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Holiness Writers

Two Great Doctrines

by

Rev. Winfield Poe

*“Follow peace with all men, and holiness, without
which no man shall see God” Heb 12:12*

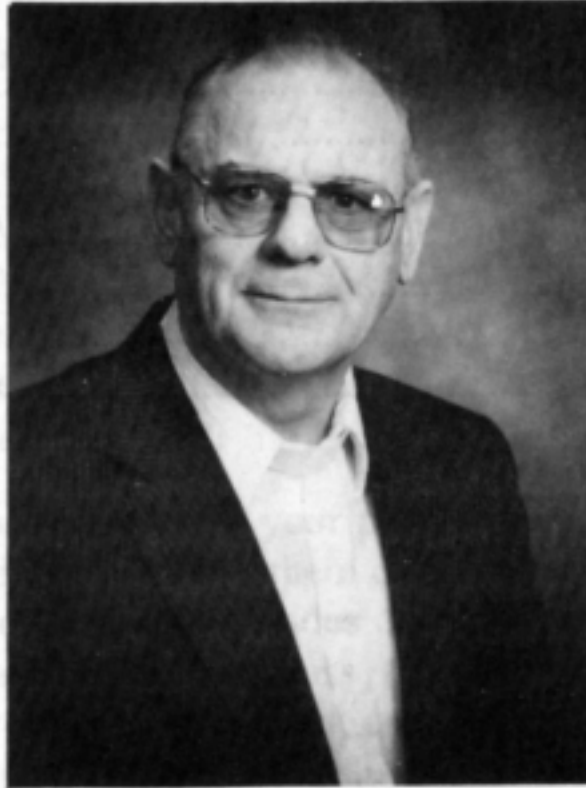
Spreading Scriptural Holiness to the World

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TWO GREAT DOCTRINES

By Winfield F. Poe



Winfield Poe

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TWO GREAT DOCTRINES

By Winfield Poe

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TWO GREAT DOCTRINES

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INTRODUCTION

This book is written as a Bible study guide for pastors. It contains 16 Bible studies for the pastor to give to his church on Bible study night each week.

In this book we study the two basic doctrines of salvation which are justification and sanctification. The Bible clearly teaches that we are justified by faith (Romans 5:1) and sanctified by faith (Acts 26:18). We are justified or saved by grace (Ephesians 2:8) and sanctified as a second work of grace (II Corinthians 1:14, 15).

Now we will give you Bible words and terms that mean the same as justification and sanctification.

Justification	Sanctification
1. Justified	1. Sanctified
2. Converted	2. Holiness
3. Saved	3. Christian perfection
4. Believed	4. Perfect love
5. Born again	5. Filled with the Spirit
6. Born of the Spirit	6. Baptism of the Holy Spirit
7. New birth	7. Holy
8. Adopted	8. Pure in heart
9. Regeneration	9. Sanctify

Pastor, you should have your people memorize these words and you should drill them on them each Bible study night. After a few nights you can choose sides and mix these words up and call a word and have the class tell you whether it means justification or sanctification. Ask one on one side, then one on the other. When one misses he or she is to sit down.

Pastor, be sure to study these words each Bible study. By studying these words your church will be able to understand what the Bible is speaking about when it uses these words.

We recommend that the pastor write the outline on the blackboard if possible and encourage those who can to copy it. Then we recommend that the pastor study the lesson thoroughly. You are at liberty to enlarge upon the lesson, but be sure to stay with the meaning of the lesson. You

may desire to make two lessons out of one; that is, spend two Bible study nights on one lesson. If so, you are at liberty to do so.

Again we recommend that the pastor read these lessons over, look up the verses, and read each of them, so he will be well prepared to teach the lesson.

Be sure when you are teaching the lesson to have someone read each Bible verse that is given in the lesson. They are not written out because we feel it is good if the people read them.

This Bible study book should be taught again each year to your church. In doing this, it will make it clearer to the ones that have heard it before and it will make these Bible doctrines clear to the new ones that have come into the church.

Our heart's desire is that this Bible study guide will be a great help to you and your church.

Winfield Poe

TWO GREAT DOCTRINES

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LESSON 1

JUSTIFIED—JUSTIFICATION

Outline

- I. Why we need to be justified.
 - A. All have sinned. Romans 3:19, 22
 - 1. Sin is a transgression of the law. I John 3:4
 - 2. The penalty for sin is death. Ezekiel 18:4, 20
 - a. Each sin makes you a lawbreaker.
 - (1) This makes you a criminal with the sentence of death on you.
- II. How can we be justified?
 - A. Through Jesus Christ.
 - 1. Christ died to pay the penalty for the sinner.
 - a. Like a friend would pay a fine for a friend.
 - B. God demands repentance. Luke 13:13, Acts 17:30
 - 1. What is repentance?
 - a. Confess your sins. I John 1:9
 - b. Forsake your sins. Isaiah 55:7
 - c. Turn to God with all your heart. Isaiah 55:7
 - C. Witness of the Spirit.
 - 1. Peace with God. Rom. 5:1
- III. What is justification?
 - A. God blots out all record of your sins and you are before God just as though you had not sinned.
 - B. Why then must we make restitution?
 - 1. God demands it. Ezekiel 33:15, 16
 - 2. God is absolute justice.
 - a. In His justice He could not forgive you and let the other man suffer loss.
- IV. How to stay justified.
 - A. Continue to obey the law of God.
 - B. Walk in the light. I John 1:7

Justified—Justification

I. Why we need to be justified.

All have sinned (Romans 3:19, 22). Every sinner is a condemned person; therefore, he must be justified if he is to be clear before God and go to Heaven.

We see according to I John 3:4 that sin is a transgression of God's law. You cannot knowingly disobey the Bible without breaking or transgressing God's law. When you transgress God's law this makes you a criminal in God's sight, for the Bible says, "The soul that sinneth, it shall die" (Ezekiel 18:4, 20). You are not only condemned, but you are condemned to eternal death or the second death (Revelation 20:12-15).

II. How can we be justified?

There is only one way that we can be justified, seeing that God is absolutely just and He could not remain just and just forgive our sins. So Christ died in your place and my place and paid the fine or penalty for us. Praise the Lord. Because Christ paid the penalty God could forgive us and remain just (Romans 3:26).

We come as a condemned man before the justice of God, but Christ steps up and says, "Father, I paid his fine at Calvary," and through Christ all our sins are forgiven and we are free. It is just as though you should violate the law and the judge would fine you fifty dollars. If a friend would pay the fifty dollars you would be free. That is what Christ did for us at Calvary.

Even though Christ died for you, God demands repentance (Luke 13:3, Acts 17:30).

What is repentance? It means to confess your sins to God as you would confess your guilt to a judge. Tell God how wicked you are and ask forgiveness.

The next step in repentance is to turn from every sin (everything that you know is sin). Then you must turn to God with all your heart and start doing everything you know a Christian should do (Isaiah 55:7). Pray until the Spirit witnesses that your sins are forgiven.

What is the witness of the Spirit? According to Romans 5:1 it is when condemnation is gone and peace comes to our heart. At other times the Spirit may witness through joy or real blessing. That is God telling us that our sins are gone. Whether it is in peace or blessing, it is the Spirit witnessing that we are forgiven.

III. What is justification or being justified?

It is when God forgives us. He blots all of the sins of our life out of His records in Heaven, never to be remembered against us again. We then stand before God just as though we never had sinned. Praise the Lord.

Why then do we have to make restitution? Because God demands it (Ezekiel 33:15, 16). How could God be just if He forgives a man who had stolen another man's pig, but the man does not pay for the pig; while the owner would suffer the loss of the pig and the first man goes free? No, the justice of God would demand that we go back and make restitution (pay for the pig). Of course, if the man forgives you and does not want you to pay him you are free. God gave a promise to those that make restitution. "None of his sins that he hath committed shall be mentioned unto him" (Ezekiel 33:16).

IV. How to stay justified.

To stay justified we must continue to obey the law of God. Suppose I would violate a traffic law, and the judge would fine me fifty dollars. If after paying the fifty dollars I would go back and run a stop sign and drive above the speed limit, the police would take me again. If I would say, "No, you cannot arrest me again; I paid my fine and was justified," they would say, "Sir, you were justified for that offense, but now you have broken the law again so you must pay the fine for this offense." It is the same with God's law. If you go back and transgress God's law you are condemned to eternal death, and if you get to Heaven you will have to come back to God and repent.

To stay justified you must live the Bible the very best that you understand it (I John 1:7). This means if you are obeying the laws of God the best you know God does not charge you with sin, and the blood cleanses from all sin moment by moment. Thereby you remain justified.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 2

CONVERTED

Outline

- I. The word converted means changed.
 - A. In the Bible it means to be changed inwardly. Also it means to be changed from a sinner to a Christian.
 - B. Many are changed (or converted) from Catholics to Protestants, but are not really converted according to the Bible.
 - C. Others are converted from voodoo worship but are not really converted according to the Bible.
 - 1. These are still lost.
 - 2. They must go on and repent and be converted in heart.
- II. You must be converted to go to Heaven. Matthew 18:3
 - A. Every person that has not been converted is a sinner.
 - 1. Sin separates you from God. Isaiah 59:2
 - 2. No one wants to meet God in death with sin in his life. Ecclesiastes 12:7
 - a. Psalms 9:17
 - b. At the judgment. Revelation 20:11-15
 - B. How to be converted.
 - 1. Repent.
 - a. What does it mean to repent?
 - (1) Confess your sins. I John 1:9
 - (2) Forsake your sins and turn to the Lord. Isaiah 55:7
 - 2. The results of repentance.
 - a. Your sins are blotted out.
 - b. Time of refreshing comes from the presence of the Lord.
 - (1) This refreshing is the witness of the Spirit.
- III. Converted.
 - A. He is made new. II Corinthians 5:17
 - B. His soul is changed. Psalms 19:7
 - C. He becomes as a little child.
 - D. His entire life is changed. Acts 26:18

Converted

I. The meaning of the word converted.

Literally the word convert means to change or be changed. In the Bible it means to be changed. It involves much more than changing your mind or changing your ways, but it means to be changed through divine power from a sinner to a Christian.

Many have changed from Catholics to Protestants, but they are still sinners and have never been converted through divine grace that changes the heart and life.

There are many converted from voodoo worship to Christ, but they have never repented and been converted through the grace of God which would make them alive spiritually and change their heart completely. If these do not go on and repent and be converted in heart they are lost just as they were when they were in Catholicism or in voodoo.

II. You must be converted to go to Heaven (Matthew 18:3).

Every person who has not been converted is a sinner, and his sin separates him from God (Isaiah 59:2). This makes it impossible to go to Heaven without being converted.

The sinner may not seek God while he is well and he may feel he wants sin, but when he is dying he will want to be a Christian because no one wants to meet God in death with sin in his life.

The Bible says in Ecclesiastes 12:7 that when man dies his spirit goes back to God who gave it and the body returns to dust. When man dies he closes his eyes in death to open them in the presence of a holy and just God. If that man has sin in his life he is turned into Hell (Psalms 9:17)

No man wants to go to the Judgment with sins in his life (Revelation 20:11-15). The dead, small and great, will stand before God and the books will be opened. One of those books will be the Word of God, by which all will be judged. Another book will be your life's record that will reveal every secret thing of your life, whether good or bad (Ecclesiastes 12:13, 14). The third book will be the book of life, in which your name is written when you are converted and your sins are blotted out. If your name is not in this book you will be cast into the lake of fire.

How can a person be converted? The Bible says, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

How do you repent? “If we confess our sins, he is faithful and just to forgive us our sins” (I John 1:9). So the first step is to confess your sins to Jesus and ask him to forgive you.

The next step in repentance is to forsake all your sins (Isaiah 55:7).

The next step in repentance is to turn to the Lord with all your heart with real faith and He will abundantly pardon (Isaiah 55:7).

The result of real repentance is that the Lord will blot out all of your sins, and you will be wonderfully converted. When you are converted the time of refreshing or blessing will come from the Lord (Acts 3:19). This refreshing or blessing is the witness of the Spirit that your sins are pardoned.

III. Converted.

According to the Bible in II Corinthians 5:17, when one is really converted he is made a new creature in Christ Jesus, old things pass away, and all things become new. He does not want to drink, dance, curse, steal, etc. He is a new person; he wants now to go to church, be honest, love the Lord, pray and live obedient to the Bible. Why? Because he is a changed person, he has been converted. This is not a gradual process of reforming your life. No, you are instantly changed or converted at the end of real repentance. At the end of real repentance there is a real change of heart and life.

We read in Psalms 19:7, “The law of the Lord is perfect converting the soul.” When a sinner repents the Bible way: Christ forgives him of his sins and his soul is converted. He is completely changed because the inner man (the soul) is converted. Our desires are changed and our motives are changed, thus making us a new person.

When a person is converted, he becomes as a little child.

1. A little child is innocent; he has no sins on his record in Heaven. This is what happens when we are converted.

2. He is dependent upon his father and we are dependent upon our Heavenly Father.

3. He has to learn to walk, talk, read, write and work; also, spiritual children have to learn how to live this spiritual life and to understand what the Bible teaches for us to do and not to do. As we understand the Bible and obey it, we are walking in the light (I John 1:7).

Now let's study Acts 26:18. Paul was sent to these people that they might be converted or changed.

1. "To open their eyes." They were changed from blindness to sight spiritually.

2. "To turn them from darkness to light." They were lifted out of darkness and placed into light—a real change.

3. "From the power of Satan to God." The power of Satan makes men and women sin again and again. They try to change but Satan's power drags them down. But when they are converted, Satan's power is broken; they are set free. Then the power of God makes them able to live right, do right, and overcome temptation. This is why they are completely changed when they are really converted.

4. "That they may receive forgiveness of sins." When they are converted their sins are blotted out. They are not sanctified but they have an inheritance among them which are sanctified. You see, by this that no one can be sanctified until after he is converted. But it is the privilege of every converted person to go on and be sanctified.

