferings.

He effected a change as shown: ‘But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation) ...’ (Heb.8:10) and:

‘This is the covenant that I will make with the house of Israel ... after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people’ (Heb.9:11). We are under these good benefits.

In this manner, the Law is not destroyed, but fulfilled and instead of being under this Law, God's people under the new covenant with Christ as High Priest, have an internal application through the Spirit of the laws of God through Christ, under grace.

The law and the prophets for the Jew had in them the embodiment of knowledge and truth. Christ became their servant because of the truth of God as foretold in the Old Testament promises for them under the mercy of God in the gospel that includes the Gentiles. However, the truth

provides for judgment from God towards those who disobey it and follow wickedness.

Paul preached the truth. He did not follow the shameful things other preachers did. He refused to do so. He would not do anything against the truth but only that which would advance the truth. He would not be cunning in order, for example, to obtain finance. He did nothing for money, for sordid gain. He never conned the sheep of their worldly goods and money. He did not live a life of luxury as many famous preachers and local ones do today.

The truth of Christ was in Him. He preached the word of truth as it is and on no account did he add any false premises, beliefs or interpretations to that word. His preaching was before God, as ours should be and indeed is when we consider that preachers and teachers as well as all believers will stand before the judgment seat of Christ:

‘For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil’ (2 Cor.5:10).

Those who teach the word will be given a stricter judgment.

Paul dared to stand up for the truth and one reason for this was so that those who were under his ministry would always have that truth within them and follow it. As we read his epistles, it can be noticed that he did not preach from the Old Testament. He did endorse the Old and quoted verses as fulfillment.

Rather, he taught from the revelation of the truth of the gospel. This was the culmination of what the Old Testament was all about. Its principles of righteousness are imprinted in the gospel because all righteousness is of God.

If Paul used the Old Testament, it was as proof that his gospel was from God or that it related to the gospel. Many times, the wording of what was in the old would be implemented with a slight change of wording. The old is fulfilled in the new and not the reverse, a way many follow.

Obedience to that truth is not only expected. It is demanded. There is no option placed before us. We must obey the truth. Not only are we to obey it but we are to speak it. As believers we are to declare it. How much more should preachers. There must be belief in the truth and this comes as a result of knowledge of it.

This truth is said to be the word of truth. It is also called the gospel. It is not a human word. Rather it really is God’s Word. Therefore none of it

should be neglected or ignored. It is all to be followed by those who love Jesus.

They were born by the word of truth. These are to love the truth. Their souls are purified by the truth. Those who refuse to love the truth will receive every kind of wicked deception. Their end is God's condemnation.

It is those with corrupt minds who oppose the truth. These are strong words contained in the scriptures.

There is a warning given about the end times, when many will stop listening to the preaching of this truth. They will want other things. Their desire will be to be entertained, to enjoy themselves in church, hearing only positive things.

The church of Jesus Christ does not require flippancy or a jocular slant. Spiritual truths are most serious and there are dire consequences when they are either ignored or rejected. God is an awesome and fearsome God. He is holy, which means 'One set apart'.

He is to be approached in His courts in a Spiritual manner that includes joy and rejoicing but in the Holy Ghost.

In view of world wide events, with the economical down fall in most countries and of the condition of the church, one wonders but does not anticipate or know, if these following verses are not to be imminent events in God's programming:

'But by the same word the present heavens and earth have been reserved for fire, being kept until the day of judgment and destruction of the godless'.

It is Peter speaking, a Jew who formerly had anticipated the Messiah to be ruling in a kingdom on this earth. Now he writes words that once he would never have believed.

He has learned to listen to the Holy Ghost and to be inspired to write by Him. He records:

'But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day.

'The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance.

'But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.

‘Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire?’ (2 Pet.3:7-12).

Peter was not speaking to the world of sinners. He was Addressing himself to believers as shown in vvs.1-6:

‘This is now, beloved, the second letter I am writing to you; in them I am trying to arouse your sincere intention by reminding you that you should remember the words spoken in the past by the holy prophets, and the commandment of the Lord and Saavior spoken through your apostles.

‘First of all you must understand this, that in the last days scoffers will come, scoffing and indulging their own lusts and saying, “Where is the promise of his coming? For ever since our ancestors died, all things continue as they were from the beginning of creation!”

‘They deliberately ignore this fact, that by the Word of God heavens existed long ago and an earth was formed out of water and by means of water, through which the world of that time was deluged with water and perished’.

He is speaking of ‘the beloved’ who are in Christ Jesus. That means he is warning the church of the Lord Jesus Christ. We can know that this whole passage is not a reason to tell everybody all over the world that each one can expect to be saved.

There is no universal salvation, according to this portion of the word. He confirms this in vvs.14&15 of the same chapter when he writes:

‘Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation’.

All are warned that there will be those who will prefer myths rather than truth. They will want to hear new things. Then what of those who ‘imagine that godliness is a means of gain’?

Believers after having known the truth are warned about the judgment and ‘fury of fire’ if they willfully keep on sinning and leave the truth.

There is a remedy for them. It is to go back to obeying the truth as set out in the gospels and the epistles. All believers should be established in the truth.

The truth of the gospel is summed up by Paul like this:

'For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures' ESV (1 Cor.15:3,4).

It is all about our sin and need of salvation and redemption from sin and reconciliation with God. The Law with its institutions and ceremonial offerings, all four, center around these matters. Jesus Christ came and He announced deliverance to the captives from the power of sin. He died to make atonement and reconciliation for our sin. He rose again for our justification. He died 'for' our sins and not 'with' them. Then again the Scriptures declare truth as to His death in these words:

'He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed' ESV (1 Pet.2:24).

He 'bore' our sins and did not take them into Himself or become sin. We could not think of such a blasphemous thing. The sins were borne in his body on the cross. As the many offerings of the Old Testament in Leviticus indicate, it was the guilt of sin that was the concern. He took our place and was dealt with as if He were a guilty sinner, instead of us. Wrath fell on Him and thus God's wrath is removed from us who believe in Christ.

We were healed from our sin and our lawless deeds as well as lack of peace with God, according to Isaiah 53:5. His body was broken for us. David expressed his need for healing within due to his sin in these words:

'I said, Jehovah, be merciful to me; heal my soul; for I have sinned against You' MKJV (Ps.41:4).

This was all for us so that we would become dead to sin. It is in order that we might live unto righteousness – not 'become righteousness'! This accords with what Paul says in Romans 6:2,10 about being thus dead but living not for sin but for righteousness.

It has nothing to do with the almost total emphasis being on success, prosperity and health as is presented by most of the major television evangelists. The connection in the Bible is always to God and His Christ in matters relating to sin and the power of Satan and death over us. Heaven is where the believers' citizenship is. The epistles of Paul, Peter, James, John and Jude have total relevance to the eternal and heavenly things into which believers have begun to exist while living here on earth. Earthly blessings

along with persecutions and tribulations are said to be our lot while here below.

The main thrust of many today springs out of the heretical doctrines of E.W. Kenyon, a Baptist Minister, taken on by such a large number of preachers. He was the one who had the so-called revelation or *rhema* and was the first to publish all of the beliefs. After all, Daddy Kenneth Hagin had a Baptist background also but he was also Pentecostal Teacher..

We Pentecostals and now Charismatics, have always thought we were so blessed that we had it all right. Out there, away from our midst, would always be found errors, heresies and rank perversions of the Gospel. We could never believe such would be discovered in our midst. To our sorrow we have to admit that today and for the past fifty years or so in particular, such have intruded through our own preachers and teachers, into our side of the Church of Jesus Christ. It is Church Growth rather than Truth.

The question will always remain probably unanswered while here on earth, as to whether such preachers have much value before the throne of God. Or will it be the case as Jesus said of many religious leaders of His day:

‘And he answered *and* said, "Every plant that my heavenly Father did not plant will be uprooted.

‘Let them! They are blind guides of the blind. And if the blind guide the blind, both will fall into a pit." LEB (Mt.15:13,14)’.

It must be confessed that the base of what we are hearing is not the gospel of our Lord and Saavior, Jesus Christ. Are they enemies of the gospel as Paul spoke about?

We should not follow the false teachers who arise and present new experiences not covered by this truth. All are to show judgment and not listen to them and instead, are to know the truth. No one is expected by the Lord to receive a *rhema* word or revelation from any verse of the Bible or portion thereof. Truth is to be understood in relation to the rest of the Scriptures and particularly surrounding verses. The Holy Spirit teaches us according to what is already set out for us to realize. Romans 10::8, ‘word of faith’ (the *rhema*), is in actuality, the content of the gospel that is already revealed by the Bible Truth, the Word of the gospel, or the ‘word of faith’. To falsely claim a *rhema* from the Lord apart from this is to go beyond the bounds of what this passage is conveying to us.

The truth about sin, righteousness, the atonement or propitiation and a major issue, our justification, is found throughout Romans 3-8 in particular.

That which concerns the Abrahamic Covenant is to be discovered in Galatians 3&4. What Christ effected on the cross for us is clearly revealed in Colossians 2. Other epistles convey the truth with such force and clarity that we can discover it for ourselves by diligent reading and allowing the Holy Spirit to light up the pages of our Bibles rather than listening to the voices of erring preachers, whose numbers so sadly, abound today in our midst.

The curse of the Law is sin and not poverty or sickness. Paul's explanation in Romans 7:25 is explicit that our problem is with the law of sin within us. We are delivered by Christ who became a curse for us, from the curse of sin and its consequences. They are the wrath of God, estrangement from Him and death both natural and spiritual with a subsequent eternity in Hell. The curses and blessings of Deuteronomy 27&28 were designed for a Theocratic nation in the land of Canaan. The blessings are never mentioned in the New Testament as pertaining to the gospel under which we all have come. Those curses have already been fulfilled on the nation of Israel and the blessings non-existent. The purpose of the Law was not to bring prosperity but to lead them and us to Christ.

The many millions watching and listening are being fed winds of doctrine and even myths and heresies – mixed with some truth! We should not be surprised as we are told that there would be false prophets, false teachers, false apostles with heresies and doctrines of demons. Those portions are 1 Timothy 4:1,2; 2 Timothy 4:1-6; 3:2; 6:3-10; 2 Peter 2:1-22; and Jude 3,4.

Paul warns about preachers of a different Jesus, a different Spirit and a different gospel, 2 Cor.11:4. Even as Eve was deceived by the serpent's cunning, he fears many of them in Corinth would be led astray from the gospel. In his words, such preachers should be accursed, if their message were different.

In the short Epistles of 2 and 3 John, there are eight verses alone that speak of the truth. This is how important John considers truth. Thirteen times he mentions the truth or other words meaning the same thing.

I myself have been forced to change my mind and opinion of years back in relation to the purity of the preaching of my fellow Pentecostals and Charismatics. What we preach must line up with the Bible truth.

There was error, heresy and myth plaguing the church during the time of the apostles. Paul feared and knew that after his decease, wolves would

enter to scatter the flock. They all followed the teaching of the baptism with the Spirit and speaking in other tongues as do we. Yet there was leaven that spoiled the whole. So today, even with our new converts also.

As John regards truth so importantly, we also should make it something for which we have the utmost desire to know in all of its variegated colors and meanings. Truth can have many applications but there is always only one true meaning.

This has never been done throughout church history. It is an actuality today when the people love to hear non-spiritual things and the preachers in the main have a great desire to please them.

When it comes to truth in relation to the things of the Holy Spirit, there is a greater void. On the one hand, millions follow the belief in 'cessation' of the apostles' doctrines and experiences of the Holy Ghost. This is not found in scripture.

Then today, more millions hoping to follow the Holy Ghost things cannot help themselves from becoming entangled with much error. Many lust to hear and follow new and fanciful Charismatic ideas that are forever evolving.

Righteousness is not within us, according to the Scriptures. Rather, it is the seed of God. Christ is made our righteousness. We are 'made (become) the righteousness of God in Christ Jesus' in the sense that we appear righteous before God. It is by imputation and not impartation. It is all about God being just in justifying us. We are to live righteously and follow righteousness as many verses state.

We are mere partakers of the Divine nature (praise God for that) rather than having the Divine nature implanted and a supposed Satanic nature removed. The Bible says we are born sinners with a sinful not Satanic nature.

We are still sinners although being saved we are called saints. Paul says of himself that the purpose of Christ's coming into the world was to save sinners, 'of whom I am chief' and not that he had been chief.

Perfection of state is not yet our portion. We fail and we sin, needing to confess such, be forgiven and cleansed by the blood.

Our sin did not enter the Lord Jesus while He was on the cross. Our sin was laid upon Him as typified by all of the Old Testament offerings. He was always pure and holy, separate or different from sinners. The offering of His body on the cross was sweet unto God and wholly acceptable to Him.

At death, His body was laid in the grave and in Spirit He ascended the Father in accordance with His words to the thief : ‘Today you will be with me in parADise’, full meaning in KJV and Greek. Christ went into heaven.

So He was never the first man to be born again. We sinners are the ones who on repentance (turning) from sin and faith in Christ, are born again. He alone now is on the throne, reigning over us who are in His kingdom, which fact we surely should know. We reign in life here, over sin because ‘Sin shall not have dominion over you for you are not under law but under grace’ (Rom.6:16). In heaven redeemed sinners surround the throne of His glory and worship Him. So now do we in Spirit.

Jesus Christ is the King on the throne, the Chief Shepherd, the Glory, the Life, the Way and the Truth. He, the only begotten Son, sits on the right hand of God, in a position of all power and authority. His is the power, the glory, the dominion and the authority. We share none of those with Him as He sits on His throne. He alone has the pre-eminence. He is the One who leads us, the many sons, to glory. His difference from us is most apparent. By Him, God made the world .and He, Christ, upholds all creation, both natural and spiritual, in His hands.

They even set their sights on dominion rule in this world so that Christ can ‘appear’. This also is unscriptural. As well, Holy Ghost moves are weakened to include the paranormal, even the sensually emotional.

There would hardly be one church in the whole world that can be said to contain ultimate truth as in the New Testament and thus in the whole Bible. This is a challenge to all pastors, ministry gifts of Christ and to all believers.

Paul was preserved by the Holy Ghost unto truth. This kept him from any errantry or heresy found in any of the churches as seen in the epistles he wrote that are part of the Bible, the infallible Word of God.

He also always walked in the experience and *dunamis* of the Holy Spirit. In our more evil age, we need this as well as the truth of grace.

James concludes his epistle with solemn words. The indication points to the necessity of holding on to truth. We quote:

‘Brothers, if anyone among you err from the truth, and if anyone turns him back,

‘know that he who turns back the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins’ MKJV (Jas.5:19,20).

Preachers in particular, have been Admonished by Paul in accordance with these following verses:

‘Give diligence to present yourself approved to God, a workman unashamed, rightly dividing the Word of Truth’ LITV (2 Tim.2:15).

‘Preach the word, be ready in season *and* out of season, reprove, rebuke, exhort, with all patience and instruction’ LEB (2 Tim.4:2). The word is to be preached; not human ideology.

‘Holding fast to the faithful message according to the teaching, in order that he may be able both to exhort with sound instruction and to reprove those who speak against it’ LEB (Tit.1:9).

The next verse conveys God’s command to every believer in Christ:

‘Do what God's word says. Don't merely listen to it, or you will fool yourselves’ GW (Jas.1:22).

Those verses containing the truth are listed as follows:

Romans 1:18,25; 2:2,8,20; 15:8; 1 Corinthians 13:6; 2 Corinthians 4:2; 6:7; 11:10; 13:8; Galatians 2:5,14; 5:7; Ephesians 1:13; 4:15,20; Colossians 1:5,6; 1 Thessalonians 2:13; 2 Thessalonians 2:10,12,13; 1 Timothy 2:4; 3:15; 4:3; 6:5; 2 Timothy 2:15,18; 2:25; 3:7,8; 4:4; Titus 1:1,14; Hebrews 10:26; James 1:18; 3:14; 5:19; 1 Peter 1:22; 2 Peter 1:12; 2:2; 1 John 1:6; 2:4,21,27; 3:19; 4:6; 5:6; 2 John 1:1,2,3,4; 3 John 1:1,3,8,12.

PART II

*The Second line,
Word of Christ,
The Gospel Of Grace*

CHAPTER 1

Grace Brings Salvation

One marvels at the lack of preaching on this major and important subject. I do not think I have ever heard a comprehensive sermon or teaching on this in all my years of church attendance covering a period going on towards a century.

We all know we are saved by grace, that we are under grace and that it is all of grace. It is the large place given to it in the New Testament that seems to remain untouched and how grace is given at every turn with regard to our needs. It comes in different forms that we need to know. This situation has continued despite the fact that we know we approach the throne of grace in heaven and that God gives us grace.

God, the Benefactor, is full of grace. In grace or with grace, He continues supplying to those He favors. In our case, because we do not deserve such kindness, it is unmerited. Our condition being naturally, that of sinners, necessitates His mercy also is shown towards us.

Therefore, the Scriptures indicate that His grace and mercy together is the reason we receive from Him. He, the Giver, provides substantial mercies or gifts to us the objects of such grace and mercy.

Grace is not placed within us. Grace always gives or bestows something that does occur within. It comes as a favor to the undeserving. His favor or kindness is towards us or on us and not in us.

Such a meaning is clearly revealed in Paul's letter to Titus:

'For the saving grace of God has appeared to all men,

‘teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age’ EMTV (Tit.2:11,12).

James discloses God’s thoughts and actions when he writes this:

‘Don’t think that there is no truth in the scripture that says, "The spirit that God placed in us is filled with fierce desires."’

‘But the grace that God gives is even stronger. As the scripture says, "God resists the proud, but gives grace to the humble" GNB (Jas.4:5,6).

The Greek word for grace is *charin* and it means kindness or favour. God opposes those who are proud but to those who are humble or lowly. They are the ones to receive blessings from God. James indicates that the scripture has already made this point. He quotes Paul from Romans 13:2 and this is an interesting observation. The GW translation says it as it is: ‘But God shows us even more kindness’.

These verses follow on from the warning given to us that being friends with the world shows we are enemies of God. We would thus have set ourselves up in opposition to God’s will and requirements and gone our own way against Him. It shows the believer is ignoring the Spirit He has put within us that would woo us from those worldly things.

Such is not taught very much these days, in the lust for success, prosperity and health against the truths of the gospel. The strident musical scenes of earthly worship tend to promote a numbness to listening to those fierce desires within us that may oppose.

That favor or kindness showers gifts upon us. His gifts are called *charisma* as we see from ‘But eagerly desire the greater gifts’ EMTV (1 Cor.12:31).

So grace as *charin* is the kindness or favor of God that graciously provides us with incredibly divine gifts that are *charisma*.

The reason He provides is that grace and mercy is within Him towards us. It is not in us. That which is within us is whatever particular gift that grace bestows. His favor or kindness showers us supplies within us as a result of His feelings towards us. These are in the form of substantial gifts.

Some such are also discovered in His acts towards us. These would include the redemption that is in Christ Jesus. In that grace towards us, there are bounties such as forgiveness of sins. He it is who forgives. There is justification, that is grace shown us as in:

‘Being justified freely by his grace through the redemption that is in Christ Jesus’ KJV (Rom.3:24).

The meaning of ‘grace’ here is: ‘1) the act of picking out, choosing

1a) of the act of God's free will by which before the foundation of the world he decreed his blessings to certain persons

1b) the decree made from choice by which he determined to bless certain persons through Christ by grace alone.'

His grace is the instrument through which we are given redemption.

Within us is sanctification:

'And by that will we have been sanctified through the offering of the body of Jesus Christ once for all' ESV (Heb.10:10).

This is the work of God within us through the Spirit of Christ within. It also involved the work of God in His offering of the body of Jesus Christ and that was a one-for-all time act. It is never to be repeated because it was that perfect sacrifice that went up to the Father as a pleasing savor.

'The second verse is:

'For by a single offering he has perfected for all time those who are being sanctified' ESV (Heb.10:14); or

'For by one offering He has perfected in perpetuity the ones being sanctified' LITV (Heb.10:14).

His grace has given us this condition in Christ.

The perfection is because of His perfect sacrifice. His grace has bestowed this condition. It occurs because within is the Spirit of Christ. His grace (kindness or favor) has set us apart for Himself.

The above verses should be imprinted on our hearts.

The Holy Spirit coming within us in the act of salvation or redemption, is due to His grace being poured out in its richness of supply.

Perhaps it is the impact of grace in our every day lives that has remained unfocused to a large degree. It is 'Grace' as a subject that has not been slotted in to our vocabularies and notions.

What exactly does the word 'grace' mean? We should know that it is generally 'unmerited favor' or 'kindness'.

This study develops as a major portion of the gospel of truth with tremendous impact. The Holy Spirit on our diligent application will always open our eyes. We will be overwhelmed by the Word of Christ that is pregnant with the grace of God available to us at every turn.

There is nothing we can receive from God unless it is by his grace. God has many attributes showing His character. One of them is grace. Not one of his attributes would ever fill us as some think.

The meaning of 'grace' for us is:

1. a reward for good tidings

2. good tidings

a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God

b) the glad tidings of salvation through Christ

c) the proclamation of the grace of God manifest and pledged in Christ.

d) the gospel

e) as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings.

God has said for us to approach the throne of grace, to obtain mercy and grace to help in time of need. How often do we have a need? Very often indeed, I would suggest. That is the time to again approach God on His throne so that His mercy is poured out upon us. Also, so that the grace needed and provided for under the new covenant by Christ's death on the cross.

Added to this is His resurrection and ascension to a position of power, authority and Mediatorship can be dispensed to us abundantly and richly. It is done by the Holy Spirit, our personal Advocate and Helper.

The Spirit can reveal the Word of Christ to us in a clarity and profound depth that will keep us in awe and amazement at the ways of the Almighty God on our behalf and towards us. All this grace has been poured out upon us for our good, through the salvation that is in Christ Jesus.

This is based on the grace and mercy of God that He has expressed, declared and revealed to us. We owe it to the Lord, ourselves and the church to delve deeply into this whole matter. Days of knowing spiritual lack in this should thus end when we see the amazing fullness of the grace of God given to us through the gospel.

It is all ours to possess now in appropriation here on earth and as an eternal fullness for us as co-heirs with Jesus Christ. He, the Heir, shares the bounties with us. He, the giver, provides His Spirit for eternity.

He will endow us now with the glories, the graces and benefits of heaven that can be ours through grace alone. Our total eternal future is now beyond our experience and full understanding.

By faith we see it far off but embrace it as already possessing it yet not possessing it as we will then.

There is much for us now as we are under God's grace. Today we are recipients of his grace. Now we know what it is to be forgiven, cleansed, justified, made righteous in him, declared righteous and sanctified as His possession for now and for all eternity. Through redemption, we are 'now justified by his grace as a gift through the redemption that is in Christ Jesus' (Rom.3:24).

Therefore, look up, oh saint of God, to the riches of His grace that have been poured out upon us in a measure that is incomprehensible with our human minds. Only the Spirit of God can make it real to us so that it not only is our present but also continuing experience.

This will be until the day dawns and all the shadows of time and life here flee away into the significance of the all-abounding grace swallowing us in its enfolding arms because we have been surrounded and blessed with that abundant grace here through faith in Christ Jesus.

It is all the favor of our God in his love to you and to me. His gracious aspect towards us was predetermined in eternity, when He chose you and me and indeed knew our names before the world was created, let alone before we were born.

Such wondrous love! Such amazing grace! Such wondrous munificence and bounty! It abounds towards us. Let us be overcome by this grace now and for eternity.

Peter mentions 'grace' ten times in nine chapters of his epistles. One is: 'But grow in the grace and knowledge of our Lord and Saavior Jesus Christ. To him be the glory both now and to the day of eternity. Amen' (2 Pet.3:18).

The importance of grace in the minds of the writers of the epistles is shown by their closing remarks such as those of 2 Corinthians 13:13: 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.'

It is to be understood as connected with a word implying invocation, 'I pray, or I desire, that grace, etc. may be conferred on you'.

It is the customary form of salutation in nearly all the apostolic epistles: 1 Cor.1:3;2; 2 Cor.1:2; Gal.1:3; Ph.1:2; Col.1:2;1; 1Thes.1:1;2 ; Phm.1:3.

Let us travel this journey of comprehension and revelation by the Spirit together. It will be a revelation of what the Word of Christ actually says. It cannot be one of revelations so-called that come outside of the scope of the gospel and the word as it actually is given and to be understood.

We bow the knee to our Father in heaven, the Great God and our Saavior, the Lord Jesus Christ. We also worship the Holy Spirit along with the Father and the Son. All three abound in the provision and dispensing of this grace of the Word of Christ to us now and for eternity.

God's grace can never cover all the demonic errors in the church of which world-wide they are innumerable unless the preachers and people involved repent.

It is important that we know the truth of the gospel, the grace of the Word of Christ as the gospel and then the real power of the Holy Ghost (not false or tainted).

We look at grace and salvation from the point of view of Titus 2:11 'For the grace of God has appeared, bringing salvation to all ...'.

Cassirer is better: 'For the grace of God has dawned upon the world, the very grace which brings salvation to everyone, schooling us to live soberly.' The use of 'us', meaning 'believers' determines that a select group of mankind only, receive this grace. It is not for everyone.

There is plenty of grace. This is a reality: 'From his fullness we have all received, grace upon grace' (Jn.1:16).

This translation gives another angle: 'Each of us has received one gift after another because of all that the Word is.

'The Teachings were given through Moses, but kindness and truth came into existence through Jesus Christ' GW (Jn.1:16,17).

Here is another: 'We have all received one gracious gift after another from his abundance' ISV (Jn.1:16).

Grace translates from the root word *charis*, meaning gift, or favor. Grace brought salvation and grace provides every portion of it for us.

Grace or favor was on the young IAD, Jesus: 'And the Child was growing and becoming strong in spirit, being filled with wisdom; and the grace of God was upon Him' EMTV (Lk.2:40).

Grace is shown to sinners in an unmerited way. Grace was shown to Jesus who was never a sinner. He came as the Son of God and was born without sin because God the Holy Ghost came upon Mary.

'And the angel came in to her and said, Peace be with you, to whom special grace has been given; the Lord is with you' BBE (Li.1:28). She was

given special favor to bear the Lord of glory in His human form. That did not mean she was sinless.

It was a special case where God was acting outside of her normal human life to favor her with becoming the mother of the promised Seed, as Eve had been foretold.

Paul received grace for ministry as said in his own words: 'Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power' ESV (Eph.3:7,8). Here 'gift' is not a translation of *charisma*. It is another word. By the second word 'grace', from *charisma*, is indicated that he received revelation of his calling and the apostolic gifts and office, particularly to the Gentiles.

There is a doctrine says we need 'grace', being a principle at work within. Grace in the above verse 'brought' something. It was salvation as it appeared. 'Grace supplies'.

Therefore it is not grace as a divine influence within that we need. The actions by God are needed, in relation to the respective aspects of this grace that saves. This comes through the Holy Spirit, working in accordance with the word of the gospel which is 'the power of God unto salvation'.

There are different provisions in this saving grace. One, for instance, is that we have access to the throne of grace for our needs: '... So that we may receive mercy and find grace to help in time of need.' (Heb.4:16).

We always stand in need of His mercy because of our having been sinners. 'Grace is His favor and the saving bestowal of spiritual gifts'. This includes provision for our temporal needs. There are ministries, gifts and also fruits of the Holy Spirit for us and there are other avenues of grace that we should tread.

Therefore to just look for and expect 'grace' is not in itself sufficient. The epistles nowhere tell us to ask in prayer in such a general fashion. We need to be specific.

Paul was afflicted and his prayer was that it might leave him. Then the Lord said to him: 'My grace is sufficient for you for my strength (*dunamis*) is made perfect in weakness' (2 Cori.12:9).

Grace gave strength and this is enlarged upon here: 'That he would grant you according to the riches of his glory, to be strengthened (*krataioo*) with might (*dunamis*) by his spirit in the inner man' KJV (Eph.3:16).

Grace is supplied through an operation of the Spirit. Our obedience and faith are necessary in the acceptance of it.

Grace is not the end and therefore we need to come into the particular benefit from grace that uses certain means. The means or the specific in God's giving is not grace, which is the cause. It is because of grace that we have resultant salvation grace is the favor of God, unmerited favor and grace provides.

We need to know we are under God's grace continually, which is His favor. He deals with us in grace and not according to what we deserve. His operations are of grace but His means are through His salvation.

The word and the Spirit provide the wherewithal. This includes living holy lives. We are not to think we can sin regardless of His grace. Saints can end up sinners headed for hell.

The river that flows to us is not of grace but of the Holy Spirit. grace provides the Holy Spirit and God's work in us is by that Spirit, 'the Spirit of grace' (Heb.10:29). We have been made partakers of Him.

God's grace came and brought a gift: 'For the grace of God has appeared, bringing salvation to all' ((Tit.2:11).

Salvation and not grace is the Person. It is the Lord Jesus Christ, as Simeon portrayed on seeing the baby Jesus. He said to God: 'Now let your servant depart in peace for my eyes have seen your salvation' (Lk.2:30)..

This would mean Gentiles as well as Jews. As God's grace signifies God's favor, any benefit received from Him may be termed God's grace.

In this, there is grace: 'Christ is the visible likeness of the invisible God. He is the first-born Son, superior to all created things.

We see the way God the Father acted in creation:

'For through him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him' GNB (Col.1:15,16).

The revelation of the grace of God had a purpose. It is set out Paul as:

Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and piously, in this present world; Looking for that blessed hope, and the glorious appearing of the great God, and our Saavior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works WEB (Tit 2:12-14).

This does not include any material or health benefits one might hope to obtain in this life. Love of this world shows an enmity to God. The Prince of this world is Satan himself.

Also, the gospel, which points out God's infinite mercy to the world, is termed the grace of God. It announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. We have come into the position of grace, as shown:

'... Through whom we have obtained access to this grace in which we stand' (Rom.5:2). Grace is unmerited favor.

There is a beauty in the word for 'appeared' that means 'has shined out'. It seems to be a metaphor taken from the sun. By its rising in the east and shining out, it lights up, successively, the whole world.

The Lord Jesus, who is called the Sun of Righteousness (Mal.4:2), arises on the human race with healing in His wings.

The grace of the Lord Jesus, like the shining sun, also shines out and brings those called into his divine light. We are to walk in the light and not according to the world, the flesh and the devil.

The gospel comes and it brings salvation, who is Christ himself. This is shown by: 'But we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone' (Heb.2:9).

It offers deliverance from all sin to every person on whom the light of the Word of Christ has shone.

There was Zechariah who prophesied at the birth of his son, John Baptist: '... By the forgiveness of their sins. By the tender mercy of our God, the dawn from on high will break upon us, ...' (Lk.1:77,78).

See also: 'It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star' (Rev.2:16).

This has some connection to us at the coming of the Lord when we read: 'Until the day dawns, and the daystar rises in your hearts' (2 Pet.1:19). Christ is in us and He will arise in our hearts in the sense that His life within will bring forth our immortality.

It is apparent from looking at the verses of Titus 2:11 above and going on to the phrase 'and purify for himself a people of his own' connected with v.13 that the 'all men' is the portion of mankind who do have salvation.

They would appear to have been called and to be the elect, as said: 'Peter, an apostle of Jesus Christ, to the elect... according to the foreknowledge of God the Father.' ASV (1 Pet.1:1,2).

Then there is this: 'For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified' (Rom.8:29-30).

This salvation means we have been justified or declared righteous by grace with other free benefits and is stated in: 'So that, having been justified by his grace, we might become heirs according to the hope of eternal life' (Tit.3:7) and with: 'We believe that we will be saved through the grace of the Lord Jesus, just as they will' (Acts 15:11). He is the God of all grace.

'Grace' is: 'the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith'.

It was the grace of Christ Himself that moved Him before the world was created. This grace caused him to leave heaven and come to earth as a servant and to lay down His life for us. His is the grace that has fullness and from its supply we receive bounteous blessings. Grace always has an action that provides some particular benefit. It is not the action but it produces one. The grace is always the source.

The apostles testified, speaking of the grace of God that resulted in a certain grace of God's favor, upon the hearers: 'With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all' (Acts 4:33). This grace indicated there were Divine blessings or gifts for all, showing the favor of God.

This grace was observed by Barnabas who '... saw the grace of God ...' (Acts 11:23). Wuest explains it clearly in his translation: 'He became witness of the gracious gift bestowed by God'. All his life Barnabas knew the effects of the Law that was not of grace. Now he observes grace in the lives of the Greeks in Antioch who believed on the Lord Jesus. They heard the preaching about Christ from Greeks of Cyprus and Cyrene arriving there.

These were the fruit of the gospel preached by those who had been scattered everywhere through the martyrdom of Stephen. They were Gentiles.

Barnabas could see the effects produced by the grace of God that had brought them salvation. This is a wonderful story and there were wonderful gifts of the Holy Spirit and the power of God there in display.

Grace always brings or gives something from God to men, generally in an undeserved way. We do not deserve it. He freely gives His grace that is like a conveyor-belt in a factory that conveys something along its pathway. Grace brings or conveys something to us.

Grace comes from God, is of Jesus Christ and brought to us by the Holy Spirit. The God-head, the Triune God, all three are involved to God's grace that brought salvation to us. Every aspect of that salvation is the result of His grace. Jesus Christ who came made it possible for us to be recipients. The Holy Spirit who was sent, applies or gives its gifts or favors to us.

Because salvation has been given us we are in a position of favor with God. This is stated by Paul in:

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

Through him we have also obtained access by faith into this grace in which we stand ...' ESV.

'Through Christ we can approach God and stand in his favor. So we brag because of our confidence that we will receive glory from God' GW (Rom.6:2).

Believers who are in Christ, have favor with God. We stand before Him who is on His throne, in a position of grace. We abide or stay there. Therefore, we approach the throne of grace with confidence and get close to God as we pray. This is not a feeling. It is a truth, a position, a fact and a reality. We understand it by faith.

His grace deserves praise: 'To the praise of the glory of his grace' KJV (Eph.1:6) meaning the same as 'to his glorious grace.'

It would stir up thanksgiving for His glorious grace manifested in electing love as in vs. 3-5: '... Just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ according to the good pleasure of his will ...'.

We see that believers were taught the importance of grace: '... Many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God' (Acts 13:43).

Cassirer translates this v.43: 'Urging them to remain steadfast in their attitude towards God's gracious gift'. To really understand what is meant

by 'continue in the grace of God' we should go back to v.36 onward. Paul speaks of the historical background of Israel, of the Jews.

Then he states in v.23 that God had raised up the Deliverer of Israel, the Man Jesus. He mentions John the Baptist as he who went before the promised One. The crux of the matter is in v.26, where: '... the message of salvation has been sent'. Here the grace of God bringing salvation is revealed.

Paul continues with the account of Jesus being condemned, standing before Pilate and being executed on the Cross. He explains how the grace of God has come. He mentions Jesus' resurrection and appearance to the disciples. He urges them to note that it is these disciples who bear witness to the people.

It is the gospel that is being proclaimed according to what had been promised to the fathers in Israel. It should always be the gospel and not the ideas and ways of men.

The gospel shows Jesus is that Son installed by the Father as One whom He had raised from the dead. He never went into bodily decay as David His forefather had.

This leads to the real point of Paul's preaching:

"Through this man forgiveness of sins is proclaimed to you; by this Jesus everyone who believes is set free from all those sins from which you could not be freed by the law of Moses' (Acts 13:43)..

They are then warned to believe so that they would not perish. This is what the prophets of the Old Testament had proclaimed would happen to scoffers.

The grace spoken of is about the gracious gift, salvation through Jesus who died and rose again, to give forgiveness of sins to those who believe on Him. This grace is not a Divine influence in the heart. It is the gospel as delivered by Paul here.

Peter commences one of his epistles with these grace providing words:

'May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

'because his divine power has bestowed on us all *things that are necessary* for life and godliness, through the knowledge of the one who called us by his own glory and excellence of character' LEB (2 Pet.1:2,3).

It is as if the apostle is Addressing a people who are set apart to God. They do not belong to this world and indeed that is wholly the case. I fear

we do not think like that today and yet this is what the whole of the Bible would indicate. Take, for instance, the following verses:

‘Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works’ KJV (Tit.2:14) and:

‘... A holy nation, a people for his own possession...’ ESV (1 Pet.2:9) and:

“... that He might redeem us from all lawlessness and purify a special people for Himself," zealous of good works’ LITV

The Spirit through Paul defines who believers really are, both individually and collectively. They are ‘peculiar’, meaning we have been chosen especially to be His own.

They are distinct from all other people on earth, having been redeemed by Christ. They have been purified by Him, a select people.

They are indeed a special people, to be different from all others, having been sanctified or set apart for the Lord.

The Children of Israel, the Jews, were first of all the ones who were peculiar.

‘... If you will and keep my covenant, then you shall be a peculiar treasure unto me above all the nations ...’ MKJV (Ex.19:5).

They forfeited being God’s peculiar people or treasure, because they did not keep His covenant. Therefore, those being a peculiar people was taken from them and transferred to the people of the church of Jesus Christ, both saved Jew and Gentile.

This is how we are to consider ourselves, live thereby and thus be most keen to do the good works prepared by God for us.

This is a challenge for the church.

The prayer of Paul is that grace and peace abound towards them and us. It occurs in relation to knowing God and the Lord Jesus. Grace and peace are sent to us in the form of knowledge of our Savior.

The peace is not about having peace in our hearts while others are in turmoil.

It concerns the peace we have with God. This was brought about by the Lord Jesus Himself. Peace with God is the result of our justification as the following verse shows:

‘Therefore being justified by faith, we have peace with God through our Lord Jesus Christ’ MKJV (Rom.5:1).

John blesses the saints or prays for them so that there will be peace for them on account of God's mercy. He hopes for His grace to be with them. These blessings come from not only the Father but from His Son, the Messiah. They are provided in truth and in love. Truth and love, the subjects of John's Epistle are to be with the saints.

That truth and love would be their portion if they allowed his words about such things to abide in their hearts and be followed. We quote what he says:

'May grace be with you, and mercy, and peace, from God the Father, and from our Lord Jesus the Messiah, the Son of the Father, in truth and love' Murdock (2 Jn.1:3).

Saints are to be at peace, one with the other. This peace also is with them. Paul writes:

'Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you' ESV (2 Cor.13:11).

His grace is the causative but His divine power is the means. That power is *dunamis*, being the *dunamis* contained in the gospel itself. The message is the Word of Christ who is also Himself the Word, everything pertaining to life and godliness.

This is the new life in Christ. The emphasis is upon this form of life and not our every-day earthly lives, which matter is the one projected in churches today, rather than the former. Because of the new life, who really is Christ in us, we participate in its godliness.

This is not our own but the mystery of it is in Christ, in whom we have that life.

The verse referred to is:

'Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory' ESV (1 Tim.3:16).

This is made possible by grace but through His power. We have knowledge of Christ mainly through the gospel message. In it we see the glory, holiness and perfection of the One we love. Those characteristics become part of our lives the more we live in Him and His Word by the Spirit, both being of power.

The marvel is that God desires to multiply His grace and peace towards us. We are already recipients of His favor or kindness and peace. Our rejoicing is in those bestowals upon us. Yet He promises more.

There is such an abundance in the riches of His grace that provides peace with Him through the salvation that grace has brought.

CHAPTER 2

More About Grace

Grace always does something from heaven through the giving of Christ to be born, die and rise again for salvation that is not deserved and freely given. It brings something produced by heaven as a definite supernatural action and result through the Holy Spirit in those who believe. This could almost be called the definition of grace.

Grace is the favor of God in the provision of all aspects of salvation. According to the early Calvinistic beliefs of the settlers in North Eastern U.S.A., it is a divine influence. However, this latter view has no confirmation from the Scriptures. An influence also is not concrete.

There has to be something that causes and brings the concrete blessings of God. That something is in actuality, not a thing, an influence, a power, or an it but rather the Person of the Holy Spirit in His supply. It is a quality. The quality is of God. He is a God, or Father of grace who allowed His grace to act in providing salvation, the Son has grace to us and the Spirit is of grace.

His grace rather than being an influence, produces results. There is action by Father, Son and Holy Spirit who because of their abounding grace, or favor toward us (unmerited in our case), provide us with 'the riches of His grace'.

Those riches are most substantial. An example is justification. We have a standing before God as if we have never sinned.

We see this in the following verses:

'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace' KJV (Eph.1:7); and

‘That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus’ KJV (Eph.2:7).

The substance is not His grace but what His grace provides, i.e. the action of forgiving our sins and the substance being riches, these the product of His showing grace or favor towards us. That is His character or attribute.

It is not a mere influence. The Bible says Christ is in us. The Holy Spirit is in us. We are born of the Spirit. We have been made partakers of the Divine nature according to the promises of God. This is not His essential nature but His creation within us, that new nature created within. That is not just an influence.

To say it is an Influence, is really to deny the Person within.

The empowering is by the Holy Spirit. Grace is not the empowerment. Grace provides for the power from the Holy Ghost. The Spirit comes within in salvation. He is given by Jesus Christ as the means of power for us.

That they heralded the grace of God is shown by: ‘They spoke boldly in the Lord, who gave testimony unto the word of His grace , and granted signs and wonders to be done by their hands’ (Acts 14:3). This is the gospel of Jesus Christ, which is the doctrine of God’s grace, mercy, or favor.

Matthew Henry, two hundred years ago, says: ‘The gospel is a word of grace, the assurance of God's good will to us and the means of his good work in us. It is the Word of Christ's grace, for it is in him alone that we find favor with God. Christ himself has attested this word of grace, He who is ‘the Amen, the faithful witness’:

‘He has assured us that it is the Word of God. It was said in general concerning the first preachers of the gospel that they had the Lord working with them and confirming the word by signs following’ (Mk.16:20).

This word of grace, the gospel, was to remain within them: ‘But as for you, keep in your hearts the things which were made clear to you from the first. If you keep these things in your hearts you will be kept in the Father and the Son’ BBE (1 Jn. 2:24).

John intended this to include all of the gospel that began to be preached by Jesus and that continued to be preached by all of the apostles. There is something conditional here. There is an ‘if’, meaning that only if they do this will they remain in the Father and the Son. Such serious words!

He says ‘as for you’, the ‘you’ being an emphatic contrast to the antichrists.

In other words, if they deviated somewhat to follow things that were not truth, they would be following lies, under a spirit of error, v.27. They were being affected by gnosticism and so are we today, in varied forms. Note: ‘... Many antichrists have come’ (v.18). He commands them not to be carried away by these new teachings that are gnostic. We also are under that same command.

The teaching of prosperity as part of the gospel is a perversion and heresy.

Millions of believers now and in previous times were destined to know abject poverty. They, however, are rich with heavenly riches. Jesus said ‘to lay up’ for ourselves, ‘riches or treasures in heaven’. We can not find any hint of the teaching of prosperity by any apostle or preacher in the early Church life. They do say that our God will supply our every need. Jesus declared that our heavenly Father knows what we need. He cares for the birds and the lilies are dress with splendor. Thus He surely will provide for us.

However, a wonderful thing to have riches, provided the person maintains a Spirit-filled life in the grace of Christ and the gospel. He then would be in a position of having a ministry of ‘helps’ as in Romans:

‘But we have different gifts, according to the grace given to us. There is that of prophecy, according to the measure of his faith.

‘And there is that of ministration, possessed by one in his ministry. And there is that of a teacher, in his teaching.

‘And there is that of a consoler, in his consoling: And that of a giver, with simplicity: And that of a presider, with dexterity: And of a sympathizer, with cheerfulness.

‘Let not your love be guileful: but be haters of evil things, and adherers to good things’ Murdock (Rom.12:6-9).

As far as the church and its ministry are concerned, the prophet predicts wealth for use during its progressive history. There is this wonderful passage of scripture:

‘He has sent me to provide for all those who grieve in Zion, to give them crowns instead of ashes, the oil of joy instead of tears of grief, and clothes of praise instead of a spirit of weakness. They will be called Oaks of Righteousness, the Plantings of the LORD, so that he might display his glory.

‘They will rebuild the ancient ruins. They will restore the places destroyed long ago. They will renew the ruined cities, the places destroyed generations ago.

‘Foreigners will come forward and become shepherds for your flocks, and children of foreigners will work your fields and vineyards.

‘You will be called the priests of the LORD. You will be called the servants of our God. You will consume the wealth of the nations. You will boast in their splendour.

