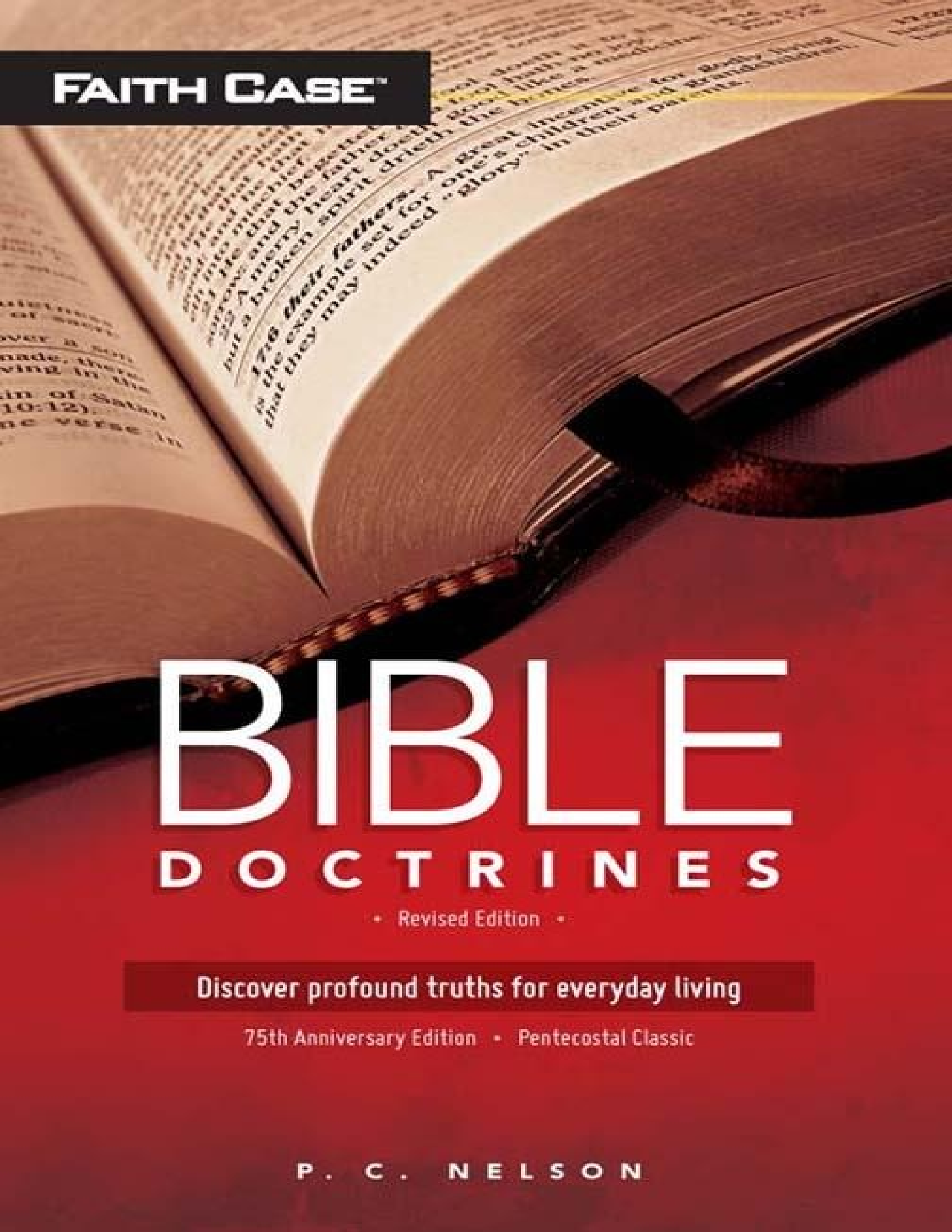




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DEDICATED

*“To the Assembly of God ...
Sanctified in Christ Jesus,
Called to be saints,
With all who in every place
Call on the name
Of our Lord Jesus Christ,
—Theirs and ours:
Grace unto you and peace
From God our Father
And the Lord Jesus Christ.”*

[1 Corinthians 1:2, 3](#) (Author’s translation from the Greek)

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Foreword

P. C. Nelson: The Man behind *Bible Doctrines*

Few theologians or educators made a greater impact on the Assemblies of God than Peter Christopher (“P. C.”) Nelson. Born in 1868 in Denmark, Nelson graduated from Rochester Theological Seminary (Rochester, New York) in 1902, becoming a leading Baptist evangelist, pastor, and writer. After being baptized in the Holy Spirit in 1920, he identified with the Assemblies of God. He founded Southwestern Bible School (now Southwestern Assemblies of God University, Waxahachie, Texas) and emerged as one of the most articulate Pentecostal theologians of his era.

Nelson’s bedrock belief in the authority of Scripture, which he gained from his Baptist background, led him to eventually embrace Pentecostalism. Two experiences in 1920 challenged Nelson’s assumptions about how he read the Bible.

Like many evangelicals at the time, Nelson read his own experiences (or lack of them) into Scripture, assuming the cessation of certain biblical spiritual gifts and that miracles rarely, if ever, still occurred. At dinner with friends in 1920, Nelson for the first time heard someone speaking in an unknown tongue. Nelson began to search Scripture and concluded that he could not biblically support his belief that such gifts had ceased. Several months later, an automobile struck Nelson and severely injured him. Following a miraculous healing, Nelson made a promise to God that he would tell the world about what had happened to him. Within a few weeks, Nelson was baptized in the Holy Spirit and he resigned from the pastorate of Conley Memorial Baptist Church in Detroit.

Nelson launched out into evangelistic ministry, holding his first services in Wichita, Kansas, in March and April of 1921. Hundreds of people accepted Christ or were healed. Nelson received widespread support from Baptists, Pentecostals, and people from many other churches. Nelson was not alone in his spiritual pilgrimage. Several other well-known ministers from denominations that did not believe in present-day Spirit baptism also became Pentecostal around this time.