TWO GREAT DOCTRINES

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LESSON 3

SAVED

Outline

- I. What does this word saved mean?
 - A. It means to deliver or bring to safety.
 1. If a man who cannot swim falls into the river and another man dives in and pulls the man out of the river, he saves him from drowning. He also saves him from the river.
 2. If a man is standing in the road and a big truck is coming and another pulls him out of the road as the big truck passes by, he saves his life; he saves him from the truck.
- II. Matthew 1:21 says Jesus shall save His people from their sins.
 - A. From the bondage of sins. Matthew 1:21
 - B. From the power of sins. I John 3:7-10
 - C. From the guilt of sins. Acts 3:19, Romans 5:1
 - D. From the penalty of sins. Ezekiel 18:4
 1. Spiritual death.
 2. Eternal death. Revelation 20:15
- III. How can we be saved?
 - A. Through faith in Christ.
 1. Acts 4:12
 2. John 3:16, 17
 3. Luke 19:10
 - B. Through repentance and faith.
 1. Acts 2:21
 2. Romans 10:13
 - a. When you call upon the Lord, you repent.
 - b. Romans 10:10
 - (1) Believe with your heart as you repent.
 - c. What is repentance?
 - (1) Confess your sins. I John 1:9
 - (2) Forsake your sins. Isaiah 55:7
 - (3) Turn to the Lord. Isaiah 55:7
 - (4) Restitution for sin. Ezekiel 37:15, 16
 3. Ephesians 2:8, 9
 4. Luke 7:50

IV. The word saved is also used in the Bible meaning to be eternally saved.

A. In Mark 16:16 the word believeth means a present faith that continues until we are safe in Heaven.

B. If we stay true to God through temptations, persecution and tribulation we shall be saved eternally in Heaven. Matthew 10:22; 24:13

Saved

I. What does the word saved mean?

It means to deliver from or bring to safety. Let's illustrate the word saved like this: If a man who could not swim would fall into a deep river and another man that was a good swimmer would dive in and pull him out, he would save the man from drowning. He would also save him from the river.

Or we could illustrate it like this: Suppose a man was standing in the road looking at another man working on a house and did not see a big truck that was speeding down the road at him. But another man grabbed him and pulled him out of the road just as the truck sped past. The man that pulled the other out of the path of the truck saved the man's life. In this way the man was saved from the truck.

In a spiritual sense we are saved out of sin and from eternal death.

II. Jesus shall save His people from their sins (Matthew 1:21).

First, this means to be saved from the bondage of sin. When Christ forgives your sins He lifts you completely out of sin so that you are not sinning anymore. You are free from the life of sin.

Sin does not have power over you anymore (I John 3:7-10). Here the Bible tells us that the purpose of Christ was to destroy the works of the devil and that if we are born of God we do not commit sin. If we have sin in our lives we are not born of God. If we could not be saved from sinning, Christ failed in His purpose and His death was in vain.

We are not only saved from the bondage and power of sin, but we are saved from the guilt of sins. We read in Acts 3:19 where the Bible says, "Repent and be converted that your sins may be blotted out." If sins are blotted out there is no more guilt for sin. Therefore you are saved from the guilt of sins. Also in Romans 5:1, it tells us that we are "justified by faith through our Lord

Jesus Christ,” and when we are justified we stand before God just as though we had never sinned. That being so, there could be no guilt for sin. Then we read in Romans 8:1, that “there is therefore now no condemnation to them that are in Christ Jesus.” This scripture makes it plain that we are saved from the guilt of sins.

Next we see that we are saved from the penalty of sins. The penalty of sin is death (Ezekiel 18:4). This first means spiritual death or separation from God. When one is saved he receives eternal life. When he commits sin the eternal life departs and leaves the soul spiritually dead—just as when a child is born it receives natural life but when it dies the life departs and leaves it dead.

The penalty of sin is also eternal death (Revelation 20:15), which will mean to burn forever in the lake of fire. Sinner, you are now condemned to eternal death just as a criminal is condemned to be put to death. But if you will repent and turn to Christ in faith, He will forgive you and take away the penalty of death (because Christ died in your place), and you won’t have to go to the lake of fire. At the same time He will give you eternal life so you will be saved from the penalty of sin, which is death.

III. How can we be saved?

There is only one way to be saved, and that is through faith in Jesus Christ (Acts 4:12). Again we see that salvation comes through Jesus Christ in John 3:16, 17. In John 3:16 we see how God gave His Son that *whosoever* believeth should have everlasting life. The word believeth means a continual faith in the sacrificial death of Christ, the Son of God. It means to believe as we repent and continue to believe until we are saved. Verse. 17 tells us that God sent His Son that the world through Him might be saved. Man can only be saved through Jesus Christ. We read further, “For the Son of man is come to seek and to save that which is lost.”

While Christ died to save us, man must repent before he can be saved (Luke 13:3). Man is saved through faith and repentance. In both Acts 2:21 and Romans 10:13 the Bible tells us that man must call upon the name of the Lord. Calling upon the name of the Lord is praying and repenting. We read further in Romans 10:10, that “with the heart man believeth unto righteousness.” This believing is a continued faith that believes as you repent and continues to believe until you are made righteous or saved.

To repent one must confess his or her sins (I John 1:9). Then he must forsake all sin (Isaiah 55:7). After that he must turn to the Lord with all his heart (Isaiah 55:7). If while he is repenting God shows him that he has stolen or has unpaid bills that he never intended to pay, he must promise God that he will make it right (Ezekiel 33:15, 16). When Zacchaeus was getting saved he said, “Lord, if I have wronged any man, I will restore him fourfold.” Jesus said, “This day salvation is come to thy house.” Jesus saved him on the promise that he would make restitution.

In Ephesians 2:8 the Bible says, “By grace ye are saved.” What is grace?

1. It is the unmerited favor of God.
2. Through grace we receive divine life—so grace to the heart of man is divine life.

We read in Ephesians 2:1 that we were dead in trespasses and sins. In verses 2 and 3 Paul describes the life of sin and the type of people we were before we were saved by grace. “For by grace are ye saved through faith; and that not of yourselves: It is the gift of God, Not of works, lest any man should boast” (Ephesians 2:8, 9).

When we come to Christ we have nothing to merit His saving grace. We cannot buy it, we cannot earn it through good works, and even our repentance does not buy the saving grace of God. We repent because the justice of God demands it, but that does not save us. We must place our faith in Jesus Christ, who died for us, and in the love of God and His promises, and by grace we are saved through faith. We are saved from the guilt of all our sins. We are also saved from the life of sin and made new (Ephesians 2:10).

We read in Luke 7:36-50 where Jesus was invited to a Pharisee’s house for a dinner. A sinner woman came in with an alabaster box of ointment. She stood behind Him weeping and washed His feet with her tears and wiped them with her hair. Then she anointed His feet with the ointment. The Pharisees murmured against Him, but Jesus said unto her, “Thy sins be forgiven” (Luke 7:48). Then in Luke 7:50 He said, “Thy faith hath saved thee, go in peace.”

IV. The word saved is also used in the Bible to mean eternally saved.

This will take place when we step through the gates into Heaven where we will live forever. Until we reach Heaven there is a possibility of backsliding and being eternally lost.

Read John 15:1-6. Verse 2 says, “Every branch in me”; then verse 5 says, “I am the vine, ye are the branches.” Verse 6 says, “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” They were in Christ but did not abide or stay in Christ and were cast into the fire (Hell). This makes it plain that one can be lost after he is saved, so no one is eternally saved until he gets to Heaven.

The word saved as used in Mark 16:16 refers to being eternally saved. “He that believeth and is baptized shall be saved.” This word believeth here signifies a continual faith. The sinner comes to Christ in faith and through faith is saved but not eternally. The life of faith has begun; from this time on he must live a life of faith and obedience until death to be eternally saved. He must be baptized to fulfill the commandment of the Lord given by Jesus in Matthew 28:19, 20. This life is

a life of faith. We studied in the first part of this verse that the word saved meant eternally saved. This truth is verified in the last part of the verse, “He that believeth not shall be damned.” The word damned means eternally lost. Jesus is saying if a man does not believe and continues not to believe he shall be lost forever. This makes it plain that Jesus in this verse is speaking of being eternally saved or eternally lost.

Both in Matthew 12:22 and Matthew 24:13 the Bible says, “He that endureth unto the end shall be saved.” Both scriptures speak of being hated and persecuted after we are saved, but if we are to be eternally saved we will have to endure to the end. We must keep victory in our soul. Also if we are eternally saved we will have to hold to God, and not give up and go back to sin. The promise is that if we will endure we will be eternally saved.

Heaven

Sanctification

I am the door

John 10:9

Christ

is the

Door

Saved

Justification

Flock of sheep

Steps of Faith

Restitution
Ezekiel 33:15, 16

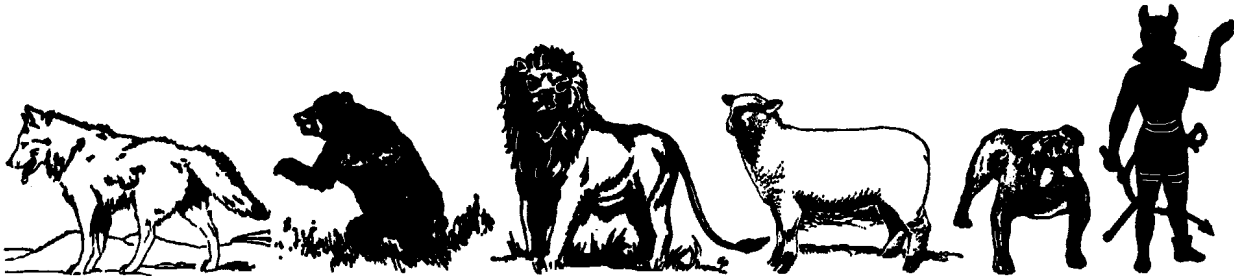
Seek God
Isaiah 55:6

Abandon Sin
Isaiah 55:7

Confess Sin
I John 1:9

Repent by Faith
Hebrews 11:6

Repentance



wolf

bear

lion

sheep that are lost

big dog

Devil

Drunkenness

Fornication

Adultery

Thievery

Gambling

All Sin

SIN

These animals will kill the sheep.

"The soul that sinneth, it shall die." Ezekiel 18:20

Sin

Galatians 5:19-21

I Corinthians 6:9-10

Exodus 20:1-17

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 5

BELIEVED—BELIEVERS

Outline

- I. The word “believed” signifies a completed act of faith through which the sinner is saved.
 - A. This act of faith begins when the sinner comes to God in repentance. Completed faith is rewarded with the witness of the Spirit. Hebrews 11:6
 - 1. Scriptures teaching that faith begins in repentance and is completed when one is saved (justified or converted): 1 John 5:1, 10; Romans 10:10.
- II. In the following study of the Scriptures we will study Scriptures that use the word “believed” meaning saved, converted, justified or born again.
 - A. Ephesians 1:13
 - B. John 4:39
 - C. Acts 8:12, 13
 - D. Acts 16:1
 - E. Romans 13:11
 - F. I Corinthians 3:5
 - G. Galatians 2:16
 - H. Titus 3:7, 8
- III. The Bible refers to the saved people as believers. Acts 5:14, I Timothy 4:12

Believed—Believers

I. The word “believed” signifies a completed act of faith through which the sinner is saved.

This act of faith begins when the sinner comes to God and is completed at the end of repentance, when faith is rewarded (Hebrews 11:6). The reward of his faith is the witness of the Spirit that his sins are pardoned and he is saved.

Let’s study some other scriptures that teach that faith begins in repentance and is completed when one is saved, justified, converted or born again.

First let’s study I John 5:1, “Whosoever believeth that Jesus is the Christ is born of God.” This word “believeth” here again speaks of a present faith that continues until one is born of God. This faith begins when one comes to God. It continues as he confesses his sins and believes that Christ forgives his sins (I John 1:9).

Then as he forsakes his sins and turns to God he believes that the Lord pardons his sins (Isaiah 55:7).

If the Lord brings before him his obligation to make restitution (Ezekiel 33:15, 16), he promises the Lord that he will make those things right as soon as he can. Then his faith in Christ is completed and he is born of God. The Spirit witnesses that his sins are pardoned; thus his faith has been completed: he has “believed.”

The next Scripture we will study is I John 5:10: “He that believeth on the Son of God hath the witness in himself.” Again this scripture is teaching that when a sinner comes to God he must believe that Christ will forgive him and continue to believe as he repents. At the end of repentance his faith is completed. The completed faith brings the witness of the Spirit in his heart that his sins are pardoned. Therefore his faith is completed and he has believed, and is saved.

The next scripture to be studied is Romans 10:10. “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” In this verse also the word “believeth” means a present faith that continues until the sinner’s heart is made righteous. He believes as he comes to Christ and continues to believe as he repents. At the end of repentance his faith is completed and his soul is made righteous. Therefore he has believed. This faith is sealed by his testimony or confession unto salvation.

Testimony is like nailing a board on a door. Faith drives the nail; testimony bends it over so it will not pull out.

II. In the following study of the scriptures we will study scriptures that use the word “believed” meaning saved, converted, justified, or born again.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise” (Ephesians 1:13) In this scripture, these had heard the Gospel, trusted in it, repented and were saved. Then after they had believed (or were justified or saved) they were sealed with that Holy Spirit of promise. This means after they were saved they were sanctified.

“And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that I ever did” (John 4:39). “And many more believed because of his own word” (John 4:41). This means they became Christians or were saved, justified, or born again.

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done” (Acts 8:12, 13).

Notice it was after they had believed that they were baptized. The Bible teaches that one must be saved before he is baptized, so again it is speaking of a completed faith that justified them.

In verse 13 Simon also believed. His sins were pardoned and he became a Christian through a completed faith that comes at the end of repentance. However, Simon backslid through covetousness and power seeking. This is a part of carnality that is taken out in sanctification. Had Simon sought sanctification instead of trying to buy the Holy Spirit’s power he would not have backslidden. In both these verses the word “believed” means justified or saved.

“Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek” (Acts 16:1). In this verse Paul is only declaring that Timotheus’ mother was a Christian or justified. This he declared by saying she was a Jewess and believed. Her faith was completed and she was justified.

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed” (Romans 13:11).

The word “salvation” here is used referring to final salvation or the resurrection of the Church. As the word “saved” is sometimes used to mean eternally saved, so Paul is saying that the resurrection is nearer than when you were justified or saved. So you see it means the same as justified or becoming a Christian.

“Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” (I Corinthians 3:5). Paul here is saying that these men were only the

preachers under whose ministry they were saved or justified, thus using the word “believed” to mean when they became a Christian or were saved. We are saved by faith, but faith does not bypass the witness of the Spirit, faith brings the witness of the Spirit.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Galatians 2:16). This scripture makes it very plain that when our faith is completed and we have believed we are justified.

“That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Titus 3:7, 8).

In this scripture Paul makes it clear that they which are justified have a hope of eternal life. Then in the next verse to describe the same people who were justified he uses the word “believed.” He exhorts them to be careful to maintain good works.

In all these scriptures the word “believed” is used to describe those who have been justified or saved.