‘You will receive a double measure of wealth instead of your shame. You will sing about your wealth instead of being disgraced. That is why you will have a double measure of wealth in your land. You will have everlasting joy.

‘I, the LORD, love justice. I hate robbery and wrongdoing. I will faithfully reward my people’s work. I will make an everlasting promise to them.

‘Then their offspring will be known among the nations and their descendants among the people. Everyone who sees them will recognize that they are the descendants whom the LORD has blessed.

‘I will find joy in the LORD. I will delight in my God. He has dressed me in the clothes of salvation. He has wrapped me in the robe of righteousness like a bridegroom with a priest’s turban, like a bride with her jewels.

‘Like the ground that brings forth its crops and like a garden that makes the seed in it grow, so the Almighty LORD will make righteousness and praise spring up in front of all nations.’ GW (Isa.61:3-11).

These verses as well as having been applicable to ancient Israel, has a law of double reference. It is now carried forward to the gospel age as verses relating to the righteousness Christ gives are pointers. They have vital relevance for the church of Jesus Christ that consists of not only the Jews but all of the large number of Gentiles who will come to Christ.

There is the wealth of the Gentiles. The Hebrew meaning of the word, ‘wealth’ is: whether of men or other resources, an army, a company, forces, riches, band of men, forces, goods, forces, goods, host, might, power, strength.

The following verses also indicate the glory and provisions for the church of Jesus Christ, the heavenly Zion. The wonders of our God on her behalf can never cease. His munificence is to abound on her behalf. Therefore, she should arise out of the dust of unbelief, unrepentance, sloth,

disbelief, waywardness. She is to shine with the luster of the heavenly and material provision of her God through her Lord and Savior, Jesus Christ.

‘Arise! Shine! Your light has come, and the glory of the LORD has dawned.

‘Darkness now covers the earth, and thick darkness covers the nations. But the LORD dawns, and his glory appears over you.

‘Nations will come to your light, and kings will come to the brightness of your dawn.

‘Look up, look around, and watch. All of your people assemble and come to you. Your sons come from far away. Your daughters are carried in their arms.

‘Then you will see this and rejoice, and your heart will be thrilled with joy, because the riches of the sea will be brought to you. The wealth of the nations will come to you.’

‘Certainly, the coastlands wait with hope for me. The ships from Tarshish are the first to bring your children from far away. Their silver and their gold comes with them to honor the name of the LORD your God, the Holy One of Israel, because he has honoured you.

‘Foreigners will rebuild your walls, and their kings will serve you. In my anger I struck you, but in my favor I have compassion on you’

‘Your gates will always be open. They will never be closed day or night so that people may bring you the wealth of nations, with their kings led as prisoners’ GW (Isa.60:5-11).

We preachers must comprehend spiritually the delights and favor of the Lord promised for His Church. I do not see that abounding wealth is to trickle down personally for the leaders of God’s people. For the work of the kingdom it is a different matter.

God will act against covetous pastors because Ephesians tells us:

‘But whoredom, and all impurity, and avarice let them not be at all heard of among you, as it becomes the saints;

‘Neither obscenities, nor words of folly, or of division, or of scurrility, which are not useful; but instead of these, thanksgiving.

‘For this know ye, that every man who is a whoremonger, or impure, or avaricious, or a worshipper of idols, hath no inheritance in the kingdom of the Messiah and of God.

‘Let no man deceive you with vain words; for it is on account of these things that the wrath of God cometh on the children of disobedience’ Murdock (Eph.5:3-6).

Let all corruption disappear in the blood and Spirit of Christ, whether personally in leaders or jointly amongst the congregation.

There are certainly times and seasons of God for the world of which we are not acquainted. Consider the years of world-wide wars when there was wealth in the quarters of those who were involved in armaments, or some other war-time business. The remainder of the population lived either in short supply, little supply and incessantly threatened with injuries or death of loved ones. As well for many believers in some countries, there was always the danger from air raids and/or invading armies.

Such exist even today in some places. There are those who are raped, tortured and killed. They live in abject poverty, even with the dangers of malnutrition, little food, starvation and no homes. Civil wars beset them.

Where is the prosperity in all of these tribulations and trials?

God does rule in the kingdom of men and as it contained in the Old Testament, 'The judgments of God are in all the earth'. Believers as well as non-believers may be caught up in such actions of our God.

Promises are to be claimed with faith. The gifts of the Spirit come into play, such as that of faith.

In all of these areas of the church there are antichrists. The teaching of positivity or new age is not part of the gospel. There are no such doctrines in the Bible. That Book itself contains many matters that are negative. Laments, curses, punishment, recompense and hell are a few to mention. What is required throughout the believer's life is faith in the Lord and in His Word.

Antichrist carries this meaning; 'anti' is 'instead of' and Christ is the Anointed One. Any teaching, doctrine, ministry, office, gift or any person who to a total or partial degree has something of an antichrist spirit; anything that is antichrist can be said to be antichrist in nature. It includes all doctrines and preaching,

I think it is right to say that we have been and are being subjected to great danger in the whole of the church and in Christendom. These antichrists are working to a large degree. We must beware and stay closely to the truth, word of grace and power of the gospel.

The apostle John wrote about the antichrist who was to come and who already was in the world. That spirit has never left. It comes in many forms and with many spirits as is said in '... And every spirit that does not confess Jesus is not from God. And this is the spirit of the antichrist, of

which you have heard that it is coming; and now it is already in the world' (1 Jn.4:3).

They and we are to test every spirit and not believe everything in the meetings that are considered supernatural to be the Spirit of God. There must be a conformity to the whole of the word of the truth and of the grace of Christ.

John could say in v.4 that those believers had overcome 'many false prophets' of v.1, because 'many false prophets have gone out into the world' and these in their speaking have false spirits or antichrist. We often hear v.4 in part as: '... Greater is He who is in you, than he who is in the world' KJV and considered as being Satan.

Today, this is often used out of context. John is informing his readers and us that it is these false prophets with false spirits who are antichrist that are overcome.

Today, we are to overcome such and we can do because Christ in us is greater than these, who are antichrists. Christ in us is by His Person as Spirit, by the Holy Spirit and by His word. The danger here is not from Satan but from the spirits in the world that are of antichrist and that oppose us in the church, particularly in relation to false doctrine. They are opposed to Christ and His word.

Moreover, John says: 'They are from the world; therefore what they say is from the world, and the world listens to them' (v.5). This includes all modern preachers who preach from the world's viewpoint rather than from that of Christ. These are the spirits of antichrist in operation. We should not listen to such

It is obvious that these kinds of spirits working through certain preachers are attracting the people of this world who in actuality would reject Christ and His true gospel. I think there are pulpits with such preachers and this could include many famous.³ We must beware of such.

Satan loves to mix his lies with truth. Thus there are many antichrists in our midst.

Anything that is a supposed revelation or error (from spirits of error) that is outside of this word of grace of the gospel, is often Gnostic. There were many antichrists already and they exist throughout the whole of the church world today. We are infested with them and infected by them. John Admitted to antichrists in his congregation and Paul warns against doctrines of demons.

All around us are antichrists in the churches and in the pulpits. Once I would never have believed this possible but it is so. Jesus called Judas and he became His disciple and follower. Yet Jesus spoke of him as 'a devil' (Jn.6:70) and in the end named him 'son of perdition' (Jn.17:12), the same word used of the antichrist KJV (2 Thes.2:3).

It can be noted that Judas never called Jesus 'Lord', denying Him His Divinity, even on earth, similar to many preachers today who say that Jesus was here only as a man, Anointed one. There was one betrayer.

We should also look at: 'the gospel of the grace of God' (Acts 20:24); '... The word of His grace that gives an inheritance' KJV (Acts 20:32). This word or gospel is about grace. It had been prophesied about in the Old Testament but not clearly understood. Peter says so in:

'Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry' (1Pet. 1:10). Isaiah, Jeremiah, Zechariah and Malachi are some of those prophets.

In Acts 18:27 they 'helped those who through grace had become believers ...' The faith, the body of the truth, had been preached to them as the grace or Word of Christ. They accepted all of that truth and grace because faith to believe was bestowed upon them through grace and not through any will of their own. This faith had been declared because of the ministry gift of Apollos that came through grace. It is a grace, a gifting of ministry, not an anointing.

In Old Testament times, priests, prophets and kings were anointed with material oil (type of the Holy Spirit) that produced endowments in a spiritual way. The Holy Ghost came upon them. Under the new covenant there is a far better blessing from, God that of being filled with the Spirit as endowment.

We are filled with the Holy Ghost to have the *dunamis* power to be ministers of Jesus Christ, in our various capacities. All believers are to act as part of His body (1 Cor.12:27-31). We have been made a kingdom of priests unto our God (Rev.1:6).

Under the gospel, we are in an age of truth and of grace where all the children of God have the Spirit within and are intended to be filled with the Holy Ghost.

We will not be anointed as they were previously because we belong to a better order. Our inheritance is classified by the writer to the Hebrews: 'And all these, though commended through their faith, did not receive

what was promised, since God had provided something better for us, that apart from us they should not be made perfect' ESV (Heb.11:39,49).

Our anointing is different from that given Jesus. He was anointed specifically because He was the promised Servant of the Lord to bring redemption and deliverance, vengeance and comfort (Isa.9:6;61:1-3;Zech.11:7). This was at the time of ministry that revealed His prophetic calling, His Davidic Kingship, His Deity and as the Shepherd of the flock doomed to slaughter.

He was given the Holy Spirit bountifully: 'For he whom God has sent says God's words; and God does not give him the Spirit by measure' BBE (Jn.3:34).

This means that God has given the Holy Spirit in His fullness to Christ and to no one else in that sense. We cannot participate in His anointing. Instead, Christ Himself fills us with the Holy Ghost according to all that is written in the gospels and in the Acts with the Epistles. We are not just anointed as they were under the Old Covenant. We are to be filled with the Spirit.

The ministry of Apollos was performed in the power of the Holy Ghost and it was a ministry that proclaimed the truths of the gospel, such as he had known already. This was through the teaching of Priscilla and Aquilla and they would have taught all that they had learnt from the Apostles' doctrine and what Paul already had received of the Lord through the Holy Ghost. They were doctrines of truth.

All of this was effected by the grace of God that brings salvation. The gospel is the doctrine of the grace of God, of the love and favor of God. The gospel is dispensed 'by grace through faith'. The ingredient is faith and a faith given by God. 'who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace.

This grace was given to us 'in Christ Jesus before the ages began' (2 Tim.1:9) and: 'For this reason it depends on faith, in order that the promise may rest on grace ...' (Rom.4:16).

'Grace' is 'unmerited favor'. We do not deserve it from God. It is the benevolence or favor of God. It covers all of the mercies and favors of God for time and eternity. We are justified before God, just as if we had never sinned.

The only One who did not sin had the favor or grace of God upon Him was the Lord Jesus. The grace or favor on Him was granted as shown here:

‘And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him’ KJV (Lk..2:40)..

He had ‘the grace of God’ that was in full measure.

We never receive that amount of grace. We do not deserve anything from God but the Lord Jesus, being sinless, automatically had the full measure of the grace of God. He was born without tendency to sin.

He was, as is said, ‘tempted’ of the Devil. This means He was examined by the Devil in relation to His perfect humanity.

No one is so holy as to be above temptation. The point about Jesus was that having no sin, the temptation could not follow the course as recorded in James 1:13,14:

‘Let no one being tempted say, I am tempted from God. For God is not tempted by evils, and He tempts no one. But each one is tempted by his lusts, being drawn away and seduced *by them*’. MKJV

We show various translations of Hebrews 4:15, showing that He had no sin at any point in His life or any possibility of being able to sin. The importance of thinking about these scriptures cannot be over-emphasized, as His temptations were not such that they could cause Him to sin. He was being tested by Satan in:

‘And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread’ KJV (Mt. 4:3).

This verse needs to be considered as stated above (Heb.4:15):

‘For we do not have a high priest not being able to sympathize with our weaknesses but *One* having been tried in all respects according to *our* likeness, apart from sin’ LITV

‘For we have not a chief priest unable to sympathize with our infirmities, but *one* tempted in all things in like manner--apart from sin’ YLT

The above two translations in their use of ‘apart from sin’ need to be considered well.

‘For we do not have a high priest who is not able to sympathize with our weaknesses, but who has been tempted in all in the same way, without sin’ LEB.

The following KJV needs to be recognized as worthy of note:

‘For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.’

There remain these:

‘For we have not a high priest, who cannot sympathize with our infirmity; but [one] who was tempted in all respects like us, aside from sin.’
Murdock

‘For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as without sin’ RV

‘For we have not a high priest who cannot be touched with the feeling of our infirmities; but who was in all points tempted as without sin.’
Webster

The Greek means Jesus was ‘without’ or ‘apart from’ ‘sin’, shown in Westcott-Hort Text 1881 with the MA26-27 Variance.

I have removed italics ‘*as we are yet*’ that were in all of the above translations. The question may well be asked: ‘Why were they inserted? Was it due to their already established theological beliefs?’

I notice that the following translation, that is quite modern with the work performed by a body of scholars from all of the denominations, does not use italics:

‘For we do not have a high priest who is unable to sympathize with our weaknesses. Instead, we have one who in every respect has been tempted as we are, yet he never sinned.’ ISV

Do the above translators think Jesus was capable of sin because I have met those who do. I say emphatically that He was not capable of sin. The Holy Spirit came upon Mary so that her conception of the Seed was of the Holy Ghost. There could have been no trace of sin in that Seed of conception. The word of the angel bears this out in Luke 2:15:

‘And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.’ KJV

‘The angel answered her, "The Holy Spirit will come over you, and the power of the Most High will surround you. Therefore, the child will be holy and will be called the Son of God.’ ISV

‘... The power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.’ RV

This is the state of believers: ‘... They are now justified by his grace as a gift, through the redemption that is in Christ Jesus ...’ ESV (Rom.3:24).

There is also: ‘... So that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For

by grace you have been saved through faith, and this is not your own doing; it is the gift of God ...' ESV (Eph.2:7,8). It is good to contemplate on these verses. It is grace versus works; the Spirit instead of Law.

Grace is the free undeserved goodness and favor of God. We are saved not by the works of the law or works of religion but through faith in Christ Jesus, by means of which we come to partake of the great blessings of the gospel. That faith unto salvation which has so great an influence is the gift of God. There is divine revelation through the operation of the Holy Spirit.

None of it came from ourselves. It was all God's gift. A consideration of grammar and language shows being saved is the gift. Faith is included also as part of being saved: 'For by grace you have been saved through faith, and this is not your own doing; it is the gift of God ...' (Eph.2:8).

It is proved by v.10 'For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life'.

We could never of ourselves will to be created. Before we were conceived, we could have no will to be born. The will was in our parents. It is similar as being a creation of God in the new birth, as in: '... Who were born, not of blood or of the will of the flesh or of the will of man, but of God' (Jn.1:13).

There is superabundance in grace. It is so wonderful that there is no comparison between God's grace and our sin. We see this in these words:

'But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many.

' And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification.

'If, because of the one man's trespass, death exercised dominion through that one,

'much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ' (Rom.5:15-17).

Then there is this to consider: 'But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification' (Rom.5:20,21).

This dominion of grace is under the gospel's provision and not under any provision in the Old Testament for this present world.

Grace is ruling in our lives through the righteousness of Christ in us. It is a principle of the divine nature and neither any fullness or impartation of this divine nature as such. Such impartation could never be because it would make us equal with God in nature.

We are not as God. Adam desired it and his Adamic nature is in every one of us. Believers should know this.

Mankind would be as God even today and it is found in the preaching of some of the world's most popular preachers even on television.

This blessing continues until everlasting life in heaven is our portion. It is through Jesus Christ as we see in: 'So also grace might rule through righteousness to everlasting life, through Jesus Christ our Lord' ASV (Rom.5:21).

A wonderful salvation now has been given to us, Jews as well as Gentiles, by the Word of Christ in the gospel of grace. These following words were written to Jews in the church in Rome where there were Gentiles also: 'For sin will have no dominion over you, since you are not under law but under grace' (Rom.6:14).

There is an election of grace. One verse to start off with is: 'So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace' (Rom.11:5,6).

In some way, it is by a gracious or merciful choosing, or election and not by any merit of the individual.

We find this in the days of Elijah, how God had kept for Himself, seven thousand who had not gone into idolatry. It was because He had reserved some unto himself that any were saved from idolatry.

Paul is saying that it was by the same gracious sovereignty then that there are some Jews now who have been kept for salvation coming through Christ's gospel of grace (Rom.11:2-14).

The apostle here does not specify the number, but there can be no doubt that many Jews had been saved already by becoming Christians.

Compared with the number in the nation, those who accepted the Messiah formed but a remnant. It should not be thought remarkable, for a parallel case is seen in the scriptures in that story of Elijah.

Throughout the Old Testament God often speaks of 'the remnant'. His purpose always is only remnant of the Jews. There may, however, be a

fixed number for the Gentiles: ‘... Until the full number of the Gentiles has come in’ (Rom.11:25).

With regard to all the tribes of the Jews in the Old Testament God does not make any provision for them to be benefited as a nation. It is always to be only a remnant who find the Messiah.

It is only through the gospel of truth as preached in the New Testament. There is no other gospel and there never will be any other gospel. This is the only gospel, as Christ and Paul declare.

We are quoting much scripture throughout to ensure a following of the truth and the word of His grace and of power or *dunamis*, rather than to regard human opinion, theories or philosophies.

CHAPTER 3

The Grace Of Ministry

When we deal with gifts, grace and ministry we find they are not called ‘anointings’. The exception is in what John said in his epistle relating to the understanding of the truth of the grace of salvation in Christ that believers have as John says:

‘But you have been anointed by the Holy One, and all of you have knowledge. I write to you, not because you do not know the truth, but because you know it, and you know that no lie comes from the truth’ ((1 Jn.2:20,21).

This version makes it plainer: ‘... You have the gift that the Holy One gave you. So you all know the truth’ ERV (1 Jn.2:21). It was not in relation to salvation because the Holy Spirit effected the new birth (Jn.3:8).

The ‘Holy One’ is Jesus Christ and it relates to Jesus Christ having baptized them with the Holy Ghost (Acts 1:4, 2:33). The gift the Holy One, Jesus, gave us, is the baptism with the Holy Ghost. As we have a knowledge of the truth of the Word of God, the anointing in that baptism is able to teach us, deliver us and free us.

Prayer in other tongues is one necessity, because by that we ‘stir up the gift that is in us’ and this gift is one of widespread personal use and blessing. It is the Holy Spirit, in the power that came on baptism with the Spirit. The other need is to read and meditate on the Word of Christ, particularly that of the New Testament.

It is to become part of our innermost being so that the Holy Spirit can bring it to our remembrance. We should be saturated with this word.

Unfortunately, too many believers fail in this regard. Without it, we will go astray in many areas.

Because of that anointing and also the truth they had, John said they did not need 'revelations' that the gnostics were always looking for and receiving. It seems that in John's day it was not only those gnostics who were outside of the gospel. There were believers who were getting revelations as were the gnostics.

Believers today should not be looking for revelations that are not totally covered by the scriptures. We are not to be seeking such things. We are to follow the word of His grace.

Any revelation we receive is to be illumination of the word in its purity and clarity and in context. Many believers baptized with the Holy Ghost today are looking for something personal and direct while remaining satisfied with what is outside of the Word of Christ. It even becomes a matter of new age tendencies many times. Often they receive so-called revelations because of thinking 'the Lord told me, or showed me'. Anything contrary to scripture is not from the Lord, the Spirit.

When there is prophecy it is to edify, exhort and comfort. It must be in conformity to the word of grace of the gospel. This is seen by hearing truth: 'If a revelation is made to someone else sitting nearby, let the first person be silent. For you can all prophesy one by one, so that all may learn and all be encouraged' (1 Cor. 14:30,31). The revelation must not transgress the word.

John is informing the believers, who would all have been baptized with the Holy Ghost (according to history) that they had knowledge of the truth of the Word of Christ in the gospel. They did not need extra revelation about it and we do not. They already knew the grace of God.

These verses have no connection with words of knowledge. Also, no one exercising words of knowledge as manifestations of the Holy Ghost has knowledge of everything and they do not have those words within. Each word of knowledge is a specific operation of the Holy Spirit.

The 'all things' John includes that they knew, meant that the believers had been indoctrinated with all there was for them to know about the truth of the gospel. It did not mean they would not require 'pastor-teachers' as ministry gifts of Christ. All of us need teachers and teaching from them, hopefully it being truth and not error.

We look at Paul's writings. In relation to ministry, he does not mention any anointing. He does speak of all believers being anointed: 'But it is God who establishes us with you in Christ and has anointed us' (2 Cor.1:21).

This also is for every member in the household of God. God establishes us all in Christ through personal salvation. He it is who anointed us all with the Spirit baptism, it not being any so-called 'imparted' anointing from any person in ministry. It is rather that through gifts of the Spirit we transmit God's blessings to others. We are the medium through whom He works, praise Him.

One hears mention in our Charismatic and Pentecostal Churches of 'the anointing' particularly an anointing o Spirit, n such as leading healing evangelists. Many try to have that anointing imparted to them.

Then there is the supposed double anointing and kingly anointing, taken only from the Old Testament and never under the new covenant. We cannot find these ideas in the New Testament.

Relating to the yoke, it concerns a quotation used of a certain verse from the KJV. Most of us from the older times were reared on the KJV. However, sometimes that translation leaves much to be desired, so we need to connect with other versions.

One verse in particular that contributes to the idea of a yoke is:

'And it shall come to pass in that day, his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing' KJV (Isa.10:27).

Other versions use 'fatness' or 'prosperity' instead of 'anointing'. What is the background of the verse in Isaiah? The yoke was one of the power of Assyria.

This is the way the Jewish Targum states it, by stating: 'The people shall be broken from before the Messiah'. When considering a connection to the Messiah, it would have regard to the Spirit, particularly in view of what Zechariah wrote:

'... Not by might, nor by power, but by my spirit, says the LORD of hosts' (Zech.4:6). The remainder of that chapter speaks of two olive trees on either side of the candlestick. This can only be connected with the Messiah who is the Anointed. Oil places the meaning to be of the Spirit.

Bringing this into conjunction with the idea of 'fatness' that would burst asunder the yoke off a bullock's neck, it makes an obvious relation to something from within. Something had to occur within the body of the

beast. The Holy Spirit is within us and all yokes of our enemies are broken because of His work within us, whatever or whoever the means.

It may be also through ministries or gifts of the Spirit when the Lord uses some other member of the body of Christ. The best way it can be done is through the Holy Spirit Himself, our Intercessor on earth, who 'makes intercession for us' with our praying in other tongues.

Jesus is our Intercessor in heaven, who prays on our behalf to the Father.

Speaking in other tongues allows the Spirit, our Intercessor on earth, to do His work that is to be through us. The text says:

'And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; but the Spirit puts our desires into words which are not in our power to say.

'And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God' BBE (Rom.8:26,27).

What a marvelous translation and it reveals one benefit of the whole matter of our God-given grace of prayer in other tongues. Some theologians, including non-Pentecostal, concur that these verses relate to prayer in the Holy Ghost, in other tongues.

We must not despise the wonderful grace of God given in His own wonderful and supernatural way. Paul instructs us with wisdom from the Lord:

'But working together, we also call on you not to receive the grace of God in vain' ...; '... In the Holy Spirit, in unfeigned love, in the word of truth, in the power of God, through the weapons of righteousness on the right hand and on the left' LITV (2 Cor.6:1,6,7).

God has bestowed His immeasurably wondrous gift of His Spirit with His operation of prayer through us in other tongues. It is all of His grace and our response should only be, "Yes, Lord, Yes, Lord".

In our natural desire to see 'signs and wonders and physical healings', many believers have overlooked the power there is towards the world of unbelievers, in the Pentecostal experiences.

First and foremost is the scriptural fact that without this experience there would not be any of the gifts of the Holy Ghost, such as those of faith, healings and miracles that are the power gifts.

On that wonderful day of Pentecost, three thousand men were Added to the Lord. That was a very large number for those days when there was a much smaller population than there is now.

The Holy Ghost power with speaking in other tongues and then the power of the gospel of truth and grace that Peter preached in his own language, together accomplished the salvation of all those people. Tongues are 'to interest or attract the unbelievers', amongst other values.

This occurred on that day as the power of speaking in other tongues was evident not only in the persons of the disciples themselves but that had a powerful effect on those drawn to listen.

Then the gospel was proclaimed by Peter and it is:

'... The power God uses to save everyone who believes ... to save the Jews first, and now to save those who are not Jews' ERV (Rom.1:16).

Gifts of the Spirit came later on. First and foremost was the miracle of speaking in other tongues, that is high on the list of the signs Jesus promised. Perhaps many of us have forgotten that it is a sign and an important one, even as Jesus declared:

'And these signs will be with those who have faith: in my name they will send out evil spirits; and they will make use of new languages;

'They will take up snakes, and if there is poison in their drink, it will do them no evil; they will put their hands on those who are ill, and they will get well' BBE (Mk.16:17,18).

There is no point in making an issue as to whether these verses are in the original. Early manuscripts do include them but that these signs and wonders did occur, is apparent from the whole of the New Testament. There is no verse that would instruct us to do otherwise than to believe their words.

The healing of the sick is the last on the list. Demons often reside in the unconverted, particularly if they have been idol worshippers. They need to be cast out in Jesus' name. It is those with the gift of faith who do this, whatever their age. My young daughter at age twelve cast out a demon.

Then the following sign, and one I believe is in order of importance, is the speaking in new tongues or languages. Both of these words mean the same thing and are translated from '*glosse*' and are '*glossolalia*'.

The same word is used by Jesus in Mark as is used in Acts 2:4 when all of the one hundred and twenty disciples, the majority of whom were not apostles, spoke in other tongues on being filled with the Holy Ghost. This is to be the blessing and most foremost blessing for believers today. The

next two in the list are stated in idiomatic language and speak about malicious persons or some evil thing that could be imbibed – if they are not to be received as being literal.

After all these then comes the healing of the sick. To place this last sign first or second is to go against the words of Jesus. It is more important for us, to pray in other tongues than to heal the sick.

These wonderful operations of the Holy Ghost are by His grace through Christ as it shows the love of God. These operations are:

‘Grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit

His love is indicated by:

‘In grace our Saavior God appeared, to make his love for mankind clear’ ISV (Tit.3:4); ‘He saved us because of his mercy, not because of any good things we did. He saved us through the washing that made us new people. He saved us by making us new through the Holy Spirit. ‘God poured out to us that Holy Spirit fully through Jesus Christ our Saavior’ ERV (Tit.3:5,6).

A ministry gift from Christ is also one of grace, as taught us by Paul. As an example, he speaks of his ministry being one of grace, writing such as this:

‘Of this gospel I have become a servant according to the gift of God’s grace that was given me by the working of his power’ (Eph.3:7). He recognizes the *dunamis*, translated ‘power’, as being that of the Holy Spirit and speaks of it and not of an anointing for ministry. It is the power of God.

Because these ministries are from the grace of Christ, it makes it possible for there to be such, without the *dunamis* power of the Holy Ghost. We see that there are many from denominational churches with ministry gifts from Christ without the power (*dunamis*). All of us need the power that comes from the Person of the Holy Ghost. This is the Bible way in which to implement each ministry gift.

The word for power is *dunamis*, meaning the same as in Acts 1:8 that relates to Acts 2:4 in its baptism with the Holy Ghost and speaking with other tongues. Paul signifies its importance as being power given and generated by the Holy Spirit rather than using the word ‘anointing’. It is to

be particularly so with the use of prayer in the Holy Ghost which is in other tongues.

He says in that he prays more in other tongues than all of the members of the Corinthian Church (1 Cor.14:18). We can only believe what he says as we accept this as part of the Canon of scriptures given as of the Holy Ghost.

Paul speaks of his ministry and personal life in this way: ‘... Through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name ...’ (Rom.1:5).

Paul teaches that each one has received a measure of the grace of Christ for ministry, even if in the eyes of man it is large or small. This is evident by: ‘But each of us was given grace according to the measure of Christ’s gift’ or as in this translation: ‘Each one of us has had grace bestowed upon him, Christ measuring out the gift apportioned to each’, Cass. while Rotherham’s translation shows ‘the free gift of Christ’ (Eph 4:7).

Ministries are of grace and are from Christ. They are unmerited. These are also gifts from Christ for all to serve Him. They must be accepted and exercised.

It is in order according to the will of God for a believer to desire the ministry of pastor-teacher, or any other for that matter. We anticipate and hope that as we are walking in the Spirit, He will place His will for us upon our hearts. Paul declares this:

‘It is true that anyone who desires to be a Church official (or overseer) wants to be something worthwhile’ (1 Tim.3:1).

The Greek for ‘desire’ actually means ‘intense desire’. It declares ‘anyone’ and as there were many females with ministry gifts working with or under Paul, it certainly can be that sisters as well as brothers in Christ are eligible for this intense desire.

Their base is not human talent given by God in His creative acts but in the grace of the gospel. The Spiritual gifts come to us through his creative *dunamis* within us and not from his creation of us as creatures. 1 Corinthians 14:11,12 lets us know there are many different members in this body of Christ, Spirit baptized, following Acts 2:4.

According to Paul’s knowledge, he said: ‘For in one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit’ ESV (1 Cor.12:13). He also stated there are many

members in the body of Christ' and 'the members that seem to be weaker are indispensable' (v.22).

Gifts of the Spirit are from the Holy Spirit. This is shown in 1 Corinthians 12:4-12 where the nine are explained. They are to be manifested through all the members of the body of Christ who receive Christ's grace in various kinds of ministry.

The apostle says that there are varieties of gifts, of services and of activities, each kind first by the same Spirit, then by the same Lord (Jesus) and after that by the same God who 'activates all of them in everyone'. This indicates that each member of the Body, 'everyone', is to have manifestations of some gift of the Spirit, or gifts, as the case maybe.

The various graces of ministry stem from Christ pouring these charisma, or graces, that are different gifts 'to His people'. Christ gave gifts in Ephesians 4:11 of the four kinds of ministries, apostles, prophets, evangelists, then the last one calling of pastor-teachers. There are not five in the original Greek and indeed the reading of English beginning with the KJV emphasizes there are four using the phrase 'pastor and teacher'.

These four kinds that exist to this day were never intended to be thrown out and are to prepare the saints 'for the work of ministry, for building up the body of Christ' (v.12). Often false ones come on the scene.

To remove one is to remove them all. Every Church recognizes pastors and they are duty and common sense bound to recognize that there have to be the other three that still exist. Today's apostles and prophets were never intended to function fully as the New Testament apostles who wrote the New Testament and the prophets who wrote the Old Testament. Those latter are different, and are under a different covenant.

There are no Elijah prophets provided in the New Testament or a 'mantle' according to the record of Elisha when he made sure he saw Elijah ascend to heaven so as to receive his physical mantle. We are Spirit people and far removed from a physical nation, warriors and robes.

When we look at 1 Corinthians 12:28 we see the order of prominence as being: 'God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues'.

This appointment by God in the church has never been rescinded by any verse in the scriptures. We cannot rescind what God has not rescinded. Therefore these ministries should be in the church. We all do well to follow biblical principles and order. We should not be involved with

human imagination, mysticism, gnosticism, the paranormal, New Age tendencies, the false or heresies.

It is noticeable that the gifts of healing are somewhat down on the list despite the fact that the majority of those who believe in such things for today, place them at the top. God has given apostles, prophets, evangelists and then the teachers (who are also pastors as both Greek and English come across as being pastor-teachers).

This is before He has given the deeds of power and the gifts of healing, with the others following along.

In relation to the wide-spread idea of receiving on impartation, a mantle from someone in ministry, it would be advantageous to look into the scripture used. Elijah had asked Elisha what he could do for him. The reply was: ‘... Let me inherit a double share of your spirit’.

He wanted this in order to be the prophet who could do more for Judah and Israel than the other prophets. This request would be granted if Elisha saw the departure for heaven. He would receive Elijah’s prophet mantle, a physical one, representing the anointing of the Spirit.

It happened as required by the Spirit given words (2 Kgs.27-15). We should note first of all that it was due to the calling by God on Elisha’s life and his obedience to it.

Elijah had done what God ordained in 1 Kings 19:16,19-21, which was to anoint Elisha. He did this by finding him and throwing his cloak around him. Elisha then followed him until he left this earth for heaven. In v.17 God said: ‘whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill.’

The purpose of God concerned Israel. Hazrael was anointed king over Aram and he would do battle against Israel and slay many. Jehu was appointed for this: ‘Put to death any who escape the sword of Hazael and then Elisha those who were not slain by Jehu’. God would preserve those priests who did not worship Baal .

The apostle Paul revealed God’s will and purpose ‘But what is the divine reply to him? “I have kept for myself seven thousand who have not bowed the knee to Baal.” So too at the present time there is a remnant, chosen by grace’ (Rom.11:4,5).

God did this in pursuance of His eternal plan to save a remnant of Israel under the gospel message of Christ. It did not leave any room for a suggestion that there could be another gospel which would be revealed in the millennium. That idea is not to be found in the Bible.

When we consider well the events of Elijah's departure to heaven, there is an obvious revelation we should catch. Elisha saw a chariot of fire and horses of fire and called out. 'Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen"! (2 Kgs.:12)'

These words had regard to Israel, the armies of Israel and its defense with God's intervention. The next few chapters deal with Israel, her kings and battles. In 3:24 they slaughtered the Moabites and v.27 showed they withdrew and had great fury against Israel.

Later on Aram went to war with Israel. Their armies surrounded Dothan where Elisha and his servant were. God gave them supernatural protection as in 6:17 and they saw the hills were full of horses and chariots of fire all around Elisha. Aram became friendly, but after he died another king laid siege to Samaria. In 7:6 God fought for Israel and 'For the Lord had caused the Aramean army to hear the sound of chariots, and of horses, the sound of a great army ...'. They fled and abandoned their tents, horses and donkeys.

It is still all about Israel, its army and its defense with God's divine intervention. Now Elijah's acts of anointing come to the fore again. Hazael becomes king over Aram (8:15). Next there is Jehu who is anointed to be king: 'Thus says the LORD: I anoint you king over Israel' (9:1-6).

Events did not work out in the order of the prophecies. However, they did happen as recorded here: 'In those days the LORD began to trim off parts of Israel' (2 Kgs.10:32).

The writer shows how Jehu destroyed Baal worshippers and their temple, after he made a proclamation for those who would come and worship Baal on a certain day (10:25-27). He then said to his soldiers:

'Go in, and slay them; let no one escape. They smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. They broke down the pillar of Baal, and the house of Baal'.

In relation to Elisha, he did not use force to kill anybody. It was by the words of his prophecies that such words became reality: 'Therefore I have hewn them by the prophets, I have killed them by the words of my mouth ... (Hos.6:5).

Here is something amazing. Elisha was ill and about to die. Again there are chariots and horsemen of Israel as stated:

‘Now when Elisha had fallen sick with the illness of which he was to die, King Joash of Israel went down to him, and wept before him, crying, “My father, my father! The chariots of Israel and its horsemen!” (2 Kgs.13:14)’. Joash realized Elisha alone had been the prophet of Israel who could stand against their enemies.

These words reveal the crux of the whole matter. The mantle received by Elisha was as said, only about Israel, its chariots and horses, enemies, defeats and destruction of Baal worshippers. The double portion of Elijah’s spirit was for this purpose. This would appear not to be relevant for our day.

The double portion for Elisha was to ensure he was the chief prophet of the day whose word from God would enable the Lord to carry out his purposes for Israel, even Judah and certain kings.

To imply that the body of Christ today can expect ministries with a double portion of the Spirit or those who receive a mantle based on the Elijah/Elisha incident is unfounded.

The New Testament order under Christ is one where there are a variety of different ministries from Christ. Each has its own grace from Him and if operating in the power of the Holy Ghost, will have varied gifts manifested.

There is no necessity for a mantle or double anointing as the specifics are already laid down by Christ. He has His own elect purposes in regard to a calling or ministry for each member of the body of Christ. Each is special to Him and one is different from another.

We should not endeavor to ape another ministry. We may receive an input, an acceleration, a knowledge of a certain how to operate whether in ministry or with a Gift of the Spirit or even how to move into a new anointing of the Spirit. Even then, each person is unique in his or her own place as prepared by Christ.

Paul has laid down certain facets as to how the body will operated. Here are a couple of points he makes:

‘Now to each one of us grace has been given proportionate to the measure of the Messiah’s gift’ ISV (Eph.4:7)..

And it is he who gifted some to be apostles, others to be prophets, others to be evangelists, and still others to be pastors and teachers,

‘to equip the saints, to do the work of ministry, and to build up the body of the Messiah

‘until all of us are united in the faith and in the full knowledge of God’s Son, and until we attain mature Adulthood and the full standard of development in the Messiah’ ISV (Eph.4:11-13).

Under the new covenant we are to be filled with the Holy Ghost, as already having some grace from Christ. All have to ‘wait on their ministries. When we need more than we have in the way of the Holy Ghost, we act according to Acts 4:31 when they were all filled again. Then we should be doing what Paul did always, praying very much in other tongues (1 Cor.14:18).

He also expected further: ‘... the help of the Spirit of Jesus Christ ...’ (Phil.1:19). In Additions, he gave the command: ‘Pursue love and strive for the spiritual gifts and especially that you may prophesy’ (1 Cor.14:1). All believers and particularly those who have experience the baptism with the Holy Ghost should know that these verses become the model in which to follow for ministry and even better ministry.

The door is left wide open for there to be a personal desire within to be in ministry, without any urging from others. Paul shared this with Timothy: ‘It is a true statement that anyone whose goal is to serve as an elder has his heart set on a good work’ ERV (1 Tim.3:1).

The use of ‘anyone’ should be able to include women with the males. They have an inward goal, or a burning desire, to be in ministry. This version uses ‘elder’ that alternates with ‘shepherd’ or ‘pastor’ but if we consider the list of women who were in ministry with Paul, it surely applies to any of the ministry gifts of the grace of Christ (Rom.16).

The household of God is built upon the apostles of Christ and the prophets of the Old Testament (Eph.4:20&21). The meaning is in relation to the apostles who carried on from Christ. It is not intended to include present day apostles, whose ministry now is indeed of the highest importance. Paul is speaking about the erection of the household of God that had as its base, the Old Testament prophets and aforesaid apostles.

One wonders if the elders in heaven as seen by John were not the twelve apostles and the prophets of the Old Testament. There were other apostles in the days of Paul. He names some, including women, in Romans 16:1,7 and even others. We quote: ‘Greet Andronicus and Junia, (a female), my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was’.

We could use this in 2 Corinthians 11:5 as evidently they were acting as apostles and being received by people who knew all about the twelve

commencement apostles. *RWP* says: "The super apostles' as these Judaizers set themselves up to be. 'The extra-super apostles' (Farrar) and also found in 2 Cor.12:11. He is not referring to the pillar-apostles.' These other apostles referred to throughout this paragraph did not form the base, yet they were there.

Apostles were on the scene for many years afterwards even if there were not to be any others who would be part of the foundation. Theodoret of the Syrian Church in the early centuries, named Phoebe as being an apostle (Rom.16:1).

Missionaries who have gone out over the centuries, being 'sent ones' or '*apostolos*' and taking the word of the gospel of grace with them and establishing Churches, have been apostles, even if not knowing about the power line.

God has given all believers these precious promises: 'For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God. But it is God who establishes us with you in Christ and has anointed us ...' (2 Cor.1:20&21).

The promises are made in reference to Christ. These promises which are made through Him, relate to the pardon of sin for the one who repents of his sin. It is in regard to the sanctification of His people. They are made through a Redeemer. No promise shall fail.

The promises have their fulfillment through Christ, who is the Yea and Amen. This is through the preaching of the gospel and confirmed by: 'For God's Son, Jesus the Messiah, who was preached among you by us' ISV (2 Cor.1:17).

We know that Jesus Christ Himself is the Amen from the vision given to John: 'This is what you must write to the angel of the church in Laodocia: "I am the one called amen! I am the faithful and true witness and the source of God's creation. Listen to what I say" CEV (Rev. 3:14)'.

It was all addressed to a back-slid church. It relates to churches today that do not follow the truth or the word of grace, even of power. It is the Amen who is speaking. All of the promises of God relating to salvation or redemption are fulfilled in Him.

This church in Laodocia was not following Him or those promises. He is to be believed because He alone is the true One and the One who is faithful to what God ordained, which was His incarnation for the death of the cross, the resurrection and His ascension into heaven as the Great High Priest in the presence of God in His sanctuary.

His truth and grace are dispensed through the Holy Spirit. It is not the work of man in this and one is not able to do this - 'give my life to God'. It has to be the Spirit moving in the person.

The promises regarding truth and grace are made possible in the new covenant of which Christ is the Amen, the true and faithful Witness. He has purchased and ratified the covenant of promises, and is the Surety (or guarantee) of the covenant (Heb.7:22).

They are confirmed by the Holy Spirit. He does establish Christians in the faith of the gospel. He provides them with His sanctifying grace. Christ anoints us with His Spirit.

Paul is speaking about all believers, because it is in relation to those who have God's Spirit in their hearts. Every believer has the Spirit of Christ. These promises go back to the beginning of the Bible. They are all those relating to the coming of Christ and His inauguration of the new covenant. They have been fulfilled. God's promises in the Bible are available for us in Christ.

We do not need to look for the ministry of an Elijah or a Daniel who were under the old covenant. That order has finished. We now have the ministry gifts of Christ that He purchased with His ascension and that are gifts under the grace and truth of the gospel, despite human lack and even sin. It is only by grace.

'The gifts and callings of God are without repentance' KJV (Rom.11:29).

There could be men and women of power like Elijah and Elisha but in a different sense. They would be those who operate with great faith and power. This faith and power is a provision made under the new covenant and not that of the Old. Such would be a Stephen rather than an Elijah, an Agabus or Paul and not an Elisha.

Today, we are to be full of the Holy Ghost and of power. Accompanying such is the necessity for hearts to be filled with the Word of Christ, that gospel of truth and of grace. In effect, this calls for ministers of the gospel and indeed all believers, to be full of the Spirit and of power as well as being enriched by the potent Word of Christ dwelling within.

In Hebrews 11:32-35 the faith of men and women of God in the Old Testament becomes a prominent feature of their lives and ministries. It reads:

'And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets —

‘who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection.

‘Others were tortured, refusing to accept release, in order to obtain a better resurrection’.

These were commended for their faith but v.39 records that they did not receive what was promised:

‘Since God had provided something better so that they would not, apart from us, be made perfect’.

They were of Sinai and we are of Zion, God’s Holy and heavenly Mount. If we choose to believe the Amen of the promises of God even in the Old Testament, we need to do it by ‘looking unto Jesus, the Author and Perfector of our faith’.

This implies through the Holy Spirit and through His Word. We are thus brought into an area of supernaturally given faith based on the word and empowered by the Holy Ghost, whether in answer to prayer, in a fruit of the Spirit or through the gift of faith from the Spirit. These are all under the new covenant.

We are told: ‘Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received’ (1 Pet.4:10). There is to be no pride: ‘For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the proportion of faith’ (Rom.12:3).

Even gifts of the Spirit from the Holy Spirit are of grace, as in these words: ‘Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith’ KJV (Rom.12:6).

These gifts in a way were bestowed also by Christ according to Ephesians 4:7-12: ‘Christ has generously divided out his gifts to us.’ CEV. It is His purpose that the grace gifts of ministry should have attached to their working, the gifts of the Holy Ghost. He has included these in those ministerial grace gifts.

All in actuality come from the Father, through the Son who died and rose again, who has dispensed the graces of the gospel personally as well as through the operation of the Holy Ghost. All three persons of the Godhead are involved in every action provided for us under the gospel.

The apostle spoke of His ascending on high. This concerned the place into which He ascended in His human nature that forever will be subjoined to his divine nature even as it was during His time on earth. He was one divine Person with a human nature subjoined, from the moment of His conception.

Now His humanity has put on immortality. He ascended to the highest heavens, our God-Man in the glory. Paul speaks particularly of this and also of the state to which He was installed. He was then highly exalted, and eminently glorified by His Father. This was the final proof of His being the Son of God.