After engaging in energetic ministry as an independent evangelist for several years, Nelson recognized the value of belonging to an organization that

could provide networking opportunities and structures to help advance the young Pentecostal movement. He joined the Assemblies of God in 1925 and, almost immediately, began to provide leadership within the Fellowship, which had been organized only eleven years earlier (1914). A long-standing advocate of solid biblical training for ministers, Nelson started Southwestern Bible School in Enid, Oklahoma, in 1927. He also operated a publishing house, Southwestern Press, that churned out numerous theological books for his students and the broader Pentecostal movement.

Nelson's academic prowess was legendary. His linguistic achievements, in particular, merit further attention. According to a 1915 biographical sketch, he had a reading knowledge of twenty-five languages (primarily biblical, classical, and European) and could conduct religious services in several of them. His 1934 translation of Eric Lund's *Hermeneutics* from Spanish into English remained a standard Bible college text for decades.

Nelson's prolific pen yielded seven major theological works, several of which were published in multiple editions, and about another half dozen smaller booklets. Most of these writings were first published in the midst of the Great Depression during the final ten years of Nelson's life. His book which achieved the greatest influence, *Bible Doctrines*, was written to provide a simple explanation of the Assemblies of God's Statement of Fundamental Truths.

Originally published as a series of studies in *Christ's Ambassadors Monthly*, an Assemblies of God magazine for young people, *Bible Doctrines* has become a classic Pentecostal theological text. First published in book form by Southwestern Press in 1934, *Bible Doctrines* was revised twice (1936 and 1943) before it was picked up by Gospel Publishing House in 1948, six years after Nelson's death. In 1961, the General Council of the Assemblies of God made some wording changes to three doctrines in the Statement of Fundamental Truths, and in 1962, *Bible Doctrines* was revised to reflect these changes. Chapter 3, "The Deity of the Lord Jesus Christ," was written by Joseph Flower, and chapter 10, "[The Church and Its Mission](#)," along with chapter 11, "[The Ministry](#)" were written by Anthony Palma. The book was reissued in 1971 and 1981 with minor revisions.

Seventy-five years later and now in its eighth English-language edition, *Bible Doctrines* continues to provide pastors, students, and laypersons with an easy-to-understand restatement of Assemblies of God doctrines. *Bible Doctrines* holds the distinction of being continuously in print longer than any other current Gospel Publishing House title. The volume also has been translated into numerous other languages, making it one of the most widely read Assemblies of

God theological textbooks around the world.

Nelson worked long hours and slept little, dedicating himself to preaching, teaching, writing, and carrying out his administrative duties. Nelson's labors took their toll on his health, and he literally worked himself to death. P. C. Nelson died on October 26, 1942, but his influence continues through the people he touched, through his writings, and through Southwestern Assemblies of God University.

Darrin J. Rodgers, M.A., J.D.

Director, Flower Pentecostal Heritage Center

Note: The volume you have in your hands has been updated in the spirit of what Nelson endeavored to do—to make it easier to understand the doctrines of the Assemblies of God. The editors felt that most of the footnotes, especially the Scripture passages, could be easily incorporated into the text. The language was updated to reflect current style and usage, and the Bible text quoted most often is the New International Version. By consulting previous editions, the editors were careful to ensure that the integrity of Nelson's book remained intact.

Suggested Reading

Bob Burke and Viola Holder, "Daddy Nelson," *Assemblies of God Heritage* 29 (2009): 20–25.

Bob Burke and Viola Holder, *The Whole Gospel for the Whole World: The Life of P. C. Nelson* (Oklahoma City, OK: Commonwealth Press, 2008).

1

The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct ([2 Timothy 3:15–17](#); [1 Thessalonians 2:13](#); [2 Peter 1:21](#)).

Constitution of the Assemblies of God, Article V.1

The great Pentecostal movement at the beginning of the twentieth century had its origin in the widespread desire in the hearts of men and women for a closer walk with God, a better understanding of His Word, and for experiences exactly corresponding to the New Testament pattern. It was a reaction against the formalism, coldness, and unbelief prevalent in those times. Pentecostal people, more than others, have experienced the supernatural power of God in their own lives, and with one voice proclaim their faith in the Bible as a supernatural Book, for which, as the infallible, inspired Word of God, they firmly stand.

The Bible Is Inspired by God

By the inspiration of the Scriptures we mean that:

special divine influence on the minds of the writers of the Bible, in virtue of which their productions, apart from errors in transcription, and when rightly interpreted, together constitute an infallible rule of faith and practice (A. H. Strong).

The apostle Paul wrote to Timothy:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work ([2 Timothy 3:16](#), [17](#)).

The words “God-breathed” are translated from a single word in the Greek. The words “given by inspiration of God” are used in the King James Version. The German translation says that all Scripture has been “given in by God,” and the Swedish says, “given out by God”; the Danish says, “in-blown by God.” God

breathed into man what man breathed out.

Peter wrote:

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along [or impelled] by the Holy Spirit ([2 Peter 1:20, 21](#); see Weymouth's rendering of [2 Peter 1:20, 21¹](#)).

In [Hebrews 1:1](#), we read that God spoke by the prophets and later by His Son. No one can read the Bible attentively without feeling the conviction that all the writers claimed to speak and write by divine authority, as they were directed by the Spirit of God. This makes the Bible God's Book and different from all other writings in the world.

Let us consider in the briefest way the reasons why we stand for the full inspiration of the Bible:

1. Jesus Gave the Old Testament His Full Sanction

Jesus accepted what we now accept as the Old Testament as the infallible Word of God.

"I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" ([Matthew 5:18](#)).