III. The Bible refers to the saved people as believers (Acts 5:14; I Timothy 4:12).

In both these scriptures the saved people were referred to as believers.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 6

BORN AGAIN

Outline

- I. Words used the same as born again.
 - A. New birth
 - B. Born of the Spirit
 - C. Born of God
- II. Jesus tells Nicodemus that no man can see the kingdom of God except he be born of God.
 - A. Why must a man be born again?
 - 1. To become a child of God.
 - a. Jesus speaks of the natural birth, then of the spiritual birth. John 3:5, 6
 - 2. When born of the flesh two things happened.
 - a. You received natural life.
 - b. You were born into your father's family.
 - 3. When you were born of the Spirit two things happened.
 - a. You received spiritual life.
 - b. You were born into the family of God.
 - 4. Only children of God can see the Kingdom of God. John 3:7
- III. How to be born again.
 - A. Repent and believe.
 - 1. Confess your sins. I John 1:9
 - 2. Forsake your sins. Isaiah 55:7
 - 3. Turn to God with all your heart. Isaiah 55:7
 - 4. Make restitution. Ezekiel 33:15, 16.
 - B. The witness of the Spirit that our sins are pardoned. John 3:8
 - 1. Wind represents the Holy Spirit.
 - a. When wind blows it makes its own evidence.
 - (1) The tree leaves move.
 - (2) Dust blows.
 - (3) You feel the breeze.
 - 2. Jesus said we do know. John 3:11
- IV. Born of God
 - A. I John 3:9
 - B. I John 5:1

- C. I John 5:4
- D. I John 5:18

V. Spiritual babes. I Peter 2:1

Born Again

I. Words used in the Bible that are the same as born again.

“The new birth” is used meaning born again because after one is old he can be born again so it is termed as the new birth.

The next term used which is the same as born again is “born of the Spirit.” The Bible speaks of being born of water and of the Spirit. The water birth is speaking of the natural birth, but when one is born again it is a spiritual birth. He is born of the Spirit, not of the flesh.

Then the Bible speaks of being born again as being “born of God.” This again shows that it is not a natural birth but a spiritual birth.

II. Jesus tells Nicodemus, “Ye must be born again.”

(Pastor, you should read John 3:1-12.)

Nicodemus came to Jesus by night either because he was a busy man or too afraid of the persecution of the other Jewish rulers. He recognized Jesus as a master, a rabbi, or a teacher come from God, and that God was with Him because of the miracles which He did.

Jesus didn’t recognize him at all as a ruler or a great man, but as a lost man that could not see the Kingdom of God. “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Nicodemus could not understand the spiritual birth, so he asked, “How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” (John 3:4).

Then in John 3:5, 6 Jesus explains the new birth. He first explains the natural birth, calling it being born of water. Then to make plain what He is talking about He says, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” By this Jesus tells Nicodemus, “Even though you are a ruler of the Jews and a Pharisee, you are lost and must have a spiritual birth.”

Many people believe because they were born of Christian parents and baptized as a baby and raised in the church that they are Christians. This is not true. You have only had a natural birth and until you are born of the Spirit you are lost. You are not a child of God. You do not have spiritual life.

When you are born into this world, regardless of what kind of parents you may have you can only receive natural life and get into your father's family. But when you are born of the Spirit you receive spiritual life and become a child of God. Being born of Christian parents does not make you a child of God any more than being born of voodoo parents makes you a child of God. It takes a spiritual birth to become a child of God (John 3:7).

III. How can a man be born again?

A man is born again through repentance and faith in the blood of Jesus Christ. The Bible says, "Except ye repent, ye shall all likewise perish." There are four steps to be taken in Bible repentance. It does not matter which step is taken first. The sinner is praying in the Spirit and He helps the sinner to take these steps.

One of these steps is confession of sins (I John 1:9). Another step to be taken is to forsake all sins (to completely turn away from the life of sin). Then to completely turn to Christ with all your heart is another step (Isaiah 55:7). Another step is to make restitution, which is to go back, confess, and pay for stolen things and to pay back money you borrowed and never paid back.

In regards to this last step sometimes Jesus saves you and you are born again before you understand that the Bible requires restitution. But in that case, when the Spirit shows you that God's Word requires restitution then to stay saved you must go back and make these restitutions. This does not at all mean that you were not justified or born again because you met requirements as far as you knew and God forgave you and the blood continues to cover your soul as long as you walk in the light (I John 1:7). When the light of Bible truth on restitution comes then you must walk in that light to stay saved.

At the end of Bible repentance, when faith is completed, the witness of the Spirit comes to our heart that our sins are pardoned (John 3:8).

In the Bible the wind is a type of the Holy Spirit and especially the witness of the Spirit or spiritual life.

The wind evidences itself in many ways. When the wind blows the branches of the trees are moving, we know it is because the wind is blowing. Or, the dust may be blowing: we know that

the wind is blowing. Still in another wonderful way we know the wind is blowing when we can feel it blowing.

When our sins are pardoned and we are born of the Spirit, the Spirit witnesses to our heart. We may feel great joy or we may feel a wonderful peace. All guilt and condemnation is gone. By this we know we are a child of God (Romans 8:16).

Jesus said that we speak that we do know, and testify that we have seen. So, you can know you are born again when the Spirit of God witnesses to your spirit that you are born again.

IV. Now let's study where the Bible uses the term "born of God". This term means born again (I John 3:9).

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9). If we are born of God we do not commit sin. We cannot commit sin and still be born of God (I John 3:6-10).

Pastor, you may illustrate this verse by saying, "I cannot be in my house and here in the church house at the same time. To be here in church I must leave my house and come to church, and if I were to go to my house I would have to leave the church."

Neither can you sin and be born of God at the same time. If you are to be born of God you must stop sinning, turn from sin, and be born of God. But if you return to sin you are no longer born of God. His seed no longer remains in you.

Now in I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God," this word "believeth" means a continual faith that believes as you repent and continues to believe until you are born of God and thereby become a child of God.

I John 5:4, "For whosoever is born of God overcometh the world." That word "overcometh" signifies being a continual overcomer. This victory comes through a constant or continual faith in God and His Word. "And this is the victory that overcometh the world, even your faith."

Now let's study I John 5:18. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." If we are born of God we do not commit sin. Then the Bible uses the term "begotten of God." This is just another way to say born of God. He "keepeth himself," or resists temptation and stays away from sin and trusts in God to keep him. As long as he does this the devil cannot touch him with sin.

V. "As newborn babes, desire the sincere milk of the word that ye may grow thereby" (I Peter 2:2).

This scripture states that after you are born of God you should grow, and to grow you must have the sincere milk of the Word. To stay alive spiritually after you are born again you must be faithful to church. If you can read, read your Bible, and pray. Also, you must live in strict obedience to God's Word, because if you sin you will die spiritually (Ezekiel 18:4).

Note to Pastor: You may in preaching or further Bible studies connect being born of God with most any scripture that speaks of being a baby in Christ or being a child of God.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 7

ADOPTED—ADOPTION

Outline

- I. A hopeless orphan.
 - A. Certain death
 - B. No merit of adoption
 - 1. Love
- II. Adoption. Ephesians 1:5-14
 - A. Predestinated us unto the adoption of children. Ephesians 1:5
 - 1. Whosoever will. Revelation 22:17
 - 2. All in this dispensation or age.
 - 3. John 1:12
 - a. Repentance
 - b. Forgiveness. Ephesians 1:7
 - B. We receive an inheritance. Ephesians 1:11
 - 1. We were poor without an inheritance.
 - 2. Sanctification is the earnest of our inheritance. Ephesians 1:13, 14
- III. Redeemed and adopted.
 - A. We were children under the penalty of death by the law.
 - B. Redeemed through Christ
 - C. Adopted
 - D. Made spiritually alive
 - E. My Father.
- IV. Adoption that takes away fear.
 - A. Because the spirit of our heart cries, “My Father.”
 - B. Because of the witness of the Spirit.
 - C. Because of the riches of our inheritance.
 - D. The hope of glorification.

Adopted—Adoption

I. A hopeless orphan.

A little child whose mother and father either die or forsake him is left to die. It cannot make a living. It has no one to care for it. There is nothing but death for it. It has no merit of adoption. No one is obligated to take it and provide for it.

Then someone finds it and in love and mercy takes it and makes it his very own child. He gives it his name and his home, all because he loves it.

Once there was an adopted child who went to school and another child said to it, “Your mother is not your real mother; you are only adopted. My mother is my real mother.”

The child went home heartbroken and told her adopted mother what the child had said.

The mother said to the little girl, “That child was born in its mother’s home. She had to care for it and make a home for it. We didn’t have to make a home for you. We didn’t have to make you our little girl, but we loved you and wanted you and chose you to be our own little girl.”

Then the little girl was happy because she knew she was really her mother’s little girl by the choice of love.

God did not have to adopt us into His family and make us His sons or daughters, but He loved us and chose us to be His own.

II. Adoption (Ephesians 1:5-14).

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (Ephesians 1:5). This word “predestinated” means “fore-ordained” or the “foreordained plan of God.”

This being true, God made a plan back before creation that in this dispensation or age all could be adopted into the family of God and become sons and daughters of God. This fact or truth is made clear in the universal invitation found in Revelation 22:17.

We were all orphans and outcasts, but through faith if the sinner receives Him He will give him power to become a son or daughter of God (John 1:12).

Notice the words “power to become the sons of God.” This means that there is something to do on our part to become a son of God. First you must repent, which is to confess all your sins (I John 1:9), turn from all your sins, and turn to Christ with all your heart (Isaiah 55:7). As you repent and believe His promises you instantly become a son of God, adopted into the family of God. Praise the Lord. This all comes about because Christ our Redeemer paid the ransom price that we should not die and we received forgiveness of sins through Him.

By these scriptures we see that the word “adopted” is used in the same way as “justified” because when your sins are forgiven you are justified, saved, born again, and adopted into the family of God.

Being orphans we had no inheritance nor any hope of an inheritance, but when we were adopted into the family of God He gave us an inheritance in Christ. Bless His name. We are heirs of all that God has. Oh, how rich we are in Christ! We haven’t come into possession of our inheritance yet, but we can be sanctified which is the earnest of our inheritance (Ephesians 1:13, 14).

Notice in verse 13 after “ye believed [or were justified, born again or adopted], ye were sealed [sanctified] with the Holy Spirit of promise.” The seal used in the Bible times was to stamp the king’s image upon a document. When we are sanctified God puts the image of Christ upon our heart, which is holiness. This experience is received as a second work of grace. The Bible makes it clear that you are sealed (sanctified) after you have believed.

Then, sanctification is the earnest of our inheritance. When buying property you pay some money which is called the earnest money. That is done so the owner cannot sell the property to someone else or he cannot back down from selling the place. And also, if you do not finish the business transaction you lose your earnest money. So, it is to keep the property until the transaction is completed and it is fully yours.

III. Redeemed and adopted (Galatians 4:1-7).

We were children under penalty of death by the law. We were headed to the house of death or the death house. The law condemned us because we were transgressors. Then God sent His Son to pay the debt for our sins and set us free from the penalty of death. In this way Christ through His death redeemed us.

Then when we walked out of the prison of sin free He adopted us and made us His sons or daughters. This act of adoption was more than taking us into the family of God. It was making us alive spiritually (born of the Spirit), and sending the Spirit of His Son into our hearts.

Because of His Spirit making us sons we cry, “Abba, Father,” which means “my Father.”

IV. Adoption that takes away fear (Romans 8:15-17).

In the first part of verse 15 we see the picture of an orphan child taken by the government and kept until it could be adopted. This child is filled with fear; it has no one it can really trust in. Will it be left without a home? Will no one love it? Will it have enough food? The whole life of this orphan is filled with fear.

Then it is adopted and its father takes it into his arms and pulls it to him and says, “You are my son, you are free. I will always love you, and I will always be your father.” Then all fear is gone because the spirit of the new father bears witness with the new adopted son that he really is his son. Oh, what joy! Oh, what security! Now he will have food. Now he will have a home. Now he will be protected, but more than that, he will be loved.

This is what happens when we are adopted (or saved or justified) as sons of God. His Spirit witnesses that we really are forgiven and that we really are His sons; we now have nothing to fear. God is our Father and from the depth of our souls we cry “Abba, Father” (My Father).

We know God is our Father because His Spirit witnesses to our Spirit and from our heart we say, “He really is my Father. I am really His child” (Romans 8:16).

Another reason all fear is gone is that we now have an inheritance. Before we had nothing; we were spiritual orphans. Then when we become sons of God we are heirs of God (Romans 8:17). We have a portion of all that belongs to God, so we are unspeakably secure (Philippians 4:9).

The next reason we do not have to fear is because we have the glorious hope of being glorified with Christ. Romans 8:17, “if so be that we suffer with him, that we may be also glorified together.” With this glorious hope all fear is gone and we are safe as a child of God.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 8

REGENERATION

Outline

- I. Definition of regeneration.
 - A. Back from
 - B. Rebirth or born again
 - C. Spiritual renovation
 - D. Anew
- II. Context of this Scripture. Titus 3:1-8
 - A. Verses 1, 2 speak of Christian conduct.
 - B. Verse 3 describes us when we were sinners.
 - C. Verse 4 speaks of life and hope through Christ.
 - D. Verses 5-8 speak of the wonderful experience of regeneration.
 - 1. In these verses there are different words used which all mean the same experience as regeneration.
 - a. Verse 5—saved
 - b. Verse 7—justified
 - c. Verse 8—believed
 - E. The conclusion of verse 8: We are exhorted to maintain good works.

Regeneration

I. Definition of regeneration.

One meaning of regeneration is “back from.” Man belongs to God by creation, but when he comes to the age of accountability he goes the way of sin which brings spiritual death. When man is regenerated he is brought back from Satan to God, from death to life.

This word also means “rebirth” or “born again.” Therefore, when a man is born again he is regenerated. Also, when a man receives regeneration he is born again.

This word also means “spiritual renovation.” This means the man is cleaned out on the inside (all sins are washed away), then he is completely changed (II Corinthians 5:17). He now loves God and the church and he loves to read his Bible and pray. Also, he no longer has any desire for sinful things such as shows, dances, gambling, drinking, or smoking. This is because he has been regenerated or converted.

You see here that in both words, regeneration and conversion, the soul is completely changed. So, they mean the same thing and both are speaking of the same experience.

Regeneration also means “anew.” Again you see that in regeneration you are made new, and this is what happens when you are born again or converted.

II. The context of the Scripture (Titus 3:1-8).

To really understand the scripture we must always study what comes before and after the text.

In verses 1 and 2 Christian conduct is taught. Here the Bible tells us to be subject to the rulers. We find that in the New Testament this truth is taught (Romans 13:1-7; I Peter 2:13-15). When the law demands that we disobey God’s Word then we must disobey the law because our first obligation is to obey God. Otherwise, we are to obey the laws of the land.

The next area of Christian conduct is “to be ready unto every good work.” Our life is to be full of good works. We are to speak evil of no man. We are not to be a brawler or a trouble causer. We are not to be contentious or ugly when we are standing for right. We are to be gentle, showing all meekness unto all men.

Then in verse 3 the life of the sinner is described. This verse plainly declares that this is what we used to be. But after getting a revelation of the love of God, we were saved (Titus 3:4,5).