Christ is typified by those who as great conquerors, rode in their triumphal chariots (Ps.68:6-8). They were attended with the most illustrious of their captives led in chains. They would scatter their bounty among the soldiers and other spectators of their triumphs. It is a phrase used in the Old Testament to signify a conquest over enemies.

The inspired poet pictures Christ of the future, when He ascended into heaven, as a triumphant conqueror, who led captivity captive. Captivity is about us who were captives. It signifies defeat of all our spiritual enemies, who brought us into captivity. Christ became captivity in order to capture the captivity of ourselves.

He conquered what had conquered us such as sin, the devil, and death. He triumphed over these on the cross. The triumph was completed at His ascension, when He entered the gates of heaven. He became Lord over all, and had the keys of death and Hades put into His hands. (Ps.24:7-10; Rev. 1:18).

The quotation in Ephesians, 'And he gave gifts unto men' is the anti-type of 'He received gifts for men' in the Psalm. He received from God that He might give a large measure of gifts and graces. In particular, He enriched His disciples with the Person of the Holy Ghost whom He sent.

The apostle, thus speaking of the ascension of Christ, takes notice that He descended first (Eph.4:9). He descended 'Into the lower parts of the earth?' This is not Hell, even though Medieval Church belief was that hell was a fire in the middle of the earth. I heard a preacher say that in my day! Science itself as well as the Bible would evidence this could not be so.

It refers either to His incarnation, as David said: 'My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth' (Ps.139:15). It may have reference to His burial,

according to that of these words: 'But those who seek to destroy my life shall go down into the depths of the earth ...' (Ps.63:9).

Paul spoke of his own ministry in this fashion: 'According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it' (1 Cor.3:10). There is a grace given from Christ for each person in His body.

On this basis Paul could entreat them as he did with: 'As we work together with him, we urge you also not to accept the grace of God in vain' (2 Cor.6:1). Another translation is:

'And as aiders we entreat of you, that the grace of God which ye have received, may not be ineffectual in you'. Murdock

It can refer to everybody in the house of God and on certain occasions as it did here: 'Now as you excel in everything — in faith, in speech, in knowledge, in utmost eagerness, and in our love for you — so we want you to excel also in this generous undertaking' (2 Cor.8:7). This grace of giving was not the giving of any tithes, or of gifts to famous preachers.

Rather it was giving to the poor believers in Jerusalem. The Gentiles had benefited from the Jews who had been the first chosen by God to receive the heavenly light that would come through Christ. Thus these Gentiles were somewhat indebted to the Jews of Jerusalem.

The practice by Peter and the other apostles was to take up collections for fellow believers but not particularly for unbelievers. The gospel of Christ is not a social gospel although many would like to make it such. Still Christianity has always a generous and charitable spirit embedded in its followers towards their fellow men.

Gill in his commentary has said Christianity has 'for its objects men who have received the grace of God, and will be rewarded with a reward of grace; persons eminent for the several graces of the Spirit of God, and the exercise of them, it may be not only desired, but expected from them, that they should abound in the exercise of beneficence to the poor'.

It takes the grace of God in faith to be able to give ungrudgingly and freely but there is this knowledge that He Himself has promised to care for us. We are told of His bounty towards the givers and those who give in whatever capacity they can:

'And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work' (2 Cor.9:8).

It is written concerning those who are 'the righteous: 'They have distributed freely, they have given to the poor' (Ps.112:9).

God is able and willing to impart to us those things that are needful for our welfare. He has a superabundance of grace for us and there is no limit to His grace provided we walk in it by the Spirit of grace. It is always by that Holy Spirit.

Grace is continually our portion because grace entered the world for us through Jesus Christ. We are under His liberal grace. We can see its importance by looking at what is said as exhorted: 'Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed' (1 Pet.1:13).

He is telling us that our hope is to be placed on the gift of immortality of the body. He has taught that salvation is not by our striving, not doing the Law, not following legalistic commands but upon God's grace. It continues to come to us and it is through the revelation of Jesus Christ when He came into the world to be our Redeemer and Saavior.

The kind of grace we need is to be found in the word He preached, and that His apostles continued to preach. It is the word of the gospel of grace.

Also, we should remember that the Lord Jesus is coming back again like a thief in the night when He is not expected and consider well that we are to do as we are informed:

'While we wait for the blessed hope and the manifestation of the glory of our great God and Saavior, Jesus Christ.' or 'While we wait for the blessed hope and the appearing of the glory of our great God and Saavior, Jesus Christ' (Tit.2:13).

He will appear in His second coming, as we see by this: 'What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure' (1 Jn.3:2,3).

This is our ever living hope. He has not yet come or appeared.

Peter's final chapter of his epistles shows this about Christ's coming. He speaks of scoffers who say: 'Where is the promise of his coming' (2 Pett.3:4). The coming is in relation to 'new heavens and a new earth', as he says in verse 5. Our hope is to be directed towards that event.

This appearing is to be looked and waited for until His descent from heaven. Matthew 25:34 relates to His coming with the angels when He sits upon His throne of glory. He has a kingdom for us to inherit that has been

prepared for us. It is an eternal kingdom. Paul says it is a heavenly kingdom:

‘The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen’ (2 Tim.4:18).

We have already entered the kingdom by receiving the gospel of grace. Jesus said the kingdom of God is within us. His kingdom is not one of this world (Jn.18:36).

He will never be king in this world as seen in: ‘When he had made purification for sins, he sat down at the right hand of the Majesty on high, ...’ ; and

‘But to the Son He says, “Your throne, O God, is forever and ever, and the righteous scepter is the scepter of your kingdom” (Heb.1:3,8)’.

He concludes his epistles with: ‘Grow in the grace and knowledge of our Lord and Savior, Jesus Christ.’

We have discovered that grace does not empower. Grace provides for, amongst other things, power and that comes with the aid of the Holy Spirit. He it is who empowers.

Grace comes from God to us in His provision through favor by gifts that are *charisma* or graces. The grace of our Lord Jesus Christ is with us. The Holy Ghost is the Spirit of grace.

Grace is not in us to act but it is the conveyor, being an attribute of God, Father, Son and Holy Spirit. His grace is with us. Grace as it comes from God the Father, is with us as coming through the Person of the Son who acts. He in turn works through the person of the Holy Ghost. Our involvement is with the Three Persons.

This makes it a very personal matter for us, we as persons receive through the Persons of the Trinity within us.

Jesus said that He and His Father would come to us, meaning they would be in us and the Father gave Jesus the Holy Ghost. The Lord Jesus in turn gives the person of the Holy Spirit to reside within us. Thus we have ‘Christ in you the hope of glory’.

This translation is a fine one: ‘May more and more grace and peace be granted to you in a full knowledge of God and of Jesus our Lord’ WNT

Grace gives pardon and sanctification. We are to grow in the discovery, more and more, of the love and favor of God.

CHAPTER 4

The Bible Ends With 'Grace'

There are times when we are buffeted in ordinary life by circumstances and situations, even as Paul was in his life and ministry. He received comfort from the God of all comfort as recorded: 'But he said to me, "My grace is sufficient for you, for power is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me' (2 Cor.12:9). God is the All-sufficient One.

It is not the grace that does the work of empowering or that grace is the power, as someone says on his television appearances or in his books and on his DVDs. He stated that God replied to him when he questioned Him, 'Son, you need grace'.

He has built a doctrine on this supposed revelation and possibly one held by North-Eastern U.S.A. for centuries. I beg to say that such contradicts the Word of God. He related sadly how a mere 2% of Christians believed that grace was empowerment. Well, those 2% were wrong. The Holy Ghost gives empowerment and not 'grace' that wonderfully does provide the Holy Ghost.

When the apostle Paul prayed as he did to the Lord, the answer was that the grace of the Lord was sufficient, because of the power that would be given as a result of His grace. Power, or strength of the Lord was available to be the empowerment and His grace would provide such strength or power.

We honor the Holy Spirit as personally effecting the fruits of grace in our lives and need to know His Person.

Power comes through the outpouring of the Spirit who gives power to us as individual believers who ask for it.

It is the Holy Spirit who gives empowerment. He gives us the strength of Christ within because of grace. We are in a position of favor and grace before God, entitled to His gifts.

The Holy Ghost is the Spirit of empowerment. He gives graces or fruits. He provides His gifts. We look at the fruit:

‘And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance: against such there is no law; and

‘Those who are Christ's, the flesh did crucify with the affections, and the desires; if we may live in the Spirit, in the Spirit also we may walk’ YLT (Gal.5:22-25).

Fruit is what the Holy Spirit produces and it is not by works.

The Greek word used in the above verses, is *karpos* or grace, here ‘fruit’ (Nestle-Al.). It is the same word used as a derivative and used in 1 Corinthians 12:9, where the word is ‘of grace’.

So the grace given Paul is the strength or power that comes from Christ by His grace, or gracious favor.

This explanation should be sufficient to indicate that any other point of view is not to be taken as the truth. All of us can fall short of declaring truth and in fact at some stage of our Christian experience we all surely have. We need to examine scriptural matters with diligence.

These translations show the actual meaning in perhaps a clearer manner:

‘And he said to me, "My grace (*charis*, gift) is sufficient for you, because the power (*dunamis*) is perfected in weakness" LEB’. and:

‘Therefore rather I will boast most gladly in my weaknesses, in order that the power (*dunamis*) of Christ may reside in me’ LEB, or:

‘... My grace suffices for you, for power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them--in order that Christ's power may overshadow me.’ WNT

The reason grace is sufficient is that it operates through Christ who gives the enabling power.

The following two clarify the matter completely:

‘... But His reply has been, "My grace suffices for you, for power matures in weakness."’

‘Most gladly therefore will I boast of my infirmities rather than complain of them--in order that Christ's power may overshadow me.’ CEV

'But the Lord said, "My grace is all you need. Only when you are weak can everything be done completely by my power." So I will gladly boast about my weaknesses. Then Christ's power can stay in me.' ERV

These show that it is Christ's power that is given Paul as enablement and not the grace. Grace provides the power or strength of Christ. The grace of God marvelously gives all to us.

This is the meaning of 'grace' here:

- 1) a thing belonging to God
- 2) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity
- 3) a thing belonging to Christ
- 4) the kingly majesty of the Messiah
- 5) the absolutely perfect inward or personal excellency of Christ; the majesty
 - 6) a most glorious condition, most exalted state
 - a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 - b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saavior's return from heaven

There seems to be an allusion to the word '*Shaddai*', a name of God, used for the first time in Genesis 17:1. It signifies, 'that which is sufficient' for God is all sufficient. It is a name that belongs to the Messiah. He was The Angel whom God promised to the Israelites, to go before them in the wilderness (Ex.23:23). He is the Almighty as He Himself declares:

'I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty (*El Shaddai*)' (Rev.1:8).

El Shaddai has the meaning, 'the breasted one who pours forth'. In v.13, John saw one like the Son of man 'with a girdle across his chest'. This does not signify anything to do with His being a servant. It is He in His High Priestly Melchizedek garment. Jesus Christ in the book of Revelation does indeed pour out love and also wrath. For believers now, He pours out love.

The church can be recipients of wrath as the Spirit reveals: 'For the time has come for judgment to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God?' (1 Pet.4:17); 'But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world' (1 Cor.11:32).

This is something we like to forget but it is certain that the grace of Christ is alone sufficient for all His people, to all saving purposes, in all their times of need. The assurance given to Paul by Christ as to His grace being sufficient would have encouraged him to write to the Corinthian Church:

‘While they (the Jerusalem saints) long for you and pray for you because of the surpassing grace of God that he has given you’ (2 Cor. 9:14).

If Christ gave him grace, it could be taken as certain evidence that what he saw in them was indeed the grace of God.

They had gifts, ministries and graces. He was not concerned about error in those matters, as some theologians have supposed, for the last couple of centuries.

Although 1 Corinthians 12:1 in the Greek does not mention gifts, it does say ‘spirituals’. Paul was instructing them as to what they all were and giving the manner of manifestation and operation. It was about the graces of the various ministries, their importance, the nine gifts of the Spirit and their operations.

He concluded the three chapters, 12-14 with a command to be keen to prophesy and never to forbid speaking in tongues. All the matters raised by him were to operate ‘respectably and becomingly’.

These all are the graces of God, of Christ and of the Spirit. They are not to be disregarded or despised at any time throughout the centuries the church is still here on earth.

It is dangerous to move away from the grace of God in the gospel as Paul reveals in the following verses:

‘I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing’ (Gal.2:21).

‘You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace’ (Gal.5:4).

This author, Vincent in his VWS, describes the heart of the matter: ‘Having put yourselves under the economy of salvation by law, you have fallen out of the economy of salvation by the grace of Christ. Paul's declarations are aimed at the Judaizers, who taught that the Christian economy was to be joined with the legal. His point is that the two are mutually exclusive’.

These Galatians had been brought into the grace of the gospel. By following or wanting to follow the Mosaic ordinances, they had turned from the gospel. They had lost the grace under which they had come.

The peace and love of God, received by Jesus Christ, could not remain in the hearts of those who had rejected Christ.

They had, therefore, in every sense of the word, fallen from grace. It meant they had lost the only means of justification before God. This was because they rejected the God-given way of salvation by Christ. They had renounced the means of justification by grace.

Grace and law cannot be joined together. The Adoption of the one is, in fact, a rejection of the other.

There had been a serious situation in the church in Galatia. Another gospel was being preached to them. This caused Paul to write:

'I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel ...' (Gal.1:6).

He wanted to know who had 'bewitched' them. This speaks of demonic influence. He recognized that another gospel or any additions to the true gospel preached that included things not gospel, would introduce the demonic. Those strange additions are 'doctrines of devils'.

Jude also sounds a warning note:

'Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints.

'For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ' (vvs. 3,4).

God gives a warning to believers of the dire consequences of going back to the sacrifice of animals in the following verse:

'How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace?' (Heb.10:29).

If they go back to temple and Old Testament worship thus offending the Spirit of grace, there may be no repentance for them.

Today we do not offer sacrifices of animals but when we make the carnal scenes of earth the centre of our services we have gone back to that kind of order.

Telecasts and many church services have made the music team the draw-card for the people. This is in a way following worship using law 'regulations for the body'.

Our worship today should have nothing to do with anything under the Old Testament worship. They were under law. We are under grace. They had the external and we have the internal. They had only the shadow and we have the reality.

In Hebrews 9:8 there is a distinction made between worship in the tabernacle and what Christ has opened up for us regarding the sanctuary in heaven.

While they had the first the high priest went once a year into the holy of holies, taking blood he offered for himself and the people and we are told:

'By it the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent is still standing'. It had: '... Regulations for the body imposed given until the time comes to set things right' (Heb.9.10) The new is in heaven and is a greater and more perfect tabernacle. It is 'not made with hands, that is, not of this creation' (v.11).

We believers on earth are to perform worship that is not based on the things of this world but is to be from the Spirit. One reason is that our worship ascends into the holy place, the sanctuary in heaven.

We enter there through the blood of Jesus and not through music or any works of salvation. The church of Jesus Christ is not one of the senses but one of faith rising into the spiritual realm.

A glimpse into the eternal that is to be in our prayers and worship in this new sanctuary or tabernacle in heaven, can be seen in v.14 concerning Christ:

'Who by virtue of the intermediate instrumentality of His eternal spirit (His divine essence as Deity);

'thus by His own volition as a member of the godhead offered himself without blemish to God' (Wuest).

Because of this unsurpassed offering of Himself, in Spirit, His blood purifies our consciences from 'actions without any life in them' so that we can 'serve the living God'. Our living God is Spirit. He is far above us and dwells in the sanctuary of heaven even as He lives in us. We worship from bodies having His life. In the Old Testament days they worshipped in a manner that had no life, using worldly things by the bodies' members. They played their instruments loudly and danced for joy.

We now are the children of the living God, with eternal life in our spirits. How can we offer worship to Him that is based on the sensual, the things of this world, the visible and actions that do not stem from the Holy Spirit within?

An emotional outcry to the Lord from the emotions, is exactly that, emotional but it is not from the born-again spirit by the Spirit. It speaks of being driven by the emotions of our earthly nature instead of the fruits of the Spirit in our spirits. This tends to provoking a natural kind of worship rather than one that is meant to be supernatural, in Spirit and in truth.

We should repent of these kinds of efforts and do what Jesus said, 'worship the Father in Spirit and in truth'. Truth is eternal and of Christ. Also, the Spirit is the eternal One. Our worship is to be in this realm. It is now to be by the Holy Spirit from our spirits wherein is eternal life. It is evident and indeed experienced that emotions are touched.

The new order has been established. It is one not of ceremonial observances but one of the ministration of the Spirit and not the ordinances of the earthly.

Such glory! Our salvation is not by works and holiness of life is not by works of religion. We do not receive the Spirit by law and neither should our worship be of works or law, or even less.

When we think about all of these truths we surely should be in awe and wonder at the glory of our present inheritance. Our present salvation is of heaven. The new birth is of heaven. The angels rejoiced at that time. The Holy Spirit is in us and He is from heaven.

When we are filled with the Holy Ghost it is heavenly and the language is heavenly. Surely when we worship it must be heavenly. Christ in His Spirit made that offering for our sins to God and He has ascended into the very heaven of heavens on our behalf. This is the background of our worship here on earth, we who in the Spirit are joined to the worship of the redeemed in heaven.

A vision of this was given John where saints robed in the whiteness of purity and glory, worship the Lord. It is a heavenly scene and not of this earth. The angels stand around the throne and around the saints who worship encircling the throne of the Lamb. There is God on the throne and the Lamb to receive worship as indicated by these words:

'... The lamb is at the centre of the throne and will be our shepherd' CEV (Rev.7:17). The strange thing perhaps to us is that the theme of the saints is worship and not enjoyment and entertainment.

The point is that the worship is in heaven. On earth we are to be a heavenly people and this is what the Lord has formed us to be.

We learn that we 'have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the spirits of the religious made perfect' (Heb.12:22).

In some wonderful way that is where we are, in faith and in spirit, joining with the church of redeemed spirits in heaven, before the angels who are enjoying festivity. This is so marvelous to our thoughts that if we catch the vision of what worship in our assemblies is to be, we will never be satisfied with the carnal. We are the children of the Father of spirits.

If, as most of us do, we attend a church where the vision of worship is blurred by the earthly and worldly activities, we can still, in and from our own spirits, worship Christ the Lamb of God in the Holy Ghost.

Any of us who are apostles, prophets or pastor/teachers should have the spiritual ability to lead the children of God into the kind of worship that is not of this earth but that is heavenly. We are to lead them into worship in the Holy Ghost, even as Jesus said was God's will.

This hits at the core of the present day service. What is it to be? Is it to be carnal and worldly, a part of this world's glitter, its music and full of human endeavor or is it to be Spiritual, according to the ways of the new covenant. How can we still follow the stated ways of the old, that surely are a zero before God? Yet they are the most popular.

Let us earnestly desire for the heavenly and Holy Ghost manner of entering into the presence of God who is seated in His sanctuary in heaven. His presence is there. It is not in an earthly tabernacle.

How awesome! On earth, His presence is in His people, His spiritual tabernacle here.

We should obey what one translation says in that we are to do this:

'Turn our backs on actions that have no life in them and instead give ourselves up to the service of the living God'.

Phillips says they were 'deeds of death' and this is speaking about the human activities of ablutions, sacrifices of animals and entering a worldly tabernacle. It has all finished with the Cross of Christ. All that was under the old covenant no longer exists before God.

His translation of Hebrews 9:10-12 is illuminating as they refer to these things:

'... Rules for bodily conduct, and were only intended to be valid until the time when the new order should be established.

'For now Christ has come among us, the High Priest of the good things which were to come, and has passed through a greater and more perfect tent which no human hand had made (for it was no part of this world of ours) ... It was with his own blood that he entered once and for all into the holy place'.

Comprehension of such involves a Spirit given perspective.

If we go back to any kind of worship using human and bodily elements of this creation are we pleasing God? Is this His ordained way for us who are in the temple of the living God? This temple is the one He dwells in on earth and it is made up of members of the body of Christ with His life flowing in them. It is a spiritual organism and not an earthly organization.

Our hope is of heaven. It rests on nothing in this world that has Satan as its Prince. We are citizens of heaven. We are seated in heavenly places now in Christ Jesus. We wait the redemption of our bodies when mortality will put on immortality only at the coming of the Lord as is said:

"The Lord Himself shall descend from heaven with a word of command, with the voice of an archangel, and with trumpet of God, and the dead in Christ shall rise first. Then we who are alive remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord' EMTV (1 Thes.4:16,17).

Believers wait for this hope of His appearing. The Lord has not yet come. It is stated that He will return on the day of the Lord:

'As to the coming of our Lord Jesus Christ and our being gathered together to him,

'we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here.

'Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction' (2 Thes.2:1-3).

The following verses regarding our hope are written as:

'Those who have been counted worthy to attain that age, and the resurrection from the dead can not die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection' (Lk.20:36).

Then there is this hope given to us in this:

'For since death came through a human being (Adam), the resurrection of the dead has also come through a human being (Jesus); for as all die in Adam, so all (believers) will be made alive in Christ' (1 Cor.15:21,22).

There is motivation for maintaining our walk in grace in that we have been made possessors of an unshakable kingdom:

‘Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe’ ASV (Heb.12:28).

If we go away from the doctrines of the Word of Christ and include others not there we have included various and strange ones. We are losing out on certain grace even as Paul says:

‘Do not be carried away with various and strange doctrines. For it is good for the heart to be established by grace.’ EMTV (Heb.13:9).

Do we know the doctrines of Christ well enough to know how to avoid the wrong? Being carried away shows we are not established. Again, we are warned against thinking that because we have grace it does not matter if we sin. Paul denounces such with: “What shall we say then? Shall we continue in sin, that grace may abound?” EMTV (Rom.6:1).

The believer who knows the joy that is inexpressible and full of glory is to sing from his heart or spirit, with grace, unto the Lord. This is implied by the words: ‘Singing with grace in your hearts to the Lord’ KJV (Col.3:16) or said ‘under grace’ Cass. Even in our worship, it is obvious that we are under grace.

We who are sinners, in our natural condition would never be able to perform acceptable worship to the King of kings except we received the grace of God in the gospel. Our salvation is by grace and thus unless it is in this form, we can never really worship God.

The words in our singing must be based on the gospel itself. The songs should show there is grace that has been and is being applied to us. We are in a position of grace before Him and His Spirit is to inspire us because of the grace of God found in Jesus Christ for us.

We are to sing by the assistance of the Spirit and under the gospel grace of God. The music should not be of this world’s evil, family and social fragmentation that has given us the present fragmented kind without a proper cadence in ending. We do not need lights and smoke. We are to be Spirit filled people of God.

The popularity of rock music is not born of the Spirit. It is emotion driven and will never be an entrance into the blessings and ministrations of the Holy Spirit to the body of Christ.

It is somewhat startling in these modern days to look into the origin of music in this world. It occurred just six generations down from Adam.

The introduction of music came through the line of Cain, the ungodly line and not that of Seth, the godly one. The mention is made of its invention by Jubal, son of the murderer Lamech, as 'the ancestor of all those who play the lyre and pipe' (Gen.4:21).

We recognize that God is the Creator of mankind but it would seem that the talent for music was tainted from the very beginning. Sin had invaded the world of music and has been used ever since in every religious practice of heathendom. I mentioned this to someone in Singapore years ago. He immediately understood the implication but rejected it as most would.

Many think older believers do not like rock music and that the youth do because of the generational change. Therefore the need for loud rock music by those who have used it before attending church, must predominate. This is not a viable opinion. The reason it is so loved is worldly desire and a love of the sensual.

My husband began listening to rock when it first commenced in the fifties particularly with 'Rock Around the Clock', Bill Hailey and the Comets, Elvis Presley and many others where major influences on the introduction of rock and roll music in the fifties.

He bought the records, went to parties and played the music with all the other lovers of it.

Throughout the fifties and sixties he was in the rock music scene. Some time after he was born again, at which time he removed rock from his life, the churches in Australia began with their rock music so-called praise and worship teams in Australia.

After he was filled with the Spirit he detested the rock music he was hearing in these supposedly Spirit filled and non-worldly assemblies.

The reason older believers do not like the rock scene in church and the loud noise at that, has nothing to do with any generational change. It is due to their understanding of what rock is and where it originated. That was the drug and sex scene and also from the paganism of Africa. In Additions, some of these older saints have known Spirit worship. Why pander to youth? This generation is by and large, far away from God, even in our own country. They are to be evangelized with the truth of the gospel in the mighty power of the Holy Ghost as happened in the early church and in centuries prior to this present one.

It is to be for His glory and not to please ourselves or our taste in music. We are in the 'ecclesia', 'the church', meaning 'the called out ones'.

We have been called out from the world. We are in the world but not of it, Jesus said. We cannot be in both the world and the church.

The world with its evil musical sound and its music must not be brought into the ecclesia, those called out. The believers are to be deposits of the Holy Spirit and full of the manifestations and actions of the Holy Spirit in His power.

There were no instruments in the early church. This was the case for many centuries until around the nineteenth, as an investigation into the comments of all the godly preachers and men in Britain and the United States would show. They considered music belonged to the Old Testament childhood state.

We have left that way behind according to the apostle because we are in Christ and under the New Testament order, not the Old.

We also should have left the area of emotion behind in worship to go into the area of spirit and the Holy Spirit in the gospel age. The soul that is material element has contact with the element of humanity and somewhat with the spirit. It is the spirit part of man alone that has contact with the living God, who is Spirit.

It is interesting to look at Mary's experience of worship while under the Law and with the inspiration of the Holy Ghost.

While in the home of Elizabeth, she responded to her welcoming with these words:

'My soul magnifies the Lord, and my spirit has rejoiced in God my Saavior' EMTV ((Lk.1:47).

The grace of God was so with her that she did not feel any human pride in her soul of being the mother of the child in whom was the Son in His divine nature.

This grace, or gifting, by the Spirit, was causing her to know in her spirit which had been dead in sin, that she was now not only to bear the child but she was blessed with the salvation that came with Christ.

This was in the time before she was baptized with the Holy Ghost on the day of Pentecost when she began to declare the works of the Lord from her spirit in the Holy Spirit. When she said her soul magnified the Lord, she used her own language as she was still under the Old Testament Law. She was not yet under the New Testament (New Covenant).

Another point to make is that she used the present tense to describe her exaltation of God at that time in a new way. It was all about what she was told would happen to the material element of her being, her body. She

had just learnt that the Holy Ghost would overshadow her being, including body, so that there would be conceived in her womb, material element, the Christ child, so her soul praises but she recognized the 'spirit'. She says 'my spirit was glad' showing the divine influence in her inner being.

The use of past tense indicated she always had a gladness in God her Saavior. In a marvelous way, the Holy Spirit had come upon her at an early age, silently, without announcement. He had placed within her an understanding of the various scriptures in the Old Testament that pointed to God being Saavior, who would redeem his people. As a girl, she would not have been taught as were the boys but she was in the royal line of David and doubtless her father and mother would have taught her certain things.

We in the church and under the new covenant that was at that point unknown to Mary, should leave the worship from the soul to worship from our spirits. It is noticeable that the so-called praise and worship, or worship, in churches today, falls far short of what God has ordained and that He desires. We need to repent of this. Why do we follow a soul and worldly style of 'worship'?

Note the soul element in this. It is a fact in the music world that the modern guitar is a symbol of copulation. One cannot doubt this when viewing the body movements of the guitarists. Why should this style of music have a place in supposed worship in the church? It is acceptable to modern youth and many others, perhaps the baby boomers also, but is it acceptable to God?

Worship to God is not to be soul or from the emotions but from the spirit in the Holy Spirit. It can come from our spirits because we have been made partakers of the Divine nature and have been born again of the Spirit of God as said in: '...He has given to us the very great and precious promises, so that through these you might be partakers of *the* divine nature, escaping from the corruption in *the* world by lust' LITV (2 Pet.1:4). These are the promises that are given us through Christ.

We quote from Gill: 'Not essentially, or of the essence of God, so as to be deified. This is impossible, for the nature, perfections, and glory of God, are not communicated to creatures. It is by way of resemblance and likeness. The new man or principle of grace, is formed in the heart in regeneration. It is after the image of God, and bearing a likeness to the image of his Son. This is Christ formed in the heart. Into this image and

likeness the saints are more and more changed, from glory to glory. It is through the application of the Gospel, and the promises of it'.

Our songs or hymns should have Spirit given content in accordance with the word of the gospel. It should never be for the elevation of musicians, or their sound or of any vocalist. The object here is 'to the Lord', who is the Lord Jesus Christ. It is to the glory of His person and grace. The Alexandrian copy (MS), and the Vulgate Latin, Syriac, and Ethiopic versions read, 'to God'. If so, God, in the three divine Persons, Father, Son and Holy Spirit and in all His perfections and works, is the object of praise. We are to exalt God in three Persons but always it is through the Lord Jesus Christ as Mediator and by the Holy Spirit.

The point should be made that worship in church is not the epitome of the Christian believer's life. 'Man's chief aim is to glorify God' as the Westminster Confession states. This means that it is in daily and ordinary living at home and at work as well as in church life that one is to glorify God. The whole life is to be one of glorifying God. This can only be done by the supernatural help of the Holy Spirit and the truth, the Word of Christ's gospel of grace.

We have come under grace, even in worship and singing. It can be seen from all of the above that the word of grace line covers first and foremost our salvation through the Lord Jesus Christ that God has given to us. This includes the incarnation, Christ's death, burial and resurrection, all of which are in grace.

The finer aspects of salvation come into the picture. They are first and foremost the atonement and redemption, which were made by Christ on the cross. All of the effects for our benefit have been brought to us. There is now reconciliation between God and us as His justice and holiness have been satisfied.

This opened the way for us to be given a relationship with Him as children in the family of God and of heaven. It has provided us with forgiveness and cleansing for our sins, thus bringing us peace with God and the Lord Jesus Christ. His resurrection brought us justification and a righteous standing before God. We were sanctified by His blood and now are to live a sanctified life through the giving of the Holy Spirit within who has brought about a renewal so that we have been made a new creation in Christ Jesus.

It brings about a righteous living because of the creation of God within us to do His good works. This has meant a righteousness of Christ has

been placed within us, being a divine principle of a new life from God. Thus we are equipped with salvation sufficient for our sanctified life here in the Spirit. We have eternal life to come with God dwelling within us. We were once far away from Him but are now His people.

Our life in Christ is under this grace line. This is where holiness lies and a certain kind of fellowship and communion with Him, that under grace only. All of these acts of God in grace through Christ and the operation of the Holy Spirit have brought us back from our estrangement and life of sin beginning with the fall of Adam, into something never enjoyed or possessed by him in the Garden of Eden. It is something exceedingly more glorious.

The second Adam, Jesus Christ, has brought us out of our depravity into His own righteousness. He as the pioneer, has brought us into our journey unto eternal glory.

Down through the centuries, there have been elements of the gospel, even in basic theology. During the last four hundred years or so, there has been an increase in the knowledge of the gospel of grace in English speaking lands in particular but it also includes other areas of Europe and Eurasia. The other countries in the main, follow what their particular missionary organization has left behind.

With regard to Asia, Christian growth in that continent excelled Europe for 1,000 years at least. However, much of its literary and historical treasures on gospel and church matters were destroyed and only a small proportion exists today. Because we are English speaking, naturally we dwell mostly on those things that have come to us through English scholarship and history.

It is apparent that generally speaking over the past few hundred years, there has been a fairly large proportion in Christendom of those who follow some gospel and evangelical beliefs. For more than a century there have been millions belonging to the Pentecostal and now Charismatic persuasion. With regard to the latter two and also many other branches of the church, there has been a subtle change.

The true gospel is lacking in sermons, teaching, liturgies and worship. This of course affects the members up to the clergy, the writers, teachers, the seminaries and bible schools, along with the musicians. They have all been affected by gospel sloth shall we say and they in turn affect the remainder. The grace of the gospel is so marvelous that we deprive ourselves by our ignorance.

However, there are those who fervently follow the line of grace and that of truth. Many do this to a greater or lesser degree. Not living under grace and truth in the heart, leads to an impoverished Christianity and a weak Christian. It is the cause of much of the sin, carnality, worldliness, humanism and lack in the church today.

Most of the neglect from the second century up to the present day has not been in the grace line that was bad enough but in the power line. There was always a minority in certain periods and countries seeking for truth. There were others who endeavored to know the Word of Christ and to live it. There have been but few who believed in the power line, let alone desiring to live in its truths and promises.

Today there are preachers who experience some of the power line or seem to be operating in the Holy Ghost power line but often know little about the bible basis of it. Worse still, of these many rarely operate according to the fullness of the truth and the word of grace lines. Often these things are barely preached or are preached in a form adulterated with secularism, positivism (a human philosophy), ideology, philosophy, psychology, prosperity, unbiblical healing, another kind of gospel, new age gnosticism, humanism, social welfare, human relationships and just platitudes.

To those who know the gospel, we see there is a great absence of gospel truth. There is even preaching that totally lacks gospel. The answer is to repent and to return to New Testament beliefs. Gospel truth is to be preached.

On one occasion in India we were startled to see an advertisement for a healing crusade by an American healing evangelist. There was a twenty foot sign giving the place of the meetings with the invitation 'Come and you will be healed of your illnesses'. This was an untruth. No evangelist today ever has such successes in the huge and costly meetings they provide. A good estimate would be 3% and less. It draws the crowds anyway but whether it results in many being born again is an open question.

Without a doubt the Lord still heals the sick and infirm today. Most Pentecostals and also Charismatics would say that healing is in the atonement. We acknowledge healing gifts and look at the facts of history and examine the epistles. The emphasis is to be on the word of the gospel that should be confirmed with signs and wonders. There are to be gifts of healings and miracles. A few have seen multitudes healed in ministry. Many others do heal the sick. Many millions have known healing as one Name of

God is Jehovah Rapha, as He revealed to 'If you will carefully listen to the voice of Jehovah your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His Laws, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I *am* Jehovah who heals you' MKJV (Ex.15:26).

He addressed to that nation, Israel, under the Law as given by Moses. This was the old covenant. That this is the case is proven by: 'But I commanded them this thing, saying, Obey My voice, and I will be your God, and you shall be My people. Also, Walk in all the ways that I have commanded you, so that it may be well with you' LITV (Jer.7:23).

Rather, it is provided for by the redemptive work of Christ. It is not to be presumed that every person with each of the many ailments in the body will be healed or that death from illness will not be man's portion. There is a certain mystery as to who and why only certain are healed. Many preachers would charge the sick with lack of faith if they do not get healed. That is rather a cruel statement to make and it is not true. Any preacher with a gift of healing or even one who intensely and unceasingly seeks the Lord for it in coveting such, may indeed be used to see a vast multitude of people healed. The Holy Ghost was given to the church, He who has His gifts to bestow. All is not centered around one gift – of healing.

While on the cross, Jesus died for our sins but He did not die for our sicknesses. Were it so, every sick believer would be healed of every ailment, including old age, along with the certainty that the blood of Jesus cleanses from all sin. The whole context of Isaiah is about sin. We need to be healed from our sin as indicated in many other verses of Scripture.

It is a blessed fact that in the redemptive act of Christ healing is provided. When the trumpet sounds and the dead are raised incorruptible, we will receive the redemption of our bodies for which we wait. In this sense there is healing of all our sicknesses but even such an expression is not exactly what the scriptures say. There is now healing of some illnesses.

Our present mortal bodies may not to be healed of all their sicknesses but as the scriptures declare 'we will be changed' and 'this mortal body will put on immortality'. This kind of healing is a provision of the offering of His body on the cross.

Jesus took upon Himself the whole process of redemption in the Garden of Gethsemane, where He sweated drops of blood. Before He was placed on the cross, He endured suffering and scoffing at the hands of His tormentors, the Jewish crowd and the Roman soldiers.

In John 19:1, the author relates how they took Him and ‘scourged Him’, or struck or flogged Him with a whip carrying lead at the end of each thong. One translator at least, states that His back was one huge wound, even a bruised weal. This kind of treatment has provided the fulfillment of Isaiah 53:5, that says: ‘By His stripes we are healed’. The ministry of Jesus on earth was accompanied by many healings, miracles and raising of the dead, such being signs and wonders.

He is just the same today as He was then. He did not heal all the sick in Israel for all time. He did not redeem all the afflicted in that nation. It should not be a perplexity that today, some are saved and some are not. Then there are some who are healed and some who are not. The Lord has said that His ways are not our ways and neither are His thoughts our thoughts. Therefore, we as humans in His church cannot understand let alone explain the depths of God’s heart.

Healing and miracles are the result of the manifestation of the gifts of healings and miracles. There can be a coveting and pursuing of those gifts. We can also bear in mind that one of the names of the God of Israel and our God, is *Jehovah Rapha*, meaning the Lord our healer. Moses showed this name in Exodus 15:26, where he writes about listening carefully to the voice of the Lord, who said: ‘I will not bring any of the diseases that I brought upon the Egyptians; for I am the Lord who heals you’.

David knew the Lord in this way when he wrote: regarding those who consider the poor: ‘The Lord sustains them on their sickbed; in their illness you heal all their infirmities’ (Ps.41:3). There is also: ‘who forgives all your iniquity; who heals all your diseases’ (Ps.103:3). This is about the one who worships with: ‘Bless the Lord, O my soul, and all that is within me, bless his holy name. And do not forget all his benefits’.

It would seem that his kind of a heart results in healing for the body. It is no wonder that Jesus sent out His disciples to heal the sick and raise the dead, as He is the Amen of all the promises of God in the Old Testament . These promises have their apex in ‘He will swallow up death for all time’ (Isa.25:8).

That name *Jehovah Rapha* is eternal and His manifestation of it springs from an eternal source through the salvation that His Son, Jesus, came to bring in truth and in grace. We do not always receive the answers to prayer we desire and yet we still keep on asking God for answers to our prayers. Even so, all sicknesses are not healed but we must keep on looking to the

Lord for healing. This includes the fact that preachers in particular should have the gifts of the Spirit sufficiently to see some people healed.

It warrants our daring to lay hands on every sick person who asks for the healing power of Christ.

The lack of the word of grace line in daily living, produces very much falling away into sin and deceit while the devil is blamed for such. A following of the power line to much exclusion of truth and grace is what causes pastors to fall into grave sins, mostly concerning sex and finance but also in regard to power. The devil may be blamed but this neglect of living under grace's provisions is the real reason.

He who is in us is greater than he who is in the world (Satan) so the devil cannot make us do anything. We ourselves are the wrongdoers. As well as with leaders and pastors, it could happen to any believer, anyone who fails to live according to the Word of Christ and the fruits of the Spirit. In relation to any gifts of service, including miracles and healings and that of preachers and indeed believers who manifest any gift, we should note as stated already:

'... For the gifts and the calling of God are irrevocable' (Rom.11:29). Their lives should always follow truth and grace.

The lack of truth and grace in daily living and church life, explains why pastors who fall into sin and laity, can still perform miracles and show great faith and power. It is the reason they can keep on with their work successfully despite their sin.

They act under the power line but partially under the grace line and to a small degree under truth. It is a strange anomaly, but God allows it. I am referring to the true preachers and not the false prophets and sign workers that Jesus spoke about. Their case is a different one. The fallen pastors need to repent, as the first step. If they do not repent, we ourselves cannot make a judgment as to what their end will be, both in this world and in the world to come.

As to the gift of Christ for salvation, it would appear that the case is different. There can be such a falling away that there is no faith for repentance as many verses of scripture declare.

Mention must be made of the grace of God that will avail for those who fall. It includes pastor-teachers, prophets, apostles and evangelists. Such grace is for every member of the body of Christ if he repents. Every one who repents can be restored. These verses declare it:

‘Brothers, if a man is overtaken in a fault, you the spiritual ones restore such a one in the spirit of meekness, considering yourself, lest you also be tempted.

‘Bear one another's burdens, and so you will fulfil the Law of Christ’ MKJV (Gal.6:1,2).

This translation clarifies it:

‘Brothers and sisters, if a person gets trapped by wrongdoing, those of you who are spiritual should help that person turn away from doing wrong. Do it in a gentle way. At the same time watch yourself so that you also are not tempted.

‘Help carry each other's burdens. In this way you will follow Christ's teachings’ GW (Gal.6:1,2).

However, all workers in the vineyard of Christ should consider the harm, yes, the great sorrow and confusion that is spread among believers and even unbelievers in the event of such a fall. Such occurrences are too common. Apart from the lack of following the truth and grace lines, the reasons may be these. There could be too much involvement in the secular side of ministry. Again, perhaps it is that those ministering have not been sufficiently warned or taught.

One also realizes that if the church and the people are in a decline, or not walking in victory of the word and the Spirit, an atmosphere of emotionalism may occur. It replaces the Spiritual. Far too often we have to say this does occur.

Over involvement with the emotional, that includes emotional music and singing, may produce the growth of lust and emotional disorders. Recognition should be made of the fact that we all are born with a variety of tendencies to different kinds of sin. We should know them, as well as avoid wrong habits, lustful vision and particularly such provided by television.

‘Be sensible, watch, because your adversary *the* Devil walks about as a roaring lion seeking someone he may devour’ LITV (1 Pet.5:8).

He is looking to see where the weaknesses are on the chance he may involve that saint in his snares.

Herein lies a challenge to whoever ‘has ears to hear what the Spirit says to the churches’ in particular through the word of truth and of Christ. The grace of the gospel, the gospel itself which is the Word of Christ is the only source of all of our knowledge, understanding, revelations and inspirations

concerning heavenly things. The provisions for the true church are to be found in its pages.

Nothing is to be Added to it or taken away from it. Any so-called revelation that is outside of this word, from whatever supposedly Holy Spirit source, is to be rejected and repudiated.

Truth will never be understood and received through revelations that ignore the general tenor of the Word of Christ, the gospel of grace. Such revelations will be false.

We do well to listen to the writer of Hebrews:

'Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, (material things, e.g. money/wealth) which have not benefited those who observe them' (13:9).

Who will accept the challenge and dedicate himself or herself to seeking out all the truth, understanding and living all of the grace line found in the Word of Christ and the gospel?

An accompaniment of preaching with signs and wonders would mean seeking God until the gifts of the Holy Ghost are manifested in one's ministry. This result is the power of the Holy Ghost being made obvious in that life and ministry. All this is to be our goal as it is not in general existence today.

The Bible's last verse is: 'The grace of the Lord Jesus Christ be with all the saints. Amen' (Rev.22:21). Grace is the last blessing in the Bible that is pronounced for us.

Scriptures re the Word of Christ and the gospel of grace are as follows : Acts 18:27; 20:24; Romans 4:4,16; 5:2,15,17,20,21; 6:14,15; 11:6; 2 Corinthians 4:15; 6:1; 8:1,9; 13:14; Galatians 1:6; 2:21; 5:4; 6:7; Ephesians 1:7; 2:5,8,9; Colossians 1:6; 2 Timothy 1:9; 2:1; Titus 1:4; 2:11; 2:7; Hebrews 2:9; 12:15; 13:9; 1 Peter 1:10,13.

PART III

The Third line - Power

CHAPTER 1

You Shall Receive Power

Now we come to a most important area of the gospel that has been and still is greatly neglected. One major reason has been the general belief of the evangelical churches going back to the days of the Reformation and the Puritans. It was and still is that there was a cessation of the *dunamis* (power) of the Holy Spirit in operation in the church of Jesus Christ.

Many have decried the possibility of there still being the experiences of the book of Acts, commencing with the day of Pentecost. There has been an abhorrence that there could still be the possibility of 1 Corinthians chapters 12 and 14 being for the ongoing Church of the Lord. Other tongues is often detested. Strangely, chapter 13 that is in the middle of those two chapters and that should never be isolated from them, is regarded so highly that there would hardly be a place in the world where someone does not quote from it.

Those who accept the *dunamis* in the gift of the baptism with the Holy Spirit from Jesus Christ and in the manifestation of the nine gifts from the Holy Spirit, generally do not practice habitually *dunamis* in all its multiple glories, power and gifts. When practiced there has been allowed in, incorporated or else somewhat replaced by wrong beliefs, errors in their use as well as wrong spirits and peculiar manifestations.

The opinion that there has been a cessation of the Bible examples of these gifts is correct. There certainly was and has been and still is in many branches of the church. We all have to agree that generally down the centuries there has not been the recurrences of the book of Acts.