2. The Book Is the Product of One Master Mind

Sixty-six books, by about forty different writers, living at different places and in different environments during a period of sixteen hundred years; each, without being aware of it, contributing his essential part to make one whole; each adding to and making clear, but never contradicting what the rest wrote! Such a miracle can be explained only by allowing that there was one Master Mind in control of all these human authors. Eric Lund, in his book *Hermeneutics*, stated:

Among the writers, "the holy men of God," for example, who spoke always inspired by the Holy Spirit, we find persons of various classes and education, since some are priests, as Ezra; poets, as Solomon; prophets, as Isaiah; warriors, as David; shepherds, as Amos; statesmen, as Daniel; sages, as Moses and Paul; and unlettered fishermen, as Peter and John. Of these,

some formulated laws, as Moses; others wrote history, as Joshua; one wrote psalms, as David; another proverbs, as Solomon; some prophecies, as Jeremiah; others biographies, as the evangelists; others letters, as the apostles....

In respect to place, the writings were at points so distant as the center of Asia, the sands of Arabia, the deserts of Judea, the porticos [sic] of the temple, the schools of the prophets in Bethel and in Jericho, the palaces of Babylon, on the banks of the Chebar, and in the midst of Western civilization.²

The following passages are testimony from the Scriptures that God was superintending the writers of Scripture:

And beginning with Moses and all the Prophets, he [Jesus] explained to them what was said in all the Scriptures concerning himself ([Luke 24:27](#)).

“You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me.... If you believed Moses, you would believe me, for he wrote about me” ([John 5:39, 46](#)).

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow ([1 Peter 1:10, 11](#)).

At this I fell at his feet to worship him. But he said to me, “Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy” ([Revelation 19:10](#)).

3. The Types, Symbols, and Ceremonies Are Evidences

The verbal predictions concerning Christ are wonderful, but how much more marvelous is the story of Jesus written in the biography of the patriarchs, in the construction of the tabernacle and the temple, and in the services, the sacrifices, and the ceremonies, and in other types and shadows.

4. The Bible Prophecies Stamp the Book as Divine

No one but Almighty God, who knows the end from the beginning, could

reveal what is so minutely foretold by the prophets concerning individuals, cities, nations, and the world, but most minutely of all concerning the birth, ministry, message, death, and resurrection of Christ and His coming glory. (See [Peter 1:10, 11](#) quoted on previous page.)

5. The Moral Standards of the Bible Prove It to Be Divine

The teachings of the Bible constitute the highest moral standard known to man—a standard so high and holy that man without divine aid can never reach it. Some heathen religions have immoral gods, but the God of the Bible “lives in unapproachable light” ([1 Timothy 6:16](#)). Our God can say, “Be holy, because I am holy” ([1 Peter 1:16](#)). Our Lord will never be satisfied until He has wrought out His holiness in us, and we stand approved before Him, “without stain or wrinkle or any other blemish” ([Ephesians 5:27](#)). Such a standard is utterly beyond the comprehension of carnal man.

6. The Creator of Humans Is the Author of the Book

The Bible reveals a person to him- or herself and penetrates to the very center of that person’s being, as no other writing can do. As Weymouth renders [Hebrews 4:12](#):

For God’s Message [the Word of God] is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart.

7. The Bible Reveals the Only Way of Salvation

God alone can show people the way to forgiveness and cleansing from sin, and deliverance from evil habits and the powers of darkness. In the gospel, the way of life is made so plain that the feeblest intellect can understand how to approach God, and the wisest of earth cannot fathom the depth of God’s wisdom as seen in the divine plan of salvation.

Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! “Who has known the mind of the Lord? Or who has been his counselor?” “Who has ever given to God, that God should repay him?” For from him and through him and to him are all things. To him be the glory forever! Amen ([Romans 11:33–36](#)).

8. The World Recognizes the Book as Divine

All thinking people put the Bible in a class by itself, and recognize its supernatural character. It is the Book, as its very name from the Greek signifies. It has been translated into more languages than any other writing, and is by far the most widely circulated book in the world, and the best seller. Whole libraries have been written to interpret its sacred pages, and the earth's greatest sages bow in reverence before it.

9. By Its Fruits We Know the Book Is Divine

Wherever the Bible has been read, preached, and obeyed, it has transformed individuals and whole nations. Its fruits are always good and wholesome. The neglect of the Word of God means sin, suffering, and sorrow.

10. The Bible Will Outlast the Universe

It has withstood all the onslaughts of its enemies, and what is worse, the misinterpretations of its friends. The guns of infidelity have been trained upon it, but not a turret of this mighty castle of truth has fallen. Lund stated:

There is no book that is more persecuted by its enemies, and none more tortured by its friends, than the Bible, the latter being due, in the final analysis, to ignorance of every sound rule of interpretation.³

God's Word is eternal and will outlast all of its detractors:

Your word, O LORD, is eternal; it stands firm in the heavens ([Psalm 119:89](#)).

"I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" ([Matthew 5:18](#)).

2

The One True God

The one true God has revealed himself as the eternally self-existent “I AM,” the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit ([Deuteronomy 6:4](#); [Isaiah 43:10, 11](#); [Matthew 28:19](#); [Luke 3:22](#)).

Constitution of the Assemblies of God, Article V.2

The Bible wastes no time in proving the existence of God, and calls the atheist, “the fool.” “The fool says in his heart, ‘There is no God’ ” ([Psalm 14:1](#)). All races of men have some conception of a god or of gods to whom the human family is accountable. The Bible acquaints us with the true nature and character of the one true and living God. The scriptural delineation of the Supreme Being is the noblest and grandest thought ever conceived by man. Before setting forth the Bible teaching, let us clear away some false doctrines concerning God.

1. The Bible Is against Materialism

Materialism is the belief that the universe constitutes all the god there is. Many scientists and philosophers have deified matter and laws of nature and have ruled out the eternal God, “who is over all and through all and in all” ([Ephesians 4:6](#)). Read Isaiah’s sublime description of God (chapter 40). The whole material universe is no more to God than the breath you exhale is to you. Jesus said, “God is spirit” ([John 4:24](#)).