This brings us to our text, Titus 3:5. In this verse we see that we had no righteousness nor good works that could merit salvation for us, but we were saved through the mercy of God. Here we see that when He saved us the work was done by the washing of regeneration, and renewing of the Holy Ghost. Notice again what happened when He saved us: we were regenerated, through which we were washed in His blood, and renewed in the Holy Ghost. Or, new life was given by the Holy Spirit, which takes place when we are born again.

This renewing of the Holy Ghost is not talking about the filling of the Holy Ghost, which we receive in sanctification. In John 10:10 the Bible speaks of life and more abundant life. When we are born of the Spirit or regenerated we receive life, but when we are sanctified or filled with the Holy Ghost we receive more abundant life.

Verse 7 speaks of what happened when we were regenerated: “that being justified by his grace.” This scripture makes it plain that when we are regenerated we are justified. This means that in regeneration every sin is washed away and we are justified or just as though we had not sinned. And when we are justified, our sinful record is blotted out from before God and we stand before God just as though we had not sinned. You can see that regeneration and justification take place in the same experience of grace.

Now let’s read Titus 3:8. This verse speaks of them which have believed, referring to the regenerated that believed when they came to God. They continued to believe as they repented and their faith was completed when they received regeneration or were saved or justified.

Paul says, “This is a faithful saying, and these things I will that thou affirm constantly.” What things is Paul telling Titus to affirm constantly? The things spoken of in verses 1 and 2, that the believer might be careful to maintain good works.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 9

SANCTIFY—SANCTIFIED—SANCTIFICATION

Outline

- I. Definition
 - A. To sanctify
 - 1. Set apart for a holy or religious purpose
 - 2. To cleanse, purify or make holy
- II. Sanctification is a second work of grace.
 - A. What kind of people was Paul speaking of in I Thess.4:3 when he said, “This is the will of God, even your sanctification”?
 - 1. Saved people. I Thess. 1:3, 8; 3:10-13; 4:1
 - B. Why is sanctification called a second work of grace? II Cor. 1:14, 15
 - C. The people that Jesus prayed for were already saved or justified. John 17:14-17
- III. How to get sanctified
 - A. I Thessalonians 5:16-24
 - B. Confess carnality. I John 1:9
 - C. Make full consecration. Romans 12:1
- IV. The witness of the Spirit to the experience of sanctification. Hebrews 10:14-16

Sanctify—Sanctified—Sanctification

I. Definition

The word “sanctify” has two meanings. One meaning is “to set apart for a holy, sacred or religious use.” In this sense the word “sanctify” was used in the Old Testament. They sanctified the furniture of the tabernacle. Moses told the people to sanctify themselves. They were to wash their clothes and bathe themselves and come apart to meet God.

A second meaning is “to cleanse, purify or make holy.” In the New Testament where it speaks of the work of grace it carries this thought.

It took the blood of Jesus to provide the sanctification that we enjoy (Hebrews 13:12). It did not take the blood of Jesus to set apart or consecrate to a religious use, but it does take the blood of Jesus to cleanse the heart from carnality, make us holy and purify our hearts.

In seeking sanctification we say, "Sanctify me, sanctify me." When the work is done we are sanctified. When the Lord sanctifies us we receive the experience of sanctification.

II. Sanctification is a second work of grace.

The reason sanctification is a second work of grace is because only those who are saved by grace can be sanctified.

Let's study what kind of people the Bible is speaking of when it says, "This is the will of God, even your sanctification" (I Thessalonians 4:3).

First let's look at I Thessalonians 1:3. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." First, we see their work of faith. Sinners do not have a work of faith. Second, we see their labor of love and we notice their hope in the Lord Jesus Christ. So you see that they were really Christians.

It was to these Christians that Paul said, "This is the will of God, even your sanctification." In I Thessalonians 1:8 the Bible says that from them the word of the Lord was sounded out, and in every place their faith to God-ward is spread abroad. You can see by this verse that they were not sinners, but that they had been saved by grace.

Of these same people Paul says that he was praying day and night that he might see their face and perfect that which was lacking in their faith (I Thessalonians 3:10). Then in I Thessalonians 3:13 he shows what is lacking in their faith. It is holiness or sanctification.

We read farther in I Thessalonians 4:1 where Paul calls them brethren. No group are brethren to a Christian unless they have been born again and made a part of the family of God. So you see that these were saved or born again Christians. Paul further exhorts them that as they had been taught of him how they ought to walk and please God they would abound more and more. Sinners do not walk and please God, so these people were not sinners. They had already been saved. Then Paul says to them, "This is the will of God, even your sanctification."

Why is sanctification called a second work of grace? Read II Corinthians 1:14, 15. In verse 14 it says "as also ye acknowledged us in part." What did Paul mean when he said that they had

acknowledged them in part? He meant that they had been saved by grace (Ephesians 2:8) because they had believed the preaching of Paul; therefore they rejoiced in Paul and Silas. Furthermore, Paul and Silas rejoiced in them because they had really been saved from sin through grace.

This is why Paul says in verse 15, “In this confidence.” What did he mean by this statement? He meant that he had confidence in them that they were saved. He was to come to them that they might have a second grace. That second grace is sanctification.

When we are saved we are saved by grace. This is done through a work of grace wrought in our heart by the Holy Spirit. After we are saved, we go on to sanctification, and sanctification is done through a work of grace wrought in our hearts by the Holy Spirit. This makes sanctification a second definite work of grace. Let’s see what kind of people Jesus asked the Father to sanctify in His prayer in the 17th chapter of St. John (John 17:9, 14-17). In verse 9 Jesus says, “I pray for them: I pray not for the world.” Every unsaved person is of the world, but when we get saved we are born again and become children of God and citizens of heaven.

Here Jesus was praying for this kind of people to be sanctified. Jesus declares in verse 14 that they are no more of the world than He is of the world. Therefore, they could not have been sinners. He continued to pray for them and said that He did not want the Father to take them out of the world but He wanted Him to keep them from the evil of the world. Then He repeated the statement that they are not of the world. Then He prayed for the Father to sanctify them. Here in Jesus’ prayer it is clear that the people whom He prayed the Father to sanctify were already saved by grace, so sanctification is a second work of grace.

III. How to get sanctified.

There are two definite steps to be taken in getting this wonderful experience of sanctification.

The first step is taught in I John 1:9. In the first part of this verse it is speaking about being saved. “If we confess our sins, he is faithful and just to forgive us our sins.”

Next, it speaks of cleansing from all unrighteousness. Sins are forgiven, but carnality is never forgiven; it must be cleansed out of our heart. Sins are not cleansed; they are forgiven and blotted out through the blood of Jesus.

It could be written like this: If we confess our sins, He is faithful and just to forgive us our sins, and if we confess the unrighteous nature He is faithful and just to cleanse us from ALL unrighteousness (or carnality).

What are the traits of carnality, or what must we confess? We must confess jealousy, envy, pride, selfishness, deceitfulness, rebellion and anger. As we confess we must believe Him to cleanse these things from our heart because He promised He would.

The next step is to make a full consecration (Romans 12:1,2). Before you can make that consecration you first must be born again, which makes you a part of the family of God; because Paul called them “brethren,” and only saved people are brethren. Next you must be alive spiritually, “a living sacrifice.” Only the born again are alive spiritually. Next, you must live holy before you can be sanctified. We have holiness of life when we are saved; we get holiness of heart when we get sanctified.

You must be holy in life before you are ready to get sanctified. If you have sin in your life you are not ready to get sanctified. You must pray for pardon of your sins. Then, when you know your sins are pardoned and you are free from sins, you can get sanctified.

This truth is strengthened by the word “acceptable.” In the Old Testament when they brought a lamb or a cow for sacrifice the priest looked it all over and if there was a cut or a sore or a blind eye it was rejected and could not be used in sacrifice. These things represent sins and if you make your consecration and have sin in your life God will not sanctify you because the sacrifice is not acceptable. So you must be free from sin to get sanctified.

Then you must completely consecrate or give your life and your body to Christ for service. You must consecrate to obey God the rest of your life. You have given yourself to God, and you now belong to God just like a horse belongs to a man.

Verse 2 says, “And be not conformed to this world.” You must die to the world. When you die physically the things of this life do not interest you. In a spiritual sense you die in this way to the fashions and wanting to dress like the sinners dress. “But be ye transformed by the renewing of your mind.” This is the experience of sanctification.

Notice it said, “Be transformed.” This transformation is not done by us, but the Holy Spirit comes in and cleanses out carnality that used to influence our mind and heart. And, the Holy Spirit comes in and makes our nature holy and thus our mind is influenced by a holy nature.

We were transformed from a sinner to a Christian when we were saved. When we were saved we were made a new creature in Christ (II Corinthians 5:17). When we are sanctified we receive a second transformation through which the carnal nature is taken out and we are partakers of His divine nature (II Peter 1:4). Also before we are sanctified we have the image of fallen Adam on our heart, but when we get sanctified that image is transformed into the image of Christ. When we are not sanctified we have a carnal nature. When we get sanctified our nature is transformed into a holy nature. This is done through grace, so it is a second work of grace.

IV. The witness of the Spirit to this experience of sanctification (Hebrews 10:14-16).

In verse 14 the Bible declares that some are sanctified. This forever settles it that there is a possibility of our being sanctified. We will also read I Thessalonians 5:23, 24. In verse 24 the Bible says, "Faithful is he that calleth you, who also will do it." He will definitely sanctify you.

How are we to know when He sanctifies us? (Hebrews 10:15). This scripture tells us that the Holy Spirit will witness when this work of grace is done.

How does He witness? He witnesses in many ways, sometimes in great joy. One man said he felt the Holy Spirit come down on his head and go all through his body. One lady with both hands in the air said, "Clean, clean, clean." She just felt clean. That was the witness of the Spirit. The writer felt the sanctifying power go through and through his body.

However the Spirit lets you know you are sanctified, that is the witness of the Spirit. But you can know. You must have a definite experience of sanctification in your heart.

Do not seek the witness. Seek a pure heart, seek sanctification and when you get sanctified the Holy Spirit will witness to you.

Another witness to the experience of sanctification is given in Hebrews 10:16. This means that our heart and mind are brought into perfect harmony with the Word of God.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 10

HOLINESS

Outline

- I. We are slaves.
 - A. If we are sinners, we are slaves to sin and the devil.
 - B. If we are righteous, we are slaves to righteousness and God.
 - C. There are only two masters: God and the devil.
 - 1. You choose which master you serve.
 - a. The devil pays the wages of death.
 - b. God offers you eternal life.
- II. A slave has no power to set himself free.
 - A. Illustration: U.S.A.—slave labor—Lincoln
 - B. Christ brings liberty to those enslaved by sin.
 - 1. You must come to Christ as the Bible teaches. Romans 6:17
 - C. Liberty. Romans 6:18
- III. Love slave illustration.
 - A. Holiness
- IV. The reward of holiness. Romans 6:22
 - A. Deliverance from sin (carnal nature)
 - B. Fruit unto holiness
 - C. End result—Heaven
- V. Heaven is a gift. Romans 6:23

Holiness

I. We are slaves.

It is impossible as long as we are in this life to be anything other than a slave. If we have sin in our life we are a slave to sin and the devil. If we are righteous, living free from sin, we are a slave to righteousness and to Christ.

If you are a slave to the devil you should consider what kind of master you are following. He does not love you. He only wants you to serve him to keep you from being a slave of Jesus. He hates Jesus. The devil is a liar, a thief, and a murderer (John 10:10). The devil will pay you with death.

(Pastor, use this illustration.) No one would work for me for the wages that the devil pays if I should ask you to work for me for 30 years, then tell you that you would not be paid until the end of the 30 years. I will give room, board, and clothes plus a little money for you to spend (the spending money would be sin's pleasures). I will work you very hard and very long hours. At the close of the 30 years I will tie you to a post and pile wood high around you and burn you to death. That will be your pay for 30 years' labor. You would say, "Oh no, I will not work for you." If you have sin in your life, that is the wages the devil will pay you with, only you will burn eternally.

Now consider what kind of a master Jesus is and why we should serve Him. Christ is a Friend that is closer than a brother. He is altogether lovely. He gave His life for you and me that we might have a home in Heaven. He is not a hard master. Christ said, "My yoke is easy and my burden light" (Matt. 11:28-30).

The devil is a deceiver and he tempts men and women to sin. Then when they do sin they are taken captives of the devil and made a slave to him. If we ever become a slave of Jesus we have to choose Christ as our Saviour, Lord and Master.

II. A slave has no power to set himself free.

If the slave's master does not choose to set him free he will live and die a slave unless someone else frees him from his master.

In the early years of the U.S. the Southern states used slave labor. There was a young man from the Northern U.S. that made a trip to the Southern states and saw the slave markets where men and women were sold like cattle. He said, "If I get to be the President, I will stop this terrible traffic in human beings."

One day Mr. Lincoln was elected President of the U.S. and he declared that all slavery must end. The Southern states were ready to fight to keep the slaves, so Mr. Lincoln took the armies of the North and a war was fought through which the Southern states were conquered and the slaves set free.

In this way Christ came to earth. He saw the terrible slavery of sin. He died and arose from the grave a mighty Conqueror and as Mr. Lincoln declared the slaves could go free, Christ now declares that you can be set free from sin.

While Christ has died and made every provision for you to be free from sin, you must come to Christ as the Bible teaches (Romans 6:17). The Bible says, "Except ye repent, ye shall all likewise perish." To repent you must confess your sins and ask forgiveness for them (I John 1:9). Then you must forsake sin and turn to Christ with all your heart (Isaiah 55:7). (Note: Pastor, You should mention many of the sins that they must turn away from. Tell them they must turn from all sins.) Pray until the Spirit witnesses to your heart that your sins are pardoned.

When Christ comes into your heart He sets you free from sin. You no longer belong to the devil. He has no more power over you. You are free (Romans 6:18).

There is still another way a slave could be set free from his master. That is if another man should purchase that slave. This is what Christ did. He bought us with His own blood. Therefore, if we turn to Christ and repent the devil cannot hold us as a slave because Christ, with His own blood, bought us.

III. Love slave illustration.

In verse 19 the apostle Paul tells us how we can be free from carnality and receive the experience of holiness. He uses the illustration of the love slave to teach this wonderful truth. In the Old Testament, when a slave was purchased he served for six years. At the end of the six years the slave could go free. But, if the slave said, "I love my master; I will not go free," he was making a choice to be a love slave for the rest of his life. If the master accepted him as a lifetime love slave they went before the elders of the city and the slave said, "I love my master; I will not go free." Then they put a hole through his right ear, which was the sign of a love slave. Then the man was never to be set free, but served as a love slave until death.

This is what happens to us when we get saved. We are a purchased slave. We serve Jesus until He shows us our need of holiness (or sanctification). Then we must make a choice either to go on to holiness or go back to sin. You must either go free from Jesus or get sanctified and become His love slave.