There has not been the practice of the message of Romans 12:4-6. This is particularly with regard to prophecy that they had in the book of Acts. There has not been the practice of having women apostles, pastors and teachers and evangelists as we find there are those in Romans 16.

Truly, there has not been generally the belief and practice of Ephesians 4:8-13 with regard to there being acknowledged and seen apostles, prophets who are helping the evangelists and pastor-teachers 'to equip the saints for the work of ministry for building up the body of Christ'. It has been widely thought that there only remained the pastor-teacher and evangelist, mostly the former, who could exist in the church of Christ.

This is history to our present time.

In those areas of the church where the above scriptures are allowed, there has been a grave lack. This is found mainly in the Pentecostal and Charismatic branches of the church of Jesus Christ. The practice to some extent has never followed fully the New Testament pattern. The fact that no apostle ever said that it should cease in either its full or partial operation.

Some of the features have been emulated to a certain extent. Where used, there have been and still are many errors, wrong beliefs and practices. There have even been the peculiar manifestations of wrong spirits.

At least some part of the church should submit itself to the Lord Jesus Christ and get back to the Bible way. This would mean that every believer is baptized with the Holy Ghost, speaking in other tongues. It would encourage all of the ministry gifts including those of women.

However, even though there was a cessation and is still a cessation in many areas of the church, it was a cessation of practice and belief without there being a cessation because the scriptures said these things by the will of God, would cease. Instead, they remain in our Bibles for us to obey.

There is no verse that says these promises and graces would ever cease. Such promises are in Joel 2:28,29 and Acts 1:4,8; 2:4 or 1 Corinthians 12-14, Galatians 3:1-3, together with Ephesians 4:8-13. There is Romans 12:6 occurring in the middle of all the other gifts to believers. Where is there a verse in Joel or Acts stating these things would cease when the apostles finished their task? There is no place that tells us 1 Corinthians 12-14 are not to remain so that believers and churches can take them as the ultimate example of church services.

Opponents say speaking in tongues is unintelligible but these are definitely languages even if unknown. They are Spirit given. It sometimes happens that known languages are heard.

Even those once filled with the Spirit, as they were baptized with the Holy Ghost, often do not like praying in this way. Those who do not believe consider it to be gabble but it is the language of the Holy Ghost.

The carnal man is always at enmity with God. That part of all believers, the carnal man, is often followed, in the secret despising of prayer in other tongues, enough not to participate in it often or at all.

There is a hesitancy, a doubt, an ignoring of speaking in tongues. Instead, often there is an exaltation of signs and wonders above it. There also is a lack of understanding about the wonders and marvel in the personal life of praying in other tongues. Many would rather not pray in tongues and some of us can be too lazy to do so. The amazing actuality is that prayer in other tongues is in and from the heavenlies.

Oh, the joys, the wonders, the marvels, the ecstasy and the heavenward gaze of prayer in other tongues. This is to be pursued with determination and even ardency so that the lack of it is not apparent in the believer's life. His chief purpose in life is to be communion with and obedience to the Lord.

We are to look to the eternal that is invisible. We are not to be looking on the earthly, that is visible. We should not be always looking for visible results of the power received with other tongues. These are healings and miracles given to some as a subsequence of the speaking in tongues.

A carnal church likes to ignore the spiritual in favor of humanly successful and glamorous situations that many now lust to see. Television has conditioned us to want that thrill of looking at electrifying scenes. It has produced in some ways almost an artificial view of what the church of power should be. In fact, where is the church of power?

We see instead the church of Hollywood, that of splendorous appearance, worldly participation and entertainment, on various occasion with some gospel and evidence of truly supernatural workings of the Holy Ghost. A good dose of reading of the epistles and much prayer in the Holy Ghost is the best cure.

We have all heard and/or said as a quotation, 1 Corinthians 13:8-10:

‘Love never ends, But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part;

‘but when the complete comes, the partial will come to an end.’

Dubious interpretation of this passage has promoted a general belief by many that tongues and prophecies have ceased. They say these things have

ceased because the early church was brought to a perfect state of the church. Their opinion is that the early church was to bring this about through the apostles. In particular, they think it happened when the writings of Holy Writ which is the New Testament, were completed.

This so-called perfection is surely but a dream as the Orthodox Church retreated into a mist of man-made beliefs.

The supernatural has ceased because the church backslid from their use as it did in relation to water baptism by immersion.

A misunderstanding of one word in the KJV in particular, has led to modern interpretation.

Quite correctly translation there is a different meaning, which is:

‘... When the complete comes, the partial will come to an end’ (1 Cor.13:10). The partial, or part of the whole, is here on earth. The complete has its place only in heaven.

The church has never been in a perfect state and never will be. The perfect church will never happen on earth but only in heaven, on the return of the Lord Jesus for all of His saints.

Jesus Christ does not present the church to Himself while we are on earth and He in heaven. His reign and power are seated in heaven. This is how we are meant to understand these words:

‘... Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind — yes, so that she may be holy and without blemish’ (Eph.5:25-27).

The verb ‘present’ is of presenting the bride to the bridegroom. This will be in heaven and not here, as Paul says:

‘I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ.’ (2 Cor.11:2).

He has espoused us to Christ. The church is to be a virgin and in some time future Christ will receive her as His bride. To pursue perfection of the church on earth as an end is without scriptural foundation.

There has been a cessation or stopping, in the practice and belief of the *dunamis*.

This relates to power and speaking in other tongues together with the manifestation of the nine gifts of the Spirit that should follow in the assemblies of the saints. It has been due to unbelief and to the church being in a back-slidden condition for centuries, including the Dark Ages.

For over fifteen hundred years, the church in the main did not even practice baptism in water by immersion. There were those who did but they were small in number.

Throughout Europe there were believers called 'Brethren', who baptized by immersion and who were grievously persecuted. The rest of Christendom did not believe or practice such baptism. This group of people led on to the Anabaptists who appeared in Holland. They sometimes did ridiculous things but they baptized by immersion. Their offshoots were Baptist and modern Brethren, followed on by the Church of Christ and then the Pentecostals with some Charismatics.

All of these groups would consider Christendom in Europe had been in error and was in a backslidden condition.

There was also a backslidden condition in relation to the baptism with the Holy Ghost and the practice of the nine gifts of the Holy Ghost and acceptance of the four fold ministry in Ephesians 4:8-11.

The unbelief and non-use of all these gifts of God were in conjunction with the disbelief in baptism by immersion that we all know existed for centuries.

As we read history, it would appear that in general, no part of the church has ever come up to these hopes and never will while on earth.

The early church probably enjoyed more of the supernatural. They also had many errors and unbelieving ways. This has occurred from then until now.

We should not follow history but should be following what is recorded in the New Testament, things that have never been retracted. We must not follow every modern way that many bring into the church.

We have lost and are treating God's grace with somewhat of contempt, if we disregard the pattern laid out for us, particularly in the epistles.

We can go back to the book of Acts and trace the activities of the Holy Ghost in those chapters, where the gospel was declared in its clarity and fullness. Without a doubt, the people there were taught many of the doctrines and principles of the epistles.

Bewitched Galatians And When The Church Is Perfect

This portion shows the Galatian Church had Christ crucified preached to them: 'It was before your eyes that Jesus Christ was publicly exhibited as crucified! Did you receive the Spirit, by doing the works of the law or by believing what you heard?'

‘Are you so foolish, ending with the flesh? Does God supply you with the Spirit and work miracles among you etc.?’(Gal.3:1-3).

Paul reprimanded them as if there were demons working when he said: ‘You foolish Galatians! Who has bewitched you!’ (v.1).

Are we not to take this word unto ourselves today? Or should we remove these verses, along with all the verses quoted above in this chapter?

Perhaps we should get our scissors and start cutting out the parts that we believe do not apply for us today? Then we would have left what we should believe.

Dare any of us do such a drastic thing with our scissors? God forbid! We need the whole Word of God and all of the Spirit’s appointed workings.

George Smeaton, Scotland’s greatest theologian, in his book on the Holy Spirit, a great book by that Presbyterian, says that these verses in Galatians 3:1-5 refer to the experience of Acts 2:4. He says it is where they were baptized with the Holy Spirit and spoke in other tongues/languages.

He also says that these verses relate to all the gifts of the Holy Ghost that were manifested by the apostles and the early church.

This is rightly said, and none could oppose it. Where then can we find a verse even here, that tells us, ‘These things are only for these people and will never happen in future generations’? Of course, there is no such verse there or in any other of the writings of the apostles.

To be true to the Holy Scriptures, we have to agree that there is not any verse that informs us these things would cease. The verses that those who oppose use, are quoted above from 1 Corinthians 13 and do not mean what they say. As a Spirit led and informed approach would show, prophecies and tongues will cease when we have come into that which is complete.

Has the church reached that place? Has anybody arrived? The church has not and no person has or will until the return of the Lord Jesus comes and takes us to heaven.

Verses on the topic of love in 1 Corinthians 13:8-10 read:

‘Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end’.

The ‘perfect’ in the KJV really means ‘complete’. Dr. Gill, a Baptist, has this to say about v.10: ‘When that which is perfect is come, when perfect

knowledge of God, of Christ, and of the mysteries of the kingdom of heaven shall take place; which will not in this life, but in that which is to come. So the Jews say that at the resurrection, upon the reunion of the soul and body, the children of men shall attain to “perfect knowledge”.’

Let us look at what Barnes, Presbyterian, states in his commentary:

“This proposition is couched in a general form. It means that when anything which is perfect is seen or enjoyed, then that which is imperfect is forgotten, laid aside, or vanishes. Thus, in the full and perfect light of day, the imperfect and feeble light of the stars vanishes.

“The sense here is, that “in heaven” – a state of absolute perfection – that which is “in part,” or which is imperfect, shall be lost in superior brightness.

All imperfection will vanish. And all that we here possess that is obscure shall be lost in the superior and perfect glory of that eternal world. All our present unsatisfactory modes of obtaining knowledge shall be unknown. All shall be clear, bright, and eternal’. Common sense and spiritual acumen tells us that he is right in what he says.

Now we look at Matthew Henry (1706-1721), a Methodist: “To sum up the excellences of charity, he prefers it not only to gifts, but to other graces, to faith and hope 1 Corinthians 13:13 “And now faith, hope, and love abide, these three; and the greatest of these is love”.

He says correctly: “True grace is much more excellent than any spiritual gifts whatever’. What he means is that living a holy life is more important. It is more important to obey the New Testament than to have spiritual gifts. This is true.

He Adds: ‘And faith, hope, and love, are the three principal graces, of which charity is the chief, being the end to which the other two are but means. This is the divine nature, love, when faith and hope shall be no more.

‘Faith fixes on the divine revelation, and assents to that: hope fastens on future felicity, and waits for that: and in heaven faith will be swallowed up in vision, and hope in fruition.

“These will all shine forth in the most glorious splendors in another world, and there will love be made perfect; there we shall perfectly love God. And there shall we perfectly love one another, when all the saints meet there, when none but saints are there, and saints made perfect’.

Is this not a wonderful comment he makes and true? When we match it up with 1 Corinthians 13:8-10 we have to say that all of these verses are

speaking about the perfect or complete being in heaven. It is not on earth so it cannot mean the perfect ended when the apostles died.

I am using these quotations because firstly they present what I have always believed and seen. Secondly, these theologians are recognized as great scholars and saints in the non Pentecostal and non Charismatic world of our brethren in Christ. Indeed many tongues-speakers agree this is so.

It has to be said that no one person, or the church as a whole, has ever reached that which is perfect or complete. Therefore, tongues have not yet ceased. Prophecies have not yet ceased. These scholars knew that the prophecies and tongues referred to are those mentioned in 1 Corinthians 12-14 as the gifts of Christ and of the Holy Ghost.

We read of the gift of prophecy and the gift of tongues from the Holy Spirit (not from Christ) in 12:10:

‘... Working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, ...’ and 14:27,29:

‘If anyone speaks in a tongue’, ‘... let one interpret’ and ‘For you can all prophesy one by one ...’. This is the Holy Ghost gift of tongues.

Tongues from Christ’s gift come with the baptism of the Holy Ghost (Acts 2:4). There are two kinds of tongues, two gifts and two Givers, Christ and the Holy Ghost.

We must understand that all believers in the church of Jesus Christ should be praying in other tongues. Then there should be the manifestation of the nine gifts of the Holy Ghost in the meetings. This will produce all the gifts, including miracles, signs and wonders at some time.. There will be all the other supernatural manifestations as disclosed in 1 Corinthians 12:4-11 and Romans 12:6.

Prophecy in 1 Corinthians 14:4 is the gift that specifically ‘builds up the church’. The church needs to be built up and this gift is ‘for exhortation, edification and comfort’ or ‘building up, encouragement and consolation’. It is in pursuance of Bible ordered prophecy and the word of knowledge that today many are going off into grave errors.

This occurs with those who have an over-balanced hunger for them and also signs and wonders. There is a departure from Holy Spirit given and Biblical wisdom and thus from the boundaries of the Word. Some wander into the supernatural that comes not from God but from the spirits in the atmosphere. Satan and his spirits are encased there all around

the earth. Instead of seeking for the supernatural from the God of heaven, the tendency then is to expect action that feeds the senses.

We are to approach His throne through the blood of Jesus and through Jesus our Mediator. This is in heaven and not in the atmosphere of our churches. The Spiritual longing for God Himself through the Spirit operations is supplanted by a soulish desire, often due to an emphasis upon feelings and upon stimulation of the senses through musical instruments and emotional singing.

Again, there is a serious situation in English speaking countries in that many, including leaders, refuse to acknowledge the gifts are for today.

They all are grave error and as far as the word is concerned, are in a situation that includes deception as well as unbelief and rebellion. Refusal to accept shows blindness in relation to the Word of Christ. This latter condition has existed for centuries. We believers from all areas of the church, are in some degree of error. Errors of doctrine have always been a part of Christendom.

The record shows in particular concerning the apostles that the Lord confirmed their testimony. This was in granting signs and wonders to be done by their hands.

It was in the miracles they did in the kingdom of nature. As well it was the wonders done by their word. These were the greater miracles in men's minds by the power of divine grace.

All of this was the result of gifts of the Holy Ghost being manifested.

Even if Mark 16:9-18 as some say, proved not to be in many early manuscripts, Jesus had taught such things earlier to His disciples and had them perform them. They then healed the sick and cast out devils. We quote what Jesus said:

‘And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues ...’ (v.17); and ‘... they will lay their hands on the sick and they will recover’ ((v.18).

These signs are to be results of gifts of the Holy Ghost in operation, in particular, those of faith, healings and miracles.

There is depth to be understood in relation to this. The first point to notice is that the signs accompany the person. This indicates that the person must be full of the Holy Ghost at some point to have received gifts of the Holy Ghost. The accompanying is not automatic. There are steps to its achievement.

In His name means more than just mouthing the words. It is a standing in the character or actuality of the Person. This can only be by the Holy Ghost. We stand in Jesus Christ and His authority.

It is not enough to believe we can lay hands on the sick and say: 'In Jesus' Name'. Multitudes do this and generally the folk are not healed. Some try to find healing by confessing the word.

That may be successful but only if the person is in the Spirit and in faith from the Holy Ghost.

We will discover what the scriptures actually say in relation to two verses used for laying on of hands to heal the sick. The first one is:

'And *miraculous* signs will follow to those believing these things: they will cast out demons in My name; they will speak new languages;

'They will take up snakes; and if they drink anything deadly, it will in no way hurt them; they will lay hands on *the* sick, and they will be well' LITV (Mk.16:18).

He is informing them and us that it is in or with His authority. It is to have the power of the Holy Ghost and be in His presence as if He were here. Any supernatural result is always by way of the Holy Spirit manifesting one of His gifts, whether of healing, miracles or faith. Nothing is accomplished because of any authority we have.

Errors In Books

Unfortunately, there have been books, audios and television appearances by our own brothers in Christ, Hagin and Copeland by which manner these beliefs on confession and authority have become widespread. They Added the idea of prosperity being part of the gospel to all of the other of Kenyon's beliefs that they copied in total.

They, sadly, have quoted verbatim from the writings of Kenyon who lived in Seattle. He was schooled under the Christian Scientists. How then can his beliefs be followed?

I myself, in ignorance, did a course of study under him about sixty years ago. Ten years later I bought and read every one of his books. At the time I did not understand what he was actually teaching. By the grace of God, I memorized scriptures he used – as scripture only in the main.

I have to repudiate his teachings. They are not in accordance with the written Word.

Our above brethren have not understood this matter. The beliefs have not actually stemmed from the Pentecostals (which these two brothers were) or the Charismatics. They come from Kenyon, Christian Science

educated. We should not follow them but millions do. Let us all repent and return to the truth and word of the gospel.

The prosperity doctrine is based on a few scriptures:

‘And do not judge, and you will never be judged. And do not condemn, and you will never be condemned. Pardon, and you will be pardoned.

‘Give, and it will be given to you, a good measure--pressed down, shaken, overflowing--they will pour out into your lap. For with the measure by which you measure out, it will be measured out to you in return" LEB (Lk.6:37,38)’.

‘For with whatever judgment you judge, you shall be judged; and with whatever measure you measure out, it shall be measured to you again’ MKJV (Mt.7:1,2).

The verses generally used for the seed-faith belief, viz. those in Luke, that are part of a discourse called the Beatitudes. The intent of Jesus is that the love and humility of the gospel is required.

In all of these verses, Jesus is not speaking about the giving of money to pastors, preachers, churches, organization, evangelistic or healing ventures. His regard is for the poor and those who are in need, particularly the poor in our churches.

On the other hand, the need for finance for gospel activities, is envisaged in other parts of the Bible. The principle of support of all kinds of preachers is well pronounced in both Old and New Testaments.

When He gave the great commission to go and make followers of others, He did not mention a word about money. One is ‘to go’.

Also, Jesus in the Beatitudes did not even hint at the act of giving to be motivated by the return. He just states simple facts.

Even those two familiar and popular chapters, 2 Corinthians 8,9, are connected solely to the giving of aid to the poor and hungry. The saints in Jerusalem were in the midst of a famine. It was probably a lead-up to the final judgments that occurred on Israel A.D.66-70. Jesus became poor:

‘For you know the grace of our Lord Jesus Christ, that being rich, He became poor for your sake, so that you might become rich by the poverty of that One’ LITV (2 Cor.8:9).

His poverty was in relation to His Deity being covered, as it were, when He stooped to entering the womb of Mary to be given a human life, created by the Holy Ghost. He then humbled Himself still further by dying on the cross as a criminal.

Our riches concern the heavenly ones and not those of this earth. Even James says; “Go to, weep and howl, ye rich ones’. Only some in the church will have exceptional wealth, that being the fact of life.

We are impelled to believe these verses:

‘Every man, according to his own views, not with sadness, not by constraint: for the Lord loves a joyous giver.

‘For it is in the power of God, to make all good abound to you, so that ye may have, at all times, and in every thing, what is sufficient for you; and may abound in every good work.

‘As it is written, He hath dispersed and given to the poor; and his righteousness is established for ever.

‘Now he that gives seed to the sower, and bread for food, may he give and multiply your seed, and increase the fruits of your righteousness:

‘so that in every thing, ye may be enriched unto all liberality, to the completion of our thanksgiving to God’ Murdock (2 Cor.9:7-11).

We are under the reign of love. We give because we love.

God loves someone who gives cheerfully and is full of every kind of good work. We are to be charitable.

This is the expectation for the saints:

‘For God is not unrighteous, to forget your works, and your charity which ye have shown in his name, in that ye have ministered and do minister to the saints’ Murdock (Heb.6:10).

There are heavenly rewards for this kind of help given:

‘He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a just *one* in the name of a just one will receive a just *one's* reward.

‘And whoever shall give to one of these little ones a cup of cold *water* to drink, only in the name of a disciple, truly I say to you, He shall in no way lose his reward’ MKJV (Mt.110:41,42).

The emphasis in our hearts is never the reward. Rather it is the love that will receive a prophet, or a just one. It is the compassion that would even hand out a drink of water.

If we are disposed to give cheerfully to those preachers and organizations asking for money, then the blessing of God is upon us. The responsibility of truth is theirs. Maybe it is ours also? There have always been acts of charity and distribution of money for the poor, preachers and churches in many areas. It is part of Christianity. However, it is not to be

for reward or because of obligation but out of obedience, faith and love for the Lord.

So how have all of we Pentecostals and Charismatics listened to and received wrong doctrine in some areas without due regard to the obvious meaning of the Word of God? It is a corrupting influence.

Should we not return to the ways of the New Testament in repentance and wait before the Lord in prayer?

There is the promise for the gospel age of the new covenant contained in these words:

‘But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves’ KJV (Isa.61:6).

The people gladly will give when the Holy Ghost stirs their hearts. We see this in:

‘The LORD shall send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

‘Thy people offer themselves willingly in the day of thy power: in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth’ RV (Ps.110:3).

Support of ministers even is to be by the Spirit as Paul discloses in these verses:

‘Now the one who is taught the word must share in all good *things* with the one who teaches.

‘Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap,

‘because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit’ LEB (Gal.6:6-8).

It is obvious to all that the above mentioned methods have found much popularity with millions. Preachers are wealthy, organizations abound in money, people are sent out to preach the gospel. The message of Christ is preached in relation to salvation and even other truths. Millions would say they have been blessed.

Despite motivations that are often unscriptural, we can rejoice that the gospel goes out.

We can assuredly declare that we are all under the grace of God.

All of us will face the judgment seat of Christ.

The reader could return to chapter 2 on 'More About Grace' to read quotations, Isaiah chapters 60&61, showing God's provision.

We rest assured in the provision of God for all of our needs. Jesus taught this most emphatically as here:

'Therefore if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much rather *clothe* you, little-faiths?

'Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

'For the nations seek after all these things. For your heavenly Father knows that you have need of all these things.

'But seek first the kingdom of God and His righteousness; and all these things shall be Added to you' MKJV (Mt.6:31-33).

We are to obey Jesus in this:

'But lay up for yourselves treasures in heaven, where no moth and no rust can spoil, and no thieves dig through nor steal' Murdock (Mt.6:20).

Most believers and even pastors and preachers, generally follow beliefs of their peers in the movement in which they were born again. Thus all the millions, because the falsity has spread like a cancer throughout the whole. Being such, it must be cut out.

We preachers also, can and often have and many still do, accept what is generally taught without too much insight or investigation, if any.

The love of God in me, would use me to say this – one sincerely trusts.

Returning to 'authority', all is performed by believers under His authority, the authority of the Lord Jesus Christ in heaven.

Concerning Power That Is The Greek Dynamis

The power He generally used if He were present, was the power of the Holy Ghost. Peter confirmed this with:

'Jesus the *One* from Nazareth, how God anointed Him with *the* Holy Spirit and with power, who went about doing good, and healing all those having been oppressed by the devil, because God was with Him' LITV (Acts 10:38).

This same Holy Ghost power is available in a lesser way for us despite the general interpretation regarding the promise of greater works to be done by us that is to be according to the intention of Jesus. Holy Ghost power is intended to be for the four-fold ministries of Christ in particular.

The power of the Holy Ghost does not come upon us as it did in the case of Samson, for example or any of the other men, women and prophets of old.

We received power when we were filled with the Holy Ghost. The Old Testament order is that the Holy Spirit came upon them.

The New Testament way is that we are filled with the Holy Ghost.

Under the new covenant, we are much better placed by far than those under the old. This is our glorious position of grace and favour.

We should not be looking for something or in this case, Someone, to come down. Paul clearly shows this in:

‘But the righteousness of faith says this: "Do not say in your heart, Who will go up into Heaven?" (that is, to bring down Christ);

"Who will go down into the abyss?" (that is, to bring Christ up from *the* dead.)

“But what does it say? "The Word is near you, in your mouth and in your heart" (that is, the Word of faith which we proclaim) *Deuteronomy 30:12-14* LITV (Rom.10:6-9).

As for ‘slaying power’, there is no such thing mentioned in the Word of God. So why should we want it?

It is a sad situation where people wholesale are content to be going forward for prayer, for healing and for other spiritual benefits and expecting to be ‘slain’. It becomes a continuous habit with most. Such falls far short of the Bible pattern that is the one left for us to follow

Rather, we need all of the gifts of the Holy Ghost. He arrived on the day of Pentecost and has never left this world.

He is in us by the baptism with the Holy Ghost. He is to flow out from us at all times, like a mighty river, whether in prayer, praise, worship, intercession, in our ministries or in His manifestation of His nine gifts in 1 Corinthians 12.

He has come like ‘a mighty, rushing stream, that the wind of the Lord drives on’ GW (Isa.59:10) ‘He will come like a rushing stream. The wind of the LORD pushes him’.

Then the second one:

‘And on the faith of His name, this one whom you see and know was made firm *by* His name, and the faith which came through Him gave to him this complete soundness before you all’ LITV (Acts 3:16).

The emphasis is never to be on the mere use of ‘the name of Jesus’, whether once or repetitively.

The literal translations above reveal the truth of the matter. First of all, the faith has been given to the person in a special act through Him in His giving of the Holy Ghost. This third Person of the Godhead in turn, gives the gift, whether of faith, healing or of miracles for a miraculous performance.

'His name' infers and in fact, states that it is not the use of that name but rather the One Whose name it is Who acts. It is His power on display. He gives the faith through the Holy Ghost. His Name stands for all that He is as a Person now. He is able to act from heaven because He is our Mediator and is the Head of His church.

Greater Works Than These Shall You Do

He is the same today as He was yesterday while on earth. While here, there was a limitation in respect to His acts. This was not due to His inability or lack of any description. He was confined by time and space, by the ability to be in one place at one time and by the operations of the Holy Ghost through Him as one Person on earth. Also, it was in the main, because of the fact that He had not yet ascended to the Father having already been risen in power. This power was that of the Father, the Son and of the Holy Ghost.

He ascended in power to the throne of grace where He now stands in all authority, to act on our behalf in mighty wonders of grace, power and ability. They are all His. He works them in grace and to our wonder, by the Holy Ghost, through us in a distributive manner. According to His will His abundance of power is spread among individual believers in many places throughout our world.

He is the Fount of every blessing by the Holy Spirit. All is in Him now whereas on earth, it was only possible that there would be partial use by Him of Divine power. Now, having ascended, He is able to work in great power in works mightier than were possible when He was on earth. The reason is that the powers of the age to come, the power of the Holy Ghost, all are distributed among a multitude in the church. It is according to the measure of the grace of Christ given to each member of His body and in relation to the proportion of manifestation given by the Holy Ghost in His gifts. As the church is world-wide filled with more possibilities because of the great number thereof, we are, combined, able to do works mightier than He did on earth. There is also now a far greater population.

Thus because He has ascended having accomplished all of the work of redemption for spirit, soul and body, He is able to bestow His power

through us to work even greater works than the disciples saw Him do. These facts are part of the reason He could say these words.

He has said this:

‘Indeed, I tell you truly, the *one* believing into Me, the works which I do, that one shall do also, and greater than these he will do, because I go to My Father’ LITV (Jn.14:12).

When Jesus gave His commands and promises He knew He was going to pour out the Holy Ghost who would operate in His stead (or Name). The plan of God already had been made. There would be nine gifts of the Holy Ghost that would enable these healings and miracles to occur. We need those gifts.

In verse 14 He says: ‘If you ask anything in My Name, I will do *it*’.

‘In’ His Name is to be in His authority and character. This is by the Holy Ghost, Who has been sent to be our Helper. The indication is that the Holy Ghost is behind the action of a disciple, authorizes it, empowers it and provides the character of Christ in that act. It is in this way that greater works than Jesus did can be done. He has gone to the Father and the Holy Ghost acts in a multiplicity of believers.

Many honor the famous American John G. Lake and English Smith Wigglesworth. Is it realized that they spent hours praying in other tongues? They are an example for us, even though their understanding and preaching under the truth and grace lines as well as their lacks under the power line were possible at some stage. They, like all, did not reach perfection in the carrying out of their ministries. But they were mighty men of God in certain areas of ministry with a multitude of healings and miracles. Probably each one is an example of a believer doing the mightier works Jesus said would be done.

However, this should be said. Jesus in His discourse was informing the disciples that He would send the Holy Ghost in His place. The one supernatural occurrence that can occur in every believer is speaking in other tongues. In that way, such a miracle is a greater work than He did. In fact, He did not speak in other tongues. It was not necessary for Him to do so and He was not under the new covenant. We are and it is necessary for us. So we speak in tongues and even if we were never to have any manifestation of any of the nine gifts of the Spirit personally, it could still be said that a far greater work than Jesus did would be to speak long and often in other tongues as prayer, praise thanksgiving, intercession and worship.

Jesus performed signs that the people saw. They believed because they saw the signs that He did. John records the following in his Gospel:

‘And truly Jesus did many other signs in the presence of His disciples, which are not written in this book’ MKJV John 20:30.

Signs are to follow us as believers, and the first and most important one given by Mark, is to speak in other tongues, it being the privilege for every believers as no other supernatural action is:

‘And these signs shall accompany those who have believed: In My name they shall cast out demons; they shall speak with new tongues’ EMTV Mk.16:17.

Is Healing of Sicknesses In The Atonement?

As a definite promise, healing of all of our ailments is not in the atonement; only partially covered by that atonement. These frail bodies of ours, each with the beginning of twenty diseases so the experts say, are heading for death. We have a glorious hope. These bodies of ours await their redemption (Rom.8:23). This will take place at the coming of the Lord in the air to catch us up, living and dead, to that grand ‘welcome meeting’ there (Wuest).

A close, unprejudiced and sincere examination of Isaiah 53 will show the whole chapter is about the sin of Israel and indeed of all of us and the sacrifice of Christ for sin. Let us follow scripture.

On looking into 1 Peter 2:23,24 the discovery is made that it is connected to what Paul was writing to ‘slaves’. They were abused. He wrote about Christ:

‘When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.

‘He himself bore our sins in his body on the Cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls’.

This is said to the slaves, regarding sin, when he said ‘our’ and included himself with them.

When he spoke of suffering and bruising from their masters, he used ‘your’, just Addressing the slaves without including himself.

The whole passage again is about sin and its consequences and His dying for sin (not for sickness). He tells believers to live in righteousness. He reminds the slaves that they had been astray from God. They had returned to Jesus Christ, the great Shepherd and Keeper of their souls.

With this wonderful truth, these slaves who had been beaten even as Jesus had endured flogging, could know Jesus was caring for them even if their masters did not. Perhaps some wounds were healed. This message is for all of us who believe.

Can we lay hands on the sick? Indeed we can and I have done so to a multiplicity of thousands. Some had great healings and miracles. Others did not. Some believers know Christ and are more blessed than others.

Who knows the reason for anything that happens like this? Who are we to question? We minister to the people with compassion and faith and the people have faith. It is not that they do not have faith.

No person has the answer as to why they are not healed.

The Church Is Built Upon The Word Of Christ With Holy Spirit Operations

However, if believers move into the area of Holy Ghost power of prayer in other tongues, they will discover that area itself is greater than that of any other blessing including healing of the body.

As to manifestations of the Holy Spirit gift of prophecy believers and churches need true ones continually. There in Acts 9:31, it says:

‘The church was built up, living in the fear of the Lord (Jesus) and in the comfort of the Holy Spirit and it increased in numbers’. It is the gift of prophecy that comforts.

This is the will of the Lord for us today. Being enlarged in the Spirit, to follow Spiritual concepts, is the Bible means of gaining increase in numbers. Believers today are to do this:

‘Now these who were scattered went from place to place, proclaiming the word’ (Acts 8:4).

This was the word of the grace of Christ. There must be a proclamation of the gospel so that sinners can be converted.

There should be those like Phillip, the evangelist, who evangelize. It is recorded about him that he:

‘Went down to the city of Samaria and proclaimed the Messiah to them;

‘And the crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did,

‘for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were healed’ (Acts 8:5-7).

Having said all this we come to the point where we must acknowledge that what occurred on the day of Pentecost and within the book of Acts, is most relevant for us today.

In fact, the initial operation of the Holy Spirit with His being sent from heaven and poured out by the Lord Jesus Christ upon the one hundred and twenty disciples has great consequences for us in this generation and beyond.

The foundation laid is part of our inheritance as sons of the living God. We do well to listen, to obey and to relish these dainties of heaven that can be abounding in our lives. We should not follow what others are doing in whatever branch of the church, in any area. They could be right but they may be wrong.

Instead, let us look to the Word of Christ and to the Lord Himself in obedience to that word. We do need to realize that the theologians and godly men over the past few hundred years and writers in the English language generally, have shown us many wonderful truths. We should listen to what they knew by the Spirit. We owe them all a great debt. They understood much.

We should continually remember that when we speak of *dunamis* or power, we are doing so in the light of the use of the word by Jesus.

Unless this is done, we will miss the true meaning that Jesus intended and that is used in what the apostles say and mean when they use the word, *dunamis*, throughout the epistles. It is used twenty-two times which shows its importance unto this day.

The use of 'baptism in water' is only in use about twenty times and except for twice, it is with regard only to the historical action of people being baptized in water. It is not about the act itself.

We can compare this with the word *dunamis* for power that is mentioned twenty-two times and all about the act itself. Also we Add to this the fact that speaking in other tongues is mentioned eighteen times. It shows that the *dunamis* (power) of God and speaking in other tongues carry far more importance than ever baptism in water does or did. Many have experienced some of this Pentecostal power for years.

Another thing that needs to be pointed out is that one person's experience in regard to *dunamis* differs from that of another. World-wide, there have been many who have followed the extremes of Pentecost and the Charismatic Move.

It would appear to many that multitudes have erred in that the local move becomes a cult.

These people are considered by many in main-line churches, to be error and often to have heresy. It is true that many pastors and leaders have not

used the best of ways when encouraging people to be filled with the Spirit. At least they believed the Bible and were obedient to the Lord Jesus. They preached the truth of the Word of grace in the gospel

Then again, some believers get no further than an aping of tongues with two words! This is not the baptism with the Spirit. Truly, millions have spoken in tongues and we can vouch for multitudes having received. We have heard similar operations of the Spirit as they did when Luke recorded the events happening in the house of Cornelius with Peter:

‘And those of the circumcision who believed were astounded, as many as had come with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

‘For they heard them speaking in tongues and magnifying God’ EMTV (Acts 10:45,46).

Jesus did say, despite popular modern cries against speaking in tongues that is recorded as part of the gospel, that the gate was narrow and the way confined.

This has proved to be the case throughout the history of the church. It happens in relation to salvation itself. Also doctrine and the ways of the Holy Spirit are wrong in practice and beliefs. We only have to look at the diversity of beliefs about elementary doctrines of the New Testament so see that error and heresy, doctrines of demons, are with us generation after generation. It seems often that only the minority know the truth and the word of grace, with that of *dunamis*, clinging to it with all of their beings. There does exist the truth in all of these matters. We should follow it.

When someone has any degree of error in doctrine, belief or about the baptism with the Holy Spirit, the gifts of the Spirit, revelation from the scriptures, revelations and prophecies, their experience of *dunamis* will be out of order. They could even be experiencing something of the true as well as error or even total error.

This is said because there have been many extremes and much wild-fire with Holy Ghost people. Such leads to more erring and deviating from those principles that the scriptures cover. We are to follow the Word.

Let us look at what the scriptures say and believe and follow the word. We are to be doers of the word and not only hearers, even in matters of the baptism with the Spirit and the manifestation of gifts of the Holy Ghost. There will be errors in teaching. We are not to follow every wind of doctrine. We are to follow the doctrines of Paul, Peter, James and John and not of any modern apostles.

Do Not Fear To Speak In Other Tongues – Fear Or Stand In Awe of God

The exhortation comes for believers to have a sound mind and to use wisdom in matters concerning the power of God and of the Holy Spirit manifestations. We see this in:

‘Let your moderation be known unto all men. The Lord is at hand’ (Phil. 4:5) and: ‘For God has not given us a spirit of fear, but of power and of a sound mind’ (1 Tim.1:7). This ‘sound mind’ means there is ‘moderation’. It also means in the Greek that one is of sober mind, full of prudence and discretion. The state referred to is one in which the mind is well balanced by the Spirit, seeing things in their proper place. A sound mind is not the Holy Spirit. Neither is power the Holy Spirit nor that the Holy Spirit is power as some say.

There is not fear. What of those who fear that speaking in tongues is demonic and from Satan? According to the above verse, God does not give a spirit of fear. Would the Lord Jesus fail to answer cries of His children who come to Him according to Scripture? Why fear that the Father would allow the children to be given demons and not the Holy Spirit?

There is to be in us a fear or awe of God, so much so, that we ‘fear’ Him enough to desire above all things to follow the path of obedience. This certainly applies to speaking in other tongues. We should fear God and obey Him by receiving of His supernatural gifts.

The above two verses should keep us on the right track in our judgment of ‘the flavor of the month’ that often comes into the church in relation to doctrine, revelations, prophecies, practices, culture and supposed operations of the Holy Spirit. We, led by the Spirit and the word, are to judge practices and all manifestations of the Spirit, particularly with regard to prophecy:

‘Let two or three prophets speak and the other weigh what is said’ ((1 Cor.14:29). We are to shun false teaching.

The command comes to us:

‘Do not forbid prophesying (Do not hold prophetic utterances in low esteem – these would be true prophecies and not false ones). Prove all things (put all things to the test); hold fast that which is good’ (1 Thes.5:20,21).

Prophecies and all things of doctrine, practice and manifestations are to be tested to see which is right and which is wrong. Quite often common

sense, a knowledge of the Word, spiritual wisdom and an understanding of spiritual things will be sufficient.

On other occasions, there will be need for the gift of discernment and maybe the gift of wisdom in those who use these gifts properly. Those today who refuse prophecy that is in order are disobeying the scriptures. Here again are commands to be taken for us. If not, should we not cut them out of our Bible? It is the many false prophecies that we are to judge and reject.

Paul speaks generally and not only in relation to prophesying. He includes all phenomena that people claim to be supernatural and indeed which are supernatural. We cannot accept everything that happens without judgment or discrimination. There must be order in the church. There has to be discerning of spirits as said:

‘That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand’ (2 Thes. 2:2): ‘Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world’ (1 Jn.4:1).

There could be evil spirits in a meeting but this would be most rare. Paul instructs us to discern whether the soulish mind of a man is operating instead of his being in the Spirit with his own spirit in touch with Him.

It does not mean that we are to shut the door to true manifestations of the Holy Spirit. Rather, we are told in 2 Thessalonians 5:19: ‘Do not stifle the manifestations of the Spirit’.

There are nine gifts as well as praying and worshipping the Lord in other tongues in the meetings of the assemblies of the saints. This will also include when unbelievers are present. If it is a gospel meeting, it would be expected that the preacher is the one to be exercising gifts of the Holy Ghost and not others in the congregation. There is a need, a demand and yes a command for us to ‘covet earnestly, the best gifts’.

It is extremely possible that error can infiltrate what may be somewhat of a work of God by His Spirit. The grace of God prevails but it is no excuse for us to follow the popular and wrong trend in any Church activity. God does fulfill His promises for the believer to those who ask in faith on the basis of grace alone. He as a Father responds to his children according to their appropriation of the benefits of Calvary.

The Power Line Calls For Discernment

This means they have followed to some extent at least, the truth and grace lines. It is while trying to be in the power line that much confusion can and does occur. However, there have been problems for many in the truth and grace lines. These lie in heresies, unbelief, rebellion, worldliness, and even persecution. All of us, believers and preachers seem to face discrepancies in the three lines in both knowledge and experience.

One scripture that shows this is possible, as well as those regarding discerning of spirits and ‘trying the spirits’ is this:

‘Out of the same mouth proceeds blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?’ Wuest translates it, ‘Out of the same mouth there proceeds eulogies and cursings. The spring does not pour out of the same opening the sweet and the bitter, does it? It is the same mouth which brings forth praises and curses. Yet there is no need, my brothers, that things should happen in this way. Does a spring gush forth both fresh water and salt water out of the same opening?’ (James 3:10,11).

This spring in us is that of the Holy Spirit but we must remember that we are still afflicted with the carnal man within. The Spirit’s gushing, denotes a full and copious discharge. Primarily it means to be full to bursting. We have this flow from within through the baptism with the Holy Spirit. It is important that we let this spring gush out and not evil and wrong ‘stuff’ gush out as well.

This would be from our carnality that loves to attract heretical doings and wrong manifestations as well as legalism. The flesh or carnal man always fights against the Spirit who is within every born again person. It can result in demonic religious practices.

The word is not saying that good and bad cannot be in the same area of the believers’ lives. In fact, it says the opposite. They can be. There they were in those in the assembly of believers to whom James Addressed himself.

The true spring was in their hearts and experiences. In Additions, there was that which was of the flesh, of carnality, of demons and not of the Holy Spirit. James himself shows also: ‘It is the desire found in each man that tempts him, enticing him and dragging him off’ (1:14).

It can happen in many of the experiences we have seen others have and that are still occurring today in circles that accept manifestations and

operations of the Holy Ghost. This calls for discernment and a judging as to what is occurring.

James showed the danger of the carnal man and the demonic in the midst of the believers in the church when he said:

‘Such wisdom does not come down from above, but is earthly, unspiritual, devilish’ (3:15).

He goes on to say in chapter 4 that there are ‘conflicts and disputes’ among them and that they come from their ‘cravings that are at war’ within them (v.1). These saints are the same ones to whom he appeals with: ‘God yearns jealously for the spirit that he has made to dwell in us’ (v.5). These Church members had the Spirit working within and at the same time their carnal, sinful natures were being allowed to have demonic expressions.

Many believers do not understand or Admit this possibility when judging apostles and prophets who are in sin or are very wrong in their supposedly Holy Ghost manifestations. There is a tendency to base all judgment on the false prophets of the old covenant. To do this is to forget that we as believers are not under that old but under the new covenant.

Now, there are different provisions and rules. Judgment must be made accordingly remembering what James in particular has written along with that of the other apostles. The false must indeed be refuted, declared wrong, denied and thrown out but on the basis of the order required in this gospel church and according to the epistles.

There needs to be an understanding of the truth with regard to judging. Jesus said: ‘But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and you shall be sons of the Most High for he is kind toward the unthankful and evil. Be merciful, even as your Father is merciful. Judge not so that you are not judged’ ASV (Lk.6:35-37).

A quick look at these verses shows that Jesus is not speaking about Christian doctrine or practice that touches on what purports to be, manifestations of the Holy Spirit.

Therefore these verses should not be used to stop us from using our God-given judgment and discernment about those things done and about the things we hear. We must discern the right from the wrong.

The verses are related to another subject that concerns people, even our enemies. We are not to condemn them. Rather we are to show love and mercy to them. This does not mean we do not have an opinion about them.

In the church there is such a thing as judgment. Paul said: 'You are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord' (1 Cor.5:5). He also said of a certain person: 'For what have I to do with judging those outside? Is it not those who are inside that you are to judge? God will judge those outside. Drive out the wicked person from among you' (vvs.12,13).

That he said this implies the possibility in every generation, of wrong, of error and of heresy about truth, of sin under grace and of the imperfect and even demonic occurrences in the church of believers that does have the gospel and the power manifestations of the Holy Ghost in speech and in action.

Some people in view of wrong occurrences in the church do seem to want to throw the baby out with the bath water. Others keep the bath water and throw the baby out!

We need to follow the power *dunamis* of God in all of its manifestations, whether as the gospel or as the manifestations of the operations in the gifts of the Holy Ghost. This must be in the purity of the *dunamis* of God and of the Holy Spirit.

In relation to the manifestation of the gifts of the Spirit, allowance and love will cover small mistakes as some begin to step out with faith into this area. There is a fine line between spirit and soul and only wisdom and the Spirit can teach so as to obviate errors.

In God's grace, it is obvious that there exists a latitude that covers our weaknesses, lack of maturity or growth, lack of knowledge of the entire gospel or even the fullness of the true gospel, lack of knowledge of the Word, and lack in understanding all of His ways of the Spirit (which is impossible to know anyway). Grace covers our imperfections and carnality that intrudes, even into an operation of the Spirit.

It has been apparent that sins are covered by the blood of Jesus and His grace to the extent that people or leaders operate the gifts of the Spirit despite such. This is the grace of our Lord and Savior Jesus Christ. He has bestowed a measure of grace for ministry. The graciousness of the Holy Spirit will bless the people of God, many times. Most of us have seen occurrences along these lines.