2. The Bible Is against Polytheism

Polytheism is the belief in many gods. This is the belief of many millions of people in the world today. There are over one billion people in India, and it is said that there are still more gods in the country than the whole of the population. “Hear, O Israel: The LORD our God, the LORD is one” ([Deuteronomy 6:4](#)).

3. The Bible Is against Pantheism

The belief that “God is all, and all is God” is pantheism. God is not the sum and the spiritual substance of all—an impersonal something, or “the universal mind.” God is in all, but also above all, and independent of all, and Jesus is “the exact representation of his being” ([Hebrews 1:3](#)), “the image of the invisible God” ([Colossians 1:15](#)).

4. The Bible Is against Deism

Some people believe that there is a supreme being above us, the source and creator of all things, but so far removed from us that we cannot communicate with Him, utterly indifferent to our need of Him, and deaf to our cry for mercy and help. This is deism. But the Bible states, “The eyes of the LORD are on the righteous and his ears are attentive to their cry” ([Psalm 34:15](#)). “God is our refuge and strength, an ever-present help in trouble” ([Psalm 46:1](#)). And Jesus said that not a sparrow could fall to the ground without His Father’s notice ([Matthew 10:29](#)).

5. “Christian Theism” Is the Proper Name for the Bible Doctrine about God

Christian theism (from the Greek word *theos*: “God”) holds that the one true God is present in His universe and that His ear is open to the cry of His children. Christian theism is the sum and substance of the teachings of our Lord Jesus Christ and of His apostles concerning the eternal Godhead.

6. The God of the Bible Is Infinite in His Perfections

He is the uncreated, self-existent, eternal God, the source of all created things. He is omnipotent. By this we mean that there is no limit to His power. He is all-wise and all-knowing—omniscient, as the theologians say. “You are the God who sees me” ([Genesis 16:13](#)). “He will hear your faintest cry.”¹ He is infinite in holiness and love, and “who alone is immortal and who lives in unapproachable light” ([1 Timothy 6:16](#)).

7. Jesus Christ Is the Full and Final Revelation of God

He is the radiance of His Father’s glory, “the exact representation of his being” ([Hebrews 1:3](#)). “No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known” ([John 1:18](#)). The Greek word translated “made him known” means to bring what is hidden, mysterious, and obscure into clear light. That is exactly what the Lord Jesus does for this poor,

sin-blinded, benighted world. He lived the character of God before our eyes, so that He could say, “Anyone who has seen me has seen the Father” ([John 14:9](#)).

8. The God of the Bible Is Revealed as a Holy Trinity

By this we mean that the Bible sets before us three Divine Persons, named in Scripture, Father, Son, and Holy Spirit; each distinct in office from the others, and yet so perfectly one in character and harmony that they constitute one Godhead, not three Gods. The doctrine of the Trinity is woven into the Sacred Record and cannot be eliminated without doing violence to the precious Word of God. It is a mystery so profound that the wisest of earth have had to confess their inability to understand it. But praise the Lord, we may know the Father as our Father, the Son as our Brother, and the Holy Spirit as our Advocate. Jesus said, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him” ([John 14:23](#)). In [John 14:16](#), He said, “I will ask the Father, and he will give you another Counselor to be with you forever.”

The doctrine of the Holy Trinity comes out clearly in nearly all the Books of the New Testament. See how distinctly the three Persons in the Godhead are mentioned in [John 14:16](#): “I will ask *the Father*, and *he* will give you *another Counselor* to be with you forever.” The word “Advocate” is a better translation for “Counselor,” and puts us on the track of the right interpretation. Jesus Christ is an Advocate. He is going to the Father ([1 John 2:1](#)), and the Holy Spirit, *another Advocate*, will come *from* the Father. In the King James Version, the word translated “Advocate” in [1 John 2:1](#), and “Comforter” in [John 14:16](#), [26](#); [15:26](#); and [16:7](#) is the Greek word *paraclete*, someone called to the side of one in need of help to aid him as an advocate; one who knows the law and takes the part of the client. Christ is at the Supreme Court of the universe looking after our case there, and the Holy Spirit, as our Advocate, takes charge of us, to instruct, direct, enlighten, and strengthen us.

It is well to have a good, scriptural conception of God, but it is not enough to know much about Him. The glorious truth revealed to us in Scripture and proved in actual, present-day experience, is that we may know Him—have a personal acquaintance with the Mighty God of the universe:

For this is what the high and lofty One says—he who lives forever, whose name is holy: “I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite ([Isaiah 57:15](#)).

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent ([John 17:3](#)).

3

The Deity of the Lord Jesus Christ

J. Roswell Flower

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a. His virgin birth ([Matthew 1:23](#); [Luke 1:31, 35](#)).
- b. His sinless life ([Hebrews 7:26](#); [1 Peter 2:22](#)).
- c. His miracles ([Acts 2:22](#); [10:38](#)).
- d. His substitutionary work on the cross ([1 Corinthians 15:3](#); [2 Corinthians 5:21](#)).
- e. His bodily resurrection from the dead ([Matthew 28:6](#); [Luke 24:39](#); [1 Corinthians 15:4](#)).
- f. His exaltation to the right hand of God ([Acts 1:9, 11](#); [2:33](#); [Philippians 2:9–11](#); [Hebrews 1:3](#)).

Constitution of the Assemblies of God, Article V.3

The Scriptures plainly declare that Jesus Christ was and is the Son of God, as well as the Son of Man. The title “Son of God” is used thirty-nine times concerning Jesus in the New International Version New Testament. The title “Son of God” belongs to eternity, while the title “Son of Man” belongs specifically to the dimension of time.

It is well to note that God the Father referred to Jesus as His Son:

And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased” ([Matthew 3:17](#); see also [17:5](#) and [Luke 3:22](#)).