You must make a consecration just as complete as the love slave's consecration was. If the slave had a wife, she was to belong to his master as a slave; if children were born they too were to belong to his master. He, himself, would also belong to his master with all he owned.

When you completely yield yourself to Christ as a love slave forever the Holy Spirit will come in and give you the experience of holiness. The Holy Spirit will witness to your heart that you are accepted in holiness (Romans 6:19). There are many ways the Spirit may witness. He may come in with great joy or great power, or you may just feel clean all at once, or may be in other ways that the Holy Spirit witnesses to you that you are sanctified. It is just as real as the hole in the slave's ear.

IV. The reward of holiness.

"But now being made free from sin" (Romans 6:22). The word "sin" here means the nature of sin, or carnality. Oh, how wonderful it is to be free from carnality.

The result of being free from sin is that our fruit is unto holiness (Galatians 5:22, 23). When your nature is made holy the natural result is a holy life and the fruit that our life bears is the fruit of the Spirit.

The road of holiness leads to Heaven. If we continue to walk in this holy way we will go to heaven when we die (Romans 6:23, II Corinthians 5:1).

V. Heaven is a gift (Romans 6:23).

When God saved us He gave us eternal life. We do not have to pay Him for that, nor could we ever repay Him. He doesn't ask us to pay; it is a gift. When He gave us holiness we could never repay Him, but He does not ask us to pay. It is the gift of God (John 14:15-17). He blesses us in many, many ways that more than pay us for our labor for Him. He will reward us at the Judgment for our faithfulness and our sufferings.

Christ has given us eternal life when He saved us. Also He gave us holiness when He sanctified us. He pays us wages as we live for Him, and besides all this He will reward us at the Judgment. What more is there that He can do for us? There is only one thing left and that is also a gift. He will open Heaven's gate and tell us to enter. It is ours as a gift. Praise the Lord!

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 11

PERFECT LOVE

Outline

- I. When do we receive perfect love?
 - A. What is the source of perfect love?
 - B. What is the source of hatred?
 - C. When He fills us with the Spirit or sanctifies us. I John 4:12, 13
 - D. When we become like Him in this world, which takes place in the experience of holiness. I John 4:17
- II. The results of perfect love.
 - A. We become like Him. I John 4:17,18
 - B. Perfect love casts out fear (fear of the judgment and fear to meet Christ). I John 4:17, 18
- III. Example of perfect love. Matthew 5:43-47
 - A. The standard of perfect love.
 - B. Perfect love commanded. Matthew 5:48
 - 1. Perfect love—the highest state of grace in this world. I Timothy 1:5
 - 2. We must increase in perfect love after we receive the experience of perfect love.
 - 3. We are to put on charity. Colossians 3:14
- IV. If we obey His words we will receive the experience of Christian perfection. I John 2:5

Perfect Love

I. When do we receive perfect love?

To answer this question we must first consider the only Source of divine love, which is God (I John 4:16). Then we must consider the source of hatred, which is carnality or the nature of sin which we were born with (Psalms 51:5).

The moment we are saved we stop hating because the love of God comes into our heart. Hatred is sin (Galatians 5:20). It is among the list of sins which the Bible declares “that they which

do such things shall not inherit the kingdom of God” (Galatians 5:19-21). When Christ justifies a man He forgives him of the hatred of the past and puts divine love in his heart. His love is not yet made perfect because the carnal nature still lives in the heart (I Corinthians 3:1-3).

These verses declare that they were brethren and they were babes in Christ, and able to take spiritual milk. But they were yet carnal because they were not yet sanctified. All the sins you read about in Galatians 5:19-21 come from the carnal or sin nature, so when you get saved you stop sinning but the nature is still in your heart. We would like to emphasize the fact that when we get saved we stop committing the sins that are mentioned but the nature that caused us to commit the sins is still in our heart.

Hatred is part of that nature so it is impossible for you to have perfect love until that carnal nature is taken out of your heart through the experience of sanctification.

Perfect love is also to love God with all your heart, soul, mind and strength. It is impossible to love God perfectly with the carnal nature in your heart (Romans 8:7).

In the 8th chapter of Romans, the word “flesh” is not speaking of the flesh of the body but the fleshly nature or the carnal nature. In the 7th verse the Bible declares that the carnal nature is enmity against God. With this nature which hates God (it is an enemy of God) you can never love God perfectly. So it is impossible to have perfect love until carnality is taken out and your heart is made pure. This takes place when we are sanctified or filled with the Spirit (Acts 15:8, 9; Romans 15:16).

Here Peter declared that when they were filled with the Holy Spirit they received a pure heart. In Romans 15:16 Paul declares that we are sanctified by the Holy Ghost. The word “sanctify” means “to purify,” so when they were filled with the Holy Spirit they were sanctified and the Bible said they received a pure heart.

This is what John is speaking of in I John 4:12, 13. In verse 12 the apostle John speaks of God dwelling in us and our love being perfected. But in verse 13 he makes it clear that this perfect love comes through our being filled with the Holy Spirit.

Another Scripture that teaches that we receive perfect love in the experience of holiness is I John 4:17. The first part of this verse speaks of our having been made perfect. The last part says, “Because as he is so are we in this world.” God is holy and when we get sanctified we are made holy and our love is made perfect. Therefore we receive perfect love in the experience of sanctification.

II. The results of perfect love (I John 4:17, 18).

First we become like Him. We can never be like Him in wisdom and knowledge. We can never be like Him in ability or greatness. But we can be like Him in holiness which is the image of Christ. We can be like Him in love because we can have perfect love through Him.

Next, perfect love gives us boldness in the day of judgment. First, boldness because we stand in His likeness, pure and holy. Bless His name! Next, perfect love gives us confidence and trust in the One we love until we can meet Him without fear.

III. Example of perfect love (Matthew 5:43-47).

The standard of the Pharisees was to love their neighbor and hate their enemy. But Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you." Then He gives the example of the perfect love of God: God sends the rain and sunshine on the just and unjust.

Following this great lesson on perfect love including the example of God's own perfect love, He commands us to be perfect as the Father is perfect. Jesus could not be speaking of knowledge because the Father is absolutely perfect in knowledge. Nor could He be speaking of ability for God is absolutely perfect in ability. No, but He is speaking of being perfect in love as the Father is perfect. If this were an impossibility Christ would not have commanded it.

Perfect love is the end of the commandment and the highest state of grace we can obtain in this world (I Timothy 1:5). Charity out of a pure heart is what we have when we receive perfect love or sanctification.

This does not mean we cannot increase in perfect love or get more of perfect love after we receive the experience of perfect love. If we keep the experience of perfect love we must increase in perfect love. In II Peter 1:5-7 we are admonished to add charity and II Peter 1:8 says that we are to abound in these things, so we are to abound in charity. Also we are admonished above all things to have fervent charity in I Peter 4:8.

We are to have charity out of a pure heart (or perfect love). Then we are to abound in charity and abounding charity is fervent charity or burning charity. Then we read that charity or divine love is the bond of our perfectness (Colossians 3:14).

IV. If we obey His Word we will receive the experience of perfect love (I John 2:5).

The Word of God says, "This is the will of God, even your sanctification" (I Thess. 4:3). The Word of God further says, "Be ye holy, for I am holy," a command of God. God also calls you to holiness (I Thessalonians 4:7, 8).

By these scriptures you see that if you obey His words you will get sanctified and receive a perfect heart. Then, in order to be sanctified you must obey His Word and confess the unrighteous nature, or carnality (I John 1:9). Confess jealousy, envy, pride, selfishness, deceitfulness, rebellion and anger.

Then you must make a complete consecration to be sanctified (Romans 12:1, 2).

Pastor, close your lesson with this brief outline:

- I. From our study we have learned what Christian perfection is.
- II. The Bible teaches Christian perfection.
- III. It is obtained in the experience of sanctification.
- IV. In Matthew 5:48 Jesus commands us to be perfect.
- V. It is the end of the commandment (I Timothy 1:5).
- VI. We grow in perfect love after we receive it in sanctification.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 12

FILLED WITH THE SPIRIT

Outline

- I. Pentecost. Acts 2:1-4
 - A. Second work of grace.
 - 1. The disciples were saved before the Day of Pentecost.
 - a. Luke 16:16-18
 - b. John 17:3, 12
 - c. Luke 24:49-53
 - d. Brethren—Acts 1:16
 - (1) To be brethren we have to be born of the Spirit.
 - B. The Holy Spirit comes to dwell in our body.
 - 1. John 14:15-17
 - 2. Your body a temple of the Holy Spirit. I Corinthians 6:19, 20
- II. The believers were filled with the Holy Spirit at Samaria.
 - A. They were saved, and they were filled with the Spirit or sanctified.
 - 1. They believed, which means they were saved or justified.
 - 2. They were baptized. Only Christians are to be baptized.
 - B. In the name of the Lord Jesus.
 - 1. Why the Bible uses the term baptized in Jesus' name.
 - a. Jesus' commission in Matthew 28:19.
 - C. Filled with the Spirit a second work of grace. Acts 8:14-17
- III. The people at Cornelius' house were filled with the Holy Spirit as a second work of grace. Acts 10:34-48
 - A. They were saved (or justified) before they were filled with the Holy Spirit.
 - 1. Acts 10:2
 - a. He was devout.
 - b. He feared God.
 - c. He prayed to God always.
 - 2. Acts 10:3
 - a. God heard his prayers.
 - b. He gave alms.
 - 3. Acts 10:34-37
 - a. Peter said he was accepted with God.
 - b. He knew about Christ, that peace came by Christ.

- B. Filled with the Holy Spirit.
- C. Not unknown tongues.
- D. Acts 15:8, 9.

IV. At Ephesus. Acts 19

- A. They were saved. Acts 19:2
- B. They were baptized.
- C. They were filled.
- D. Not unknown tongues.

Filled with the Spirit

I. Pentecost (Acts 2:1-4).

On the day of Pentecost that group of about 120 were all filled with the Holy Spirit. The Bible is clear that all of these who were filled with the Holy Spirit were already Christians (saved or justified). This makes it plain that on the day of Pentecost they received the second work of grace.

We shall now study Luke 16:16-18. There are two laws spoken of in the Old Testament; the moral law, which is the Ten Commandments found in Exodus 20:1-17; then the ceremonial law, which contained the laws of sacrifices, clean and unclean meats, circumcision and many other things. No one was ever saved by keeping the moral law, but all must obey the moral law to keep saved. The moral law is still in effect (Luke 16:17, 18).

The Old Testament people were saved through faith in their animal sacrifices, that through the blood of the animal atonement was made and God would forgive their sins. Luke 16:16 tells us that after John the Baptist preached his first message of repentance no one else was saved by the law, but they pressed into the kingdom of God. It was through repentance and faith that they were saved by grace and got into the kingdom. By this you see the apostles were saved by grace before the day of Pentecost.

In St. John 17:2, Jesus said to the Father that He has given eternal life to as many as the Father has given. Then in verse 12 Jesus tells that the Father had given Him the twelve disciples and one was lost (Judas Iscariot). So if they had eternal life then, they were saved before the day of Pentecost. So on the day of Pentecost they received a second work of grace.

As we study further concerning the fact that the apostles were saved before Pentecost, read Luke 24:50-53.

1. He blessed them.
2. They worshipped Him.
3. They had great joy.
4. They were continually in the temple praising and blessing God.

You can see very clearly that these were saved or born again before the day of Pentecost. Sinners do not do these things.

We read that they were brethren before the day of Pentecost. No people of different families are brethren until they are born again (Acts 1:16).

By all these scriptures we can see that they were saved before the day of Pentecost. So, when they were filled with the Spirit it was a second work of grace. We studied before in Lesson 9 that we receive sanctification as a second work of grace. So they were sanctified on the day of Pentecost when they were filled with the Holy Ghost.

When the Holy Spirit comes in, in sanctifying power and we are filled with the Spirit, He comes to dwell in our body (John 14:15-17). He only will come into those that love Him and keep His commandments. Also the world (unsaved) cannot receive Him, only the Christians. Again, this makes it clear that He comes in and fills us as a second work of grace. He comes to live in our body (I Corinthians 6:19, 20).

II. The believers were filled with the Holy Spirit at Samaria (Acts 8:1-17).

The fact that they were saved before they were filled with the Holy Spirit is found in Acts 8:12. They believed Philip's preaching and were baptized. The Early Church did not baptize sinners but only those that were saved. In verse 14 the apostles had heard that they had received the word of God. They were Christians or the apostles would have prayed for them to be saved rather than to be filled with the Holy Spirit.

They were baptized in the name of Jesus (Acts 8:16). This does not mean that they were baptized in Jesus' name only. In the Old Testament times they baptized people that were proselyted to the Jewish faith. Gentiles that received the Jewish faith were called proselytes and they were baptized in the name of Israel's God or in the name of Jehovah.

When the believers began to baptize in the name of the Father, Son and Holy Ghost using Jesus' name along with the Father and Holy Spirit, they spoke of it as being baptized in Jesus' Name. This does not mean that they never used the name of the Father and the Holy Spirit, because Jesus commissioned the twelve apostles to baptize in the name of the Father, Son and Holy Spirit (Matthew 28:19). No one can be wrong doing what Jesus said to do.

It was on these believers that the apostles laid their hands and they received the Holy Spirit. So, they received the second work of grace, which is sanctification, when they were filled with the Holy Spirit.

III. The people at Cornelius' house received the Holy Spirit as a second work of grace (Acts 10:34-37).

The Bible makes it clear in this 10th chapter of Acts that they were saved or justified before they were filled with the Holy Spirit.

Read Acts 10:2. In this verse we notice that Cornelius was a devout man. "Devout" means a sincere man. Further on in this chapter we will see that he knew about Jesus. He could not have been a devout man and reject Jesus so he was saved. This verse says that he feared God. This is another description of a saved person. He prayed to God always. Sinners do not do that so he was saved.

In Acts 10:3,4 the angel told him that his prayers were heard and his alms were remembered. Again, this is not the life of a sinner so he was saved.

Read Acts 10:34-37. In these verses Peter recognized that Cornelius and the other people were accepted of God. He declared in verse 36 that they knew about Christ. No one knowing about Christ can reject Him and be accepted with God so they were saved before they were filled with the Holy Spirit in Acts 10:44.

Pastor, here you should make it clear that the people at Cornelius' house were Romans and spoke the Latin language. When they were filled with the Holy Spirit the Jews (they of the circumcision which came with Peter) heard them speak with tongues and magnify God. These were not unknown tongues, because the people understood what they said. They knew that they were magnifying God because they were speaking in the Jewish language. With all this Bible evidence that they were saved before they were filled with the Holy Ghost it is clear that when one is filled with the Holy Ghost he receives the second work of grace which is sanctification.