We know His grace reigns, covering and enabling the erring one to be cleansed and restored. We 'are justified by his grace as a gift, through the redemption that is in Christ Jesus' ESV (Rom.3:24);

‘And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness’ (Rom.4:5).

The Corinthian church had sin in the midst but yet abounded in the use of prayer in other tongues and the gifts of the Spirit. Grace covered. Then the word came, through Paul, exposing the sin and calling for its removal. This is what he says to one church: ‘... Every fornicator, or unclean one, or covetous one, who is an idolater, has no inheritance in the kingdom of Christ ...’(Eph.5:5).

The word of His grace will point the way to repentance from persevering sin, which is a turning from it to the righteousness of Christ. All are to put off the old man and put on the new.

Every follower of Christ should have the power of God operating in their lives, ministry and assemblies and not just the small minority. The pattern for the church does not consist in what sight would seem to indicate. Christian television with its visual impact as well as some spiritual, is not the Bible norm.

The message conveyed throughout the epistles holds the pathway provided for the church to follow. Not to do so is to fall short of what God has planned. That means disobedience. This is particularly so considering that Jesus said to all the disciples, in effect: ‘Do not go (do not operate in ministry) until you are endued with power from on high’ (Acts 1:8). Power or *dunamis* is for every believer today. It is far more important to live in this power than to be winning souls. The result will be that the church increases and grows in all areas.

We will look at this verse, Acts 1:8: ‘But you will receive power when the Holy Spirit has come upon you ...’

There is this translation: ‘But you will receive power *when* the Holy Spirit has come upon you’ LEB

Again, ‘But you will receive power when the Holy Spirit comes to you’ LEB

The original Greek reads like this: “But ye shall receive power at the coming of the Holy Spirit upon you ...’ Interlinear Scripture Analyzer.

We note this regarding the KJV – ‘Literally, as it is translated in the margin, “Ye shall receive the power of the Holy Spirit coming upon you.”’

Without a doubt, power is given when the person is baptized with the Holy Spirit, speaking in other tongues. This is verified again by the following from RWP: ‘Simultaneous in time with the preceding verb “shall receive”.’

This translation is very apt: 'but ye shall receive power at the coming of the Holy Spirit upon you' YLT

We do not need to seek for power after being baptized with the Spirit. It is given at the time we begin to speak in tongues. In fact we speak in tongues as a result of the power given at the moment the Holy Ghost fill us. Being filled continually necessitates an on-going experience with the Holy Ghost, day after day, week after week, month after month and year after year. This always involves prayer in other tongues.

Nevertheless, the power of the Holy Ghost will always be present if these conditions are even partially fulfilled. Alongside this being filled there will accompany certain gifts of the Holy Ghost. The necessary ones are those applicable to the person's placement in the body of Christ.

The power has come. We do not need to expect it to come at some future date. We have it. As stated above, we need to be enjoying the rest of the Holy Ghost language as a habit of life.

CHAPTER 2

The Dunamis Its Meaning & Inauguration

It is most important that we gain the Bible concepts in relation to *dunamis* that is translated merely as 'power'. This, as we can see, is not made clear as the meaning of the Greek word, *dunamis*, is by no means fully conveyed. We can go down the way of unbelief, excess, the paranormal or new age, including eastern religions, if we do not understand what the Bible is saying.

Let us not be guilty of looking at the power of God in a carnal, natural, faithless and un-Spiritual way. To do this is to open the door to all kinds of carnal, sinful or demonic behavior, practices and manifestations. It also involves unbelief in the real power of God.

Strong words, you say but they are called for in view of what one has observed going on for forty-five years, particularly in the Charismatic Move that now intrudes greatly into the former Pentecostal Churches.

In the zest, or is it lust, for signs and wonders, Holy Ghost ones quite often have been excluded and strange things have happened. Jesus did say, 'A wicked and an Adulterous generation seeks after a sign'.

Let us abhor the strange fire that has appeared. Also, true signs are intended for unbelievers, as confirmation of the gospel. God confirmed the word with signs following in early apostolic days. God still has His true Holy Ghost signs and wonders. The emphasis in the New Testament is not on healings, miracles with signs and wonders.

First and foremost, the greatest importance is given to the coming of Christ, the Son of God, into the world. This is obvious from the following verses:

‘And the word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only Son, full of grace and truth. (John testified to him and cried out, “This was he of whom I said, He who comes after me ranks ahead of me because he was before me.”)

‘From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ’ (Jn.1:14-17).

Nearly all of the content of the New Testament is not on miracles but on the truth.

As a life long Pentecostal, I have to say that we had wonderful things but they also included lacks, unbelief, indifference and a fading away from pursuit of Holy Ghost manifestations and from the word of truth and of Christ in the gospel as well as from actively participating in the grace of the gospel to its full extent. You will say, ‘Oh, but we are imperfect. We are human’.

Certainly we are but truth is perfect and not human. It is eternal and from the high and holy majestic One, God Himself, the God of Three Persons and yet who is One. I marvel at the grace of God that seems to bless many innocent ones who are caught up in grave error often propounded and propagated in practice by leaders. One has to marvel at the grace of God for ‘me’!

The word *dunamis* can be found twenty-two (22) times in the New Testament. Where they are, is set out collectively at the foot of this chapter. Therefore, this word and what it actually means is of paramount importance. Twice it is used concerning the Lord Jesus. Therefore, twenty (20) times relate to believers and ministries. Let us look at the dictionary meaning, Greek to English.

‘*Dunamis*’ is ‘potential power; power in reserve; power to do miracles; the miracle itself’.

Verses of scripture that use *dunamis* will be dealt with in order. It will be an enlightening experience to see what the scriptures say in relation to this word. It was to me when I traced them all. The English translation as just ‘power’ does not cover the significance in any case where it is used.

The miraculous new birth itself is a profound experience with unimagined effects in the life. It is such also, with regard to the blessings

brought with that experience, in relation to personally experiencing the Holy Ghost powers.

These are the powers of the age to come. We should not downgrade them to something that died out with the apostles. Rather, we should welcome and endorse their provision for us in our day with joy.

Our Lord's last dictates before He was taken up to heaven, are most important. This was after His ministry, death, burial and resurrection. The consummation was His departure to enter into heaven itself as the Great High Priest of all believers.

What He said just prior to that must be considered so important for all of His believers that none of His teachings given then can ever be obliterated, removed or reserved for just one generation, that of His apostles then. They are part of the inspired Word of God for the now.

All true believers accept the words of the two angels in white robes who said: 'Men of Galilee – this Jesus who has been taken up from you into heaven, will come in the same way as you saw him go into heaven'. These words were given by angels and they are received and believed as being for us in our day.

Why would we then want to relegate the words of the Lord Jesus Christ Himself, to the dustbin as it were, by saying that what He promised then was not for us in our day, but only for the apostolic age?

There were angels appearing to Mary about the conception of Jesus, to Joseph about the pregnancy, to those at the tomb giving the news of the resurrection. They did not attend any of His acts or miracles on earth. The messages were all about Jesus for the incarnation, birth and resurrection. They attended His ascension to heaven making the announcement they did (Acts 1:11). Their focus was always on Him.

Angels helped the bringing in of the old covenant: '... It was ordained through angels by a Mediator (Moses)' (Gal.3:19).

Now on His ascension, they announce His second coming for believers.

In matters of ministry by Jesus and those under the new covenant, these were through the Holy Ghost and not angels. Jesus performed His miracles by the Holy Ghost, the lead up to the new covenant that is more important than the old. Angels did not attend for Jesus to announce the new covenant at the last supper.

Having risen in power, He bequeaths to believers the fruits of the resurrection. He will do that but angels never will. So we should take more notice of His words than those of angels.

He was with the disciples for forty days, showing Himself and teaching them. His last and most important instructions for them at time were given just prior to His being taken up into heaven. His concern was greater and in a wider manner than for just those listening and for those they would make His followers.

He was speaking words to the church of all time.

How can anyone dare remove them from His commands for His church that has existed to this day? In actuality, it cannot be done. In practice, it is a regular mode of operation, showing that to multitudes, what the conventional church does is more important than what Jesus commanded.

The unscriptural belief that these things are not for today and held by many, places Spiritual things of most importance for the whole church today and given then, as those coming out of the mouths of angels before Christ's ascension.

One should expect that matters of the most importance for all believers for the whole church, would be those coming out of the mouth of our blessed Lord and Saavior, just before He was taken up (Acts 1:4-8).

The words of angels for the church about a departing Saavior who would come back, could never have more importance or relevance for us all than the words from the Saavior Himself before He did depart. The angels when speaking of His coming again, omitted any reference to a restoration of the kingdom to Israel.

Jesus deplored the question of the disciples in relation to such a matter and instead, emphasized the Spirituality of His kingdom. Israel did not come into the picture, neither from Him or from anything that the angels told them.

They had announced the proposed birth of the Christ Child, made proclamation at His birth and then declared His resurrection. Here they exultantly cry out news of His return. They were heavenly messengers. It is interesting to compare all these messages angels brought as against the teachings of Jesus.

He had taught them about His kingdom, the end of Jerusalem and the temple and that He would build His church, consisting of a new people. He had encouraged them by telling them He would return again. Also, He said He would ask the Father so that He would send the Holy Spirit. He had informed His disciples of His death and resurrection before they occurred.

It is the promised Messiah who teaches the all important and immediate truth for His church. He, the Son of God, the Anointed, the Prophet, Priest, Sacrifice and the King, Christ Himself, is here presenting something new for them to digest.

They would receive *dunamis* in their lives and would initiate the calling to repentance and belief in Christ of not only Jews but Gentiles. Such believers would be blocks in the building of His temple or church. Her task of witness and preaching was to have *dunamis* from the Holy Ghost.

When the purposes of God were fulfilled for this world, then Christ would return as 'this same Jesus'. Angels were the messengers about Christ but when the matters related to God's people and His household, Christ Himself deemed it His prerogative to present the truths as given Him by the Father.

The word for power is *dunamis*, with the meaning, 'power to do miracles, potential power, the miracle itself'.

We think of the occasion when the Holy Spirit came upon them. There were one hundred and twenty disciples, including Mary, the mother of Jesus. The majority of these were not apostles.

Therefore the baptism with the Holy Spirit and His subsequent gifts were not given for the apostles to father and initiate the church only so that those gifts could be removed by the Lord after they passed from this earth's scene.

When they all had passed on, numbers of those earlier disciples were still around with many scattered throughout the Roman Empire and even into the whole of Asia, including India as well as Africa. They all had these gifts, even after the decease of the last apostle. To use that argument as the cessationists do, has no substance to it.

The apostles left their writings formed into the New Testament before they all, as Paul words it, had their 'departure'. Yet there still remained a multitude of believers with all those gifts.

I do not think some Christians today have thought the matter through in the eager desire to be convinced these things are not for us now. They have no valid proof that these gifts have ceased and that can be sustained with any degree of truth as the basis.

Chapter 2 gives the story of the event. This was being baptized with the Holy Ghost that Jesus proclaimed in Acts 1:4. He had an order for His followers.

This command has never been rescinded for any of His followers. Therefore, His intent extends down to our day.

He 'ordered them not to leave Jerusalem, but to wait in Jerusalem for the promise of the Father'. Then they were to go. They needed the *dunamis*. The need for the power remains today.

Dunamis comes first in this command. It should figure highly as being most important in our Christian lives. It is the first God-given necessity for the church of the Lord Jesus Christ to be able to function. Here is God's purpose for dynamic power to be gifted.

He explained to them in the verse following, what this promise of the Father was. He did not merely mean that the Holy Spirit in salvation was that promise. Receiving salvation is to have faith in Christ as being the promised One.

All Believers Are Born Of The Spirit Who Comes Within

All believers have the Holy Spirit because He enters their hearts on their being born again, forming the new creation within. They then have the Spirit, or the Spirit of Christ as in Romans 8:9-11.

Thus it had to mean something quite different, with the connotation as being 'baptized with the Holy Spirit'. It has never been shown to be the new birth.

Jesus described being born again clearly in John 3:6; 'What is born of flesh is the flesh, and what is born of the Spirit is spirit. You must be born from above (i.e. of the Holy Spirit who is heavenly and not earthly).'

It is to be understood by what was said by Paul: 'But according to his mercy, through the water of rebirth and renewal by the Holy Spirit' (Tit.3:5,6). These verses do not connect it to being 'baptized with the Spirit' that obviously is in another category. The fulfillment of 'the promise of the Father' cannot be found in John 3 about the new birth but in Acts ch.1. Rather it is to be discovered in Acts 2, where it is narrated how they were all 'filled with the Holy Spirit'.

It is no secret what happened on the day of Pentecost. It was recorded by Luke for all believers. It is in the Holy Bible. Jesus Christ received the promise from the Father for the children of God, as Peter heralds in his sermon in his own language, stated in Acts 3:33: 'Being exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you see and hear'.

The new birth can never be said to be something that is seen and heard. This public outpouring of the Holy Spirit for the first time in history, was something that was seen and heard by those who gathered at the sound.

The Holy Spirit came down from heaven, to remain with the church until she finally leaves this earth to be transported to heaven at the coming of the Lord from heaven.

The Spirit came to act in every area of her need and He has never left. Through Him God supplies His gift of Christ and salvation as in these verses of Ephesians 1, from the ERV translation:

‘... God has given us every spiritual blessing in heaven. (v,3).

(As VWS comments: “Not spiritual as distinguished from bodily, but proceeding from the Holy Spirit”).

‘... In Christ, he chose us before the world was made’ (v.4).

‘... I pray that he will give you the Spirit, who will let you know truths about God and help you understand them, so that you will know him better’ (v.17).

‘... When you heard that Good News, you believed in Christ. And in Christ, God put his special mark on you by giving you the Holy Spirit that he promised’ (v.13).

‘The Spirit is the first payment that guarantees we will get all that God has for us. Then we will enjoy complete freedom as people who belong to him ...’ (v.14).

These verses signify God’s whole purpose in the different aspects of our salvation and the Divine Executor is the Person of the Holy Ghost.

The Holy Spirit Or Advocate Has Been Sent

God did not change anything in the old covenant from its beginning to its end. It is the same with the new covenant. He did not change anything that was at its beginning by any word of scripture regarding the future. The same new covenant that was implemented in Acts 2 at the foundation of the church, still maintains to this day and beyond. It will only end when Christ comes again, this time, for His Church to be taken up in the clouds, probably of angels, to glory.

The Comforter or Advocate, as promised by Jesus, has come. It was on the day of Pentecost. He came down to remain within the temple of the church until the end of this age and into eternity.

It is notable that Jesus had been crucified in fulfillment of the feast of Passover on that special day itself, He being the Passover Lamb for us.

Now on this occasion in Acts, it being a specific feast day, we can be assured that it was the fulfillment of the feast of Pentecost. We receive salvation as a result of the fulfillment of Passover.

Being baptized with the Holy Ghost is a different experience, as a result of the fulfillment of the feast of Pentecost on that day in Acts. There are two different feasts that were fulfilled. There are two different experiences for the believer. One is not the other.

The Holy Spirit working in salvation regarding Passover, is different from the believer being baptized with the Holy Ghost in relation to Pentecost.

Luke records it as:

‘And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, or ‘looking like fire’, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability’ (Acts 2:22-4).

Jesus had promised He would send the Holy Spirit. Here He comes, invisible, yet displaying His mighty *dunamis*. The sound of wind reminds us of an Old Testament scripture:

‘For he will come like a rushing stream, forced on by a wind of the Lord’ BBE (Isa.59:19).

Isaiah prophesied first of all, about the natural situation in Israel. It included some about its enemies and how Jehovah was working towards the restoration of the Temple under Ezra and using pagan kings and people for His purposes.

At the same time, the prophecy incorporates spiritual deliverance for the future and vs.20,21 reveal the Redeemer and the covenant of the Spirit and the word.

The covenant can only be instituted with the coming of the Holy Ghost. So He has come. God could then bring to pass the word concerning all that had been promised for believers in Christ.

This is the word of the gospel that Jesus began to preach, the message of the Kingdom of God (or of heaven). It is the truth, even as Jesus is the truth. He is our Jehovah.

The Spirit came like a rushing stream that Jehovah charged and He came to implement the covenant of the word of truth of grace and of the Spirit who works in salvation and in power. On the day of Pentecost the

Holy Spirit did indeed descend into the Temple, the Temple as prophesied by Ezekiel, who saw in vision waters of the Holy Ghost flowing out from this New Testament Temple. He came with the sound of a wind. His appearance was as a rushing stream that Isaiah predicted. Did not Jesus prophesy this of Him in John 7:38,39:

‘... And let the one who believes in me drink. As the scripture has said, “Out of the believer’s heart shall flow rivers of living water.” Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.’

It is apparent that the sound first of all, filled the city of Jerusalem, being audible to all who were there at the time. It surely penetrated the ears of the one hundred and twenty in the temple, as the upper room was filled also with the heaven borne rush of noise.

The sound of the wind was the closing audible event of the Old Testament order. The New Testament does not record any more such happenings. The Old was ending and the New beginning so that the Holy Ghost could be as a river of water from within the people of the New Covenant. He would fill them and flow out from his ‘belly’ or ‘inmost heart, meaning spirit’.

There were no later audible happenings as the wind blew in, recorded in scripture. The Holy Ghost would never descend again. He came to be with us forever. We must believe in and honor God, the Holy Ghost.

When a person is born again, as Jesus said: ‘The wind blows wherever it pleases. You can hear its sound, but you do not know where it comes from or where it is going. So it is with anyone whose birth comes of the Spirit’ (Jn.3:8).

Jesus was not teaching about the natural wind but about the Spirit in the new birth. ‘Sound’ is from *pneuma* and means either ‘sound or voice’. He was relating it not to sound we could hear as the Spirit comes but His voice is in our hearts. Neither He nor His presence is found in the confines of any building.

The Dunamis Of The Holy Spirit

In relation to the *dunamis* of the Holy Spirit when He flows out in the baptism with the Holy Ghost, He does not descend again. He does not come into any place as He did on the day of Pentecost.

That was a once for all time event. God, or the Spirit, are never said in the New Testament to be in a place after that occurrence.

We are under the new covenant. It was only under the old and with regard to Israel, that God was in a place as declared in:

‘... When all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing’ (Deut.31:11). We cannot expect His presence to be in our building or atmosphere.

After the violent wind and the shaking of the place, there came the appearance of fire that parted and sat upon each one of them. God’s Word translation says it as: ‘Tongues that looked like fire appeared to them. The tongues arranged themselves so that one came to rest on each believer.’

It would appear that the name ‘tongue’ is given from the resemblance of a pointed flame to the human tongue.

The word for ‘appeared’ is used several times in the New Testament in relation to seeing a vision. The same primary Greek word is also used in this following verse:

‘And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us’ KJV (Acts 16:9).

While exactly the same words as found in Acts 2:3 are in the following:

‘And there appeared unto him an angel of the Lord standing on the right side of the altar of incense’ KJV (Lk.1:11).

It was not literal fire or material fire on the Day of Pentecost. There was not fire that could be seen as in the Old Testament (Deut.5:4).

God spoke face to face with Moses from the midst of the fire on Mt. Sinai. Exodus 19:18 says the mountain was covered with a pall of smoke, that fire abounded and that the earth and mountain quaked.

This was literal and material, being specially a created manifestation of the presence of God.

The disciples in the Temple itself, had something different. What appeared as tongues of fire ‘looked like fire’ and as in most translations including KJV, they ‘appeared’ to them. There was not an appearance of fire to just one individual. When the Spirit descended with this phenomenon, it was one great flame, that separated into tongues of fire upon each head. The Holy Spirit in Person was appearing to them all with marvelous visions.

In the Syriac it is: ‘And there appeared unto them tongues which divided themselves like fire, and sat upon each of them.’

It was a once and for all time descent. This was the opposite to manifestations of fire that occurred several times in the Old Testament.

Then there had been the appearance of God, through the Angel of the Lord, or fire materially created and seen by the Children of Israel or even in vision form as with Ezekiel. None of them had a personal experience of God indwelling them. At Pentecost, each received personally by the Spirit, a view by means of a vision of the fire. Then each one was filled with the Holy Ghost. There is no comparison between their experiences and those of prophets and people in the Old Testament.

The sound and the fire were to them as manifestations from the Holy Ghost. This was something quite different and fire appears to have been an isolated and singular event. We experience the baptism with the Holy Ghost and power today, not fire.

A new era, that of the Holy Ghost, had begun. Such an appearance by the Holy Ghost in Person had never occurred in the history of the nation. The new covenant was being introduced in reality for them.

The Person of the Holy Ghost had left heaven from the Father and from Jesus. He had come to them on earth, the first true disciples of the Lord Jesus. Such glory! Such power! Such manifestations! Such grace! This is the promised Holy Ghost.

Fire For The Last Time

John had said of Jesus that the One who was to come would 'baptize with the Holy Ghost and fire'. The appearing as of fire that separated as tongues on each head, showed the end of the old covenant and its fire as at the giving of the Law.

The judgment of fire prophesied by Him for Israel was now in its early stages. It began in judgment on an Israel that would still continue to reject the Christ even when the disciples would preach Him with the *dunamis* power of the Holy Ghost.

Paul spoke about Israel saying:

'Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.'

There is this translation: 'But the anger did come upon them – to the end'. YLT (1 Thes.2:16).

Judgment was decreed for them as a nation. Paul vividly foresees and foretells the final outcome of their hatred of Christ. He wrote this around A.D.64 just before he was martyred. In prophecy he saw it occurring before it actually happened; their judgment began in A.D.66.

It ended around A.D.70 in the destruction of the Temple, walls and city of Jerusalem. Its final end as a nation was A.D.72. The outpouring of the Spirit occurred around the year A.D.33.

Judgment did not come to these disciples. Their judgment was passed as it had been taken by their Saavior when He hung and died on the Cross and who had risen from the dead.

Baptized With The Holy Ghost – Such Glory

Instead of judgment they had found grace through believing in the Christ with His truth and in His word, under the new covenant. Now they receive the *dunamis* power of the Holy Ghost.

Such grace and glory for them and for us who believe as they did! Their Lord had told them they would receive the promise of the Father, this glorious pouring out of the Holy Ghost in fulfillment of Joel 2:28,29 where God had said:

“Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit”.

What mercy, what glory, what grace and what power in this most general promise in the Bible.

The promise in Joel had been preceded by the promise that the Lord would be in the midst of His people, Israel. That had now happened in a way no one reading or hearing from the prophecy of Joel would have imagined.

First Jehovah came in the Person of His Son, Jesus, whose name means ‘Jehovah is salvation’. Now that the Son is in heaven again, Jehovah descends on His people in the Person of the Holy Spirit, the Third Person of the Trinity, the Three who are presently working for and in us who believe.

This is what was prophesied in v.27: ‘You shall know that I am in the midst of Israel, and that I, the LORD, (Jehovah) am your God and there is no other. And my people shall never again be put to shame’.

Does not the Spirit say to us: ‘For we are the temple of the living God; as God said, “I will live in them and walk among them, and I will be their God, and they shall be my people” (2 Cor.6:16)?’

Other translations say ‘the temple of the living God’. The Holy Ghost came down under the grace of the gospel to create this Spiritual temple made up of believers in Christ who have the Spirit.

How is He to be living among us and to be walking with us? It is by His Spirit, the same Holy Spirit who descended in that Jewish Temple. He is indeed 'in Israel' the people of God. He is within as the Spirit of Christ, to flow out in power through the baptism.

VWS relates this about v.6 above: 'The quotation is combined and condensed from Leviticus 26:11,12: "I will place my dwelling in your midst, and I shall not abhor you. And I will walk among you, and will be your God, and you shall be my people" and:

"My dwelling place shall be with them; and I will be their God, and they shall be my people" (Ezek.37:27) from the Septuagint. Paul treats it as if directly affirmed of the Christian Church, thus regarding that Church as spiritually identical with the true Church of Israel'.

Paul said: 'For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule — peace be upon them, and mercy, and upon the Israel of God' (Gal.6:15,16).

The Israel of God here refers to individual believers in Christ, Jew and Gentile who now comprise 'the' Israel of God collectively.

That the Israel of old was looked on with disgust by the Lord is known by reading the Old Testament, parts of the New and history. The only time God has not looked with disgust on His 'people' is since He formed a people. The reason is that now the Lord Jesus Christ is their Surety of the covenant.

The true Israel of God is one of the New Testament. It consists of those who have been washed in the blood of Jesus, justified by faith and living holy by the Spirit.

The church also can experience disgust from Jesus as they did in Laodocia: 'I know your works; you are neither cold nor hot. I wish that you were either cold or hot. So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth.' Judgment begins at the house of God, the One who is 'a consuming fire' (Rev.3:15,16).

As tongues of fire sat upon each head the Bible says: 'They were filled with the Holy Ghost'. This was the river of the Holy Ghost filling and then flowing out from within them. The 'filling' occurred within them first of all.

Then there had to be the expression of the filling. The river must flow out somewhere, viz. its mouth. As this river of the Spirit was within them as Spirit, He could only flow out of their material bodies through words

from their mouths that were Spirit given and Spirit inspired, Spirit produced and Spirit spoken – all the miracle of the Holy Ghost.

It is relevant that the Holy Ghost was not using them as mere empty vessels, as channels or huge water pipes. They, as the redeemed of the Lord, in union with Christ Jesus as believers, participated in what God was doing. We are to always participate in what has a heavenly and supernatural source. It will always be a heavenly source if we follow the Word of Christ and do not go beyond it in any way. It is the word that is to be living and active within us and no other words of extra revelation.

The disciples in surrender, faith and in participation, began to speak. There was action, the works of faith, without which faith is dead, says James. They began to speak things and words they had never spoken before.

They could not understand what they were saying. They did not care that they could not. The heavenly visitation had been received by them in fullness of faith without any doubts whatsoever. They had complete trust in their Savior and Lord who had said the Father would never give a stone or a demon but true heavenly bread of His own making.

What glory filled their souls. We notice that now they did not see anything in any vision and certainly they were not seeing clouds, literal fire, oil, gold or diamond dust or any material thing.

They were not slain to the floor. There was no preacher there to minister the 'slaying power of God' so-called! They did not fall over. Power did not come on them and neither does it upon us. Power, as received, is within us.

The Spirit's 'coming on' is the experience of the Old Testament and not one of the New. We are filled with the Holy Ghost and His power comes within us in the gift, and is to be stirred up by us.

As the Spirit moved having descended, it is obvious from the account in the scriptures that the power of God was none of these things. It was the supernatural Spirit-given speaking in other tongues. That is the power of God.

Healings and miracles are the *dunamis* of God from that original experience that can come to us today in the baptism with the Holy Ghost and through being manifested in the gifts of the Holy Ghost at some future time.

As the disciples on the day of Pentecost were filled with the Spirit and spoke in other tongues, they spoke with ecstasy. They made strange noises using strange words to their ears.

They went on and on praying to the Lord, not fearing that it could be something demonic or that it just came from themselves. They were exalting Him from their innermost beings and glorifying the God of Israel who had come to dwell in His people and to be with them forever. We also believe it is the Holy Ghost within us.

They had favor, grace with this God of Israel, who had opened the door into heaven forever and who was opening the door into heavenly things to be understood in a heavenly manner and not with carnal or earthly thinking. They could not descend to such thinking. That would have devalued in their hearts the knowledge and implication of the mighty God having come to abide in a temple of His making.

Even though they could not intellectually understand their own praying and worshipping, they spiritually could understand that their minds and speech organs were drenched with the power of the Holy Spirit and with His unseen and Spiritual glory.

This glory was neither visible, physical nor to be touched by the senses.

It was of the Holy Ghost of heaven, God being Spirit and as Jesus said: 'God is spirit and they who worship Him must worship Him in Spirit and in truth'. ASV has 'God is Spirit', as it is in the Greek. God is not 'a Spirit' but 'Spirit', three Persons in One.

This is what they were doing when glorifying God on that momentous day of Pentecost. The carnal kind of worship, (Heb.10:1) had ended and the Spiritual had commenced.

They were now worshipping with the new kind of worship, even as declared by Paul: 'We are the circumcision (the Jews) who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh (carnal or Old Testament)' (Phil.3:3). This is what we are to do. This is what we can do and this is what we should do in our day. Are you doing this?

Crowds Came To See And Hear The Large Sound

It must have been a huge sound but the crowd of people would have been in the temple close enough to hear it. The disciples were 'in one place' that would have been the temple:

'... And they were continually in the temple blessing God' (Lk.24:53).

This is a fulfillment of Ezekiel 47 and his temple, where in vision, Ezekiel saw the river flowing out of the temple, a river so deep it was 'deep enough to swim in, a river that could not be crossed'.

The crowd of thousands went towards the sound. The people were able to see these one hundred and twenty people speaking in other tongues all at once. They were also speaking incessantly. There are fifteen languages recorded. Mathematically this gives eight persons to one language if such could have been the case which I cannot see would have been. There surely were other languages spoken. Paul spoke prolifically in other tongues. He never stated what those languages were. We do not need to know.

As this crowd listened they heard the disciples were all speaking in different languages. Was this confusion? Did this speech sound 'crazy'? Was it off-putting, as many believers find it today? It is noticeable that the believers today become unbelieving regarding tongues speaking, while unbelievers hearing it, often are attracted to it and find Christ. To most of them at the Temple, it was something more.

Luke tells us that some of the devout Jews looking on and listening were amazed and astonished. They were perplexed and said one to the other, 'What does this mean?' It seems that they at least, recognized the hand of God in it. None in the crowd could speak all the languages being used. I have known those who could speak seven languages but certainly not a crowd having that ability. This crowd did not have that ability. Some may have spoken seven languages and the rest one or more.

Such being the case, Peter and the others were not speaking in other languages to preach to the people. In any case, unless the Holy Ghost performed a miracle with the ears of the listeners, unless each one looking on moved up closely to someone speaking in tongues, how would they all be able to distinguish a specifically preached message? It would have been impossible for all of the thousands to have heard very much distinctly.

That must dispose of the argument, 'It was for preaching', that some use in favor of this promise having such as its purpose. A crowd could never understand a sermon spoken by one hundred and twenty people in at the least, fifteen different languages. Those were only the languages recognizable to them. What of the other languages probably spoken that they could not distinguish? What they did understand was that some were speaking in their languages 'about God's deeds of power'.

The day of Pentecost was being accomplished. It had begun with the incense and the morning sacrifice. It was not yet 9 a.m. when a crowd would gather. However, the most pious would seem to have been somewhere in the large Temple with its many rooms and areas where people met. Suddenly, there was a mighty wind. It sounded so loudly that all Jerusalem heard it and certainly those thronging the Temple would have been amazed at the noise. As for the disciples, they heard the sound and saw the tongues of fire. Indeed, there must have been many others around who also saw the sight. The disciples had daily frequented an upper room for prayer, praise and waiting for the Holy Ghost to come from heaven as Jesus had promised. This day, they were in another area as Acts 2 omits 'upper room'.

We can visualize the scene. There were the one hundred and twenty speaking in other languages, with the whole crowd of a few thousand, coming and going, looking on, listening, speaking one to the other and in great perplexity and amazement. They had come up for the feast of Pentecost. It was a religious festival of the Jews as given by God. Jews had gathered from all over the Roman Empire. Now they are hearing God being glorified in a supernatural way. Some hearts had been prepared by the Lord and had spiritual discernment already by the Holy Spirit. Others did not. They 'sneered and said, "They are filled with new wine".'

This does not mean that this state of drunkenness as it appeared to them, was falling over, swaying, twisting around or some such thing. It generally means, unless there is drunken stupor from strong drink, that someone is speaking freely without inhibitions and often saying strange things.

It was the speaking in other tongues that provoked their intense interest. The noise of the wind and the sight of fire by those spectators, did not seem to be the pivot of their attention. They were familiar with the history of wind as in one story about Elijah and with fire because the Israelites had been blessed with a pillar of heavenly given fire. The scriptures clearly state what actually happened.

On this day of Pentecost, the amazement of the onlookers was provoked by the speaking in tongues that could only have been heavenly inspired. How blind and hard of heart was the Jewish nation. This spectacle of Jews praying in languages unknown to each of them, foreshadowed the praise John was to hear from that heavenly scene in his vision, that was like the sound of many waters.

God revealed His supernatural power under the Old Covenant. He had never done so by filling His people with the Holy Ghost. It had been of a natural order. Now comes the eternal one that is spiritual. The New Covenant had commenced to operate and it did so, not with healings or miracles but with the miracle given to those men and women who were filled with His Spirit. They performed miracles and spoke in tongues that were miracles. These were the first miracles in the Church of Jesus Christ. They were given never to be retracted. His grace given gifts remain.

This is repeated in our assemblies today if the believers are filled with the Holy Ghost and speak or sing the praises of God in those wonderfully inspired tongues that the Holy Ghost gives us. I myself have heard this loudly or softly in hundreds of places in thirteen countries.

It was the unbelievers who named it being 'drunk'. True believers should never relate things of the Spirit to any kind of drunkenness. The heathen in their idol worship may use strong drink. Christians in their worship of the Living God, are to do such by being filled with the Spirit – never drunk with the Spirit as has been widely said.

Under The New Covenant

For all time, the new covenant had replaced that of the old covenant. Now God has spoken from heaven by sending the Holy Ghost accompanied by tongues of fire. It is by the Holy Spirit filling the believers.

He inaugurates the new covenant not out of material fire that is visible to human eyes but it comes with the power of the Holy Ghost, invisibly but seen by the Spirit with spiritual eyes that go beyond what the natural can see or visualize.

The old was with the fire on the mountain of Sinai where there was fear as the writer describes:

'You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death".) Indeed, so terrifying was the sight that Moses said: "I tremble with fear.") But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ...' (Heb.12:18-22).

Moses has recorded it with: "Then the LORD spoke to you out of the fire. You heard the sound of words but saw no form; there was only a

voice. He declared to you his covenant, which he charged you to observe-e, that is, the ten commandments; and he wrote them on two stone tablets' ESV (Deut.4:12).

There is no fear on this day of Pentecost. The Spirit has come to be with them. He came showing fire and He came to inhabit them. It is no more law and judgment but now it is grace and remission.

There is no old covenant He can charge them with not observing, because the covenant has already been observed for these believers, by the Lord Jesus Christ our surety. The Holy Ghost has come so that He fills us and gives power. They are not at Mt. Sinai but have come to the heavenly Mt. Zion, the church of the Lord Jesus Christ.

It is newly formed in fulfillment of: 'Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be delivered in one moment? Yet as soon as Zion was in labor she delivered her children' (Isa.66:8).

The fire that came with the Holy Ghost perhaps was the Lord speaking for the last time from a source of visibility and where there was audible sound, as in the Old Testament, even though the former was in vision. Now He speaks from within His children in a Spirit-ual manner, that of the Holy Spirit.

Also, there is this that fire speaks of judgment. This is so in the baptism with the Holy Ghost and fire as John prophesied: 'He will baptize you with the Holy Spirit and fire' (Mt.3:11).

Fire meant there would be judgment for Israel but the Spirit's coming indicated that there was the new covenant of grace as Zechariah prophesied. It is one of peace, mercy and of the Holy Spirit and the word. In it the judgment on believers fell on Christ on the Cross because of the grace of God for us. Isaiah saw this new covenant and prophesied about it:

'I have given you as a covenant to the people, a light to the nations ...' (Isa.42:6); 'And my covenant of peace shall not be removed' (54:10); and '... And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth ...' (Isa.59:2).

The Day Of Pentecost

What excitement there was on that day of Pentecost. The supernatural power of the Holy Ghost had been evidenced when they all spoke in other tongues.

That power was then demonstrated in the conversion of about three thousand persons by the end of the day. Graces and gifts of the Holy Ghost were manifested.

This was the Holy Spirit working in conviction and salvation after they had first heard the speaking in tongues but only after the people were given the word of the truth of the gospel of Christ in their own language.

The supernatural power of the Holy Ghost was not demonstrated in a visible sign when bringing salvation to those who believed. There was no display of Holy Ghost power in that. The power of the word of the gospel itself brought salvation to them because they believed. Jesus had said, 'You are clean through my word'.

This is shown again in Samaria where Philip: 'Proclaimed the good news (the gospel) about the kingdom of God and the name of Jesus Christ' (Acts 8:12).

There was not any supernatural demonstration in their believing. Indeed there had been the signs of healings and miracles and the casting out of demons before they believed.

In the believing act itself, there was no supernatural sign or visible action. The result was for them, salvation and joy within. Then they were baptized in water by immersion. This was all without supernatural power being visibly in action in their lives.

However, when they also received the Holy Spirit as the earlier disciples had done, there visibly was supernatural power and they spoke in other tongues by the Holy Ghost.

When Simon the Sorcerer 'saw' (vvs.17-19), obviously their speaking in other tongues, he wanted that supernatural 'power' (of the Holy Ghost). He desired the power Peter and John had, which produced the supernatural speaking in tongues. This is power.

On these two occasions, there was the preaching of the truth, of the Word of Christ, the gospel, without there being supernatural power evident on believing. It was the gospel that was the power which caused them to believe.

This produced the grace of the gospel to operate by the work of the Holy Spirit in them silently, without supernatural signs.

The supernatural power of the Holy Ghost was evident for them when they received the Holy Ghost as they did on the day of Pentecost. There was speaking in other tongues, a supernatural act by the Holy Ghost. It is

the power of God in evidence. But not the evidence or sign of the baptism with the Spirit. Rather it is the outflow of the Holy Ghost in the baptism.

Without the promised Holy Ghost and power, there would be no church, thus removing the possibility or need for the Lord to come back. So the words of Jesus were more important than those of the angels.

The day of Pentecost heralded the coming of the Holy Spirit to the church in an experience to those one hundred and twenty believers, that was the source of a mighty river of power which would continue flowing down through the centuries, to our present time and will flow on until the last day. That will be at the coming of the Lord to take us to heaven.

The river has continued rushing on. It has been here from its arrival. It kept on coming all through the centuries towards us who are living in these times. It is here in our day. Nevertheless, there would have been but a few who swam in the floods of the Spirit and of His power. Most have not done this. It is so even in our day.

This river was in accordance with a glorious vision that was prophesied by Ezekiel: 'Then he brought me out by way of the north gate, and led me around on the outside to the outer gate that faces toward the east; and the water was coming out on the south side. (of the temple)'. '... And then led me through the water ...' '... It was deep enough to swim in, a river that could not be crossed' (47:2,3,5).

The temple in his vision faced east and it was from 'the east' as it were that Christ had come, as:

'The sun of righteousness shall rise with healing in its wings' (Mal.4:2). Ezekiel had said that: 'The glory of the God of Israel was coming from the east; the sound was like the sound of mighty waters; and the earth shone with his glory' (chap.43:1,2).

The glory of God is revealed to us today in the 'face of Jesus Christ'. These earthly bodies, His temple, shine within because of that glory. This has come to us through the preaching of the gospel that includes also, the mighty waters of the Holy Ghost in the biblically expressed form in which they come to us even now.

The vision was given for Israel's remnant that came out of captivity in Babylon, to be used as a design when they rebuilt their temple. The design was used at that time and more so by Herod. It also has a spiritual fulfillment.

The temple was where Jesus taught. That was the place used by the disciples to gather daily after His ascension. They were waiting for the

promise of the Father, as instructed by Jesus. That is where they were when the Holy Ghost came from heaven and filled them.

These disciples were in the temple, in an upper room, when the Holy Ghost descended. The fulfillment of Ezekiel's prophecy thus occurred both naturally and spiritually with this promise of the Father.

There the river of the Holy Ghost was poured out to fill the disciples on the day of Pentecost. They experienced this:

'... "Out of the believer's heart shall flow rivers of living water." Now he said this about the Spirit' (Jn.7:38,39). KJV uses the word 'belly' that is figurative for the innermost being or spirit. The Greek uses a similar expression to that in the Septuagint spoken by Moses when he called water out of the 'core' of the rock (Num.20:8).

Jesus had taught about the wonderful river of the Spirit and it began to flow from within them as they were in the temple. It brought salvation with all of its blessings including the *dunamis* of the Holy Ghost, to the Jews of their nation. After that happened first, the river began to flow out to the Gentiles and the flow has continued from the throne in heaven and through the Holy Ghost abiding here until our day.

It has never ceased despite being blocked often because Jesus said of His church that the gates of hell would not prevail against it.

Millions speak about it but how few really experience it continually year in and year out. They have the Holy Spirit in the truth and grace of the gospel.

We Are To Glory In This Power Of The Spirit

As to His mighty power, few believe it is possible and fewer still revel in its amazing rush in their lives.

Even Samson of old, who did not experience being born again or baptized with the Holy Ghost, had experienced power in his fight for God's people against their enemies, where it is said 'the Holy Spirit rushed upon Samson'. This man in Old Testament times, performed acts of the power of the Holy Ghost as the Spirit came on him. We can perform acts of power because the Holy Ghost fills us.

May we today who are born again know fully what it is to have the Holy Spirit's rush of power filling our lives and ministries. The source for us after being baptized with the Spirit is not to be heaven sent in that rush.

Rather it comes deep from within as the Holy Ghost continues to fill us. We have the power. Samson did not. For him, and for all others under

the old covenant, the Spirit would come upon them. We experience something better, in that we are filled with the Holy Ghost.

Samson knew nothing of a deceptive experience in his religion as many do to day. He was taken in deception because of his lust for a woman he should not have had. He was in a back-slid condition.

We today must ensure that we are not taken off into deception or in looking unto another Jesus or another spirit. If we follow truth and the word of His grace in all things we can know we are on the right course and that when we have this heavenly mighty Spirit of God operating in power within and through us, that we are on the right track. Sometimes truth is mixed with deception or lack of truth. In some cases there is just deception.

Jesus had said: ‘... You will receive power, (*dunamis*) when the Holy Spirit has come upon you’ (.Acts 1:8). This *dunamis* is ‘potential power; power to do miracles, the miracle itself’.

As they were filled with the Holy Ghost, surely they then had potential power. They indeed immediately performed a miracle, a miracle for themselves, by the Holy Ghost and not from natural sources. They now had ‘the miracle itself’ as the *dunamis* or power.

What was the specific miracle that day? It was that they spake in other tongues and therein is the *dunamis* of the church for those who will continually use this form of prayer as Paul did. Therein lies the source of power for any believer who will trust, obey, believe and receive. This promise of the Holy Spirit in power (*dunamis*) is for all believers today, who personally in sincerity and truth, will drink from Jesus Christ Himself.

Peter preached on the day of Pentecost:

‘... Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him’ (Acts 2:38,39).

This is the wonderful truth and grace of God. All who would believe must repent and call on the name of the Lord Jesus Christ for His salvation to have their sins remitted or forgiven. It is not a mere ‘I accept Jesus’.

Peter told those who listened to repent, believe and then be baptized in water by immersion. The bible says believers were baptized, ‘calling on the name of the Lord Jesus’. Their faith was placed in Christ alone.

Then he said they would receive the gift of the Holy Ghost, that is the promise of the Father for which Jesus told them to wait. They did wait and received the baptism with the Holy Ghost of Acts 2:4. The requirements given by Peter are the first for a walk we are to have in truth, in the word of grace and in the power of the Holy Ghost.

Peter's words were directed to his generation, to those who listened. Men today say that speaking in tongues ceased when the apostles all died, which would take us possibly to just after A.D.70, John having written Revelation in the sixties A.D.

Of those who received the message from Peter, there would have been some if not many, who were still alive when the apostles left the scene. They had been given the promise that included speaking in other tongues/languages.

Peter also said it was for their children, the majority of whom would have received the promise and would have been speaking in other tongues after the apostles were no more. Then he said this promise was for 'all those who are afar off', which most take to mean geographically.

That would take in all believers who come to Christ in repentance for salvation everywhere they abound in foreign lands. The majority of believers in Christ have been those of lands far away.

These scriptural and spiritual blessings for the fathers are always for the next generation and every successive one.

He made it clear that we all today are to receive this promise of being baptized with the Holy Ghost and speaking in other tongues as they did. He did this by including in relation to 'the promise is for' not only those one hundred and twenty believers and the apostles but 'for even as many as the Lord our God shall unto him'. (Note the 'even').

This last phrase definitely includes every believer in Christ to this present day and beyond. It includes all believers who are reading this. Believers of all ages and generations are to receive. Believers in this day are to receive this promise of the Father, given of Jesus Christ our Lord and Saavior?