And Jesus repeatedly referred to God as His Father, for example:

Jesus said to them, “My Father is always at his work to this very day, and I, too, am working” ([John 5:17](#)).

God was and is the Father of Jesus in a peculiar sense, different from the relationship of God to His created offspring (“From one man he made every

nation of men” [Acts 17:26](#)), for Jesus was declared to be the “firstborn” ([Hebrews 1:6](#)) and “the one and only” Son of the Father ([John 1:14, 18](#); [3:16, 18](#); [1 John 4:9](#)).¹

It is stated in the Scriptures that “every matter may be established by the testimony of two or three witnesses.” ([Matthew 18:16](#); see also [Deuteronomy 19:15](#)). Witnesses to the sonship of Jesus may be assembled for testimony that is irrefutable. The prophet Isaiah declared:

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace ([Isaiah 9:6](#)).

John the Baptist testified:

“I would not have known him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.’ I have seen and I testify that this is the Son of God” ([John 1:33, 34](#)).

The disciples bore witness, for as the Lord Jesus began the final stage of His ministry on earth, He asked of His disciples two questions. First, “Who do people say the Son of Man is?” and, “Who do you say I am?” Simon Peter answered the second question without hesitation: “You are the Christ, the Son of the living God” ([Matthew 16:13–16](#)); and Jesus responded immediately with the assurance that Peter’s deduction was correct, that it had been reached, not by his own reasoning, but “this was not revealed to you by man, but by my Father in heaven” ([Matthew 16:17](#); see [John 6:69](#)).

The apostle John referred to Jesus Christ as “the Word” that was “with God” and “was God” ([John 1:1](#)) and “became flesh and made his dwelling among us” (verse [14](#)), and repeatedly thereafter declared Him to be the Son of God (“I have seen and I testify that this is the Son of God,” [John 1:34](#), et al.).

Jesus was recognized to be the Son of God by evil spirits, but Christ refused to accept their testimony and commanded them to be silent:

Demons came out of many people, shouting, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew he was the Christ ([Luke 4:41](#); see also [Mark 3:11, 12](#)).

There was also angelic testimony, for when the angel Gabriel appeared to Mary and informed her she would bear a son, although unmarried, he assured

her by declaring:

“He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David.” ... The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God” ([Luke 1:32](#), [35](#)).

Jesus not only received witness from His contemporaries that He was the Son of God, and consented to this witness, He also himself bore witness to His relationship to His Heavenly Father (“I am God’s Son,” [John 10:36](#)); that He “had come from God and was returning to God” ([John 13:3](#)), that He was equal with His Father (“he was even calling God his own Father, making himself equal with God,” [John 5:18](#)), and that He and His Father were one (“I and the Father are one,” [John 10:30](#)).

There is no truth which has been attacked more viciously and with greater persistence than that of the eternal sonship of Jesus. The forty days of temptation in the wilderness were climaxed by the insinuation, twice made by the devil, “If you are the Son of God” ([Luke 4:3](#), [9](#)). Christ met the temptation and triumphed over it by quoting God’s Word.

The temptation was to be repeated in other forms many times thereafter. The claim of the eternal sonship of Jesus was challenged again and again by the scribes and rulers of Judah, and was the basis for the charge of blasphemy which resulted in His condemnation to death. (See [John 10:25–33](#) for one example.)

In the flush of the apostolic ministry and the growth of the Church during the first century, the deity of the Lord Jesus and His eternal sonship, to a great extent, went unchallenged. But the time was to come when the Church would be shaken to its foundation by the heresy of one minister of the church in Alexandria named Arius (AD 256–336).

Arius taught that Christ is a creature halfway between God and man. He was more than human, but less than God. Arius taught that at one time, God lived alone and had no son. Then He created Christ, who in turn created everything else that is.

The teaching of Arius appealed to many of the former pagans who had become converts, for they found it difficult to grasp the Christian belief that Christ has always existed from all eternity and that He is equal with the Father. It seemed to them more reasonable to think of Christ as a kind of divine hero, greater than an ordinary human being, but of lower rank than the eternal God.

A young man, Athanasius (c. AD 293–373), later to become the bishop of Alexandria, took issue with Arius, but the controversy became so great that the emperor, Constantine, felt compelled to call a church council to be convened at Nicea on July 4, in AD 325. There were leaders in the church who were ready to compromise the truth for the sake of peace, but Athanasius persisted in his fight for the truth, which resulted in the council finally drawing up a statement to be known as the Nicene Creed, which contained the following statement:

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God.... And [we believe] in the Holy Ghost.²

The issuance of this pronouncement did not finish the Arian heresy for it raged throughout the Church for the following fifty years or more before subsiding, and during that period there was dissension, strife, and even bloodshed, as the advocates of the two views came into conflict.

The deity of the Lord Jesus Christ can be summed up concisely. The virgin birth of the Lord Jesus is described in the Scriptures. There seems to have been no question concerning this truth, for nowhere in the Epistles do we find a defense of the Virgin Birth. There was need, however, for a defense of the truth of the bodily resurrection of Christ.

The sinless life of Christ is a fact. His temptations were real, but He overcame them all and thus became qualified to serve as a “merciful and faithful high priest” in things pertaining to God ([Hebrews 2:17, 18](#)).

His miracles were not questioned, even by His enemies ([John 11:47; 12:37](#)). His substitutionary work on the cross is the heart of the gospel, for if Christ had not died for the sins of the people, there would be no hope whatever of salvation. If He had not risen from the dead, then His death on the cross would have been in vain (“If Christ has not been raised, our preaching is useless and so is your faith,” [1 Corinthians 15:14](#)). That Christ has been “exalted to the right hand of God” of God in heaven ([Acts 2:33](#)), and “always lives to intercede” for all people ([Hebrews 7:25](#)), is the hope of all believers ([Colossians 1:27](#)) and is confirmed by “many convincing proofs” ([Acts 1:3](#)).