This was further proved when Peter related this incident to the council in Jerusalem (Acts 15:8, 9). Peter declared that they were given the Holy Ghost even as He was given unto them (on the day of Pentecost). He said, "God put no difference between them and us, purifying their hearts

by faith.” Peter declared that on the day of Pentecost they got a pure heart and at Cornelius’ house they got a pure heart. We studied in the lesson on sanctification that when we get sanctified we get a pure heart. This makes it clear that when a saved person is filled with the Holy Spirit he is sanctified.

IV. The disciples at Ephesus were filled with the Holy Spirit (Acts 19:1-6).

It is clear that these at Ephesus were saved before they received the Holy Spirit. In verse 1 they are called disciples. Sinners are not disciples of Christ so they were saved.

We studied in Lesson 5 that the Bible used the term “believed” when speaking of one who is saved or justified. In verse 2 Paul asked them, “Have ye received the Holy Ghost since ye believed?” Not “when ye believed,” but “since ye believed.” They had not heard of the Holy Ghost.

Paul in verse 6 laid his hands on them and the Holy Ghost came upon them. They preached in the Jewish language and the Jews that were with Paul understood them, whose native tongue was Greek.

Everywhere in the Bible that the people were filled with or received the Holy Spirit they were already saved, so it is clear that when one is filled with the Spirit he is sanctified as a second work of grace.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 13

BAPTISM OF THE HOLY SPIRIT

Outline

- I. What is the baptism of the Holy Spirit?
- II. Who can receive the baptism of the Holy Spirit?
 - A. Only those who are already saved or justified.
 1. Matthew 3:7, 8, 11
 2. Jesus taught to baptize those who were saved. Matthew 28:19, 20
- III. How to receive the experience.
 - A. Make a full consecration.
 - B. Confess carnality.
 - C. Illustration of the wheat.
 1. Wheat is like rice.
 - D. The experience.
 1. Chaff burned up
 - a. Carnality burned up
 2. Wheat gathered into the garner (Heaven)
 - a. Hebrews 12:14
 - b. Matthew 5:8
- IV. The apostles received the baptism of the Holy Spirit on the Day of Pentecost.
 - A. Jesus tells them they will be baptized with the Holy Ghost not many days hence. Acts 1:5
 1. This was less than 10 days before Pentecost.
 - B. They were saved before Pentecost.
 - C. They were sanctified on the Day of Pentecost.
 - D. They were filled with the Holy Spirit on the Day of Pentecost.
 - E. They were baptized with the Holy Spirit on the Day of Pentecost. Acts 11:15, 16
 - F. They got a pure heart on the Day of Pentecost. Acts 15:8, 9
 - G. All these different terms are speaking of the same experience.

Baptism of the Holy Spirit

I. What is the baptism of the Holy Spirit?

1. It is sanctification.

2. It is called a baptism because of its completeness. It completely delivers from carnality. The heart is completely made pure and the person is completely filled with the Holy Spirit. The completeness of this experience is shown clearly in I Thessalonians 5:23: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

II. Who can receive the baptism of the Holy Spirit?

Only the truly born again Christians can receive the baptism of the Holy Spirit. We studied earlier that the phrase “born again” means the same as “justified,” “converted” or “saved.”

When the Pharisees came to John to be baptized he told them to bring forth fruits meet for repentance (Matthew 3:7,8). He would not baptize them until they had repented and gotten saved.

In Matthew 3:11 John spoke to the people that he baptized and said that Jesus would baptize with the Holy Spirit.

Jesus also taught that only those that are saved could be baptized in water (Matthew 28:19, 20).

Where Jesus said, “Go and teach all nations,” this in the Greek (original language of the Bible) says, “Go ye therefore and make disciples of all nations, baptizing them. . . .” If you are a disciple of Christ you are saved, and Jesus commanded to baptize the disciples. By this scripture Jesus made it plain that only Christians are to receive water baptism.

III. How to receive the experience.

There must be a full and complete consecration made (Romans 12:1, 2). To consecrate all is to give all to Christ. You give your family to Christ, then your possessions must be given. You may use them for God’s glory unless He asks you to give any or all of them to further His work. You must give your life completely to Him so that God can use you any way He wants to. You belong to God as much as a horse belongs to its owner.

Then you must confess carnality (I John 1:9). Confess the unrighteous nature. In I John 1:9 the Bible speaks of two things: first sins, which are confessed and forgiven; then the sin nature or unrighteous nature, which cannot be forgiven but must be cleansed. By this we see that I John 1:9 is speaking of two works of grace. First, we confess sins to get forgiven or saved. Then we confess carnality (the unrighteous nature) to have it cleansed out of our heart. The traits of carnality to be confessed are jealousy, envy, pride, selfishness, deceitfulness, rebellion, and anger. In addition, seeing that carnality is the body of sin and has the seed of all sins in it, we must ask God to cleanse out of our heart all the seeds of sin, especially those that we may feel inwardly.

We see this clearly in John the Baptist's message (Matthew 3:11, 12). Here John said that we would be baptized with the Holy Ghost and fire, or Holy Ghost fire. In verse 12 he further explains what he means by the baptism of Holy Spirit fire.

He uses the illustration of the threshing floor in Bible times. Wheat grows much like rice, only it does not grow in water. But it looks much like rice.

Wheat is harvested much like rice. In Bible times they gathered the wheat. Then with poles they beat the grain from the straw. Then they threw the wheat up and let the chaff blow away like you do the rice. Then they burned the chaff. This is much like getting sanctified.

Our body is the threshing floor. The Bible said Christ will thoroughly purge His floor. It must be made completely His through a full consecration. Then beating the wheat is like confessing carnality, and throwing the wheat into the air is still a further picture of confessing carnality. You toss the rice or wheat up to the wind (the wind represents the Holy Spirit), which takes the chaff out of the wheat or rice. Then, the fire of the Holy Spirit burns up the chaff until it is all gone. Nothing is left but pure wheat or rice. This represents a pure heart which we receive in sanctification. So you see, when we are baptized with the Holy Spirit we are sanctified.

The Bible further tells us that Christ will gather the wheat into His garner. The garner represents Heaven. It is sanctification or the baptism of the Holy Spirit that qualifies us for Heaven (Hebrews 12:14, Matthew 5:8).

IV. The apostles received the baptism of the Holy Spirit on the day of Pentecost.

Jesus told the apostles that they would be "baptized with the Holy Ghost not many days hence" (Acts 1:5). When Jesus spoke these words it was less than ten days before Pentecost. There was no other experience that took place in their hearts before the day of Pentecost that could have been the baptism of the Holy Spirit. This makes it clear that they were baptized with the Holy Spirit on the day of Pentecost. It is clear that the apostles were saved before the day of Pentecost or before they were baptized with the Holy Spirit (Luke 24:50-53, Acts 1:16). This makes it clear that the baptism of the Holy Spirit is a second work of grace.

The Bible also makes it clear that they were sanctified on the day of Pentecost (Acts 15:8, 9). Peter said that they received a pure heart on the day of Pentecost. The definition of the word “sanctify” is to make pure or make holy, so they got sanctified on the day of Pentecost.

They were filled with the Holy Spirit on the day of Pentecost (Acts 2:4). When Peter was relating what happened at Cornelius’ house he said that “the Holy Ghost fell on them, as on us at the beginning,” or on the day of Pentecost (Acts 11:15).

In verse 14 Peter, repeating what the angel told Cornelius, said, “Who shall tell thee words, whereby thou and all thy house shall be saved.” The word “saved” here does not mean “justified” or “saved from sin”, but “eternally saved.” Read Acts 10:5, 6. The angel didn’t say, “He will tell thee what to do to be saved at all,” but “what thou oughtest to do.”

What Peter was meaning in Acts 11:14 by the statement “shall be saved” was that he would tell him the doctrines or teachings of the Lord, whereby he might be eternally saved or get to Heaven.

Then when the people at Cornelius’ house were filled with the Holy Spirit Peter remembered the word of the Lord which Christ had spoken (Acts 1:5), and he knew that these people had received the baptism of the Holy Spirit.

You see how all these words are speaking of the same experience: sanctification.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 14

HOLY—SAINT

Outline

- I. A holy person is one that is holy in life and heart.
 - A. We are made holy by the experience of sanctification. II Peter 1:4
 - 1. We are holy in life in justification.
 - 2. We are holy in heart and nature in sanctification.
 - 3. How we must live before we can be sanctified. Romans 12:1, 2
 - a. What we must do to be sanctified.
- II. To be holy is God's command. I Peter 1:16
 - A. How we are to live before sanctification. I Peter 1:15
 - B. Price paid for our sanctification, or that we might be holy. I Peter 1:18, 19
 - 1. Redeemed back to the image of God which is holy..
 - a. The justified man is still carnal. I Corinthians 3:1-3.
 - (1) He has the image of Adam.
 - (2) He is unholy in nature.
 - b. The sanctified man is holy in nature Ephesians 1:13
 - C. "Be ye holy, for I am holy."
- III. A saint is a holy person.
 - A. A saint is a sanctified person. Ephesians 2:19, Acts 26:18
 - B. This truth is taught in Revelation 19:7-9
 - 1. What is the Church?
 - a. The Church is the saved people. Psalms 87:5-7
 - b. The Church is the Bride of Christ. Ephesians 5:25-27
 - 2. The Bride made herself ready.
 - a. Second work of grace.

Holy or Saint

I. A holy person is not only one that is holy in life, but also holy in heart.

We are made holy through the experience of sanctification. After we are saved we still have the carnal or unholy nature (I Corinthians 3:1-3), but when we are sanctified our nature is holy (II Peter 1:4). In this verse the Bible tells us that after we escaped the corruption that is in the world through lust (this takes place when we are saved from our sins), then we have many great and precious promises that we might be partakers of the divine nature.

The divine nature is holy. When we get sanctified our nature is made holy because the Holy Spirit takes out the carnal nature and comes in to live in our hearts in His fullness and He makes our nature holy so we are partakers of His divine nature. This makes us holy men or women.

The Bible plainly teaches that we are holy in life in justifi-cation, and holy in heart and nature in sanctification (Romans 12:1, 2). Romans 12:1 tells us how we must live before we can be sanctified.

1. We must be brethren. Only saved people are brethren.

2. We must present our bodies holy. This is speaking of holiness of life. One must live free from sin before he can be sanctified. How could you be holy and sin at the same time? You could not.

3. We must be acceptable. In the Old Testament when they brought a lamb or cow to offer a sacrifice the priest looked it all over to see if it had a blinded eye or a cut or sore on it. If so, it was not accepted.

When you come to get sanctified you are presenting your body a living sacrifice to God, but if you have sins in your life that sacrifice is not acceptable. God will not sanctify you with sins in your life. If you have sins you need to repent and really get saved or justified. Then come back to the altar and get sanctified.

You must make a complete consecration to God until your life is completely given to God for His glory and His work. You must confess carnality and He will cleanse that unrighteous nature (I John 1:9). Confess jealousy, envy, pride, selfishness, deceit-fulness, rebellion and anger. Be not conformed to the world; do not dress like the fashions of the world, but dress holy.

Then you will be transformed by the renewing of your mind. This means that the inward man or nature will be changed. It will be made holy. Then you are not only living holy, but you are holy.

II. To be holy is the command of God (I Peter 1:16).

We are commanded to be holy in all manner of conduct in I Peter 1:15. This is before we are sanctified and of course we are to remain holy in conduct after we are made holy in nature or heart. We are to be holy in our conduct between husband and wife, holy in our home, holy on the job, and holy when we are in town. We also are to be holy in church.

In verse 16 God commands us to be holy as He is holy. God is not only holy in conduct but He is holy in nature. We were redeemed through the blood of Christ (I Peter 1: 18, 19), so the price is paid that you might be sanctified or made holy. The word “redeem” means “to buy back,” so man was bought back to the image of God, which is holy.

A justified man is not in the image of God, but in the image of fallen Adam, which was carnal (I Corinthians 3:1-3). Notice, they were brethren, they had been born again and made a part of the family of God, which is the new birth.

They were babes in Christ. No one is a baby in Christ until he is born again. They were alive spiritually, so they were saved, but they were yet carnal, and unholy in nature.

When one is sanctified he is brought back to the image of God, so he is holy. After they believed they were sealed with the Holy Spirit of promise (Ephesians 1:13). That means that God’s image, which is holy, was put on their hearts. Therefore, when one is sanctified the carnal nature or image of Adam is taken out and our nature is made holy.

III. A saint is a holy person.

A saint is a sanctified person (Ephesians 2:19). This verse speaks of some people that were not strangers. A sinner is a stranger to the grace of God; he is outside the family of God. These people were not strangers so they were saved. They were not foreigners, but citizens of Heaven and of the household of God, so they were born again. They were sons and daughters of God. But they were not saints, only fellow-citizens with the saints. This shows us that one must be sanctified to be a saint.

Also, the people that Paul spoke of in Acts 26:18 were saved but not sanctified. Their eyes were opened; they were turned from darkness to light, from the power of Satan unto God, “that

they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

These people were forgiven but not sanctified. They had an inheritance among the sanctified, just as Ephesians 2:19 says that they were fellow-citizens with the saints. So, when one is sanctified he becomes a saint or a holy person.

A saint or a holy person is prepared for the marriage supper in Heaven (Revelation 19:7-10).

What is the Bible church? The church is the saved people (Psalms 87:5-7). Zion in the Old Testament represents the New Testament church. Verse 5 says that this and that man was born in her. Good women in the Bible are a type of the church, so when we are born again we are born into the church.

The sixth verse says, “The Lord shall count, when he writeth up the people.” Then in Acts 2:47 we read, “And the Lord added to the church daily such as should be saved.” After reading these scriptures we can see the real church, or Bible church, is not a denomination that you join, but it is the saved people. All the saved people in the world and in Heaven make up the church or family of God (Ephesians 3:14).

The church is the bride or wife-to-be of Christ (Ephesians 5:25-33). The Bible says, “His wife hath made herself ready” (Revelation 19:7). Then the Bible tells us what she did to make herself ready (Revelation 19:8).

Notice, “And to her was granted that she should be arrayed in fine linen, clean and white.” The Bible tells us that this fine linen is the righteousness of the saints or sanctified or holy people. “This is the will of God, even your sanctification” (I Thessalonians 4:3). Christ provided sanctification for the church (Hebrews 13:12). Therefore it is granted to her. But it is her responsibility to be sanctified or become a saint. She can either accept or reject the wedding garment, but if she rejects it she cannot be in the marriage.

Jesus told of a king that made a marriage for his son (Matthew 22:1-14). Then he went out and bade those who had been invited to come to the marriage, but they would not come. So then he sent his servants out to the highways to bid as many as they found, both bad and good, to come to the marriage. When they came in they all showered (a type of the washing of regeneration). They were saved in the washing. When they came out each was offered a wedding garment, but one man refused it. He probably thought his suit was good enough. Many think they don’t need to get sanctified.