Dare we cry 'cessation', as some do, against the clear teachings of Christ and His Word? The power of the Holy Ghost is intended by God for every believer today. As shown it becomes ours so that it can be manifested by the Spirit to the end of our days. We receive the *dunamis* of working a miracle, that of speaking in other tongues and by *dunamis*, being the miracle itself, which is speaking in other tongues.

The Obvious Miracle Is Speaking In Other Tongues

The Holy Spirit's infilling is not so much a miracle as a supernatural action on His part. The miracle is that we speak with other tongues. For us to be living with continuous *dunamis* we need to often repeat what they did in Acts 4:31: '... And they were all filled with the Holy Spirit' again. Theologians say that they spoke in tongues at this time also. We must do likewise and continue to do so. We need the *dunamis* of the Holy Ghost continually through praying in other tongues.

Paul also, in Philippians 1:19, spoke of the 'supply of the Spirit of Christ' for his ministry of preaching, v.18.

Gill, a Baptist, says in his commentary 'The supply of the Spirit is a supply of gifts from Christ, fitting and qualifying men for his service, and which are ministered by the Spirit to them severally as he will; and a supply of grace out of the fullness of Christ, which the Spirit of grace is the applier of.'

God intends that we have this power and supply as a blessing resulting from the truth of the grace of God in Christ when He made His atoning death on the cross so that we could be brought into the position of grace or favor in which we stand. Grace covers from this starting point.

If we default without repentance, 'Our God is a consuming fire!' When churches and pastors with evangelists, go into the area of inducing something through music being played, they are moving out of the area of the Holy Ghost. Many will indeed go forward to accept Christ. There are crowds in those kind of churches. There is a falling away as well as signs of revival or Holy Ghost power throughout the world today.

When we have Christ alone and the Holy Ghost alone, we do not need the crutches to lean on or the ways of the world with its entertainment and humanistic style.

God said in the Old Testament: '... For my people have committed two evils; they have forsaken me, the fountain of living water; and dug out cisterns for themselves, cracked cisterns that can hold no water, ...' (Jer.2:13). That is what we are doing today.

CHAPTER 3

Power In The Book Of Acts, Paul's Ministry

In this book, we are not presenting our interpretation. The Word of God cannot be received correctly by someone's interpretation. The scripture alone must speak.

We do not hesitate to say that herein is the presentation of much of scripture. Such verses consist of the giving forth of truths of the Word of God. Discerning hearts knowing the Word of Christ fully with a readiness to receive it will know the truth that will make them free.

Interpretation of scripture will never make anybody free. Only knowledge of the truth can do that. We must see what the word really says.

After Jesus had been in the wilderness and tempted of the devil it is said: 'Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone' (Lk.4:14,15).

This power is *dunamis*. We are blessed to be able to receive this *dunamis*. Christ alone is the One to be glorified. There is a distinction between Christ and His followers. There is also a distinction between the anointing of Christ and the anointing within any of His followers. All should note this fact. The Holy Spirit came upon Jesus in the form of a dove. He was sent by the Father. For us, the Lord Jesus Christ in heaven has sent the Holy Ghost. This He did on the day of Pentecost.

Again, it is said of our Lord:

‘... God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him’ (Acts 10:38).

The word for power even here is *dunamis*. Christ was anointed by God the Father to do miraculous acts of power. In His case, Jesus would never have spoken in tongues. Only those under the new covenant are given the gift of the baptism with the Holy Ghost. Jesus was not under the New Covenant.

Moreover, He is the Surety of this new covenant. We are told:

‘And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a Son, over his house; whose house are we, if we hold fast’ EMTV (Heb.3:5,6).

Moses was only in the house. Christ is over the house of God. He did not need to speak in other tongues.

The outpouring of the Spirit was not given until Jesus was taken up into heaven when He then gave the Holy Spirit. Christ had the ‘Holy Spirit without measure’ even when He was on earth with His humanity subjoined to His Deity, then and forever. Now in heaven, he is the source of that Spirit today for us.

He has already poured out the Spirit, on the day of Pentecost. There is no need to sing, ‘Pour out your Spirit’ or ‘Let the fire fall’. The Comforter, the Holy spirit, has come and He is here, the Omnipresent One.

It cannot be said that we have the same anointing. He is the Anointer now as before He was ‘the Anointed One’ which is the meaning of the word ‘Christ’ from ‘Christos’ in Greek meaning ‘the anointed one’. However, it is not the full meaning of the Person, Jesus Christ, because John in his gospel declares:

‘But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name’ (Jn.20:31).

In His Deity and having come in man to earth, He was the same Son of God as was in Heaven and still was in Heaven. (Jn.3:13) He was not changed into a man and neither did He leave His Divinity in heaven.

Andrew believed and ‘He first found his brother Simon and said to him, “We have found the Messiah” (which is translated Anointed)’ (Jn.1:41).

We should look at this from Jewish eyes, because Matthew was a Jew, as were Andrew, Peter and Luke who wrote Acts. To them, the anointed

One or Messiah, this Person who was to come, would be someone whose name 'Messiah' would cover the meanings of all the prophecies about him in the Old Testament as understood by Jewish leaders.

He would not be just an anointed person as were the priests, kings and prophets of the Old Testament.

His name would be: 'Wonderful, counselor, the mighty God, the everlasting Father, the prince of peace.' This name alone conveyed far more than an anointed man (Isa.9:6) and an unusual birth was promised with: 'the young woman is with child and shall bear a Son, and shall name him Immanuel' (Isa.7:14). Eastern young women were virtually all virgins.

It happened as Isaiah foretold in that He would be a specific person, of the root of Jesse, the father of David (11:1-5). He would be anointed because the Spirit of the Lord would rest on him with the 'Spirit' of attributes of God.

He would be without sin, having righteousness and he would be Judge. This is not to be just Jesus, 'the Anointed'.

Isaiah showed forth the Divinity of this Messiah. Many other verses in his book showed forth that it was God Himself, Jehovah, who would appear. The Angel of the Lord of the Old Testament, the Son of God, would come as the Messiah. This is no ordinary man and cannot be just called Jesus, the Anointed.

To be the Anointed One, the Christ, or the Messiah meant He would be all that was written of Him throughout the whole of the Old Testament. This Anointed One at His birth, throughout His life, on the Cross and throughout His physical death and on to His resurrection to appear to quite a few hundred, was indeed God or Jehovah. We do well to remember this and to hold Him in the highest reverence and honor at all times, as our God and Saavior even while he was the Messiah or the Anointed One on earth.

When Christ Jesus our Saavior ministered on earth, His acts were performed through the power or *dunamis* of the Holy Spirit, on most occasions. As Christ He did His Father's will and chose to minister with this necessary *dunamis*.

We are full of the Holy Ghost in a different manner.

God anointed Jesus, speaking from heaven, 'This is my Son, the beloved, in whom I am well pleased'. That was at the time of His baptism in water, when the Holy Spirit like a dove, descended upon Him. It reminds us of creation, as in Genesis 1:2 when the 'Holy Spirit (a wind)

brooded (as a hen) over the waters'. It was an act of a Person of the Godhead, or Trinity then and it was an act of that Person at the baptism of Jesus, in these words:

'And Jesus, having been given baptism, straight away went up from the water; and, the heavens opening, he saw the Spirit of God coming down on him as a dove' BBE (Mt.3:16).

We remember that it is the Lord, Jesus, who has filled us with the Holy Ghost whom He later sent from heaven.

The Apostles Acted In The Power Of The Holy Ghost

The apostles began to move in Holy Ghost power soon after that wonderful day of Pentecost. We read that: 'Many wonders and signs were being done by the apostles' (Acts 2:43). This was the *dunamis* of God. Jesus had *dunamis* (power for miracles) and now the apostles and later, the believers, had *dunamis*.

There is a specific case of a miracle in chapter 3. Peter and John on their way up to the temple saw a lame man. The story recounts that they both looked at him and Peter took action by saying, 'Look at us'. The beggar thought they were about to give him alms. Not so. They had something far better than that. Peter said, in the words of scripture: 'In the name of Jesus Christ of Nazareth, rise up and walk'. The beggar walked, leaped and praised God. This was a miracle of healing, a sign and a wonder.

It reminds me of something that happened in Surabaya where my first husband was ministering in a Gereja Kristen Indonesian Church. The Lord did many healings and miracles. One man who had not been able to walk and was healed, started running around the church.

In my own ministry there were occasions when people related to me afterwards how they tried certain physical actions they were unable to do previously and lo, having been healed, they could do them. So many people have been healed over the years that we could never count them.

There was a woman in one of my own meetings but in India, incapacitated to a large extent, not able to make certain movements. Days later, this Roman Catholic woman who was now saved and Pentecostal, with her pastor, visited me.

They had a miracle story to tell. She had moved her body in the meeting and was now completely healed.

Peter explained it all to the people of Israel:

'By faith in his name, his name itself has made this man strong, whom you see and know.

'And the faith that is through Jesus has given him this perfect health in the presence of all of you' (Acts 3:16).

The faith was a gift of faith from the Holy Ghost. This is the first mention of that gift, although it was not its first occurrence in the ministry of those apostles and in the church of Jesus Christ.

In Acts 2:43 there were miracles, signs and wonders. Peter also preached repentance to them: 'Repent therefore, and turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord ...' (3:19,20).

The times of refreshing that would follow their repentance and faith in Christ was that they would be refreshed by being filled with the Holy Ghost as had happened on the day of Pentecost when they all spoke in other tongues. Times is plural indicating repetition, over and over again.

I wonder if Peter was thinking of these words:

'Truly, with stammering lip and with alien tongue he will speak to this people, to whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear' (Isa.28:11,12).

Paul knew that prophecy of Isaiah's referred to the New Testament believers (and us) being given rest and refreshing when he quoted vs.11&12 that we find in 1 Corinthians 14:21,22. He made the connection between speaking with other tongues in the church of Jesus Christ with Isaiah. He said regarding the gift of tongues from the Holy Ghost:

'Tongues, then, are a sign not for believers, but for unbelievers, while prophecy is not for unbelievers but for believers'.

He knew the interest to the unsaved that would be brought by the believers speaking in other tongues. It would attract them. This was and is because as God said in Isaiah and in 1 Corinthians 14:20 'I will speak to this people'.

The *dunamis* power of the Holy Ghost for His people was determined by God before the church of Jesus Christ began. It was part of His plan in eternity, even as the scriptures say:

'Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world ...' (Eph.1:3,4).

It is in Acts 6:8 that we discover more about *dunamis* in believers. It reads: 'And Stephen, full of faith and power, wrought great wonders and signs among the people'.

He was able to do these wonders and signs because he was: ‘a man full of faith and of the Holy Ghost’ (v.5). As the first reason, we have to cite the fact that he was full of the Holy Ghost.

This meant he used the blessing, privilege and necessity for it by much prayer in other tongues. This was the only way in which it could be said scripturally that he was full of the Holy Ghost when we consider Acts 1:8 & 2:4.

There is no way out of having to consider that this *dunamis* is connected to speaking in other tongues. The connection is plain enough to see for those who will do so.

He was already full of faith and of the Holy Ghost before they laid hands on him as shown in the Acts account.

Our great need, particularly if we are one of the four ministry gifts in Ephesians 4:11 is to be full of the Holy Ghost. We must have the experience of being full of the Holy Ghost. This involves much prayer in other tongues. We should seek this before all else – unless it is a walk of having the Word of Christ filling our hearts.

There is a tendency to downgrade the value of praying in other tongues. In fact the general emphasis is upon the tongues that are spoken. This is whether to regard such as a distasteful action, to ignore its validity, to separate it from scriptural injunctions, to treat it as just ‘tongues’ or to be ashamed to be heard using tongues by others, including unbelievers.

It is the Holy Ghost!

I have been involved greatly where pastors and preachers use what is called, ‘the slaying-power’. Yes, there is some power on display. Sadly, in the wide experience given me, it has been obvious that people rush for this kind of demonstration. It becomes the pivot of any prayer request for them through a servant of the Lord. They must get ‘slain’, so-called. If God by sovereign acts caused people to fall, they would not need catchers as is common. The reason is to give protection from physical harm.

This must be said. Being slain cannot begin to compare with the glories, the wonders, the ecstasies, the recognition of the Spirit, spiritual experiences, intercessions, worship, praise and thanksgiving that are involved with much praying in other tongues. If there is a comparison it would be one to a million, in favor of being filled with the Spirit, speaking in other tongues.

It is easier to rush forward to fall than to spend time with the Lord that involves much prayer in other tongues. With the former, another person performs the operation. Personal prayer involves personal effort and labor.

Therefore, the 'slain' movement has kept the people of God out of the glory of the manifestations of the Holy Ghost in the midst of His people. Yes, all gifts of the Spirit, including healing of course, are manifestations of the Spirit.

Take for instance, the ministry of Philip in Samaria. What wonders occurred there when the people received Christ. Ministers and servants of Christ who are called as evangelists, should crave what he experienced in his ministry.

This is what is recorded:

'And Philip went down to the city of Samaria and proclaimed Christ to them.

'And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the many miracles which he did.

'For out of those having unclean spirits, many came out, crying with loud voice. And many who had been paralysed and lame were healed.

'And there was great joy in that city' MKJV (Acts 8:5-8).

He did not have the marvellous ministry of seeing people becoming baptized with the Holy Ghost. Therefore, the apostles in Jerusalem, sent Peter and John down for this to happen.

They attached the utmost importance to the fact that new converts should immediately be baptized with the Holy Ghost.

All of them in Samaria, after laying on of hands, did receive. Simon, the Sorcerer, obviously was never born again.

What should be emphasized is that speaking in tongues after the baptism, concerns being full of the Holy Ghost. We need to be full of the Holy Ghost. The important thing is that we are full of the Holy Ghost.

Along with this, one must not fail to stress the importance of making this our experience: Let 'the Word of Christ dwell in you richly'.

Being full of the Holy Ghost can only mean that it is through praying in other tongues. There is no other way to being so filled that can be found in the word.

Stephen already had faith and power to do wonders and signs before hands were laid on him. It thus cannot be said that when on praying, the apostles imparted anything to him. God had already imparted the

necessities to Stephen. 'Full of the Holy Ghost' implies he had plenty of *dunamis* power. He was full of such *dunamis*.

He must have been praying often in other tongues, that is the seat and source of the release of power to bless others. It was not Stephen's power but the Holy Ghost's power.

That power evidenced 'great wonders and signs'. This was because of the distinct gifts of the Spirit through Stephen, such as: "To another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues'(1 Cor.12:10).

He acted in accordance with what Jesus said in relation to signs following the preaching of the gospel.

This therefore makes it possible for people, like Stephen, who were deacons or ordinary church members, to be full of faith, power and of the Holy ghost as he was. It indicates that they also can be empowered to do signs and wonders. However, it should be noted they need to have a living experience in the Holy Ghost continually as Stephen did. That cannot be emphasized sufficiently.

Whether all who receive gifts of healings practice this is hard to know. I heard of old-timers who prayed often in other tongues.

Matthew Henry of long ago, applied this in the same way and he was neither a Charismatic nor a Pentecostal.

Men from the synagogue disagreed with what he preached and did. They stirred up the people as well as the elders and the scribes so that he was taken and brought before the religious council. As we know on reading the account, he became the first Christian martyr. He would have considered he was not worthy to even suffer the death of martyrdom, that being the general feeling for many years amongst the persecuted in the first century.

What were the signs and wonders? They can only relate to healings, miracles of healings and such things.

There is no indication that there was thunder and lightning, falling over, crying, shaking, people struck dumb, fire appearing or any paranormal things such as everybody laughing. In fact, the tenor of the scriptures would cry out against such assumptions.

Stephen was following on from the ministry of Jesus in the *dunamis* of the Holy Ghost with gifts of the Spirit of faith, healings and miracles.

Stephen Did Signs And Warned The Jews

He also preached some of the things Jesus had said. In Acts 6:14, they accused Stephen of saying: 'This Jesus of Nazareth will destroy this place and will change the customs that Moses handed on to us'.

Stephen evidently had been preaching what Jesus had taught in Matthew 24, Mark 13 and Luke 21 about the destruction of Jerusalem in his generation.

It is fascinating to think that Stephen may have been with the disciples when Jesus taught them these things as they were admiring the temple. If this had not been the case, the apostles must have lost no time in teaching Stephen and the other believers the contents of those chapters.

In his speech before the Sanhedrin, Stephen said: 'You took along the tent of Moloch' and mentioned a prophecy by Moses: 'I myself will set my face against them and against their family, and will cut them off from among their people ...' (Lev.20:5).

The Children of Israel had even on occasions set up a tent for Molech in evil idolatry instead of the tent of Moses.

They breached the covenant. Judgment was certain, as Stephen proclaimed.

One of their prophets foretold the ruin of Jerusalem: 'Zion shall be ploughed as a field; Jerusalem shall become a heap of ruins' (Jer.26:18).

After the Romans totally destroyed the temple, all of its walls and the city of Jerusalem, a farmer did plough the bare land on Mount Zion where the temple and walls had been.

The leaders in the synagogue knew these Old Testament scriptures. Moses also had foretold the destruction of Israel and the temple.

When Stephen preached these things as he did and performed miracles in the Name of the despised Nazarene, Jesus, they were filled with anger. They killed him.

Jerusalem was destroyed but before that did happen, servants of the Lord such as Stephen, would proclaim the gospel of grace, the Word of Christ, to them.

What Stephen preached did eventuate. Jesus had told the disciples that their generation would not pass away before the fulfillment. The prophecies of Jesus were fulfilled, A.D.66-70.

Jesus had foretold desolation: 'Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her

wings, and you were not willing! See, your house is left to you, desolate' (Mt.23:37-38).

The manner of it is seen a little when He said this elsewhere:

'But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains; the one on the housetop must not go down or enter the house to take anything away; the one in the field must not turn back to get a coat. Woe to those who are pregnant and to those --who are nursing infants in those days! Pray that it may not be in winter. For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be' (Mk.13:14-19).

Many believers did escape as history tells us, when there was a break for a short period in the siege. Josephus, a Jewish historian, relates that the tribulation of those days was such as had never been seen before or since.

The Roman army was an abomination, because it brought with it nothing but desolation. The Jews had rejected Christ as an abomination, the one who would have been their salvation.

Therefore, God brought upon them an abomination that would be their desolation, thus spoken of by Daniel the prophet: 'The troops (Romans) of the prince (Titus, his father at that time being Emperor) who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war.

'Desolations are decreed' (Dan.9:27). It was through the cruel destructions by the Roman Army that sacrifice and offering ceased. This army stood where it ought not to be, in what had been the house of God, the temple. It all happened some years after Stephen's martyrdom.

Stephen not only did great signs and wonders among the people but he also proclaimed the Word of Christ, the gospel of grace. He included in the gospel much of what Jesus had in the past, taught to the disciples and to the people.

The signs and wonders were the kind of things Jesus did in healing the sick and oppressed. The gospels are full of them and so is the book of Acts. There is nothing about people having paranormal experiences of being 'fixed' to the floor, or acting weirdly like being held frozen a few inches above the ground as with yoga or other Hindu devotees. The Christian miracles are of the Holy Ghost from heaven.

Signs and wonders from the *dunamis* given continued throughout the book of Acts. There is an amazing incident recorded in Acts 5:15 where

‘so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter’s shadow might fall on some of them as he came by’.

It would appear that there were so many people thronging the apostles as they preached or walked that as a last resort, the sick were laid where he passed so that his shadow would fall on them. The scriptures do not state they were healed. Probably they were.

We have known instances where people were miraculously healed at a distance or on walking forward for prayer or even to touch us to be baptized with the Holy Spirit. It was obvious that the *dunamis* or power of the Holy Spirit worked effectively in and through Peter, in His great gifts of faith, healings and miracles.

How Paul Preached With The Power Of The Holy Ghost

Again there was the wonderful ministration of healing by *dunamis* through Paul where the faith of people rose to doing something differently but sensibly reported in Acts 19:12 ‘from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.’

One could not say that Paul imparted healing. Rather it is obvious that because of the *dunamis* power of the Holy Ghost within Paul there was the manifestation by the Spirit in His gifts of faith and miracles.

The Spirit also worked within the people for faith to receive the miracles, due to the gifts of faith and miracles in Paul. He had taken the believers away from too much opposition and rebellion with its evil speaking of the way, who is Jesus with His salvation.

He then preached reasoning about the fulfillment of the Old Testament scriptures in Christ, giving the word of grace. Christ is the message of the gospel and not the Old Testament. That portion of scripture points to the Lord Jesus Christ as He who was to come.

He had been a radical, an extremist Jew, a racist if you like, killing Christians. There had been such a transformation in his life that he could see nothing else for anybody from the Old Testament, except Christ.

Do we in the church of Jesus Christ follow that example or are we trying to wrest verses from the truth in the Old Testament to back up our theorized and inventive doctrines? We need to see only Christ as Paul did, the Christ who has become the Saavior of Jew and Gentile to form us into one body only as seen in:

‘Having abolished in the flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the Cross ... for through him we both have our access in one Spirit unto the Father’ (Eph.2:15-18).

The mentions in these verses would have been some of what Paul preached and taught to those Jews and Gentiles in the whole of Asia (Minor) as they were given the truth, the word of grace and the message of the *dunamis* or power of the Holy Ghost.

That he taught the latter will be obvious from many scriptures we will be touching upon from his epistles. We are meant to have Holy Ghost things.

Passages in the first two chapters of 1 Corinthians point to the fact that the truth and grace in Christ were the sole aim and subject of Paul's preaching.

Also, he plainly said how it was done. That was in the *dunamis* or power of the Holy Ghost. Note: ‘For the word of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God’ 1 Cor.1:18). Also:

‘And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:

‘that your faith should not stand in the wisdom of men, but in the power of God’ (2:4,5).

He preached not man's wisdom but God's wisdom that was revealed to him and the other apostles, (Eph.3:3-7). It holds for us in our day, whether Jew or Gentile.

The gospel is also the *dunamis* or power of God. There is sufficient miracle working power to effect salvation within a person, in the gospel alone.

This is without the *dunamis* of God in the manifestation of the baptism with the Holy Spirit and its speaking in other tongues or in that of the nine gifts of the Holy Ghost.

It is the grace of God in the gospel working through the miracle power in its message by the Spirit that brings salvation. What of the manner of presentation of that gospel? Paul's evinced this: ‘In demonstration of the Spirit and of *dunamis*’. Such power that was miracle working produced miracles of healing and so forth, even speaking in other tongues which is a miracle.

The purpose was that those who became believers would not place their faith to any degree in the preacher, the evangelist or in any oratory, entertainment, musical presentation or human manner of delivery he might use to attract people.

Paul wanted those believers to have their faith in the wisdom of God whose message it was in that it was one of Divine power.

This was to be verified and confirmed with the *dunamis* power of the Holy Spirit.

Was it to be a grace of ministry for Paul alone? Indeed 'No', even though he had a grace of ministry in the introduction of Gentiles to the gospel that no one else could ever receive. An Additional grace he and the other apostles had was that the Holy Ghost through them gave us the New Testament. There will never be any other apostles or prophets like those New Testament ones.

However, as a pattern of a grace in ministry with signs, wonders and miracles from the Holy Ghost, that are for all times, we can say an emphatic, 'Yes, it is to be for our day also'. We have to say 'Yes' because of the following verses:-

'But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but the power. For the kingdom of God is not in word, but in power' (1 Cor.4:19).

There were many preachers, even false apostles, giving instruction and impartations. Many were proudly giving out their own revelations. These were not fortified by the manifestation of the power of the Holy Ghost.

In fact there were demonstrations but they were not of the true Spirit, rather being of a false spirit or demon in the midst.

This is shown by Paul when he writes:

'For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ' (2 Cor.11:13). They brought error and demonic teachings and ways into the church.

Paul then had a fear. It was this: 'But I fear, lest perhaps as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ' (2 Cor..11:3).

He feared the corruption of their minds by false doctrines and heresies. We also should abhor this because it fills the church.

When Paul preached in Thessalonica this became his testimony: 'How that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance' (1 Thes.1:5). Again power is the

dunamis of the Holy Ghost. It is a pity the word 'power' does not show all of the connotations in the Greek.

As stated at the beginning of the book, it means 'power to perform miracles, the miracle itself or doing a miracle'. The power was such that there were many miracles. This was the manifestation of gifts of the Holy Ghost, probably all of the nine, as I myself have experienced in one meeting in Karnataka.

These gifts working in Paul meant that there were miraculous healings, works of faith as well as baptisms with the Holy Ghost that are the best miracles because they are important enough to be for every believer. Such believers are given Spiritual *dunamis*.

Our Eternal Inheritance

There is another important reason for its being such a wonderful miracle. These bodies will never enter heaven. They may get healed but in the end will be changed into something better.

As the spirits of just men made perfect are in heaven today, it is far better to encourage a change from glory to glory here through the praying in other tongues.

This is the only supernatural avenue we have for this transformation to occur. Believers will flock to see a couple of healings and neglect this wonderful truth and experience.

There is a certainty about those who die in the Lord, as stated:

'For in this tent we groan, longing to be clothed with our heavenly dwelling - we know that while we are at home in the body we are away from the Lord' (in 2 Cor.5:2,6).

The new creation in the spirit, on departure from the body through death, will be clothed upon to live in heaven, waiting for the resurrection day to receive the immortal body.

Here, as we are changed from glory to glory by praying in other tongues, somehow or other I believe that this will go with such who die, into heaven, because there is eternal life within. This corresponds to John's vision:

'And I heard a voice out of heaven saying, "Write: 'Blessed are the dead who die in the Lord from now on',' 'Yes,' says the Spirit, 'that they may rest from their labors, and their works follow with them' (Rev.14:13).

The consequences of their spiritual works, efforts and prayers go with them into heaven and eternity.

This kind of ministry meant Paul, as he said, spent much time speaking in tongues from his spirit. These Spiritual blessings are all miraculous. Paul always would have included teaching such in his preaching to the Gentiles and to the Jews. This is evidenced by all the things he said in: 1 Cor.2,3,12-14; 2 Cor. 3 as well as in Gal.3:1-3.

It is clear from all of the scriptures used so far that the power of the Holy Ghost, the power, *dunamis*, whether in speaking in other tongues or in the manifestation of the gifts of the Spirit, in signs and wonders, in healings, miracles and faith that produces the extraordinary, is irretrievably linked to the *dunamis* of Acts 1:8 and 2:4.

The baptism with the Holy Spirit provides this and it always is linked to speaking in other tongues or languages.

If we do not follow Paul, we deprive ourselves of the operation of the *dunamis* power, of the Holy Ghost within and through us, provided by the gospel of the grace of Christ, in truth and in word.

The base and secret of it all is to be baptized with the Holy Ghost and not only that but to continue being with the Holy Ghost in a prayer life of speaking often in other tongues.

Also, we are to 'covet earnestly the best gifts'. This is in accord with the scriptures.

It is the manner of having God's grace in a life of supernatural power, *dunamis*, and of Spiritual workings by the Holy Ghost. He has been sent to us to be our Advocate/Helper/Counselor.

He is the Person who is meant to fill us with His presence, in that He is within us.

He will reveal the glory of Christ and of heaven to us in a knowledgeable way from the truth, the Word of Christ's grace and in His way of supernatural and miraculous power.

Bible based ministry will have the truth, the grace in the word and the power to be as God would have it. This is the grace of the gospel of the Lord Jesus Christ.

Dunamis is translated just power but the meanings are: miraculous power, power to do miracles, worker of miracles, the miracle itself, translated power as in the following:

Luke 4:14,15; Acts 1:8; 5:15 ;6:8; 10:38;19:12; 1 Cor.1:18; 2:4,5; 4:19; 23:9; Eph. 1:19a; 3:7,16,20; 6:10; Col.1:11; 1 Thes.1:5; 2 Tim.1:7,8; 3:5; Heb. 6:5; 1 Pet.1:5; 2 Pet.1:3,16.

CHAPTER 4

Power, Dunamis, In The Believer's Life

Does every believer have this *dunamis*? It is apparent that it is for each one.

There are some very wonderful verses about *dunamis* in the epistles, stemming from the first appearances and what transpired in the book of Acts.

To recapitulate we need to look at Acts 1:8 again where Jesus said they would receive *dunamis* or as translated in English, 'power', when the Holy Ghost had come upon them. The Holy Ghost did fall upon them in Acts 2:4 and at that time they spoke in other tongues or languages.

The meaning of *dunamis* is 'potential power; power in reserve; power to do miracles; the miracle itself'.

With the experience of Acts 2:4 where the manifested action of the Holy Spirit was speaking in other tongues, they received *dunamis* or in this case as more to the point it was 'power to do miracles; the miracle itself'.

They did the miracle by speaking in other tongues and the miracle itself was speaking in other tongues.

This leaves us with the evident fact that Jesus implied the *dunamis* they would receive was incorporated in speaking with other tongues.

In fact, this translation in English bears it out strongly:

'And they were all full of the Holy Spirit, and were talking in different languages, as the Spirit gave them power' BBE (Acts 2:4).

It is evident that the power Jesus promised is in other tongues.

The power He gave is seated in our prayers in other tongues all our lives on this earth. It was not power to heal the sick or perform miracles. In Mt.10:5, the apostles and another seventy in Luke 10:17 who came back glad that they cast out devils to whom He said: '... I was watching for Satan, falling from heaven like a star'. As He had observed them from a distance, He being Divine, He then told them not to rejoice in that but rather that their names were written in heaven (next verse).

We all should rejoice more that we are going to heaven than at all the healings, miracles and casting out of demons we may see or perform.

He gave His disciples 'authority' to heal. When Peter healed the lame man at the Gate Beautiful (Acts 3:1-10), it was not the first he had performed. He was used to authority from Jesus to do this as he had in the past. Now the situation alters. Followers are not given authority but the infilling of the Holy Ghost so that He can give His gifts of power, viz. faith, healing and miracles 'as He wills' (1 Cor.12:).

Keeping this in mind, we do well to look at various verses throughout the epistles that lead to startling conclusions from the inspired words used by the apostles.

The first one is: 'But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves' (2 Cor.4:7). This is *dunamis* and it is given to those who have the 'light of the knowledge of the glory of God in the face of Jesus Christ' (v.6).

We who are made of dust have within us a new creation, created not by our own will but according to the will of God. Those who have believed in Christ have this treasure of Christ within our 'earthen vessels'. Christ is in us through the *dunamis* or power of the gospel.

It was accomplished by the *dunamis* of God which seems to relate to something God does within us. There is 'miracle power' of salvation within us from God's creative act making us new creatures in Christ Jesus. It is within us who are His creation from dust. Now He has performed a recreation in our spirits. This was when we were born again.

Everything to do with *dunamis* is always within us. It also must spread out from within, in salvation's work of grace or in supernatural fruits of the Holy Spirit and in the seal of the Holy Ghost on us, with supernatural praying in the Holy Ghost, which is in other tongues. This verse alone does not teach us all this. It is when it is connected to all other verses on the same subjects that we see the implications. It is indeed a marvelous verse. It comes from the Person of the Divine Holy Ghost.

We have heavenly treasure within us. Nothing of earthly origin can compare to this. There is a necessity to embrace the scriptural teaching that what God does in our salvation is always supernatural and of the Holy Spirit. What greater treasure than the Holy Ghost Himself flowing within?

As believers in the truth and word of grace, *dunamis* works in a certain manner. It is not in expression, supernaturally visible. The Holy Spirit is working in the power of the gospel and of sanctification within. There is a silent and invisible operation but the expression is in His fruits and not in His gifts.

All believers have fruits to some degree. In fact, every one has at times, some degree of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. These are characteristics of the Spirit and not naturally positive emotions, actions and speech. These fruits of the Spirit are budding, bursting, growing and/or maturing in the believer. They are the graces of the Spirit.

The *dunamis* of the Holy Ghost associated with Acts 1:4 and 2:8 has a different expression. It is that of power and although springing from an internal source it is supernaturally visible in its operation.

This is nevertheless but an extension of the born again experience by the Spirit. It accords with Isaiah 12:3: 'With joy I shall draw joy out of the well of salvation', the well already being within. Jesus pointed this out when He said:

'Out of your innermost being will flow rivers of living water. This He spoke of the Holy Ghost which they who believed on Him were to receive' (Jn.7:33,39).

It is believing that brings salvation. Drinking of Christ for the baptism with the Spirit extends the gift of salvation that has brought the Holy Spirit within. He will flow in supernatural power, the *dunamis*, with the person himself miraculously performing the miracle that is a miracle of speaking in tongues. This is the baptism.

God's Power An Might

It is when we come to Ephesians 1:19, 20 that we begin to really see what the Holy Ghost would accomplish within us as believers in Christ. The quote is:

'... And what is the immeasurable greatness of his power to us who believe, according to the working of his great power. God put that power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places.'

We note that the first 'power' is *dunamis* which is working in believers. This *dunamis* is so great that it cannot be measured. God has granted us an enormous degree of His grace in giving us of this *dunamis*.

The second one is *kratos* and *ischus*, meaning something to be found only in God Himself. VWS explains it:

'Rev., correctly, says, working of the strength of His might'. 'Strength is used only of God, and denotes relative and manifested power. Might means indwelling strength. Working is the active, efficient manifestation of these'.

'Hence we have here God's indwelling power, which abides in the divine nature (strength); the relative quality or measure of this power (might); and the efficient exertion of the divine quality (working).

'The phrase, according to the working of the strength, etc., is to be connected with the exceeding greatness of His power. The magnitude of God's power toward believers is known in the operation of the strength of His might'.

The use of *kratos ischus*, 'working of the strength of His might' shows to us something of the greatness of what God the Father did in the resurrection of Jesus Christ from the dead.

Jesus Christ Himself raised people from the dead, the young man on a bier being carried off to his funeral and Lazarus who had been dead two days, to name a couple.

There was something far more that was involved in the resurrection of Jesus. That these words are used signifies an abnormal use of God's power. Part of the answer is found in:

'That's why the Scriptures say: "When he went to the highest place, he took captive those who had captured us and gave gifts to people." GW (Eph. 4:8). "Took captivity captive" in most versions.

Jesus pronounced the Spirit being upon Him to deliver those enslaved by those He took captive:

'The Spirit of the Lord is on me, because I am marked out by him to give good news to the poor; he has sent me to make well those who are broken-hearted; to say that the prisoners will be let go, and the blind will see, and to make the wounded (them that are bruised) free from their chains' (Lk.4:18).

'Them that are bruised' is 'broken in pieces' and found only here in the New Testament. It is to deliver broken men into redemption.

'Captivity' is abstract for the body of captives. The captives are not the redeemed, but the enemies of Christ's kingdom, Satan, Sin, and Death.

It is also disclosed in: 'Having made himself free from the rule of authorities and powers, he put them openly to shame, glorying over them in it'. (Col.2:15).

These authorities and powers could include the angels in the beliefs of the gnosticism that plagued the church in Colosse. It may have been the angels (elementary powers) involved in the giving of the law, that happened according to the Jews (Gal. 3:19; Col.2:20).

Here we find that raising Christ from the dead in this way meant a total defeat of Satan for us, the taking captivity of all things that held us bound, such as sin and death and hell. It took that great power of the God of might to effect such a resurrection.

Because we have this working of the strength of His might in Himself on our behalf He through it not only raised Christ from the dead and seated Him at His right hand but He has an immeasurable greatness of His *dunamis* towards and in us.

This is miracle power. It was the only means whereby believers could ever be given a salvation of truth, the word of the gospel of grace and the power of the Holy Ghost. We should have it all today.

God's intention for our life as believers on this earth, is as Jesus said:

'You will receive power when the Holy Ghost is come upon you' (Acts 1:8).

This is the same word, *dunamis*, and it means 'miracle power, the power to work miracles and the miracle itself'.

It is a pity that this meaning is missed in the translation from Greek in the KJV and all other Bibles.

The miracle that occurred when they were baptized with the Holy Ghost, was that they spoke in other tongues, Acts 2:4. The fundamental base of the *dunamis* that we receive when baptized with the Holy Ghost, is the ability to speak in other tongues as prayer, worship, and intercession to God.

When praying in other tongues we have received 'the miracle itself' and 'the power to work miracles', in this case the miracle of speaking in other tongues or languages.

We also received the power to work that miracle of speaking in tongues.
Manifestations Of The Holy Spirit

This is the power house of the gifts given by the Holy Ghost being

manifested through us.

The baptism with the Spirit and its always accompanying speaking in other tongues, is the only supernatural manifestation that is to be received by every believer. It is given by Jesus Christ.

With the gifts of the Holy Spirit, such a general manifestation is not given. There are nine such gifts from the Spirit who Himself is the gift of the Lord Jesus, being the promise of the Father.

'Now there are varieties of gifts, but the same Spirit' ISV (1 Cor.12:4). Then with regard to the nine gifts the Spirit given words follow with 'to one' has been given and 'to another'.

'But one and the same Spirit produces all these results and gives what he wants to each person' ISV (1 Cor.12:11).

Here is diversity of gifts. However, each believer is to be given gifts for the common good, as in v.7 'To each person has been given the ability to manifest the Spirit for the common good'. These gifts are from the Spirit.

The same is applicable to the ministries given by Christ, the Lord: 'To each person has been given the ability to manifest the Spirit for the common good' (v.5). This is the parallel to the measure of each gift from Christ in Ephesians 4:7,11,12.

As the speaking in tongues of prayer and worship from Jesus Christ in the baptism is the power house, it has the most importance in the supernatural acts of the Holy Ghost.

It is in effect, far more important than the gifts of prophecy, word of knowledge, word of wisdom, of healings, faith or of miracles from the Holy Ghost.

This being the case, why do we put more emphasis and importance on healings rather than on being filled with the Holy Ghost? Healings are mentioned less than a hundred times while the Holy Spirit is mentioned close to a thousand.

In this manner, God's immeasurable greatness of *dunamis* above works in us. From the point of view that we are believers, we need this continual working in us more than we need power for the gifts and for example, power to heal the sick.

Primarily, this is how God's immeasurable greatness of *dunamis* above works in us as Holy Ghost filled saints, viz. through praying in other tongues. Therefore, let us pray continually in the Spirit for both of these reasons.

The connection of *dunamis* in Acts 1:8 and the miracle from the Holy

Ghost in 2:4 is enough to make us desire the same promise and want to pursue the practice of praying often and long in other tongues.

Then yearning for believers is contained in:

‘I pray that according to the riches of his glory, he may grant that you may be strengthened in your inner being with *dunamis* power through the Spirit’ (Eph.3:16). This also is *dunamis*, ‘potential power, power to do miracles and the miracle itself’. We need it.

The strengthening action is shown to be an invisible and even silent one by the Spirit occurring in the inner being. That is in our spirit within, who has been recreated on our being born again or being converted to Christ through the power of the gospel. This is a birth from above, a heavenly given one.

That is the innermost part of man which is invisible. It is that part of us who comprise body, soul and spirit, that communicates with and is aware of God.

Paul prays that those believers in Ephesus and us also, would have a mighty act of God's power, *dunamis*, by His Spirit deep within, continually. God works in our spirits, particularly when there is a replenishing by our praying in other tongues, the miracle power of Acts 1:8; 2:4.

Its result within is so deep that we are not conscious of it through our natural senses. We do not feel it. We acknowledge it by faith because His Word tells of it. God said His Spirit would do something within us.

It is to know experientially that the Holy Ghost is supernaturally acting within and in conjunction with us. This knowledge is comparable to the Holy Spirit bearing witness in us that we are the sons of God. That also is experiential.

Praying in other tongues has a cleansing power as shown by:

‘And God, who knows the hearts, bore them witness, giving them the Holy Spirit even as to us’ MKJV (Acts 15:8).

Peter was declaring how salvation and the baptism with the Holy Ghost had been given to the gentiles by God in Acts 10. He had witnessed the extraordinary miraculous gift of the Holy Ghost, given to that household of Cornelius. It was the same gift God had poured out on the apostles and other Jews. Peter and those with him had heard the gentiles speaking in other tongues.

All those today who are given this miraculous gift of the Holy Ghost should know that God is bearing witness to their faith in Christ for

salvation. It is God who does it. When the heart is cleansed it is because of an operation of the Holy Ghost within.

Then Paul reveals the benefit: 'He who speaks in tongues' does good to himself. KJV says: 'He edifies or emboldens himself' (1 Cor.14:4). This is an important way of being built up, made bold, comforted and given grace.

It can remove sorrow out of the life, because the Holy Spirit is our Comforter. It often keeps us from danger, even one that would threaten but is unknown to us, because He is our Helper.

The Holy Spirit is our Advocate through us to God as we pray in other tongues. Praying in other tongues can cause miracles to happen in our lives and those of our families, even miracles of preservation. The Holy Spirit prays through us as our Intercessor.

There is no better practice for us in our lacks and needs than to pray in other tongues, unless it be the Word of God we know. Often it produces faith in various words of scripture. The Spirit will bring them to mind and cause deliverance. By praying in other tongues, the gifts of the Spirit operate in us for our personal lives and sometimes those of our families. There is no limit what the grace of God can accomplish by the Spirit for us personally.

It has nothing to do with the body being affected by it, either in shaking or falling over. Such is not the intention of the Spirit. We may not understand when it is happening. It is not upon us but within us. God will do it within, yes within, the believer in his spirit.

It is little to do with our feelings and does not spring from our emotions. God does it by the *dunamis* (miracle power) of His Holy Spirit. This power, *dunamis* (miracle power) raised Christ from the dead.

Something miraculous is involved in this kind of praying. It is the strength of the Divine Christ who is working within us.

Paul says: 'I will pray with the spirit' (1 Cor.14:15).

His will was activating his praying in other tongues and so it often is with us. Sometimes it is an absorbing need or desire to so pray. The fruit of the Spirit, faith, quiescent within, springs to action and causes us to pray in this supernatural way.

Maybe the gifts of faith and/or miracles operate in this matter as it does when we minister the Spirit. The miracle power energizes us within in our praying in other tongues that is always miraculous. It is not natural but supernatural by the Holy Ghost. It is the Holy Ghost, oh glorious truth!

Many people like to speak about the power of the Spirit. Some would consider its main purpose is to be a manifestation with power that acts through ministers or even people to heal the sick and do signs and wonders. The chief reason is for our prayer life.

Ministering the Spirit entails a close walk with God. It is easier to exercise gifts of healings and miracles. Once a person has been given such gifts they accompany his ministry, despite failings, errors of doctrine and failure to walk in the Holy Ghost.

‘The gifts and callings of God are without repentance’. Evangelistic ministry the Bible way, depends on the grace of Christ and the gifts of the Holy Ghost.

In the case of ministering the Spirit it could be that this results effectively due to the person exercising gifts of faith and miracles as he/she walks in the Holy Ghost deeply. It is only by praying much in other tongues that there can be a continuous stream of people being baptized with the Holy Ghost in one’s ministry. This calls for grace and faith.

God works His *dunamis* within and it is so effective that we become strong with the strength of Christ in our inner beings.

To have a life of prayer in other tongues involves faith and it is God-given. Again, this kind of prayer invites and encourages faith. Praying in other tongues and absorbing the Word of Christ in the fullness of its truth, is the will of God.

Prayer In Other Tongues Is Unique In Being Personally For All Believers

The only supernatural and miraculous experience for us personally from God, the Holy Ghost, is praying in other tongues. There may be dreams that are truly from God and they are somewhat rare. It could include visions, true ones, from the Holy Ghost. These dreams and visions must conform to the Word of Christ.

There is no other supernatural phenomenon for one’s own good, in the scriptures, to warrant saying any different one could be from God. Such other supernatural or paranormal experience is very suspect.

This action of the Spirit in our spirits roots us in Christ. According to the gospel in its entirety, it is made effective particularly by our praying in other tongues. Our spirits are rooted in the ground of Christ Himself. Christ by His Spirit is to dwell in our hearts.

It is totally supernatural and there is nothing natural, humanistic or psychological about it. It is God's power at work within. This magnifies Christ dwelling in our hearts.

It is for every believer. It does not happen if in unbelief or through works of religion.

The ingredient needed is faith itself. 'The just shall live by faith'. Every believer has been given a 'measure of faith' (Rom. 12:3) and

'For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.'

We need to use this faith that becomes stronger as we use it, meditate on the Word of God and have communion personally with the Lord Jesus, with the Father and with the Holy Ghost.

We are to know and experience the immeasurable riches of Christ. From this source we are to be given strength. Our goal is not of this world but to enjoy the riches of heaven.