4

The Fall of Man

Man was created good and upright; for God said, “Let us make man in our image, after our likeness.” However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God ([Genesis 1:26, 27; 2:17; 3:6; Romans 5:12–19](#)).¹

Constitution of the Assemblies of God, Article V.4

This twofold subject is too large for adequate treatment here. The most we can do is to build a foundation and indicate profitable lines of study.

1. Human Beings Were Created in the Image and Likeness of God

When God created human beings, they were good and upright, and endowed with intelligence, conscience, and will, so that they could hold dominion over all living things on earth and exercise free choice.

Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground” ([Genesis 1:26](#)).

What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas ([Psalm 8:4–8](#)).

2. God Gave Humans Capabilities Far above Animals

This rich endowment of intelligence, conscience, and free will lifted humans far above the animal creation, and into fellowship with God. The power to choose between good and evil involved the possibility of choosing disobedience and evil instead of obedience and good. Thus, his intelligence

made him fully responsible for all his acts.

From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked ([Luke 12:48](#)).

3. The Devil, in the Form of the Serpent, Caused Eve to Doubt the Truthfulness of God

“Did God really say?” ([Genesis 3:1](#)) was the first question ever asked; and our question mark resembles the serpentine coil. God had told Adam and Eve that they could eat anything in the Garden of Eden except one thing: the fruit from the tree of the knowledge of good and evil.

And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die” ([Genesis 2:16, 17](#)).

The devil told Eve, “You will not surely die” (verse [4](#))—a flat contradiction of God’s decree—“For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (verse [5](#)). Eve was enticed by these smooth words and by the inviting appearance of the fruit: “She took some and ate it. She also gave some to her husband, who was with her, and he ate it” (verse [6](#)).

Thus through Adam’s disobedience, “sin entered the world through one man,” cursing all of humanity ([Romans 5:12](#)).

4. The Fall Opened the Floodgates of Sin and Sorrow and Sickness and Death upon the Human Family

Then the LORD God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.” ...

To the woman he said, “I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.” ...

To Adam he said, “Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ ‘Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until

you return to the ground, since from it you were taken; for dust you are and to dust you will return.” ... So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken ([Genesis 3:13, 16–19, 23](#)).

5. All History and the Human Conscience and Intelligence Bear Witness to the Universal Depravity of Man

By depravity² we mean that a person’s moral, mental, and spiritual natures have been perverted and distorted by the Fall. Instead of loving holiness, an unregenerate person has a vicious bent toward sin and evil, and only the grace of God can overcome this evil nature, by making that person a “new creation” in Christ ([2 Corinthians 5:17](#)).³ This depravity affects people’s mental or intellectual nature, which has been perverted, so that “their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools” ([Romans 1:21, 22](#)). They became men of a “depraved mind” and “senseless, faithless, heartless, ruthless” ([Romans 1:28, 31](#)). Men have lost the power of distinguishing good from evil (“Woe to those who call evil good and good evil,” [Isaiah 5:20](#)), and some have descended below the level of brutes and “their glory is in their shame” ([Philippians 3:19](#)), resembling “the tossing sea ... whose waves cast up mire and mud” ([Isaiah 57:20](#)).

The unregenerate state of man is portrayed with photographic precision in [Romans 3:9–18](#):

What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. As it is written: “There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.” “Their throats are open graves; their tongues practice deceit.” “The poison of vipers is on their lips.” “Their mouths are full of cursing and bitterness.” “Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know.” “There is no fear of God before their eyes.” (Compare with [Romans 1:18–32](#).)

[Philippians 3:19](#) (Moffatt) reads:

Destruction is their fate, the belly is their god, they glory in their shame, these men of earthly mind!

6. This Depravity Touches a Person's Whole Being

Every person's mental, moral, spiritual, and physical natures have been affected by the Fall. It is absolutely universal. Everyone knows that he is not what he ought to be and cannot be what he wants to be, except by the grace of God. All know that there is something wrong with the human family, and that a person's whole bent or tendency is in the direction of evil, and that it takes a brave fight to develop a highly moral character, such as all admire. The newspapers are full of evidence of humanity's depravity. We do not need to be taught to sin, for we are "by nature [birth] objects of wrath" ([Ephesians 2:3](#))—people exposed to the wrath of God on account of our sinful nature:

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath ([Ephesians 2:1–3](#)).

Humankind as we know them are not evolved from the animals but came perfect from the hands of God. But because of the Fall, people are depraved, degenerate creatures, estranged from God, and in sin and rebellion, under the just condemnation of a holy God.

7. Christ, Our Redeemer, Was Tempted in All Points as We Are

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin ([Hebrews 4:15](#); see also [Luke 4:1–12](#)).

Jesus Christ paid the full price of our ransom:

The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" ([Matthew 20:28](#)).

He became the propitiation for the sins of the whole world:

He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world ([1 John 2:2](#)).

He was made sin for us, though He was sinless:

God made him who had no sin to be sin for us, so that in him we might

become the righteousness of God ([2 Corinthians 5:21](#)).

By His sacrificial death, He made a full atonement for all our sins.

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation....

The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord ([Romans 5:6–11](#), [20](#), [21](#)).

In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace ([Ephesians 1:7](#)).

8. Humanity's Sin and Shame and God's Redeeming Grace Are the Sum and Substance of the Bible

As a person's iniquity is unfathomable, so is God's grace: "Where sin abounded, grace did much more abound" ([Romans 5:20](#)).

We praise God that the divine plan of redemption reaches the lowest sinner, and lifts the believer into a life of victory, happiness, holiness, and eternal bliss, and that it extends to spirit, soul, and body, and even to nature, which came under the curse of sin.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who

have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies ([Romans 8:19–23](#); see also [Genesis 3:7–19](#)).