When the king came in to see the guests, he saw a man there without the wedding garment and said, “Friend, how camest thou in hither not having a wedding garment?” He was speechless. He could not say, “There was not one for me.” The king had provided a wedding garment for all, as Christ provided sanctification for all. Then the man was cast into outer darkness or the lake of fire (Matthew 22:13). To be prepared for the marriage we must be holy or a saint.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 15

PURE HEART

Outline

- I. The heart is made pure when we are filled with the Holy Spirit. Acts 15:8, 9
 - A. They were sanctified when they were filled with the Holy Spirit and received a pure heart. Romans 15:16
 1. Definition of sanctify: cleanse, purify, or make holy.
- II. Who is going to Heaven? Psalms 24:3, 4
 - A. Those with clean hands. James 4:8
 1. How do we get clean hands?
 - a. Sins defile your hands.
 - b. Confess your sins.
 - c. Forsake your sins.
 - d. Make restitution for your sins.
 - B. Those who purify their hearts.
 1. Double minded
 2. How do we get a pure heart?
 - a. Confess carnality. I John 1:9
 - b. Make a complete consecration. Romans 12:1
 - C. We must have clean hands and a pure heart in death.
 1. We must keep ourselves pure. I Timothy 5:22
 2. After receiving a pure heart, which gives us pure love, we are to continue in that love.
- III. A pure heart is the highest state of grace we can attain in this life.
 - A. A pure heart is the end of the commandment, I Timothy 1:5
- IV. A pure heart assures us of seeing God. Matthew 5:8
- V. The conclusion.
 - A. Sanctification
 1. Holiness is the life of sanctification.
 2. Christian perfection is the result of sanctification.
 3. Perfect love is the outflow of sanctification.
 4. We are filled with the Spirit when we are sanctified.
 5. The baptism of the Holy Spirit is what takes place when we are sanctified. It is the experience of sanctification.
 6. We are made holy through the experience of sanctification.
 7. The experience of sanctification purifies our heart.

Pure Heart

I. The heart is made pure when we are filled with the Holy Spirit (Acts 15:8, 9).

Peter here was telling what happened at Cornelius' house. He said that God gave them the Holy Ghost "even as he did unto us," That is, as He did unto the apostles on the day of Pentecost. Peter further declares that God "put no difference between us and them, purifying their hearts by faith." Peter tells us that on the day of Pentecost they got a pure heart because God put no difference between them.

We are sanctified by the Holy Ghost (Romans 15:16). The word "sanctify" means to cleanse, purify, or make holy. Peter declared that they got a pure heart when they were filled with the Holy Ghost, and Paul said that we were sanctified by the Holy Spirit, so you see we receive a pure heart in the experience of sanctification.

II. Who is going to Heaven? (Psalm 24:3, 4).

This question in verse 3 is the most important question in the world. "Who shall stand in his holy place?" or who is going to Heaven? This question is plainly answered in verse 4.

"He that hath clean hands." This is done in the first work of grace or when we are saved or justified. He that hath "a pure heart." This is done in the second work of grace when we are sanctified. This makes it clear that we must have two works of grace to go to Heaven.

The Bible commands, "Cleanse your hands, ye sinners" (James 4:8). Sin defiles or makes your hands unclean. How then can we cleanse our hands? You must confess your sins and Christ will forgive you of your sins (I John 1:9). You also must forsake all your sins and turn to God with all your heart (Isaiah 55:7).

At this point God will save you if you do not understand restitution. But if you understand that God demands restitution then you either must then go make all restitutions as far as you can or promise God that you will do it. Zacchaeus made this promise and Jesus said, "This day salvation is come to thy house." God does require restitution (Ezekiel 33:15, 16).

When God forgives you all your sins your hands are clean. But when God reveals restitution to you, You must go back and confess to those you have stolen from, and ask their forgiveness and offer to pay them. If they will take the money you must pay. If they forgive you and say you don't have to pay then you are free. In this way we have clean hands.

The Bible further says we must have a pure heart (Psalms 24:4). The Word of God does not command the sinner to purify his heart, but the double minded man is to purify his heart (James 4:8).

When you get clean hands you are no longer a sinner, but you are double minded. This means that you have the mind of Christ and the carnal mind. The Bible is very clear that after you are born again you still have the carnal mind (I Corinthians 3:1-3)

How do we get a pure heart? You must have the carnal mind or nature cleansed out of your heart in the experience of sanctification. To be sanctified you must confess the unrighteous nature (I John 1:9). God will cleanse it out of your heart. Confess jealousy, envy, pride, selfishness, deceitfulness, rebellion, and anger. You must seek definitely and confess definitely, with a definite faith that He will cleanse your heart.

Then you must make a full and complete consecration. This means that you consecrate or dedicate your whole life to His service. It means to yield your will completely to God. You are saying “yes” to all that God wants you to do or be the rest of your life. You give yourself to God until you belong as completely to God as a horse does to its owner.

Then you will receive the second transformation which renews your mind (Romans 12:1, 2). The carnal mind is taken completely out and you now only have the mind of Christ, and a pure heart.

It is not enough just to get clean hands and a pure heart (when we are saved and sanctified), but we must have clean hands and a pure heart when we die. After the Holy Spirit has given us a pure heart we must keep it pure (I Timothy 5:22).

Having a pure heart does not mean that the devil cannot tempt you. No, no, the devil can tempt you with anything that is sin. But, we must resist temptation, and when we do we are kept with a pure heart.

When we walk in the truth it will lead us to the light on sanctification and the truth will lead us into the experience of sanctification. As you obey the truth the Holy Spirit will come in and purify your soul. This takes place when He sanctifies the soul. The result of the heart being pure and filled with the Spirit is unfeigned love of the brethren. Then we are commanded to keep that love flowing out of a pure heart fervently (I Peter 1:22).

III. A pure heart is the highest state of grace we can attain in this life.

A pure heart is the end of the commandment (I Timothy 1:5). After we get a pure heart we can develop all the graces of a Christian life. We must increase in the fruit of the Spirit (Galatians 5:22, 23). Then further, we are exhorted to add to the graces we have received (II Peter 1:4-11).

IV. A pure heart assures us of seeing God (Matthew 5:8).

It is as if you were going to fly Pan American airline from Port-au-Prince to Miami, Florida, U.S.A. You would make a reservation and buy a ticket. The reservation would assure you of a seat on that plane. No one else could take your place; you have a reservation.

When we get a pure heart that is our reservation to see God. No one can stop us. The promise is that we shall see God. Everyone ought to want to get sanctified so he can have a pure heart and see God.

V. The conclusion.

In our Bible studies on sanctification we have studied how all these words mean the same as sanctification. In the conclusion we will see how and why they all mean the same as sanctification.

Holiness is the life of sanctification.

Christian perfection is the result of sanctification.

Perfect love is the outflow of a sanctified heart; our love is made perfect in the experience of sanctification.

We are filled with the Spirit when we are sanctified.

The baptism of the Holy Spirit is what takes place when we are sanctified. It is the experience of sanctification.

We are made holy through the experience of sanctification.

The heart is made pure through the experience of sanctification, so when we get sanctified we get a pure heart.

TWO GREAT DOCTRINES

By Winfield Poe

LESSON 16

PERFECTION

We would now, in this sixteenth chapter, like to consider perfection as it was taught before the Law and also as God's standard for the Church in the New Testament.

In the seventeenth chapter of Genesis, we hear God address Himself to Abraham, the Father of Faith, and charge him to walk before Him and be perfect. Genesis 17:1.

Had God approached Abraham with this great command to be Perfect without first declaring Himself to be the Almighty God, Abraham would have thrown up his hands in despair and cried, "It is impossible." But as in the usual pattern of Abraham's life, his faith did not waver. Since God had declared Himself to be Almighty—All Powerful—Abraham believed that He could make him perfect and help him in this manner. Praise the Lord!

To say that no one can be perfect is to declare the Bible untrue because God said that Noah was a perfect man. Also the same is said of Job. It also would declare that the Apostle Paul testified to something which he did not have or no one could obtain. This would make the Apostle's testimony untrue.

15. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Philippians 3:15

I believe the apostle knew about what he was testifying. To say it is impossible to be perfect is to say that God does not want us to obtain Christian perfection.

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.
Matthew 5:48

Jesus commanded perfection. If we could not be perfect, it would make Jesus unjust in His command to be perfect. Therefore, we cannot say that God does not want a perfect people. Next, we would have to say that God is not big enough to make us perfect. This would mean that God

was untrue in declaring Himself to be Almighty. So if God wants a perfect people, and is big enough to make us perfect, and has declared some men to have been perfect, then you also can be perfect.

The next step in Christian perfection that we would like to consider is when we obtain this experience. It is not after death, because Noah, Abraham, Job, and Paul were all alive when they obtained this experience.

Dr. George Watson in his book *God's First Words* tells us that this term or title that God gave Himself as He addressed Abraham, "Almighty God," means "The Outpoured God." This would signify the God of Pentecost or the Holy Ghost.

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

29. And also upon the servants and upon the handmaids in those days will I pour out my spirit. Joel 2:28, 29

1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4

14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16. But this is that which was spoken by the prophet Joel;

17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy: Acts 2:14-18

So, when one is filled with the Holy Ghost or sanctified, he receives Christian Perfection. Also Dr. Watson says the words, “Almighty God” in Genesis 17:1 means the “Inexhaustible Fountain.” This also would refer to the wonderful filling of the Holy Ghost.

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John 7:38-39

By these Scriptures we can see that this was the introduction which God gave Himself as He commanded Abraham to be perfect. Also we can see that Christian Perfection is obtained when we are sanctified. But let us read further where Paul declares that we are sanctified by the Holy Ghost.

16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Romans 15:16

Now let us consider what we mean by Christian Perfection. First, what is perfection? Anything that is as it ought to be is perfect. We do not hesitate to pick up an apple and say this is a perfect apple. Why? Because it is what an apple ought to be. We talk about perfect tires, logs, boards, babies, anything but Christian Perfection, which many are afraid of.

When we speak of Christian Perfection we do not mean absolute perfection, because only God has that. We do not mean angelical perfection because that perfection belongs only to the angels. Nor are we speaking of Resurrection perfection because we will only obtain that perfection when we are resurrected in His likeness.

11. If by any means I might attain unto the resurrection of the dead.

12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Philippians 3:11,12

Paul declares that he has not been resurrected yet, nor had he obtained that resurrection perfection, but he declares that he has obtained Christian Perfection.

15. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Philippians 3:15

We will now study the reason that the justified man is not perfect. The justified man or saved man still has the carnal mind.

1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? I Corinthians 3:1-3

God's Word declares that the carnal nature or the sin nature is enmity against God. This is found in Romans 8:7. Surely the heart that has this nature in it is imperfect.

Paul tells us in I Corinthians 3:1 that they were babes and unable to take spiritual meat. The Hebrew writer also tells us of those who were babes because they had not gone on unto perfection.

11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13. For every one that useth milk is unskillful in the word of righteousness: for he is a babe.

14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5:11-14

Then, in another place in Hebrews he exhorts them to go on unto perfection.

1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Hebrews 6:1

Greek scholars tell us that this term, “let us go on unto perfection,” literally means, “let us be carried over unto perfection,” which makes it an instantaneous work of Grace.

Now as we look at what Christian Perfection is, let us read in Acts.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9. And put no difference between us and them, purifying their hearts by faith. Acts 15:8, 9

In this Scripture, Peter tells of the Gentiles at Cornelius’ house receiving the Holy Ghost, and said that God put no difference between the Gentiles at Cornelius’ house and the Apostles on the day of Pentecost, declaring that both received a pure heart.

Again we would remind you that Romans 15:16 says that we are sanctified by the Holy Ghost.

Webster defines the word “Sanctify” 1. “in a general sense to cleanse, purify or make holy; 2. to separate or set apart or appoint to a holy, sacred or religious use; 3. to cleanse from corruption, to purify from sin, to make holy by detaching the affections from the world and its defilements and exalting them to supreme love to God.”

A sanctified heart which is pure is as it ought to be. Therefore, one with a pure heart has obtained Christian Perfection, but a pure heart is not all one gets in Sanctification. The Image of Christ is stamped upon the heart.

13. In who ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Ephesians 1:13

Also we are partakers of His divine nature.

3. According as his divine power hath given unto us all things that *pertain* unto life, and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. II Peter 1:3, 4

The carnal nature is gone and the divine nature of God is placed in our hearts. Brethren, that nature could not be anything else but Holy.

So a heart that is pure is stamped with the image of God and is a partaker of the divine nature which is a perfect heart. This is Christian Perfection.

Now we would point the readers to the fact that this command was given to Abraham before the Law. But men rejected God, went into sin, and there had to be a law given with carnal ordinances and sacrifices. But those sacrifices could not make the comers thereunto perfect.

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Hebrews 10:1

14. For by one offering he hath perfected for ever them that are sanctified. Hebrews 10:14

Here the Word declares that man is perfected through sanctification. Seeing that Calvary purchased Christian Perfection, certainly it is God's standard for the Church.

23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful is he that calleth you, who also will do it. I Thessalonians 5:23,24

Here Paul declares that through sanctification, the experience of Christian Perfection, we will be presented blameless before Him.

Paul declares to Timothy that charity out of a perfect heart is the end of the commandment.

5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. I Timothy 1:5

There is no experience of Grace above heart purity or Christian Perfection. There are some precious people that have taught a third work; which they call the Baptism with the Holy Ghost and speaking in unknown tongues as the evidence of that experience, but this is unscriptural. They have gone beyond the end of the commandment to teach this unscriptural doctrine; while others have completely bypassed the truth of sanctification and turned aside to speaking in unknown tongues which the Bible declares to be vain janglings.

5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6. From which some having swerved have turned aside unto vain jangling;

7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. I Timothy 1:5-7

Now let us study this matter of unknown tongues together. We would like to study it under three headings.

I. Does the Bible teach tongues as an evidence of the Holy Ghost?

II. Does the Bible teach unknown tongues?

III. What kind of fruit do unknown tongues bear?

I. Does the Bible teach unknown tongues as an evidence of the Holy Ghost?

The writer has asked five Pentecostal preachers to give him one Scripture that tells us that speaking in unknown tongues is the evidence of the Holy Ghost. The only verse they could point out is Acts 2:4.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

There is not one word there about an evidence. If tongues were the evidence of the Holy Ghost, there would be at least one verse of Scripture stating that. But to the contrary, the Bible plainly declares that speaking in tongues is not the evidence to the believer.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. I Corinthians 14:22

If tongues were the evidence of the Holy Ghost, it would be a sign to the believer, but the Bible says it is not. So, in plain words, the Bible tells us that speaking in tongues is not the evidence of the Holy Ghost.