God's power is to strengthen us within to such an extent that we 'are able' to understand with the spirit and with the mind, the greatness of the temple, amongst other things, as disclosed by: 'In him the whole structure is joined together and grows into a holy temple in the Lord ...' (Eph.2:21).

Its breadth, length, height and depth, should be understood by us. This temple, which is Spiritual and not a material building, is a marvel and a wonder. We should know it as such. We are individually part of that temple indwelt fully by the Holy Spirit. As bricks in this temple, collectively the Spirit of God purposes to inhabit us with 'all the fullness of God'. This should be our goal on earth.

The fullness is in the Spirit and not in us individually or collectively. He is full of power. He is omnipotent and has omnipresence, meaning His presence is everywhere. Those attributes could never be part of our experience as we are the created and God the Creator.

We are to be inhabited with 'all the fullness of God' as Paul says: 'And to know the love of Christ which surpasses knowledge; so that you may be filled with all the fullness of God' (Eph.3:19).

It is clarified by: '... Ye may be being completed with the ... complement ... of the God' ISA

Clarke gives a beautiful comment:

'That you may have the richest measures of divine consolation and of the divine presence; that you may partake of the entire enjoyment of God in the most ample measure in which he bestows his favors on his people.'

Being filled with all the fullness of God does not mean we are little gods or that we ourselves act as God in ourselves, as some may think.

These are amazing verses that the Spirit says about Christ, as the Son. We must see their importance. Such are:

‘In him all the fullness of God was pleased to dwell ...’; ‘For in him the whole fullness of Deity dwells bodily ...’ ((Col.1:13, 19;2:9).

Therefore, it must be said and can never be said to the contrary, that this Christ from the womb and all the time He was on earth, had the fullness of God dwell in Him.

All the fullness of Deity lived in Him then as now, in ‘bodily form’. No one should take it upon himself to declare otherwise, as many do today, even in Christian telecasts. We are Christ’s ones and not little Christs!

We will look at *dunamis* in this verse: ‘Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.’ in (Eph.3:20,21)

There are three parts to this verse. It commences with a glory unto God, the Three in One, Father, Son and Holy Spirit. Cassirer’s translation gives this:

‘May glory be ascribed to him, glory residing in the church, glory residing in Christ Jesus.’ This is overwhelming. The church is the seat of the glory to be ascribed to God and this glory resides in Christ Jesus. He is the only Mediator between God and man. Only through Him can we give glory to God. It is not through the Holy Spirit. It is as we are in the Spirit but it is through Christ.

Paul is overwhelmed with the revelation of the Spirit, an experience that is not new to him, but that is revitalized within him. He does not say a mere ‘Praise the Lord’ or ‘Hallelujah’.

By the Spirit He exclaims from the depths of his spirit the Spirit inspired knowledge that God, Father, Son and Holy Spirit, can do something in and for us the church of Jesus Christ and for us personally.

We should pray from the Holy Spirit often in a similar fashion. His power, *dunamis*, is working within us, now and by that power already there. He is able. He is able to do something within that is so great we cannot begin to imagine it or wonder what it is.

Paul’s faith caught on to that. Our faith should grip the same aspiration. It will work for us if by faith we have the knowledge and vision of the possibility of God’s super abundance on our behalf. It is as we seek God in expectation. It can and should happen.

From his spirit, by the Holy Spirit, Paul offered inspired worship and praise. He says: 'To Him (the) glory'.

In the church, let us recognize and pronounce 'unto Him the glory' from our spirits in Spirit-ual worship. This is more than the usual so-called praise and worship, with loud electric guitars or drums, soloists and dancing. This giving of glory from us in Christ Jesus is to be by the Spirit of God.

Part of what Paul preached on one occasion is illuminating: '... Nor is he served by human hands ...' (Acts 17:25). Some were bringing flowers etc. and we should not bring instruments of music as our worship.

Perhaps they can accompany our worship but they do not constitute our worship. The whole church is to worship God through Jesus Christ by worship in or by the Spirit of God (Phil.3:3).

Worship previously had been merely carnal, external and worldly (Heb.10:1). Paul had participated in that in his unsaved life. Now it is to be Spiritual, meaning 'of the Spirit of the heavenly and not of the carnal or worldly'. The Jews had the carnal under the Law. Believers as Spiritual Jews have worship of the Spirit, or the Holy Spirit.

That is how we are to worship Him 'in spirit and in truth', in the Holy Ghost that is not a natural way.

The God to whom we give glory is He who can do more than we 'can abundantly ask or think'. He wants to do this in us who individually, are His new creatures. The new creation must be fostered to grow exceedingly as Paul states:

'... Clothe yourselves with the new self, (the new nature) created (which after God is created), according to the likeness of God in true righteousness and holiness' (Eph. 4:24).

Any believer under the truth and grace lines is expected to see the Spirit of grace effecting a growth within.

If we venture into the power line, there is a prime reason for *dunamis*. It is to bless us with something 'greater than we could even think of'. Nothing can exceed this working of God for us personally. Then He desires to work through us to bless others. The more we are filled with this *dunamis* the more He can operate.

Firstly, for us to bless others, it will be through the ministry gift of Christ and secondly, in the manifestation of gifts of the Holy Ghost. Thirdly, it should promote a depth in those ministered to. This is the work of God, not of us, as we fellowship with Him. This results in the *dunamis*

operating all the more within us. The church has an exceedingly great need for *dunamis*.

This implies that we consider things more spiritually than we are accustomed to do. Normally, we look at the visible, the crowd maybe, the natural excitement perhaps, the exhilaration when God works. We see the buildings erected, hear the music, note the response as they flock forward. This is outward and somewhat carnal.

Inwardly in us and in these other lives, there should be a more intense work of the Spirit that is not immediately apparent. We are not to look at the things that are seen for they are temporary but at the invisible and eternal.

There is noteworthy importance in the expression, ‘according to the power that works in us.’ What must be stressed is that it is conditional. The normal work of God in believers is not Sovereign. It is not automatic. We must participate in what He would do because He wills it.

The operation of this power is dependent on our compliance with His word of truth and of grace as it includes the operation of His power. The Holy Spirit within does sometimes stimulate us to seek the Lord but the invitation is to draw near to Him when He will draw near to us. He can do exceedingly abundantly above all we could ask or think.

Therefore, it is not necessary to think or ask, with our natural minds. It is His *dunamis* within us that must be operative. We have particularly to pray in the Holy Ghost so that this power all the more will be activated in us.

If the majority of believers do not do this, it is not a criterion for us to follow. There should be a personal hunger, desire, faith and obedience that must be continuous for us to give ourselves to prayer and the word.

The verse in Ephesians we are contemplating, has a meaning like that of Colossians 1:11: ‘May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience ...’

Power here is from *dunamis* in the original Greek and again it has to involve the miracle power of speaking in other tongues being the means whereby strength according to the might of His glory fills us.

Doubtless, without this many have been strengthened but it would have been by the Word of Christ or through means of His grace in some operations of the Spirit. Power is something different from those. Here is a tremendous prayer providing a power filled hope.

Now we look at 2 Timothy 1:7:

'For God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.'

What a thrilling verse! Fear is not of the Holy Spirit but *dunamis* power is. The Holy Spirit is not power. Love is not the Holy Spirit. A sound mind is not the Holy Spirit. Therefore power is not the Holy Spirit. Love is a fruit of the Spirit and the indication is that the Holy Spirit within us is producing love, a sound mind and is to give us much of this *dunamis*.

Included in this miracle power *dunamis*, the miracle itself that again is tied up with speaking in other tongues (remembering that God has given tongues through the Spirit) there comes love and a sound mind. Perhaps many would hesitate to associate such power with love and a sound mind. Too often, bystanders dwell on the possibility of those who pray in other tongues, not living a holy life.

Consideration must be given to the fact that the love chapter, 1 Corinthians 13, is set firmly between the two main chapters in the New Testament that deal thoroughly with *dunamis*. The two teach on prayer, worship and giving of thanks in other tongues, of the benefit of prayer in other tongues. The love verses appear between doctrine relating to the gifts of the Spirit, baptism with the Spirit into the body of Christ and members of that body.

Paul continues to show the importance and placing of ministries and the need to chase spiritual gifts. He explains how gifts of the Spirit are to operate in the assemblies. There is nothing natural he speaks about – only spiritual ways how *dunamis* is to flourish.

He says not to forbid speaking in tongues. Amongst all these ways God ordains for His church, he gives the Spirit inspired beauty as to how love is to flourish along with *dunamis*.

It has to be realized that the New Testament was directed to churches whose people were baptized with the Holy Ghost. There does not seem to be any specific provision for those who are not.

However, without the truth and grace lines of the gospel, there would be no power line. All believers are living under the truth and grace lines that also are of the Holy Spirit and *dunamis*. Truth and grace are the base. They enable the blessings of salvation to be experienced under the power line which line we also are to enter and remain.

There is also 2 Timothy 3:1-5: 'You must understand this, that in the last days distressing times will come. For people will be lovers of

themselves, lovers of money, boasters, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, brutes, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding to the outward form of godliness but denying its power. Avoid them!

These unbelievers deny the *dunamis* that is to be part of godliness. They indeed have a form or the mere outward semblance, as distinguished from the essential reality of godliness but deny the miracle power thereof.

They are in the truth and grace lines to some extent at least. As mentioned there is also *dunamis* being a provision.

Still another use of power in can be found in these words:

‘... Who are being protected by the power of God through faith for a salvation ready to be revealed in the last time’ (1 Pet.1:5).

Again there is *dunamis* and this time Peter uses it. He heard from the lips of Jesus those wonderful words:

‘You will receive power when the Holy Spirit has come upon you ...’ of Acts 1:8).

Peter with the others was there on that historical day of Pentecost when they did receive this *dunamis* that obviously was in Peter throughout his life, until he was martyred by being crucified upside down, according to trADition.

For those who do not pray in other tongues, there is that power to keep provided in the gospel, truth and the word of His grace.

Apart from truth and grace, God has provided something more. We should live in this further bestowal of *dunamis* power. Any believer can, as long as he believes and draws near to God often in this manner, the God who is in His holy sanctuary in Heaven.

This we do not through our prayers but in our prayers. It is always through the blood of Jesus and the way that has been opened through Christ Himself.

Just as something better was provided for all under the new covenant than there had been under the old, there is that something better even for us who are born again but without the power of the Holy Ghost.

Peter would have kept in his memory those happenings of Acts 1 and 2. He relates this *dunamis* to everything connected to life and godliness. It is by knowledge of Christ. We read:

'His divine power has given us everything needed for life and godliness, through the knowledge of him who called us by his own glory and goodness' (2 Pet.1:3).

Perhaps some would not like the idea that Peter is still thinking about 'miracle power, the power to work miracles and the power itself' which is the meaning of the Greek word he used by the Holy Spirit. Nevertheless, this is the word he used and we do accept that the Bible is given to us as His infallible Word.

Peter's verse is also part of that infallible Word. It is a portion of our inheritance in Christ. There is a necessity for *dunamis* from the Holy Ghost, along with the purity of the gospel.

CHAPTER 5

The Dunamis Of Prayer And Worship In Other Tongues

We are to praise and worship God in a supernatural manner. It is to be in the Spirit. Being born again is a supernatural act. There is no natural or human activity involved in such. Ephesians 2:8,9 says: 'For by grace you have been saved through faith, and this (the faith) is not your own doing; it is the gift of God — not the result of works, so that no one may boast'.

It happens within us and has initial outward expression by the confession of the mouth unto salvation. Salvation is also a continuous process as the life of Christ is controlling us.

The baptism with the Holy Ghost is a supernatural act and has initial outward expression by praying in other tongues, which is the act of God's power.

This *dunamis* is continuous as we keep on praying in other tongues under the control of the Holy Spirit.

Paul wrote concerning a certain matter of church worship:

'In the law it is written, 'By people of strange tongues and by the lips of foreigners I will speak to this people;

'yet even then they will not listen to me, says the Lord. Tongues, then, are a sign not for believers but for unbelievers ...' (1 Cor.14:21,22).

He is referring to speaking in tongues by all the congregation at one time. God says these are 'My words' to the church in Corinth. We today are in Christ's church.

The fruits of the Spirit produced in our lives are the result of the activity of the Holy Spirit and are thus supernatural from the grace of the gospel. The outward expression in which we are not to be passive is in our manner of life but it is by the Spirit. There is evidenced in the early church, an absence of human ways for the betterment of relationships and even church activities. Church growth was to be by the Spirit alone.

Is it not reasonable to say that our worship must also be supernaturally inspired from the spirit or heart within? The outward expression is something in which we are not passive but active. This is in the form of words given by the Holy Ghost. It is mainly in other tongues and also in words in our native language from the Spirit.

The power of the Holy Ghost is a miraculously operative one and it became so on receiving the Acts 2:4 experience, baptized with the Holy Ghost. It is for every believer in Christ. It is an awesome marvel to hear oneself praying in other tongues. It is in the knowledge that it is the Holy Ghost and that one could never produce such sounds with one's own ability.

There has been sufficient evidence so far as to the validity that speaking in tongues by believers is of the Holy Ghost, not a babbling from themselves (if that indeed could be possible!) or anything from Satan.

In fact this is the only supernatural action from the Holy Ghost that it is possible to have manifested without error or anything Satanic.

It can be used unwisely in public. It can be used without love but that is not the gift itself rather that relates to the make-up of the person.

This verse needs to be applied:

'So, my friends, be eager to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order' (1 Cor.14:39,40).

We need to focus on this fact that it is the Holy Ghost who gives speaking in tongues. Most just place the focus on 'tongues'. It is the Holy Ghost. Let us honor the Holy Ghost who is one of the triune God, Father, Son and Holy Spirit.

God is the three in one, co-equal, omnipotent, omniscient and omnipresent. This is the belief of those who follow the faith of the early church down to this day.

We speak in tongues and it is not just speaking in tongues. It is the expression, the manifestation, yes the Presence of the Holy Spirit within. Do not treat it as a light matter. It is a heavenly gift.

It shows the Holy Ghost, our Comforter/Counselor/Advocate, is operating in power from within. This is not the actual proof as the proof lies in the facts of the Word of God before that of our experiences.

The truth of God's word produces experiences. We know we are saved because the word says so and because the Spirit witnesses to our spirits that we are the children of God. We know we have eternal life because the word declares it and also because there is evidence of it in our lives. We are not to act or be like the worldling or the unbeliever. We are a peculiar people, separated unto God.

We believe the written Word of God, because of the resurrection and the historical facts about Jesus Christ. Also we do so because it could only be a Divinely written book. This is particularly so in relation to already innumerable fulfilled prophecies. Also, it is because the evidence of its truth is in our lives and church life.

In this way, speaking in tongues can be evaluated. We believe in it because the whole of the Word of Christ in the gospel promulgates and proclaims it. without exception for any time. There is no cessation in the scriptures.

No one could ever speak in tongues from himself. It is a human impossibility, just as being born again is a human impossibility. Then we have the witness of the Spirit about speaking in tongues even as we have the witness of the Spirit that we are children of God. It is the Spirit who bears witness in our speaking in other tongues, as well.

In Addition, just as we know Jesus Christ in salvation and know we are going to heaven, even as we know He is coming back again having gone to prepare a place for us so we also know that we are praying by the Holy Spirit. Faith stands firmly in this knowledge.

So blessed be the God and Father of our Lord Jesus Christ who has blessed us with this exceedingly great bestowal of His grace that we communicate with Him in the Spirit by prayer, praise, worship, thanksgiving or intercession, all in other tongues.

How could we ever deny Him in this? How could we ever negate it? Why should we throw such a gift back in His wonderful face, the face of Christ that was wounded for us? We cannot.

Instead, we esteem it riches beyond anything we could find in this world. We consider this grace of God to be above silver or gold, or any such thing. We exalt the Living Christ and we honor the word of the Living God through this.

Prayer In Other Tongues – Of The First Installment

Yes, we indeed know that praying in other tongues is the benefit of Christ having died on the Cross in that it is the first installment of what is laid up for us in heaven' (Eph.1:13,14). Amen, Lord!

Christ, the Son, gave speaking in other tongues. God the Father originated it. The Holy Spirit provided it. who are we to despise it? If He gave it and still implements it are we not being unbelieving, disobedient, carnal, worldly and despising to a degree His grace, if we disregard it?

Praying in other tongues is speaking to God. We do it because we love Him who first loved us even as we dwell on His Word and walk in obedience with it because we love Him. Those who do enjoy this God-given prayer can be amazed at the ease and the diversity in the tongues speaking or language speaking.

One knows it is an impossibility to pray like this unless it comes from a source other than natural. Then one knows the source is not Satanic because Jesus said the Father would not give a stone., or a snake that is an idiom for demon (Mt.7:9-11).

Apart from this Word of Christ Himself, there is the knowledge that in this life one would rather have the things of God than the those of the world and prefers the wonders of the Bible to any other book. One enjoys the fellowship of Christians more than having communication with those who are not, even the scenes on television.

Our eyes are on the eternal and to a lesser extent on that which is temporary and of this world. Heartfelt belief is in the realities of the epistles such as this one: 'We are seated in heavenly places in Christ Jesus'.

We do not pray in tongues to receive more power. We have the *dunamis*. We pray in other tongues to maintain the *dunamis*.

We pray this way because we love to and mainly because God has given it to us. Jesus Christ thought it so important that He told His disciples not to leave Jerusalem until they had received. While He was still with them, He gave a command:

'He ordered them not to leave Jerusalem, but to wait there for the promise of the Father' (Acts 1:4).

We desired this promise of the Father and sought Him until we received it. Therefore on that count, it is most precious that we have this gift which always includes praying in other tongues. It is from Christ Himself.

There is a love for God that is shed abroAD within, because He first loved us. Only the Holy Spirit can make this love predominate in the being.

It is His Spirit who is within and not a demon spirit. Believer who pray for the baptism with the Spirit, cannot be given tongues from demons. It is never satanic and always of the Holy Ghost.

That there is not the influence of Satan or demons in any supernatural work, can be determined by Adherence strictly to what the word covers. It is very possible that works from demons can intrude into what purports to be Holy Ghost operations. This has been seen, not in the Pentecostals of years gone by, but of late amongst both the Pentecostals and Charismatics.

Moves, supposedly of God and perhaps to some extent of God, have turned out to have great demonic influence, particularly originating amongst the Charismatics. One reason is that there is a lack of true knowledge of the Bible. Another is that a certain move amongst the Pentecostals beginning in 1948, has now had great influence in both groups. Sometimes, the leaders, sad to say, have diverged greatly from the purity of the Spirit's moving as shown in the scriptures. They have in ignorance allowed demons to operate where the saints in all sincerity are seeking after God.

This does not mean that our opponents should clutch at this to try and disprove every thing supernatural that is meant to occur today amongst God's people. Much that is true does indeed become the experience of multitudes. It cannot be gainsaid.

Those who would remove a large cluster of verses from the New Testament, were they to take their scissors and cut them out, would hold in their hands a book full of holes, wrongly removed. We cannot tamper with the infallible Word of the Living God.

Great importance must be attached to the word of the gospel given by Christ, whose words are Spirit and life. It should play the utmost importance in our lives. One's living is to be devoted to Christ. We place Him first, regardless of what many may say. The ordinary and natural things are in subjection to Him and to His Word. We know when it is the Holy Spirit working in our hearts and churches if it is in conformity to the Word of Christ as received from the Bible.

Considering all this, yes, we say, speaking in tongues cannot be of Satan in us who welcome the above traits. It can only be of God, from above and working from within us.

'The just shall live by faith' is mentioned four times in the Bible. We are the just, we who believe on Christ, having been justified by grace. We need faith to pursue the Christian life and experience; indeed Christianity is in the realm of experience.

Faith comes into play when we repent of sins and go to the Lord for forgiveness and cleansing in the blood. Every time we read the word or pray we use faith. We witness to others with faith and establish and maintain churches full of believers through faith.

Also, to pray in other tongues as the scriptures enjoin has the necessary ingredient of faith. We pray thus to the God we cannot see as indeed we are heading for a heaven we cannot yet see. All this is experiential. Christianity is experiential despite the words of those who decry Holy Ghost experiences.

God is Spirit and He is Divine Majesty above all of His creatures, both natural ones and those spiritually born. As such, we, His creatures and His born again ones must bow to His Sovereign will.

It cannot be denied that they did speak in other tongues in the early Church for at least one hundred years. Neither can it be denied that there is no verse of scripture that says we in later days would not speak in other tongues.

There is nothing written in our Bible that tells us speaking in other tongues in the baptism with the Holy Spirit would cease while the church is on this earth.

When the perfect or complete has come in the eternal realms we will be enjoying, then there will be no need for speaking in other tongues or for prophesying. The great promise from God for us here involves speaking in other tongues from the Holy Ghost. He has provided it for us.

To go to Hubble on the Internet and see the innumerable galaxies spread out on the computer is truly amazing. It makes one full of awe at the power of God who created such breath-taking sights not seen with the naked eye but only through telescopes.

Their beauty is unimaginable. Without the telescope and the invention of scientists there would be no possibility of sight bringing their existence and magnitude into view.

One sees these mysteries and it is something not thought of by humans, yet as a lay person and an individual, there exists in the mind only abysmal ignorance of even the beginning of the scientific facts. Such a one does not

understand anything about it, could never explain it and can never be knowledgeable about these marvels.

We make this a parallel to speaking in other tongues. God has created speaking in other tongues. We do not comprehend it. Even as we pray that way we do not understand with our minds what we are saying.

There is a similarity to our gazing at the galaxies when our minds are not engaged in understanding, only producing sight so that we are enabled to see the magnificence and perhaps visualize a little. Thus we understand something of what lies out there.

God and Heaven are in the invisible. When we pray in other tongues, our spirits are engaged and we have Spirit-ual eyes to see the things of God and even to be given glimpses of Christ, of heavenly things and of scriptural meanings, otherwise lost to us.

Our minds are quiescent but fully conscious and capable of thought and certain understanding. The mind remains oblivious to the depths of the uncreated mysteries of the Kingdom of God. By the Holy Spirit we speak about these mysteries and our spirits are being taught Spiritual things in that Spiritual realm.

This is as God ordered it when He says by the Spirit through Paul: 'For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit.' Or this translation: 'For he who makes use of tongues is not talking to men but to God; because no one has the sense of what he is saying; but in the Spirit he is talking of secret things' BBE (1 Cor.14:2).

The wonder and marvel of speaking by the Spirit, without our understanding being in other tongues, of the secret things of God. This truly is glory.

We are reminded of this verse showing His secret is with us.

'The secret of Jehovah is with those who fear Him ...' MKJV (Ps.25:14).

Barnes has this explanation:

"The word "friendship" would perhaps express the meaning here. The sense is, that those who fear the Lord are admitted to the intimacy of friendship with Him; are permitted to come into His presence, and to partake of His counsels; are allowed free access to Him; or, as it is more commonly expressed, have "fellowship" with Him. The language is such as would be applied to the intimacy of friends, or to those who take counsel together'.

Praying in other tongues includes this friendship, intimacy partaking of His counsels and fellowship. We are praying secrets.

Who would want to despise such a blessed privilege?

If prayer in other tongues involves this, as obviously it does, oh, how we should desire it.

Prayer in other tongues involves us in talking directly to God. Is that not a marvel, that not only are we engaged in the most wonderful activity but involved in a personal act that is truly amazing? Is it not true that our minds do not understand with conscious thought put into words but is it not also true that the mind of the Holy Ghost who is within us is activated in us? The apostle Paul declared this in the following verses:

'Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God' (Rom.8:26,27).

What a blessed truth in these verses!

Some theologians who are not Pentecostal have said this verse is about prayer in other tongues.

We who pray in other tongues know it is so. We are not accomplishing human matters as men do in ordinary living. We are not quiescent or passive but participants in what the Holy Ghost is doing through us as we use tongues.

This is the refreshing. It is the rest. We rest in the Lord. It is part of God's rest for the children of God, first promised to Israel who did not receive. That rest is for the obedient.

His rest in the gospel, is prominent in chapters 3 and 4 of Hebrews particularly in 4:10,11:

'For those who enter God's rest also cease from their labors as God did from his. Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs (those of Israel)'.

That promised rest is of the gospel. Having the Holy Ghost intercede and pray through God's children comes into that glorious rest of God made possible through the proclamation of the gospel of truth and of grace.

The Holy Ghost is enabling us to speak the mysteries of God and of heaven that our minds could never cope with, as is the case with our view of galaxies.

The Holy Ghost is our Teacher and He surely must be exercising His office in us to be teaching our spirits what our minds cannot grasp. As these are not temporary things but eternal truths, will such a learning not last for eternity? There in that eternal heaven with God more and more heavenly mysteries will be made plain to us. He also intercedes for us to the Father through our Intercessor in heaven, the Lord Jesus Christ. We have two Intercessors, the Lord Jesus and the Holy Ghost.

This leaves us out of being an intercessor. In fact, there is no verse in the New Testament that tells us we intercede. It is always Jesus or the Holy Ghost who do the intercession.

Even in the Old Testament intercession is bound up in the Lord Jesus, where it is prophesied that He ‘made intercession for the transgressors’ (Isa.53:120) and twice by prophets in the book of Jeremiah. There is no provision in the New Testament Church for any prophet to be acting as did Jeremiah.

We pray for others because the Spirit intercedes for the saints according to the will of God. Humans dislike to think of their inadequacies even in relation to prayer. We need the Holy Spirit.

This is sufficient for us to be eager to pray in other tongues apart from it being a direct command of the Lord. He says this through Paul who spoke and wrote by the Spirit

‘Now I would have you all speak with tongues’ (1 Cor.14:5).

V.4 has informed us that by this means we edify ourselves. This is the only Spirit-ual action in the word whereby we can edify ourselves. We feast on the Bible and it through the Spirit edifies us. Preachers and books many times edify us. If we wish to edify ourselves, according to the Word of Christ, we must pray in other tongues. To that, we say, ‘Amen’.

We Have Dunamis, Power, In Other Tongues

We do not need to be seeking power. If we have been baptized with the Holy Ghost according to Acts 2:4, which involved speaking in other tongues (languages) and if that experience is still fresh with us, we have the power, the *dunamis*.

What is required of us is to believe it and continue in the kind of praying that produces the results of that *dunamis*. This will occur not only in our personal experience and in our prayer life but also in our every day situations and family and private lives. It is meant to occur in our lives as believers in the local Assembly It should also occur in our ministries. Regarding this, Paul says, ‘Wait on your ministry’.

Also we need Holy Ghost gifts. The manner, time taken and depth of praying in the Holy Ghost often determines the kind of gift given us. The depth in its manifestation through us, with consequent effect on the ones being ministered to, is dependent on this kind of seeking God.

It is not necessary to be seeking God for some 'new' thing or some 'new' revelation. There is no verse in the New Testament that suggests we do so.

Let us follow this same Word of Christ until it grips us sufficiently to be putting it into practice. What we need is for us to 'stir up the gift' from Jesus that is already within us, the tongues speaking from the baptism with the Holy Ghost.

We need also to stir up any gift from the Holy Ghost that we may have and also to pursue and covet His gifts.

In prayer, the Spirit will take us into areas and realms that will be more glorious and more heavenly and that will be within the scope of the practice of the early Church. There is no New Testament scripture that suggests we are to experience anything particularly different. Every application of scripture and new supply of the Holy Spirit fits in with our personalities, progress in Christ, calling and Spiritual capacity already given by Him. We can discover little in the Old Testament that would show us how to behave under the new covenant. We are not under the old but under the new covenant.

With regard to 'praying with the understanding' I have always thought as do others, that it means we pray in our own language words from the Spirit, even to the extent of sometimes saying in our own tongue what we have just prayed in other tongues. It has included prophetic words. It is certainly meant to occur that we have times of praying in our own language in words and also inspirationally from the Holy Ghost, as Paul says:

'Pray in the Spirit at all times in every prayer and supplication' (Eph.6:18).

Now I am beginning to see that it can also mean that 'praying with the understanding' occurs when the Spirit fills us in an absorbing way and to such an extent that our minds are lifted up into a certain state of ecstasy which can be a common enough occurrence during one's life.

It never means being in an unconscious state. It never takes away the possibility and ability of thinking naturally from one's mind, even while praying in other tongues. It is not an 'out of body' experience.

It is something that the Holy Spirit of God does by overwhelming us with His presence. This is only by His being within. This presence is within us first as born again ones and if in the power line, in a supernatural expression of His *dunamis*.

He cannot be expected as being around us or filling the space where we are. He fills our spirits and our minds that are within us.

Paul's manner of prayer involved incessant praying in other tongues and this is mainly what he means here. There are many diverse and various ways of prayer and worship in other tongues. We go from language to language

We are to be active in the doing in prayer as commanded by Jude 20:

'But you, beloved (us also as well as them) build yourselves up on your most holy faith (in Christ and His doctrines of the gospel); pray in the Holy Spirit (in other tongues) ...'

It is not good enough to accept the first part of this verse in Jude and disregard the second part.

This is the experience as in Isaiah 59:19: 'So those in the west shall fear the name of the LORD, and those in the east, his glory; for he will come like a pent-up stream that the wind of the LORD drives on.'

Also the Saavior, the Lord Jesus comes first of all to the Jews and then to the Gentiles, as v.20 'And he will come to Zion as Redeemer ...'

Prayer from the Spirit and with the understanding in the Holy Ghost is the ultimate in experiencing the presence of the Spirit. It is within us and not around us in a physical manner. It is not physical but Spiritual with our spirits. God, in Three Persons, is omnipresent and in that sense He fills both heaven and earth.

Jesus said of the Holy Ghost that He would be with us forever, and this includes heaven. This applies to those who are under the truth and grace lines first and foremost. It also applies to those under the power line. He is the Omnipresent God, the Holy Spirit and His omnipresence will never fill us so we can never be a little 'God' to be like Him.

We Are Under The New Covenant, Not The Old

We are not to view things from the vista of the Old Testament. We are under the new covenant. Under the old, the presence of God was in a cloud, or fire, or between the cherubim in the Temple. It was no where else.

Any manifestation of the Lord occurred through the appearance of the Angel of the Lord, who was the Son taking on for a time, a material presentation of Himself.

This occurred with Moses, in a burning bush, Exodus 3:2-6, the One who was 'I am the God of your father etc.' There are a few cases of this appearance in presence, another being in a vision given to Isaiah, *6:1-13*. Again, there is the prime example of the Angel of the Lord appearing in material form with two angels (in material form) to Abraham.

This is in Genesis 18:1-16. We note, v.1 'the Lord (Jehovah)' appeared; v.2 'He looked up and saw three men'; v.3 'My lord' (Sing.); v.5 'So they said'; v.10 'Then one said'; v.13 'The Lord said'; v.15 'He said'; v.16 'the men set out'; v.17 'The Lord said'; v.22 'the men'; v.26 'And the Lord said'; v.33 'And the Lord went his way; 19:1 'The two angels'.

If these verses are read carefully we will understand.

Now that we are under the new covenant, if we search the New Testament under which we are supposed to be living, we will find there is no mention of such presence of God being on earth. We find there is no exact repetition of Acts 2. The exception is:

'And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the Word of God with boldness' ESV (Acts 4:31).

The action here was one of the shaking of the place. We ourselves have been in at least one meeting where the unbelievers outside said they saw fire over the building. This has not been common. Others said in some places that they saw visions.

Always, when Christ is here, it is in us and when the Holy Spirit is here (in relation to us and not with regard to His Omnipresence) He is within us. He is never upon us or around us but only within.

The mentions of the presence of God in the New Testament consist only of two and His presence is said to be in heaven, in that heavenly sanctuary.

There are two others showing we have to do with the presence of God and of His Son in heaven:

'So that times of refreshing may come from the presence of the Lord ...' (Acts 3:20).

'For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf' (Heb9:24).

This is where His presence is as we pray or worship:

‘Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens ...’ (Heb.8:1).

‘Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need’ (Heb.4:16).

Therefore, we should not be looking for the presence of God or of the Holy Ghost or of glory to be around us or in the meeting. We personally are dealing with God in heaven from our innermost beings. It is when we look for God to be spiritually in our material atmosphere, in the church, or in its prayer room, that we lay ourselves open to demonic impressions and manifestations. This could be the major reason that so many of the Pentecostals and Charismatics were participators in the Toronto Blessing. All the effects in demonstrations and manifestations were never of the Holy Spirit because they were springing up in material form, such as laughter of the body, contortions of the body etc., material gold dust or oil and teeth filling. So we could go on.

If we look at this verse we will understand the danger: ‘In which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh ...’ (Eph.2:2,30).

RWP says: ‘According to Paul's usage, in the simple physical sense. See (Acts 22:23) ‘And while they were shouting, throwing off their cloaks, and tossing dust into the air, ...’ air is regarded as the region of the demons' might.’ This air is ordinary air, or the atmosphere as, the English/Greek dictionary states ‘it is the air that we breathe.’

The prince of darkness, Satan and his demons, work from this air or atmosphere. Therefore, it is dangerous to be looking for the Spirit, the Lord, His presence or the glory, to be around us, appearing in the meeting or to be in a certain corner of the building, because that is the place of demons and not that of the Lord or His Spirit. No wonder there is so much wild fire around our churches today. We have all been very ignorant.

If from our inner man we look to the Lord Himself, not seeking Him around us, there can never be a general demonic manifestation affecting many. Jesus said that when two or three are gathered together in his name that He is in the midst. Demons or Satan are not in the midst. They may be in individuals or minds but never in control as we meet. The demon-

possessed or demonized persons may be there but the demonic manifestation should lead to demons being cast out in the name of Jesus.

The SAD Position Of Those Refusing Other Tongues, The Holy Ghost Power

Those who do not believe in the *dunamis* of the Holy Spirit for today are in a dangerous position before God. They have entirely eliminated the possibility of Holy Ghost manifestations in our age. That also is contrary to the scriptures, being rebellion and unbelief.

If anyone is affronted at this, please have a good look at the New Testament and see what is to be found in its pages. We are not to detract from or to Add to the Word of God. There is to be found ample examples of speaking in tongues, source from one's spirit and of the Holy Spirit, around eighteen, of healing of the body, of raising of the dead and even of people using handkerchiefs from the person.

This latter has to be understood as faith in operation of the true power of the Lord being present. Now the power can be present, but not the Person in material form. We cannot find this in the New Testament. It is only in the Old as shown above and we also must test the spirits (1 Jn.4:1). There may, however, be visions or revelations.

Be Filled With The Spirit – A Command

Mention must be made of the command in Ephesians 5;18,19 '... Be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts ...'

With Paul, the connection to being filled with the Spirit in prayer is with all prayer and supplication praying at all seasons in the Spirit always made to his speaking in other tongues. This praying in other tongues should be our common experience. Being filled with the Spirit always has some expression in prayer in other tongues, then perhaps a praying in the Spirit in one's own language.

At all times prayer is to be in the Spirit, whether in tongues or one's own language. It is the action of the Holy Spirit from within us and not materially or 'out there'. We should explore to the full the real meaning in Ephesians 6:18 'Pray in the Spirit at all times in every prayer and supplication.'

We are to learn about the will of God for every spiritual occasion. Romans 12:2 instructs us in this: 'Do not be conformed to this world, but be transformed by the renewing of your minds, (the complete change that

has come over your minds; our new attitude of mind) so that you may discern what is the will of God — what is good and acceptable and perfect.

We know that we ‘have the mind of Christ’ (1 Cor.2:16).

Paul shows his determination, desire and will to use supernatural means of prayer, praise and worship and giving of thanks:

‘For if I pray in a tongue, my spirit prays but my mind is unproductive. What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also. Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the “Amen” to your thanksgiving, since the outsider does not know what you are saying? For you may give thanks well enough, but the other person is not built up.

I thank God that I speak in tongues more than all of you ...’ (1 Cor.14:14-18) - as RWP says: ‘An astonishing claim that doubtless had an effect on them’.

A church of believers filled with the Spirit, will act in obedience to Paul’s words: ‘Speaking to yourselves in psalms’ (Eph.5:19). This is not to one another. We do not worship or sing to one another at all. We worship or sing to our God.

It is ‘to themselves’ as Paul with remarks of illumination to us says: about speaking in tongues ... let them be silent in church and speak to themselves and to God’ (1 Cor.14:28). We perform this act to ourselves, personally but it really is to God. It is not one to the other.

In relation to the quotation, this version shows clarity: ‘But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God’ ESV

The above indicates that rather than it being one to another in joyous song in our own languages, it is to be the language of the Holy Ghost. There has to be that spoken or sung. After Paul taught as he did to the Corinthians he then wrote: ‘Let two or three prophets speak ...’ (v.29).

Manifestation of the gifts and the offering of the sacrifice of praise and worship, can never be in silence. There is always to be sound.

Obviously, a manner of supernatural worship in the Spirit was conducted regularly in the church in Corinth. Otherwise Paul would have had no occasion to correct them in this.

There is a difference between these three expressions, ‘psalms, hymns and spiritual songs’. First of all, there is psalms. I do not think it means those of David. Paul would have said either ‘a’, ‘the’ or ‘Old Testament’

Psalms. He did not. A psalm is a religious song having the form of an Old Testament Psalm that would be one showing forth the experiences, the victories, the faith, the intervention of the Lord, His salvation, praise, worship, His death and resurrection but based on the gospel. We sing redemption's story.

The Old Testament Psalms mainly concerned David's battles and his worship in his tabernacle, sometimes that of the temple. David offered animal sacrifices. His was a worship in the form of an institution and of an external order.

Hebrews 10:1 says it was merely the shadow and not the substance. It was carnal, worldly and not heavenly. David was a stranger to being filled with the Holy Ghost as experienced by Peter, James, John, Stephen, Paul and all those others.

Our psalms are sung in the Holy Ghost, by the Spirit and generally in other tongues.

The altar under the Old Testament on which their worship pivoted was an earthly and material one. Our altar is Christ Himself and He is in heaven:

'We have an altar, whereof they have no right to eat which serve the tabernacle' KJV (Heb.13:10).

"This altar being the Lord Jesus Himself. is shut off from them. He brought about the new covenant. The fact that He is the new altar, is conveyed by the following verse:

'Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name' ESV (Heb.13:15).

The sacrifices by men of God under the old covenant were of animals. Our sacrifice is that of Christ in His body on the cross. His blood in heaven speaks for us:

'... He entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.'

"Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh) ...' (Heb.:12;10:19,20).

We do not present worship before priests on earth. Rather, ours ascends to the throne in heaven. There we have this living Altar, One that is quite different from that in the tabernacle.

There is no connection between Old Testament and New Testament worship. The priests if they are still offering those old sacrifices of animals and indeed the kind of praise of David's Tabernacle, do not have permission to participate in any blessings from or worship at the altar of the new covenant.

The Old Testament sacrifices were offered on an earthly altar. We have that heavenly One on which to offer our sacrifice of praise, even the Lord Jesus Christ.

When David offered sacrifices it had to be through the Levitical priests. We have no need of such. Our High Priest, Jesus Christ, is in heaven on our behalf, a Priest according to the order of Melchizedek, not the order of Moses and Levi.

He introduced into the Old Testament worship a feature of praise and worship that had been missing. It was a type of what we have been given as the anti-type under the New Testament.

Our worship is to be far more blessed and extensive. We offer sacrifices of a different sort: 'Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name' (Heb.13:15). This is quite different from David's kind of worship. We have a certain counterpart in Leviticus 7:12 where the Israelite offered on the altar in the tabernacle, a sacrifice of thanksgiving.

For us God has spoken from Hebrews as in Hosea 14:2:

'... We will offer the fruit of our lips.' and in Isaiah 57:18,19: 'I will lead them and repay them with comfort, creating for their mourners the fruit of the lips. Peace, peace, to the far and the near, says the LORD; and I will heal them'.

This sickness is not of the body but rather of the whole man, particularly in his spirit that is dead in sin. The Lord here announces peace for both Jews and Gentiles through Jesus Christ. He will heal us of our sinful condition that He says here will be made whole or well.

A sacrifice is an offering to God. It is not something that has cost. It is a free offering. We are to continually offer from our lips confession of Christ and praise and thanksgiving. We offer this to God the Father, through Jesus.

Hymns, Psalms, Spiritual Songs, Thanksgiving, Praise In Other Tongues

This is a different form of worship. It is an offering of thanks from our lips. We can pray an offering of thanks in other tongues, as indicated here:

'For otherwise, if you praise in *your* spirit, how will the one who fills the place of the outsider say the "amen" at your thanksgiving, because he does not know what you are saying?' LEB (1 Cor.14:16).

'You might be praising God with your spirit. But someone there without understanding cannot say "Amen" to your prayer of thanks, because they don't know what you are saying.' ERV

'Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say "Amen" to your thanksgiving when he does not know what you are saying?' ESV

Thanking, praising or blessing God is in other tongues here.

This need not exclude our giving of praise and thanks to God in our own language as often as possible. On the day of Pentecost the disciples were glorifying God in other tongues. We also worship the most when we offer sacrifices of praises, worship and songs of deliverance in other tongues. We have so much that should cause us to fully worship in this way.

The new covenant worship as indeed is the new covenant itself is the way of the Holy Spirit and not that of Moses or David. Reading 2 Corinthians 3 we see how God has set out the way this new covenant is introduced and implemented.

It replaces what Moses had under the Old Testament and what David's order was in his tabernacle. It is totally of the Holy Spirit. 'How much more will the ministry of the Spirit come in glory?' (v.8). We are in this area of the gospel through the ministry of the Spirit. It is a new way. Dare we go back to the manner of David's worship?

If we do, we are placing ourselves in worship under the old covenant and worse than that with a spiritual nothing. It was merely the shadow of the reality. The shadow has finished. To go back to both, even to worship as David did, is to be carnal, not Spiritual. For both Moses and David, there was a Spiritual content in that they were worshipping God and He acted by His Spirit. Moses' way is finished and so is that of David's.

There will never be any future priests after the order of Moses and Levi or after the order of Melchizedek, here on earth. In heaven, Jesus as the only Priest of the latter is there as the believers' High Priest.

There had only been one such priest on earth, named Melchizedek, who was a type of Jesus. As for the Aaronic priests there had been many. They offered the sacrifices that were all types of Jesus Christ on the cross

all showing different aspects of the sacrifice of Himself. Jesus was never a High Priest after the order of Aaron.

Their priesthood was inferior to that of Melchizedek. Jesus, our High Priest in heaven, waits to receive our prayers, worship and praise in the Holy Ghost.

Our thanks on redeemed lips springs from hearts motivated by the Holy Spirit.

There is a feature that we all have missed. The verses in Ephesians 5:18,19 say to 'Be filled with the Spirit'. The three ways after being filled that he mentions are the result of the Holy Spirit springing up from within.

There are three different ways in which He flows. They are more than ordinary psalm singing, hymn singing and chorus singing, being songs in and from the Holy Ghost.

The early church for one hundred and fifty years, each meeting, would pray aloud together in other tongues. They would worship together aloud in other tongues.

Paul definitely intends that we speak in other tongues and sing in other tongues. We also are to sing psalms as explained above, in other tongues.

Before singing psalms and hymns by the Spirit, we should, if necessary, first of all pray in other tongues as Paul has already indicated this is what it means to be filled with the Spirit.

Hymns indicate: 'Extemporaneous effusions in praise of God, uttered under the influence of the Divine Spirit, or a sense of His special goodness'.

Let us look at Paul and Silas in prison, Acts 16:25. We should note that in their praying and singing hymns to God, that they would have been doing this in the Spirit. No wonder the prisoners were listening as it was with the supernatural way in other tongues.

This is shown by Paul's insistence on 'I 'will' pray with the spirit; I 'will' sing praise with the spirit' (1 Cor.14:15) and v.14, 'If I pray in a tongue, my spirit prays'.

Although in a prison with feet in stocks, they glorified God and I believe in the Holy Ghost.

Doubtless the Spirit also was praying through them intercession to the Father, as in Romans 8:26, where the Spirit makes intercession for the saints according to the will of God. He does this by our use of prayer in tongues or languages.

Surely it was this that resulted in their release through God sending an earthquake. After all, it was in the time of the book of Acts.

Singing hymns in the Spirit are also lyrical. These are not hymns of the hymn book or the popular choruses. They are composed by the Holy Spirit as we yield to Him in this kind of singing. Hymns are songs of victory and exaltation of God.