5

The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

a. Conditions to Salvation. Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life ([Luke 24:47](#); [John 3:3](#); [Romans 10:13–15](#); [Ephesians 2:8](#); [Titus 2:11](#); [3:5–7](#))

b. The Evidences of Salvation. The inward evidence of salvation is the direct witness of the Spirit ([Romans 8:16](#)). The outward evidence to all men is a life of righteousness and true holiness ([Ephesians 4:24](#); [Titus 2:12](#)).

Constitution of the Assemblies of God, Article V.5

The salvation of man (i.e., all individuals, men and women) is treated in the large works on doctrine at great length under the heading of “Soteriology.” It would be impossible to give here more than a few hints to indicate the lines for a lifetime of careful study.

This great word, *salvation*, is the theme of the whole Bible, and the theme of every gospel sermon. The great hymns of the Church almost without exception sing of the great salvation wrought by Jesus Christ. Note C. I. Scofield's definition in his comments on [Romans 1:16](#):

The Hebrew and Greek words for “salvation” imply the ideas of deliverance, safety, preservation, healing, and soundness: “Salvation” is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification.¹

Conditions to Salvation

Let us see if we can clarify this great theme by giving you a few simple propositions in everyday speech:

1. Salvation Is from God and Not from Man

It was thought by God the Father, bought by the Son, and wrought by the Spirit, and man had no part in planning it or purchasing it. His part is to accept it as a gift from God.

“For the Son of Man came to seek and to save what was lost” ([Luke 19:10](#)).

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord ([Romans 6:23](#)).

As soon as man sinned, our God announced His great plan of salvation.

“And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel” ([Genesis 3:15](#)).

2. Salvation Is through Christ Alone

As Peter, under the anointing of the Holy Spirit, told the Jewish senate, it is salvation through Christ or damnation without Him.

“Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:12](#)).

Christ “came to seek and to save what was lost” ([Luke 19:10](#)). He came “to give his life as a ransom for many” ([Matthew 20:28](#)). “He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” ([1 John 2:2](#)). By Him “we have now received reconciliation” ([Romans 5:11](#)). “In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace” ([Ephesians 1:7](#)), and “without the shedding of blood there is no forgiveness” ([Hebrews 9:22](#)).

3. Salvation Is Obtained by Grace and Not by Works

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do ([Ephesians 2:8–10](#)).

We are not able to save ourselves by our own good works, as is so clearly taught in this and other writings of Paul. It is wholly of grace. In Romans, Paul argued that the Gentiles, who have not the direct revelation from God (the Law),

are lost because they have failed to follow the light they have (chapter 1), and the Jews, who have the Law, have failed to walk in the light they have (chapter 2). Thus, he concluded all the world is guilty before God, and lost—“that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in his sight by observing the law” ([Romans 3:19, 20](#)). The clear perception of this truth by Martin Luther started the Reformation in Europe. Alas for Protestantism! Millions of Protestants are now in darkness concerning this truth, and are trying to be good enough to be saved—trying to save themselves in whole or in part, instead of flinging themselves in their helplessness on One who alone can save:

For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God’s righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes ([Romans 10:2–4](#)).

4. Salvation Is for the Whole Man

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Yet it was the LORD’s will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand ([Isaiah 53:4–10](#); see also [Romans 8:19–23](#)).

Salvation is not merely the forgiveness of our sins, and justification before God’s court. It includes cleansing and keeping, and, shown in the definition quoted at the beginning of this chapter, it includes healing from bodily

infirmities, as plainly taught by Isaiah, in chapters 35 and 53, and in other Scripture passages. In Romans 8, Paul showed that Christ's redemption extends to the removal of the curse that rests like a pall on the whole creation, both animate and inanimate. For man's sake, the very ground came under a curse ([Genesis 3:17–19](#)). The animal creation as well as man have suffered much on account of man's sin, but Christ was made "a curse for us" ([Galatians 3:13](#)), and He will yet lift the curse from the whole creation.

[Matthew 8:17](#) correctly translates [Isaiah 53:4](#), showing that Christ is a Savior from sickness as well as a Savior from sin: "He took up our infirmities and carried our diseases." To this great truth, earth is gradually awakening now again, as multitudes did when Christ walked the shores of Galilee.

5. Salvation Is for Time and Eternity

As the author of the Paragraph Bible says, salvation is in three tenses—past, present, and future. First, we have been saved from the guilt and penalty of sin:

Because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.... For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God ([Ephesians 2:4, 5, 8](#)).

Second, we are being saved from the habit, power, and dominion of sin.

For sin shall not be your master, because you are not under law, but under grace ([Romans 6:14](#)).

We are to be saved not only from the penalty, pollution, and power of sin, but also from the presence and consequences of sin. "Our salvation is nearer now than when we first believed" ([Romans 13:11](#)). "Who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" ([1 Peter 1:5](#)).

Third, at His coming, Christ will change our corruptible bodies to be like His glorious body.

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body ([Philippians 3:20, 21](#)).

Not a trace of the effects of sin will remain in us, and the whole "earth will be

full of the knowledge of the LORD as the waters cover the sea” ([Isaiah 11:9](#)). That will be full salvation.

6. Salvation Is Neglected at Fearful Cost

The sin of sins is unbelief and rejection of Christ. This is the sin which causes the wrath of God to abide upon a lost soul. Unbelief makes God a liar. It is a gross sin even to neglect so great a salvation, and this neglect pulls down on the head of the impenitent a punishment more terrible than death.

We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will ([Hebrews 2:1–4](#)).

Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? ([Hebrews 10:28, 29](#)).

7. Faith in Christ as Our Crucified and Risen Savior and Lord Is the Procuring Cause of Salvation, as Unbelief is of Damnation

Faith as the means to obtain salvation is most clearly brought out in [John 3:15](#), and is repeated in verses [16](#) and [36](#):

“Everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.... Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him” ([John 3:15, 16, 36](#); compare with [John 5:24](#)).