Now let us turn to the Book of Acts. There are six places recorded where they were filled with the Holy Ghost. First is in Acts 2:4. The second is at Cornelius' house in Acts 10:44-48. The third is found in Acts 19:1-6. In each of these places the people spoke in other tongues. But in Acts 4:31, Acts 8:16,17, and in Acts 9:17,18 where the Apostle Paul received the Holy Ghost, they did not speak in other tongues. If tongues were the evidence of the Holy Ghost, they would have all had to have spoken in other tongues.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:4

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. Acts 10:44-48

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5. When they heard this, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. Acts 19:1-6

31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Acts 4:31

16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17. Then laid they their hands on them, and they received the Holy Ghost. Acts 18:16,17

17. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightiest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. Acts 9:17,18

The Bible said they were filled with the Holy Ghost and did not speak in tongues. So that is a sure proof that speaking in tongues is not the evidence of the Holy Ghost.

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

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:38, 39

Now let us consider Acts 2:38,39. Is this talking about the gift of tongues? It could not be talking about tongues, because it uses the article “the” which signifies one or the one to illustrate what we mean. There is one president but fifty governors. We can talk about a governor but we speak of the president. Tongues is a gift of the Spirit—one of nine. The Holy Ghost is God’s gift to the Church, just as Christ is God’s gift to the world.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John 14:15-17

So in Acts 2:38 where he says ye shall receive the gift of the Holy Ghost, he is speaking of the Holy Ghost, God’s gift to the born-again Christians. He is not speaking of tongues.

Paul in I Corinthians 12:1 urges us not to be ignorant concerning spiritual gifts. But when you teach a gift as an evidence, you are teaching what God's Word does not teach.

1. Now concerning spiritual gifts, brethren, I would not have you ignorant. I Corinthians 12:1

To teach a gift of the Spirit as an evidence of the Spirit is to belittle the Blessed Holy Ghost—the third Person of the Godhead. Suppose when I got home my wife would walk around me and not speak, visit with my son, until I reached in my grip and gave her a gift. Then she would begin to say, “Oh, Daddy is here, Daddy is here. I have the evidence. He gave me a gift.” I would be embarrassed and humiliated to think that she had about two hundred pounds of evidence standing in front of her, and she had to have a gift to prove that I was there. How do you think the Holy Ghost feels about it, when He declares that He is His own witness?

14. For by one offering he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also is a witness to us: for after that he had said before, Hebrews 10:14, 15

Now in I Corinthians 12, after naming the nine gifts and teaching that they were given of the Spirit to the Church, Paul renames them. Then Paul, in verses twenty-nine and thirty, goes through them again, emphasizing that all do not have every gift.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of hearings, helps, governments, diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret? I Corinthians 12:28-30

You will notice in verse twenty-eight that he named helps and governments, but he did not name them in verses twenty-nine and thirty. Why? Because all are to be helps and governments, but in the list of which he says:

“Are all apostles—no

Are all prophets—no

Are all teachers—no

Are all workers of miracles—no

Have all the gifts of healing—no.”

He said, “Do all speak with tongues?” The answer is “NO.” If all were to speak with tongues, he would not have mentioned tongues in verse thirty. He would have left tongues out as he did helps and governments.

31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.
I Corinthians 12:31

Also let us look at I Corinthians 12:31. Paul here declares some gifts above others. Paul declares that prophecy is above speaking in tongues.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. I Corinthians 14:5

If speaking in tongues was the evidence of the Holy Ghost, it would be the greatest gift of all. But the Bible says it is not so. It is not the evidence of the Holy Ghost. Also in verse thirty-one, Paul says, “And yet shew I unto you a more excellent way.” Now, Brethren, there is no more excellent way than being filled with the Holy Ghost. So speaking in tongues is not the evidence of the Holy Ghost.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. I Corinthians 13:1

Also consider I Corinthians 13:1. Notice one may speak with tongues of men and of angels and not have charity. But you cannot have the Holy Ghost and not have charity. So again you see that speaking in tongues could not be the evidence of the Holy Ghost.

19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. I Corinthians 14:19

Then let us consider I Corinthians 14:19. If tongues were the evidence of the Holy Ghost, Paul surely would have blasphemed, because he would have said, I would rather speak five words than for the Holy Ghost to witness ten thousand times. Surely as we read all these Scriptures you can see the Bible does not teach speaking in tongues as an evidence of the Holy Ghost. This brings us to point number two.

II. Does the Bible teach unknown tongues?

Let us go to chapter fourteen of I Corinthians. We would notice that the word “unknown” is added by the translators, because it is in italics. Any word in the King James version of the Bible, that is italicized, is not in the original. The better word to have used is “other tongues” as it is in Acts 2:4.

2. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth **him**; howbeit in the spirit he speaketh mysteries. I Corinthians 14:2

Now let us consider I Corinthians 14:2. First we would notice the word “understandeth.” The margin says “heareth.” Also Thayer’s *Greek Interlinear and Lexicon* uses the words “heareth him.” Now let us interpret this verse. First this is talking about a foreigner who cannot speak the language. He is commanded to keep silent in the church without an interpreter.

27. If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. I Corinthians. 14:27, 28

So, if he has no interpreter, he is to speak to God, because God is the only One in the crowd that can understand him. The writer is now in Haiti as he writes this chapter. Two nights of this meeting the interpreter was gone. The writer could not speak to the people because only one could understand all he would say. So he silently worshipped God and the native preacher

preached. So, if a foreigner comes in and no one understands him, he must speak to God. But if one comes in and preaches in the tongue of the mother church, all can understand. So this verse does not teach unknown tongues.

4. He that speaketh in an **unknown** tongue edifieth himself; but he that prophesieth edifieth the church. I Corinthians 14:4

Let us now consider I Corinthians 14:4. This should have read, “He that speaketh in another tongue edifieth himself.” This word “edify” means to build up or help. This verse implies that his speaking in another tongue does not edify the church. Why? Because the church cannot understand the speaker. But it does edify the man that speaks because he knows what he is saying and he can interpret what he is saying.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. I Corinthians 14:5.

Notice he said, “Except the speaker interpret.”

5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6. From which some having swerved have turned aside unto vain jangling;

7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. I Timothy 1:5-7

If the speaker cannot understand what he says, it is not a tongue, but vain jangling. That is why in I Corinthians 14:13, Paul said let him pray that he may interpret, because if he gets a tongue he cannot interpret it is not of God, it is vain jangling.

13. Wherefore let him that speaketh in an **unknown**(another) tongue pray that he may interpret.

14. For if I pray in an **unknown** tongue, my spirit prayeth, but my understanding is unfruitful. I Corinthians 14:13, 14

Then let us consider verse fourteen. The key to properly interpreting the Bible is that it never crosses itself.

All right, in verse four the Bible says that the man that speaks in another tongue edifies himself, so that is fruitful. But here in verse fourteen, the Bible says it is unfruitful. That looks like a direct cross in the Scripture, but not so. While in Haiti, I bowed my head and prayed in English. I was permitted Biblically to do so without the prayer being interpreted, because I was talking to God. That prayer is unfruitful to the crowd, but it is fruitful to me. Is not that clear enough?

7. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10. There are, it may be, so many kinds of voices in the world, and none of them is without signification. I Corinthians 14:7-10

But now let us read the plain statements of the Bible. Notice how plain the tenth verse is where it says, "There are many kinds of voices in the world, and none of them is without signification." The Bible here plainly says there is no such thing as an unknown tongue.

If the Bible taught unknown tongues and that unknown tongues were the Spirit speaking, Paul surely blasphemed if he said, "I had rather speak five words than to have the Holy Ghost speak ten thousand times." No, Paul was simply teaching that for him to speak in another tongue, though that tongue had been given him from God, that it would be more profitable for him to speak five words in the tongue of the mother church, than ten thousand in that foreign language. (Let us insert here the gift of tongues is when the Spirit gives you a language until you can speak it intelligently from then on.)

Now through this chapter we must keep in mind there are two things under consideration. Corinth was a seaport town and Christians were coming in from all over, speaking and causing confusion because they could not understand each other.

Then there was under consideration the real gift of tongues. Where the real gift of tongues is, they do not need an interpreter. He repeatedly said, "Let him interpret." But he said to the foreigner, who did not have an interpreter, let him keep silent. That is why he said to forbid not to speak with tongues.

27. If any man speak in an *unknown* tongue, let it be by two, or at the most three, and that by course; and let one interpret.

28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29. Let the prophets speak two or three, and let the other judge. I Corinthians 14:27-29

But this does not prevent us to forbid speaking in vain jangling. Now let us look at the Book of Acts. First let us look at Acts 2:4.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:4

Notice the words: "As the Spirit gave them utterance." This is a strong word to teach against unknown tongues. This word in the Bible means to declare or make known. If it had been unknown, it would not have been declaring or making known. So this could not have been unknown tongues. Besides there were many different people there, or people from different countries, and they said, "How hear we every man speak in our own tongue wherein we were born?" There was both a miracle of speaking and hearing, but nothing unknown, simply people speaking to people of another tongue. Peter evidently got the Latin language, because eight years later when God needed someone to go to Cornelius, who was a Roman Centurion, Peter did not have an interpreter nor did he learn the language. God had given it to him eight years before. Remember there were Jews with Peter, and no doubt as Peter preached with the smile of God on his face, those Jews thought, "Oh, I wish I could understand." But when they were filled with the Holy Ghost, they began to speak in the Jewish language. You say, "How do you know?" Because the Bible says they spoke with languages and magnified God. How did they know they magnified God? Because they spake in the Jewish tongue. Nothing unknown about that.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter, Acts 10:44-46

Then in Acts nineteen, where Paul found those disciples and asked them if they had received the Holy Ghost since they believed, they said, “We have not so much as heard whether there be any Holy Ghost.” After baptizing them, he laid his hands on them and they were filled with the Holy Ghost and spake with tongues and prophesied. There were no unknown tongues here. These Ephesians were Greeks. When they were filled with the Holy Ghost, they began to preach in the Jewish tongue. The Jews that were with Paul could understand them. There was nothing unknown about those tongues.

Every place in the Book of Acts, where they all spake the same language, they did not speak with tongues. This is in accordance with I Corinthians 12:7.

7. But the manifestation of the Spirit is given to every man to profit withal. I Corinthians 12:7

This verse is given just before he began to teach about the gifts of the Spirit. Paul here declares that no gift is given except when it is profitable. So God will give no one the gift of tongues (which is a language) unless there are foreigners there who can be preached to or taught the way of salvation. This is the New Testament pattern shown in the Book of Acts.

19. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isaiah 33:19, 20

Now let us consider Isaiah 33:19, 20. From verse thirteen on, he is speaking of Zion—a type of the church. Then verse twenty parallels with Matthew 16:18.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18

So it is a New Testament truth taught in the Old Testament and the prophet says you will not see a fierce people. Brethren, the writer's desire is to say this as kindly as pen can put it, but he has seen that fierce spirit take them and make them hit their head on the seat and jerk them. But the Spirit of God is first gentle, then peaceable. But notice this strong statement: "A people of a deeper speech than thou canst perceive, of a stammering tongue that thou canst not understand." This is not to be in the Church. The Church is the saved people. So Christians have to backslide to get this unknown tongue.

Again the writer desires to be as kind as pen could put it. We have to either class the unknown tongue as the Spirit of God or of the devil. The Bible does not teach it as the evidence of the Holy Ghost, nor does it teach unknown tongues. So it is not of God. Now this brings us to the third point.

III. Let us examine the fruit it bears.

In Corinth there was a heathen temple where they spoke in unknown tongues as the modern tongues people do in this day. In their heathen worship they used a thousand prostitutes, yet they talked in this unknown tongue, so-called.

Also the early Mormons, that practiced polygamy, spoke in unknown tongues. It is taught as a doctrine in their articles of faith. There is a group that teach sinning religion, yet they teach tongues as an evidence of the Holy Ghost. Surely this is false doctrine. There is a group that deny the Trinity, yet they talk in this unknown tongue.

Many of the modern Methodist, Episcopalians, and Catholic priests are getting this unknown tongue. They have never been converted, but they still talk in this unknown tongue, and claim it is the evidence of the Holy Ghost. Brethren, this could not be, because the Holy Ghost is only given to believers. Also the writer was in Jamaica and there the Duppy worshippers, who worship the spirits of the dead, began to shout, then started turning around, and looking up at the moon, and talking in unknown tongues as the modern Pentecostal people do today. That is not of the Spirit of God.

As the writer pens these words, he is in Haiti. Just today he asked a godly Haitian preacher if this was true that when the Satan worshippers of Haiti consecrate themselves to the devil and when the devil comes in, they begin to speak in unknown tongues just as the Pentecostal people do. The Haitian preacher said it was true. This is plain but by no means harsh.

Also when the writer was in Jamaica, there was a woman living with a man—not married, living in open sin. She told the writer that she would wake up in the night talking in tongues.

Also Sister Grace Pourchot of Springfield, Illinois, superintendent and pastor of Springfield Faith Mission, tells of a case where two carloads of people came by. She is given to hospitality, so she took them in, and let the man preach. He said over and over that the Lord had worked a miracle to get them through. The next morning one of the little children came up and Sister Grace asked what the miracle was. The little girl did not want to tell, but Sister Pourchot just kept on until she told. They had started out in two cars. One broke down so they just took the license off of it, left it, and came on in one car. As they approached a fine big car, which had a flat tire, this girl began to speak in these unknown tongues. Then she interpreted. They were to stop, fix the tire, put their license on it, and drive it on through. Since tongues is supposed to be the Spirit of God speaking, they obeyed, took the car and drove it on through without getting caught. Now, you know, that was not of God. Many in the tongues movement, when they backslide, do not stop speaking in tongues. Brethren, surely by these examples, we can see that fruit of modern unknown tongues is not the fruit of the Holy Spirit. This is proof that these cases certainly do not have the Holy Ghost of which tongues is supposed to be the evidence.

Now we would not feel clear to close this chapter without saying that the Bible does teach the gift of tongues as a language.

Old Brother Jefferies, who used to live in Sioux City, Iowa, was fifty years old when God called him to go to Old Mexico. He started. He never knew the language, but before he got there he could speak it, read it, and write it. That is the Bible gift of tongues.

Let us sum up the chapter by saying God's Word says that speaking in tongues is not the evidence of the Holy Ghost.

22. Therefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. I Corinthians 14:22

The Bible does not teach unknown tongues.

10. There are, it may be, so many kinds of voices in the world, and none of them is without signification. I Corinthians 14:10

The Bible teaches that if the tongues are unknown, they are not of God.

19. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isaiah 33:19, 20

Charity out of a pure heart is the end of the commandment.

5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: I Timothy 1:5

To go further and say one must speak in unknown tongues is vain janglings.

6. From which some having swerved have turned aside unto vain jangling;

7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. I Timothy 1:6, 7

God's standard for the New Testament is Christian Perfection. It is not working of miracles, speaking in tongues, or powerful preaching.