Spiritual songs have the use (in Greek) of a metrical composition and that it is a song. Being 'Spiritual' they are songs directly of the Holy Spirit.

This is tending to magnify God and edify. It is indicative of the Spirit's presence within and that He is imparting His supplies. Here it means that we are to sing in other tongues. It is a joy and a grace of God to be enabled to sing in this way. We magnify and praise the Lord and at the same time edify ourselves.

Every action from this injunction of Paul's is in other tongues and it is important to know that there is variety in the languages. Psalms has one language in the Holy Ghost, hymns another, spiritual songs a different one again and the giving of thanks and praise yet another.

Sometimes it can be the language of the Holy Ghost in our own tongue but in this portion, Paul is urging us to be 'filled with the Spirit' that always has the connotation of language in other tongues.

We should not forget that all these things we are to do only happen because we are 'filled with the Spirit' as in the preceding verse where we are commanded to 'Be filled with the Spirit'.

How much we have missed of the purposes of God. How little we have understood and still do in our churches today, of the glories of what the Spirit is to bring to us and lead us into.

Regarding this passage of scripture, these psalms are not the Psalms of the Old Testament. The hymns are not our church hymns (glorious as those old ones were) and choruses (that today lack gospel truth and theology). The songs are not the songs of our choirs or soloists.

They are something far more heavenly and glorious. We fall far short of this and deprive ourselves, the church and the world on the glories through having the presence of God in hearts (not in the atmosphere), manifested in graces and gifts by the Spirit.

However, there would be those beloved ones with humble and contrite hearts who are willing to learn what 'the Spirit says to the churches' here in Ephesians and who will be filled continually (be being filled) with the Spirit.

May there be preachers by the grace of God who will learn and experience the truths of these verses in Ephesians. May they preach as with a golden trumpet, the same truths to others and by the Spirit lead them into this same experience as they are all filled with the Spirit.

It can be so. Let us join in faith that it will happen as we worship the living God with the life of the Spirit.

‘Singing and making melody in your heart’ is ‘Singing in the Spirit’. To understand this, we need again to go to 1 Corinthians 14.

This time, we look at v.15. Paul writes exultantly: ‘I will sing praise with the spirit ...’ The obvious reference is to Paul’s spirit that is filled by the Holy Spirit,

He says: ‘I will sing praise with the mind also’. Taking this back to Ephesians 5:18,19, it is obvious that in the congregation, these are sole individuals who sing songs in other tongues and in their own languages. It may be that the performance is by a whole congregation.

This expression is heavenly, harmonious and never disorderly. From Romans 8:26, we understand that indeed the whole congregation sings songs of the Spirit (‘spiritual songs’), that is they sing together from the Spirit in other tongues.

We have heard and experienced this in our meetings, where all will go from singing in the Spirit of psalms, to hymns, to spiritual songs of worship and finalizing all by the Spirit, with thanksgiving and praise. Each person has expressed these various facets of being filled with the Spirit by going from language to language in other tongues. In a multitude of churches, over the years, we have seen the Lord’s people worshipping in the Spirit, in other tongues. Sweet and blessed are those times of that particular anointing of the Spirit.

Do not be surprised to hear this explanation. I myself have experienced this often in my own ministry, where we have the whole congregation singing worship in other tongues. One has to minister to the people so that they worship in this God given way.

Romans 8:26 reads: ‘Likewise the Spirit helps us in our weakness, for we do not know how to pray (includes praise/worship) as we ought but that very Spirit intercedes with sighs that baffle words’ (words from our minds). Says Denny, or ‘unutterable’ by us from our own minds.

The words we speak in prayer or worship thus are words from the Holy Spirit, i.e. other tongues. What poverty and disobedience with rebellion, in

the church's worship! Jesus said: 'God is spirit, and those who worship him must worship in spirit and truth'.

History records the early church for the first one hundred and fifty years of its existence, prayed and worshipped in other tongues out aloud, together, in every meeting. Why are we so unbelieving and disobedient today? We are to glorify God.

It is obvious that the Lord has always intended and hoped that believers would be filled with *dunamis*, this power doing miracles that is the miracle itself. It is our heritage. Included in this is that we are to covet earnestly gifts of the Spirit. This is a command as well as is 'Be filled with the Spirit'.

Unfortunately, many have been subject to the errors of the Pentecostal and Charismatic Churches world-wide with all the many even demonically inspired strange activities, many have lost heart and forsaken truth.

It should be established in our hearts that the power for us personally lies in speaking in other tongues. The power for us personally is in our prayers, worship and giving of thanks but it lies in all this being in other tongues. By and large, we have all missed this truth. The lips of Jesus proclaimed it and we should have great regard to His words that are Spirit and that are life.

The carnal man, the natural man or the old man as the Scriptures call the soulish part of us, would repel speaking in other tongues. We naturally do not like it and naturally detest it, even though it is the grace of God. This is one occasion where we must 'put off the old man' and 'put on the new':

'That you are to put away, in relation to your earlier way of life, the old man, which has become evil by love of deceit;

'And be made new in the spirit of your mind,

'And put on the new man, to which God has given life, in righteousness and a true and holy way of living' BBE (Eph.4:22-24).

We are to obey these words also:

'For those who are fleshly set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.

'For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

'Because the mind set on the flesh is hostile toward God; for it does not submit to the law of God, nor indeed can it' EMTV (Rom.8:5-7).

Speaking in tongues is a grace of God that was given for all believers on the Day of Pentecost. It has never been retracted.

CHAPTER 6

The Truth, Grace And Power Lines Shown From Scriptures

In order to see what the Word of God reveals about the fact of the three lines in the gospel, truth, grace and power, we do well to look first of all at: ‘What are you, O great mountain? Before Zerubbabel you shall become a plain; and he shall bring out the top stone amid shouts of “grace, grace to it!” (Zech.:7)’.

Zechariah the Priest and Zerubbabel the Prince around 519 B..C. were leaders of the remnant of Israel who had returned from captivity in Babylon. God gave instructions regarding that situation but through Zechariah. There were also about twenty two prophecies concerning the day of Christ’s coming to die being ‘in that day’.

The matters concerning the rebuilding of the Temple that had been destroyed by the Babylonians were also types of the gospel age under Jesus Christ. God was saying first of all that what seemed a mountain of difficulty that hindered the rebuilding of the Temple would disappear before the Priest and King.

Zechariah prophesied that the Temple would be completed even to its highest pinnacle. This would be accomplished through the grace of God. As a type of Christ’s coming, it featured the grace of God that we find is the underpinning girder of that gospel. There is no gospel unless it be of grace.

Then there was 'the word of the Lord' as given to Zerubbabel. This typifies the Word of Christ, in grace. It has come by Word in Person and by the Spirit through His mouth and that of the apostles of the New Testament.

True apostles of our day will never be given anything from the Lord that is an Addition to what we have already in the New Testament in particular and in the whole Bible. We have been given this word of truth as proved in a previous chapter.

So far, here in Zechariah there are the truth and the grace lines. Now we come to the third line, that of the power of the Holy Ghost. It is part of the word of truth as given by Jesus Christ Himself and then conveyed further by the apostles in practice and in preaching. This has come to us in their epistles that we hold to be part of Holy Writ and infallible.

Then we look at Zechariah 4:6 : "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my spirit, says the LORD of hosts' . The wonderful fulfillment of this in that day is shown how by:

"Then Zerubbabel son of Shealtiel and Jeshua son of JozADak set out to rebuild the house of God in Jerusalem; and with them were the prophets of God, helping them' (Ezra 5:2).

The Spirit of the Lord was working all the time to give comfort and ADvice to the people through the prophets who spake by the Spirit. Even in this there is a type of what God desires under the New Covenant.

Because Moses said: 'Would that all the people of God were prophets' should be enough to stir us up to desire the gift of prophecy from the Holy Ghost working in our midst continually. We need all of the gifts of the Spirit manifested.

It will not mean that we have prophets as they did under the Old Testament. We are under the New, with the Old totally abolished. Therefore we know that the Holy Ghost will work in a different way.

Prophets of today will not be expected to act as they did under the Old Testament. The Holy Spirit does not and He acts because this is a different day and age.

Prophecy today is generally for exhortation, edification and comfort as occurred for instance here: 'Meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers' (Acts 9:31).

This comfort was given them through the gift of prophecy being mightily in operation and manifestation. It is to be according to Paul's command:

Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to someone else sitting nearby, let the first person be silent. For you can all prophesy one by one, so that all may learn and all be encouraged. And the spirits of prophets are subject to the prophets, for God is a God not of disorder but of peace' ESV (1 Cor.14:29-33).

It is the rule from God for prophecies today in the ordinary meetings of the church.

Those who pray often in other tongues and then prophesy, generally have the manifestation of the gift of prophecy in a deeper, more dynamic and in a truly Spiritual way. Being filled with the Holy Ghost continually is a prerequisite to exercising the gift of prophecy.

The Word of Christ is the enclosure from which prophecies are to be given. To go outside is to venture into the world of the imagination, human error, false doctrine, heresies and of falsity. This is the reason there has to be a judging of prophecies by the spiritually minded and Holy Ghost gifted members of the body of Christ.

The carnal man has a desire for prominence and a great tendency to error. This is one reason we are to be continually filled with the Spirit and the Word of Christ. It is a problem in the Christian life, both for holy living and Holy Ghost manifestations, that the carnal man is lurking in the background. Every believer surely is aware of this.

Does any believer live a perfectly holy life? We all know the answer. We do not.

There is the fact that: "The flesh lusts against the Spirit and the Spirit lusts against the flesh' KJV (Gal.5:17).

The same problem exists in those exercising the manifestations of the gifts of the Holy Ghost. This is why imperfection can and does arise in their use. It is because of not following the Word of Christ and fully following and being in the Holy Ghost. Strangely, even spiritual leaders fail to understand this, particularly those who stand on the side-lines looking on in a judgment that also is imperfect.

There is a place for personal prophesying but with all the evidence world-wide of many false prophecies, leading many astray, this should be used with caution. We are not meant to follow prophecies. We are to follow the leading of the Lord.

Correct prophecies will often confirm what God has already placed in one's heart. If it is truly of God and is about say a future kind of ministry, it will happen without any effort to make it do so. This would occur in the office of that of the prophet, as one of the four ministry gifts mentioned in Ephesians.

Over the past forty five years or so, I have received a message in tongues and interpretation in Brisbane that came to pass literally in Indonesia a few years later. Also, in the early seventies, a personal prophecy was sent to me by letter from the U.S.A. that I kept. It was a dynamic and startling one. It came to pass and has continued to be in evidence.

There have been also a couple of other profound personal prophecies that have eventuated. Without my making any effort to bring them about, all of these were fulfilled. I did what I knew the Lord was calling, enabling and opening doors for me to do. He Himself brought about the fulfillment. I must Add other prophecies have been given and I knew they were not from the Lord.

We cannot be directed by any prophecy. Paul was not in the case of the prophecy by Agabus, who was a prophet. He knew the prophecy was true but did not use it as guidance. Most of the prophecies today promise great things.

This one in Acts 21:10 foretold the Jews would capture Paul and hand him over to the Gentiles. Luke and the others begged Paul not to go up to Jerusalem. Paul, instead of taking it as an indication that he should not go, continued on his way.

None of these verses quoted above (1 Cor.14:29-33) can be removed from the Holy Bible.

This order of things was given under the new covenant which covenant is still in force as it is an everlasting covenant. We do well to obey these dictums.

I think that perhaps we should all try and forget the crowded auditoriums on television and maybe in our own churches. These are of the visible occurrences there and may not be God's best for His Church. In fact, it is true to say they are not the case.

So in this book of Zechariah there are the truth, grace and the power lines.

There is further application of truth, grace and power to be discovered in Isaiah 59:21:

‘And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children’s children, says the LORD, from now on and forever’.

We dealt with v.19 in a previous chapter. Now we look at this wonderful verse that precedes ch.60 starting with:

‘Arise, shine, for your light has come’. The Light is Jesus Christ, the Light not only of the Jews but of nations. This chapter 60 deals with:

‘And they shall call you The city of Jehovah, The Zion of the Holy One of Israel’ (v.14). This is the church of Jesus Christ as we already know from Hebrews 12:18-22. The chapter continues on from this last verse in chapter 59.

The chapter 59 includes the bringing in of the Gentiles from even as far away as the isles of the sea.

Shown therein are the people of the everlasting covenant which is incorporated in the new covenant.

The basis is that Jesus Christ would come to die first of all for His people, the Jews. This death was to usher in the new covenant with a new people, His Church of Jews and Gentiles.

Looking carefully at Isaiah 59:21 quoted above, we can see again the three lines of the gospel – truth as the covenant God makes, the word of His grace (of Christ from God) and the Spirit who works through the truth, the Word of Christ and there is the promised Holy Ghost and power provided for believers.

This verse reveals God is to make a new covenant. This covenant will annul the old covenant. It replaces the old. It is in the form of the Spirit and the word. The word of the Lord as Isaiah prophesied in ch.2 would indeed go out. This would be the truth of His word. David catches a glimpse of it with:

‘Teach me your way, O LORD, that I may walk in your truth; give me an undivided heart to revere your name’ (Psa.86:11).

Jesus Christ said He is the truth. The word of the gospel is truth and it was to come through the Messiah as it did. It is the word of His grace, and this word is on our lips, as shown by Paul:

‘But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim) ...’ (Rom.10:8).

That verse in Isaiah not only points to the Messiah who came a few hundred years later but also to the believers in the Messiah. The gospel would go out with His coming. God would do marvels in those who accepted Him as Lord and Saavior through His death and resurrection.

This quotation from Delitzsch is most appropriate:

‘The words intended are those which prove, according to Isa.51:16, the seeds of the new heaven and the new earth. The church of the last days, endowed with the Spirit of God, and never again forsaking its calling, carries them as the evangelist of God in her apostolic mouth. The subject of the following prophecy is the new Jerusalem, the glorious centre of this holy church.’

He refers as I have done, to chapter 60.

We now quote his referral to another verse:

‘And I have put my words in your mouth and covered you in the shadow of my hand, establishing the heavens and laying the foundations of the earth, and saying to Zion, "You are my people". ESV (Isa.51:16).

It was to be a covenant of truth, of grace and of the Spirit of power. There was to be the operation of the Holy Spirit in this covenant.

Isaiah first directed it to Christ because He is the surety or covenant for this new covenant that cannot fail. The Spirit makes it effective in the hearts and lives of the believers. It is far different from the old covenant because of these two factors as well as it is a different word.

The old had the Law that brought condemnation.

The new is of grace that through Christ brings freedom from condemnation. He keeps the covenant and kept all of the Law, this being for us. Thus even in this verse there are the three lines, truth, the Word of Christ and the Holy Spirit who exercises power.

Regarding the old covenant, God gave it on Mt. Sinai and it continued in force until the new covenant was to replace it. That was at the cross. The dictates of the old covenant or testament continued with none disappearing, until its end. It is to be the same with the new.

Jesus announced it at the last supper and it was inaugurated on the day of Pentecost. Everything under this new covenant as it began and stood for the whole period of the Acts and all the epistles was also to continue with none disappearing until its end. This will be at the sound of the last trumpet at the time of the resurrection of the dead when Christ returns for His own.

Here surely is a pointer that speaking in tongues and the gifts of the Holy Ghost are to continue also. They cannot be removed. The whole of scripture bears such testimony.

The two portions of scriptures dealt with so far in the power line are in the Old Testament. There are two confirming verses in the New. They are found here:

‘For it impossible for those who were once enlightened, and have tasted of the heavenly gift, and became partakers of the Holy Spirit, and have tasted the good Word of God and the powerful deeds of the age to come tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good Word of God, and the powers of the age to come’ ASV (Heb.6:4,5).

The heavenly gift and the good Word of God show the two lines. The heavenly gift is that of grace. God’s grace has brought salvation through Jesus Christ. The latter is truth. Jesus said:

‘And you will know the truth, and the truth will make you free’ (Jn.8:32).

The truth has come by and in Jesus Christ:

‘And the word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only Son, full of grace and truth. The law indeed was given through Moses; grace and truth came through Jesus Christ’ (Jn.1:14,17).

Every believer has come into truth and grace.

Then there is the power line.

What a powerful verse this is when it speaks of the fact that if we are full of the Holy Ghost we are tasting of the powers of the age to come.

This is because speaking in other tongues is always in a manner that is supernatural by the Holy Ghost.

Believers not baptized with the Spirit have not tasted of those powers in relation to Acts 1:8 and if baptized and not living it, have just had a sip!

We just have to catch even a glimpse of those powers that we are astounded at the greatness and might of God.

He is going to give us a new heavens and a new earth full of righteousness in which to dwell forever.

At the sound of the last trumpet, the dead in Christ will rise and all believers in Him will be made immortal. They will never know any kind of death forever. This is tremendous power.

Yet Hebrews tells us we have ‘tasted’ of those powers. The tasting is of power, in the full meaning of *dunamis*. That power lies in the action of the Holy Ghost.

He works in us as we pray with power, in other tongues.

Again, here is the secret of His power of the power line, working in our lives. It is the power of the Holy Spirit.

As we read the powerful Word of Christ the Holy Spirit leads us ‘into all truth’. This is the truth that is contained in that word. The word also is truth. The Holy spirit is ‘the Spirit of truth’ (Jn.6:13).

The Spirit is to lead us into manifestation of the gifts of the Holy Ghost. These also are the powers of the age to come and every member in the body of Christ should zealously desire and covet such gifts.

CHAPTER 7

Closing Truth, Grace And Power

The Grace Of God That Brings Salvation

Redeemed mankind inherit eternal life. The goal is the heavenly city. truth and grace lead the way there and power accomplishes the purposes of God in salvation.

Angels will not come to aid us in our preaching about salvation that includes healing in its proclamation. Hebrews 1:14 shows they are to serve God and for the sake of believers. They are beneath Christ as in v.5:

‘To which of the angels did God ever say ‘You are my Son’.’ He is higher by far.

Thus they could never do His work of salvation. We are the ones to proclaim the grace and truth of the gospel and its efficacy or power is not in us at all.

The power is in the gospel itself and every act leading up to and producing salvation is the work of the Holy Spirit.

Angels could never assist in such a marvelous and heavenly task. We cannot expect or anticipate their appearing. They are only sent by God Himself on occasions of which we are generally most unaware and they would be doing the Divine will.

They are ‘ministering spirits as in the divine service, sent to serve for the sake of those who are to inherit salvation’.

Angels cannot act as the Holy Spirit would, Who has come in the place of Christ.

As healing is a gift of the Spirit and not given to us by angels, it has to be said that if angels are involved or appear in relation to healing or people

receiving healings, it may not be of the Holy Spirit. The people of the world are looking for angels and place great emphasis on angels. These are demons.

The church's gaze is on the Lord. He it is who sends angels, even as He did to Cornelius who was directed by a holy angel to send for Peter. This was so that the gospel could go to the Gentiles and on believing, they could be filled with the Holy Ghost. Peter had been prepared by the Lord when he fell into a trance and saw a vision. Then the Spirit spoke to Peter. It is noteworthy that Peter was not fasting. He was about to eat.

Paul also had visions. In Acts 18:9,10 the writer relates how one night the Lord spoke to Paul in a vision, saying: 'Do not be afraid; but speak and do not be silent; for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people'.

There is the testimony of Paul that while he was praying in the temple in Jerusalem, he fell into a trance and saw Jesus saying to him: 'Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me' (Acts 22:17,18).

The prophet Joel in his book foretold how the Lord would pour out His Spirit and that some would see visions. This began to happen in the book of Acts. There is no indication from either Joel or Luke who wrote Acts that it would occur other than during the whole of the church period. We are living now in that time.

There is also the occasion when Paul was being shipped to Rome as a prisoner. A violent storm arose and threatened to sink the boat when those on board would normally be drowned. Paul had this to say to the sailors:

"There will be no loss of life among you, but only of the ship. For last night there stood by me an angel of the God to whom I belong and whom I worship, and he said, "Do not be afraid, Paul; you must stand before the emperor; and indeed, God has granted safety to all those who are sailing with you" (Acts 27:23,24)'.

God not only spoke to Paul in a vision, but the Spirit manifested His gifts of word of knowledge, faith and of wisdom through Paul.

Paul was the apostle to the gentiles to us and he never informed us that we in later centuries could expect not to have Holy Ghost experiences even as he did. In fact, his words are, 'Be followers of me as I am of Christ'. To disbelieve such things can happen today, we would have to remove between one hundred and two hundred verses from our Bibles.

Paul believed strongly in praying in other tongues. So also should we. He prayed in tongues more than all of the believers in Corinth.

He describes something of his experiences of visions and revelations of the Lord. On one occasion he was caught up into ParADise and heard things that are not to be told, that no mortal is permitted to speak (2 Cor.12:1-10).

This was being in the Spirit, as John said he was when he received in vision. Found in the closing part of our Bibles, is that wonderful revelation given to him by Jesus from the Father.

Paul had to sully his words about heavenly matters, when he wrote to the Corinthians, with mention of boasters who were false apostles, deceitful workers, disguising themselves as apostles of Christ.

He had to disclose that besides there being the true revelations of the Spirit there were those who came preaching another Jesus, a different gospel and that they received a different spirit. All of these deceptions and evils existed alongside the pure operations of the Holy Ghost. Truth and error often combine.

There is the same parallel that can be drawn today. He was one who was true but there were many deceivers. Today there is the minority of those who are in truth, grace and the power of the Holy Ghost against the majority of those in some deception.

Men of God of old were given understanding of that which was to come. The prophetic is obvious as there was not the full revelation at that time in history. David had recourse only to the Law of Moses and the historical books prior to Samuel's. He could look ahead to the righteousness to be revealed in Christ and to the law of love of Christ that is the truth. Thus he would prophesy much about Christ.

His 'soul was consumed with longing' to know these ordinances and words. In v.57 he says: 'The Lord is my portion; I promise to keep your words'. These words hold extensive meaning. They signify not only God's inherent righteousness and perfection of nature, but also His method of treating mankind, His plan of redemption; His method of salvation for Jew and Gentile.

In the New Testament, it is used with the same latitude of meaning, and in the same sense; particularly in that remarkable passage:

'Whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it

was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus' (Rom.3:25,26).

Here propitiation means how reconciliation is made. In the Old Testament it was effected by the sprinkling of blood on the mercy-seat. In the New there was blood of the Lord Jesus taken into the heavenly sanctuary.

In the former times it was by the blood of atonement; the offering of the bullock on the great day of atonement, that the reconciliation was effected (Lev.16:17).

In the case of the Lord Jesus it was also by blood; by the blood of atonement. But it was by His own blood. This the apostle distinctly states in the verse, Romans 3:25.

Formerly, there was a sacrifice, or expiatory offering. It was a type of reconciliation by the Lord Jesus on the cross.

Under the Law, the mercy-seat was the visible, declared place where God would express His reconciliation with His people. Under the gospel, the offering of the Lord Jesus is the manifest and open way by which God will be reconciled to people. It is the only way.

As to the meaning of law it signifies it is founded on truth; on the reality of things. It is so essentially founded on truth, it springs so certainly out of truth, or out of the reality of things, that it may be said to be the truth itself. He who understands the law of God understands what truth is, for it is the expression and the exponent of that which is true.

The cloud in the Old Testament was a symbol of the presence of God. It was a manufactured, created symbol. It was not full of the infinite and eternal glory of the Living God who is Spirit.

There is no such thing as this cloud descending on us today. The glory is within us. Paul acknowledges this when he uses the word 'glory':

'For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cori.4:6).

Clouds of great glory are irrelevant for us under the New Covenant. We now have the Holy Ghost instead.

He is in us in a personal way and has come as One who is to work in His temple of living stones. We experience His glory within our beings.

On the day of Pentecost, He introduced into the church of Jesus Christ new things and new ways that have already begun and should still be in operation. They are the glory for His gospel church.

God has dispensed with the old ways of the old covenant. The Holy Spirit is here, not to descend on us but to work mightily in us and through us.

He does not dwell in the midst of praise, which is a wrong translation. It reads correctly:

‘He dwells between the Cherubim, enthroned on the praises of His people’ (Ps.22:3).

That was under a different age, one of Law. For them His presence was a created Presence as being between the Cherubim. From there, He received their praise. God is Spirit and even as the Angel of the Lord was an appearance of the Son for a short time in human form that was created, so God's presence was created.

He says in Isaiah that He dwells with the humble and He indicated that He is a God who is to dwell forever in man not in places.

Now our praise or our worship, ascends to Him on His throne, which is in heaven. Our Great High Priest is our Intermediary there. God dwells in the temple of His church or in the temple of our bodies. He is closer to us than to them. He was never in them. He was above them only in type with a created presence of the cloud.

Now, He by the Holy Spirit, is within us. It is the Triune God in us because Jesus said:

‘Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them’ (Jn. 14:23).

The obedience is in having faith in the word of truth of the gospel of grace that declares the salvation performed by Christ on the cross and in the resurrection.

We see Jesus by the work of this Holy Spirit. The pattern of His working is obvious throughout the book of Acts and in every epistle.

We should expect, anticipate, hope for and believe for all of those things according to that pattern. Generally, this is not done. Let us do so from this day forward if we have not done so previously and have a continuous experience with the Holy Ghost.

Paul was always having experiences. He had guidance, direction in ministry, much praying in other tongues, much praying with the understanding, and having the manifestation of all of the gifts of the Holy Ghost. He saw many turn to the Lord, as they received the word and being baptized with the Holy Ghost. We also need similar experiences in

accordance with our need as we fit into our particular part in the body of Christ.

Of Jesus Christ, in whom is seen God's glory, it is said: 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them' (Jn.14:15). Image is more than likeness which may be superficial and incidental. It implies a prototype, and embodies the essential verity of its prototype. We could never be a 'little Jesus' or 'Christ' as some say today.

The Glory Of The Gospel and Of The Spirit

There is the comparison in glory between that of Moses under the Old Testament and that which has come under the New Testament. The former passed away. The latter is lasting. We see this in two verses. The first is:

'Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses' face because of the glory of his face, a glory now set aside ...' (2 Cor.3:7). Another translation of the last phrase, is: 'a glory that came to pass or took place). It was a glory passed from God to Moses, so that his face became shining.

The second is:

'For if what was set aside came through glory, much more has the permanent come in glory!' (2 Cor.3:11).

This new ministry is permanent. Such permanence may be recommended to those who clamor for a new revelation or doctrine. Christianity in the scriptures has not changed.

Note also in glory, of the new and eternal covenant and the contrast with glory of the Old covenant. The Old Testament impermanent glory passed away. The New Testament or New Covenant glory is actually an eternal glory. All things eternal are invisible. This is evidenced by the words:

'Because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal' (2 Cor.4:18).

That same chapter, 2 Cor.3, ends in v.18:

'And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit'.

The word used means 'beholding as in a mirror' and that idea suits also the figure here: 'For now we see in a mirror, darkly; but then face to face:

now I know in part; but then shall I know fully even as also I was fully known' (1 Cor.13:12).

Another meaning is 'to look at one's reflection in the water'.

The point Paul is making is that we shall not lose the glory as Moses did. That is true if we keep on beholding or keep on reflecting.

The word 'transformed' in '... Are transformed into the same image from glory to glory, even as from the Lord the Spirit' RW (2 Cor.3:18), is the same used in Matthew 17:2 where it also is translated 'transfigured.' This was on the mountain with the three disciples when Moses and Elijah appeared 'in glory' (Lk.9:30,31) and Christ was transfigured before them:

'And as he was praying, the appearance of his face was altered, and his clothing became dazzling white' ESV (Lk.9:29).

'White' is the same word used about believers in heaven:

'I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb"' ESV (Rev.7:14)'.

What does it mean with regard to Christ? If we know this we can understand all the more what is happening and will happen to us. Indeed, this is glory and within us in a measure, now. In heaven we shall be like Him for we shall see Him as He is.

As they were on that mountain of transfiguration, there was a deep impression upon the three disciples that was due to something besides the shining of Christ's face and garments, and the presence of Moses and Elijah. There was something subtler than the effect of all these combined. It was supernatural.

There was a fact and a power in that vision which mere rADiance and the appearance of the dead patriarchs could not wholly bring.

There was a revelation of Deity breaking out in that glorified face and form, which appealed to something deeper than sense, as happens with us when we pray in other tongues; it confirmed the words from heaven: "This is my beloved Son'.

The same truth is illustrated in Mark 16:12, where it is said that Jesus appeared in a different form after His resurrection.

That of His figure, face, pierced hands and feet, were the same but a change had passed upon him.

There was a characteristic that indicated His passing into that condition which suited His essential spiritual and divine Being. This is our

destiny that we have of being made into the same image or into the likeness of God in Christ.

We are bound for glory that is to come:

‘And if children, then heirs, heirs of God and joint heirs with Christ — if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us’ (Rom.8:17, 18) and:

‘When Christ who is your life is revealed, then you also will be revealed with him in glory’ (Col.3:4).

The point has been labored because many miss out on the glory of their inheritance by looking for physical signs, physical reactions and physical manifestations.

Some look for feelings when we are to walk by faith and in the Spirit because ‘we are seated in heavenly places in Christ Jesus’. It is a moving in the area of our spirits and not that of our souls, being the seat of emotion. Strong emotional response may be the effect.

Praying in the Holy Ghost enables us to be more in tune with true Holy Spirit manifestations in our prayer life and in our assembly life with others.

We are to be ‘filled with the Holy Ghost’, yes ‘filled’ with Him and initiating the physical sign of prayer in other tongues.

Being filled with the Holy Ghost does include the use of the physical, which is the vocal organs of speech. The action of filling by the Spirit flows out in supernatural language from Him.

In 2 Corinthians 3:18 that says ‘from the Lord, the Spirit’ it is more likely, ‘as from the Spirit of the Lord’, the believers then would not have been interested in any temporal appearance that was not eternal. That should be our position. They had a hunger for the heavenly and eternal things of the One who had gone to heaven to prepare a place for them there.

He was preparing nothing of earth for them and they knew that. Their spiritual eyes were open. They saw by faith the Lord. The glory within them and the spiritual understanding within them was from the Holy Ghost who had come to abide with them forever.

All of this should enable us to get our eyes off looking for natural manifestations supposedly of the Spirit that we see visibly and better understand that glory that is eternal and invisible in which we participate.

The Truth About The Restoration Of The Tabernacle Of David

There is a wonderful truth in the restoration of the tabernacle or tent of David. James in Acts 15 tells us what it means. It does not have a connection with music, choirs, orchestras, dancing or worship.

It is all to do with Christ coming to be the One in the restoration of David's lineage or kingship. He, the Son of David, brings the fulfillment of all the promises of God's covenant to David. Jesus is the heir of that line, the Royal King and Priest on the throne of David.

James said what the restoration of David's tabernacle, or hut is as quoted:

'This agrees with the words of the prophets, as it is written, "After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up, so that all other peoples may seek the Lord — even all the Gentiles over whom my name has been called." Thus says the Lord, who has been making these things known from long ago' (Acts 15:15-18).

This is verified by the bringing in of the gentiles. That means we are included in those brought in.

Nothing should outdo the importance of worship in the Spirit, prayer in the Spirit and the bringing of 'a psalm, a word, a prophecy, other gifts of the Spirit' on one hand and on the other the all important preaching/teaching of the truths of the Word of Christ in particular from the New Testament, backed up by the Old.

Perhaps in the midst of our modern ways we could look at the opinions of men of God in the past. Adam Clarke (Methodist) in his commentary says this:

'Instruments of music have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and truth, for to no such worship are these instruments friendly.'

What of the Eastern Church? PapADopoulos says:

'The Fathers of the church in accordance with the example of psalmodizing of our Saavior and the holy Apostles, established that only vocal music be used and severely forbade instrumental music as being secular and hedonic, and in general as evoking pleasure without spiritual value'.

One realizes we do not live in their day and that we are surrounded by modern technological inventions that form a major part in our lives. Nevertheless, we should still aim for having Spiritual worship that is not secular and hedonic.

We could well ask, did Jesus or His disciples ever employ musical instruments? Did the Son of God need recourse to musical instruments? It certainly is a matter of importance He did not. It is as well a good exercise to look at the early Church at what has been done over the centuries and where we are musically today.

When Jesus was in need He went aside into prayer. The closest to anything musical that is recorded was after the Last Supper when they sang a hymn, which would have been one of the Psalms used in Temple Worship at the time of Passover.

We are neither under that covenant nor are we to celebrate that Passover. We are under the New Covenant, with another Passover. We are always to be celebrating the One who is the new Passover, the Passover lamb slain for us. As Paul declares:

‘Christ is our Passover lamb who has been sacrificed for us: CEV (1 Cor.5:7).

I think we have supplanted the ways of the Holy Spirit of God often with other things, including the increasing desire for music and song that stir the emotions. We always need ‘He who has ears to hear, let him hear what the Spirit says’.

What was the attitude regarding music in centuries of the church from the beginning? It was actually against it, even to fairly modern days in the Mainline Churches of the U.S.A. Here is only one of the very many records and writings about no or little music in past history of the church.

This is a startling remark by Conybeare:

‘Throughout the whole passage (Eph.5:7-20) there is a contrast implied between the Heathen and the Christian practice - when you meet, let your enjoyment consist not in fullness of wine, but fullness of the spirit; let your songs be, not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart; while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ’ (Conybeare and Howson, Life and Times of the Apostle Paul on v.19).

Do we now have music of the sound and beat of paganism that follows on from the beautiful old hymns of the church?

Worship In The Spirit Under The New Covenant

Here is a verse that could have a bearing on the subject of worship to God, such being:

‘Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ...’ KJV (Acts 17:25).

Jesus said the following words in relation to worship: ‘But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth’ (Jn.4:23,24).

The true meaning of these words can be missed if we do not look carefully at the preceding vs.21&22, that I suggest should be read in context. The point of the discourse was not just the simple word ‘worship’. The woman had been asking about the whole institution of the Jews regarding worship. It included all their sacrifices, the tabernacle and all in it, the priesthood, the prayers, the praises, the choirs, the musicians, the dancing, the Psalm singing along with the reciting of the Law of Moses. The Jews performed these in Jerusalem and the Samaritans had their Temple on a mountain in Samaria.

We now have something quite different, that of the Spirit and the gospel.

Jesus responded to her question by saying worship as such would be no more and that it did not have any bearing on which particular geographical place. He was announcing not just a voicing, speaking or singing of worship words but a new institution completely. The Old Testament institution, whether in Jerusalem or in Samaria, was virtually finished.

For the future, the Father would not regard any such place or institution. A new one was being inaugurated. It concerned the well of water that would gush up to eternal life (Jn. 4:14). In v. 22 Jesus said that ‘salvation’ was of the Jews and He was speaking about the coming of the promised Messiah.

This new way of worship would never be of an external order or have anything to do with the old covenant. It would have its concerns totally with regard to the Coming One, who was Jesus Christ Himself, seated there on the top of the well. Whatever would be produced as a result of His coming would indicate the way of worship.

Also, He showed it would be internal and indeed now is to be internal and not external. Jesus was relegating all outward forms, tabernacle, the furniture in it, the Ark, the Cherubim, the sacrifices, the feast days and their music with reciting of Psalms – all things – into oblivion. They were the external forms. Now there had come just the internal.

The internal concerned Spirit and truth. How could God, who is Spirit, under the new covenant of the Spirit with its heavenly sanctuary, be involved with worship that was of mere outward and carnal form? This is true: 'Now even the first covenant had regulations for worship and an earthly (worldly) sanctuary' (Heb.9:1). The Old Testament order constituted earthly or worldly things and the sanctuary itself was such. Now, says Jesus, there is a new way of worship. It has a different institution. There is nothing earthly.

It is all heavenly. It has a heavenly sanctuary, with a heavenly High Priest who has offered a sacrifice in heaven He will intercede for His people there. It will not be on any mountain or in any place on this earth. This institution is heavenly. Therefore the worship of it must be heavenly. For that to happen it must be from the internal and does not have anything to do with material things.

Something better is now required under the new covenant. Being internal in source means it must come from the spirit or heart, through the Holy Spirit. God is Spirit. He requires worship from one's spirit, through the Holy Spirit. It must be in Spirit and in truth. He also requires worship, whether on special occasions as honor and praise to Him or whether as a way of spiritual life before Him, to be according to truth. That truth is the truth and Word of Christ of the gospel. It must be according to that which is set out in this word of truth.

This means following closely all that is written in the Gospels and in the Epistles as well as in the book of Acts, commencing with Acts 1&2. Those chapters form the base and foundation for the three lines of the gospel of grace – truth, word and power. They are all important Christian issues.

Bible worship is also explained here: 'I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship' – that is worship (divine service). And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye

may prove what is the good and acceptable and perfect will of God' (Rom.12:1).

Both these verses set out the essence of worship for the believer. Worship involves more than what we consider worship in a Church meeting. It is a way of life.

Any person whatever his situation and circumstance can be taken out of it into a deeper closeness with Christ into His truth, His gospel and His dispensed power of the Holy Ghost.

'Ask and it shall be given you. Seek and you shall find. Knock and the door shall be opened unto you', Jesus said. The seeking would certainly involve such a study of the New Testament that as truth began to dominate, the errors, the misconceptions, the unbelief, the rebellion and the deceptions would all begin to disappear.

We need to avoid any situation that is as Jeremiah described it:

'Run to and fro through the streets of Jerusalem, look around and take note! Search its squares and see if you can find one person who acts justly and seeks truth — so that I may pardon Jerusalem' (Jer.5:1).

The church is now God's city of Zion, the Jerusalem that is above.

The Lord is a God of mercy and grace but as Jesus said to the seven churches in the book of Revelation, chs.2&3, and He repeated it over and over, 'Repent – or else'.

That message comes to us today. If this is our condition, we are called upon to repent of our backsliding from truth, from the Word of Christ, the gospel and from the God-given power of the Holy Ghost.

God's time is always that of the present, as conveyed by:

'As we work together with him, we urge you also not to accept the grace of God in vain... See, now is the acceptable time; behold, now is the day of salvation' (2 Cor.6:1).

If there is need for repentance whether by the church or by individual believers it is always the 'present' time, the now, for a turning to truth, to the Word of Christ and to the power of the Holy Ghost.

Our faith is not to rest on fruits or gifts of the Spirit, on his manifestations or on our experiences, on acts of righteousness, on our prayers, praises, worship, confession, forms of religion or Christianity, church services, angels or supernatural actions. They may be natural and not Spirit inspired.

There is only one place on which we can place our faith and that is in the entirety of the scriptures. This includes the Old Testament as they are

fulfilled in the New. It involves a knowledge of and faith in the truth of the Word of Christ in the grace of the gospel and the Holy Ghost power. For this we must diligently seek.

Isaiah reminds us about the lack of truth and resultant waywardness:

‘Justice is turned back, and righteousness stands at a distance; for truth stumbles in the public square, and uprightness cannot enter. truth is lacking ...’The Lord saw it, and it displeased him that there was no justice...’so his own arm brought him victory, and his righteousness upheld him’ (Isa.59:14-16).

God intervened as he will do today. The prophet continues with ‘And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD.’ We believers can be said to be ‘in Jacob’ because our Jacob or Israel is Christ and we are in him, he who is our representative for redemption, ‘...a covenant to the people.’ (Isa.49:3,6-8c Messianic)

There are the great promises given through Isaiah for the Messiah, the Lord Jesus Christ and for His people. These were introduced in fulfillment on the day of Pentecost. The happenings on that day are meant to be continuing features of the church of Jesus Christ for all time until His second coming to take us to heaven.

We do well to follow the truths of the new covenant, to the word of the gospel and to the power of the Holy Spirit for the church today and trust that some will rise up and grasp it in repentance and faith.

Revival, Times Of Refreshing

Here is something written in days gone by:

‘Dependence upon the Holy Spirit is necessary in order to have a genuine spiritual awakening. It’s God who must guide and embolden and empower us in our personal work. To do the work of God, we must have the power of God.

‘To present a supernatural gospel, we must have a supernatural power. In a word, we must be filled to overflowing with the Spirit; then rivers of living water will flow from us. Why should we be satisfied with working alone as men when we may have the mighty power of God manifested in and through us? Every person who is in touch with the living Christ is under obligation to promote a spiritual awakening.’ So said a Rev. Mott, 1898, in Germany.

The spiritual awakening or revival we need is a reformation. This reformation would not be an introduction of revelations of man or of

matters not to be found in the Word of God. It needs to be a turning back in repentance to the truths of the Word of Christ in particular.

A revival would revive what is dead. Yes, there is death today and it is in the form of error and lack of practicing the truths of the gospel shown in the Bible. Those must not be revived. Rather it calls for eradication of error but it is doubtful it would happen with the majority of leaders, believers and churches as history tells us.

Let us believe for the Lord Jesus to do as Peter said he would in the following verse:

‘... So that times of refreshing may come from *the* face of the Lord’
LITV Acts 3:19.

Barnes gives the meaning of refreshing as: “breathing,” or “refreshment,” after being heated with labour, running, etc. It hence denotes “any kind of refreshment, as rest, or deliverance from evils of any kind.”

It also means ‘revival’. Peter was promising that the Lord would refresh His people and give revival through the outpouring of the Spirit as it occurred on the Day of Pentecost.

So why not hunger, long, pray and believe for this?

There is the fact that those walking to some extent in the truth and grace lines know nothing of the *dunamis* of the Holy Ghost in the power line.

In relation to the ones who walk in the power line with little of preaching or living in the truth and grace lines, they are living and ministering perhaps in some power and in errors of doctrine and in lack of truth and grace to a large degree.

The possibility, experience and actuality are that these latter also Add mysticism, paranormal occurrences and new age to what is being promoted. We need all three lines in purity. Instead of complacently accepting the status quo in whatever church, denomination or fellowship where we worship, perhaps we all should realize our full or partial blindness in the things of God.

Have we embraced a full or partial ‘Spirit-ual’ blindness? This is a question waiting for an answer. Are we making judgments about ‘Spirit-ual’ concerns from the view point of those dazzled by the visually televised church and the beauty of our church buildings, by the current social programs, by the mind-set of our educational backgrounds (secular and

Church-wise), by the sparkle of technology and the democratic way of life with our good living?

Then we need to be readjusted in our thinking and leave behind the neglect of truth and grace of the gospel and the power of the person of the Holy Ghost.

The call trumpets out to the far corners of our earth and to all believers: 'Rise up! Rekindle the spirit of the early church in its reception and beliefs in all of the gospel truth' To answer this in triumph we must follow fully in the truth, grace and the power lines.

'Jesus is the same yesterday, today and forever' (Heb.13:8). He never changes in His provision of the gospel and in its application for His church and His followers. Times change. Fashions alter.

Cultures are forever shifting their positions. He, never. His church is intended to see the unchanged principle of His being, and in the gospel He brought. Therefore His principles must be maintained in practice and in the implementation of the gospel for daily church life.

Paul begs us to follow him even as he followed Christ. In the doing of it, we will walk and preach according to the truth and the word of grace and we will live, walk and pray in the Holy Ghost.

Our ministry will be with *dunamis* power as we preach and it will be accompanied by the gifts of the Holy Ghost. People will be born again and the people of God set on the right path. There is this realization that many believers and beloved in the Lord will object to the number of occasions there has been the usage of the word 'tongues'. They will wonder and exclaim against such an emphasis.

This applies to every branch of the church of Jesus Christ. I love the members of those branches, having attended churches in every denomination. Indeed, I have preached amongst churches and people of all denominations in many countries. I love them all, but I love the word of the Lord far greater.

Let us remember these words from the brother of our Lord:

'Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change' ESV (Jas.1:17).

Therefore, we bless God for all of those gifts He has seen fit to bestow on us through truth, grace and power.

In Revelation 2&3 Jesus did not ask them to pray for revival. He said to repent and do the first works. This is what we also are to do.

He stands at the door waiting to come in with His bounties of truth and grace.

To do what Christ would have us do is to be continually filled with the Holy Ghost in order to have His power, together with following fully his truth and word of grace.

Finally, let us obey these words:

‘Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints’ KJV (Eph.6:18).

The following number of mentions of different words, surely justify emphasis being placed upon speaking in tongues.

A tongue,	1
Tongues, in relation to speaking in tongues	18
Repent	24
Baptized in water	26
Filled with the Spirit, speaking in tongues	2
Power, from speaking in tongues	21
Value of speaking in tongues, from the baptism with the spirit and the Gift from the Spirit	15
Pray in the N.T.	68