It is also clearly seen in [Romans 5:1](#), “We have been justified through faith,” and [Ephesians 2:8](#), “It is by grace you have been saved, through faith.”

But the faith that saves presupposes genuine repentance, and is followed by obedience: “Repent and believe the good news!” ([Mark 1:15](#)), “obedience that

comes from faith” ([Romans 1:5](#)), “believe and obey him” ([Romans 16:26](#)), “Repent and be baptized, every one of you” ([Acts 2:38](#)). Repentance is evidenced by confession—followed by reformation—and procures forgiveness and cleansing.

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. ([1 John 1:7](#)).

8. The Father, the Son, and the Holy Spirit Cooperate with the Sinner in Salvation

In the above statements, we have been looking at salvation from the human side—manward. We must confess and forsake sin:

He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy ([Proverbs 28:13](#)).

We must seek the Lord and turn to the Lord, and He will have mercy on us, and “he will freely pardon” ([Isaiah 55:7](#)). But there is also a Godward side to salvation. The Father draws the sinner:

“No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day” ([John 6:44](#)).

The Holy Spirit convicts the sinner:

“When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment” ([John 16:8](#)).

The sinner is regenerated by the power of the Spirit—is “born again” ([John 3:3, 7](#)), that is, “born of the Spirit”:

“I tell you the truth, no one can see the kingdom of God unless he is born again.”

“How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be born!”

Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again’ ” ([John 3:3–7](#)).

In regeneration, we become partakers of the divine nature, enabling us to “escape the corruption in the world caused by evil desires” ([2 Peter 1:4](#)). This divine nature in us will expel all desire for sin, and cause us to love holiness and to seek after it: “No one who is born of God will continue to sin [does not make a practice of sinning]; because God’s seed [the divine life implanted in him] remaineth in him; and he cannot go on sinning [live in sin], because he has been born of God” ([1 John 3:9](#), interpreted in the light of other parts of the same Epistle).

The Evidences of Salvation

The evidences are both inward (subjective) and outward (objective). The newborn babe in Christ is apt to lay emphasis on the lifting of the burden of sin under conviction, and the new joy which flooded his soul when he became conscious of forgiveness and cleansing, “the joy of salvation”:

When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. (*Selah*) Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the LORD”—and you forgave the guilt of my sin. (*Selah*)

Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him ([Psalm 32:3–6](#)).

Let me hear joy and gladness; let the bones you have crushed rejoice ([Psalm 51:8](#); see also verse [12](#)).

The repentant sinner may tell the story in terms of feeling, but feelings must rest on solid faith in something substantial and unchanging—the promises of God in the Word of God.

When the sinner repents and believes, and accepts Christ by faith as his personal Savior, his spirit witnesses to his new experience of salvation through Christ, and the Spirit, as a corroborative witness, bears witness with his spirit that he is a child of God. As Christians, we begin to call God “our Father”; something we could not do before. “We cry, *Abba*, Father” ([Romans 8:15, 16](#)). The word *abba* is from the Aramaic (the language spoken by the Jews in Palestine at the time of Jesus) and means Father. Paul transliterated this into Greek and the translators transliterated it into English.

John, the apostle of love, cites another inward evidence:

We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death.... Everyone who loves has been born of God and knows God ([1 John 3:14](#); [4:7](#)).

God gives us still another inward evidence, the impartation of the Holy Spirit:

We know that we live in him and he in us, because he has given us of his Spirit ([1 John 4:13](#)).

The outward evidence—a life of obedience to the law and will of God, a life of holiness lived by the power of the indwelling Christ, reproducing His own life in us, empowering us for service, and fitting us for heaven—is apparent to the believer himself and to all who know him. The Scripture passages concerning the outward evidence are so numerous that anyone can easily find them in abundance throughout the New Testament.

6

The Ordinances of the Church

The Ordinances of the Church

a. Baptism in Water. The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life ([Matthew 28:19](#); [Mark 16:16](#); [Acts 10:47, 48](#); [Romans 6:4](#)).

b. Holy Communion. The Lord's Supper, consisting of the elements—bread and the fruit of the vine—is the symbol expressing our sharing the divine nature of our Lord Jesus Christ ([2 Peter 1:4](#)); a memorial of His suffering and death ([1 Corinthians 11:26](#)); and a prophecy of His second coming ([1 Corinthians 11:26](#)); and is enjoined on all believers “till He come!”

Constitution of the Assemblies of God, Article V.6

Baptism in Water

There are four questions that are frequently asked concerning the ordinance of baptism: (1) What was the mode of baptism in Bible times? (2) What is the significance, or symbolism, of baptism? (3) What is the right formula for administering the ordinance? and, (4) Who is scripturally qualified to be baptized? Let us consider these questions in the order given.

1. What Was the Mode of Baptism in Bible Times?

More properly, it is the act of baptism. There is great confusion on this subject because too many follow tradition instead of the Bible.

The Assemblies of God, as well as most of the other Pentecostal groups, practices immersion in water in the name of the Father, Son, and Holy Spirit.

The experience of being baptized in the Holy Spirit makes us so pliable in the hands of God that we are willing to receive instructions direct from the Word of God on this subject as on all others; we have been loosed from the bonds of tradition.

Suppose a Bible were dropped on an island which had never been touched by a missionary, and that the people were able to read and understand this Bible, and that some of them were actually converted by reading this Book, and therefore desired to do all the will of God. A diligent reading of the New Testament would show that believers were to be baptized. But the people have never seen anyone baptized and must learn from the Bible how it is to be done. They would soon discover:

a. That the ordinance requires water: “As they traveled along the road, they came to some *water* and the eunuch said, ‘Look, here is *water*. Why shouldn’t I be baptized?’ ” ([Acts 8:36](#)).

b. That baptism requires much water: “Now John also was baptizing at Aenon near Salim, because there was plenty of *water*, and people were constantly coming to be baptized” ([John 3:23](#)).

c. That baptism requires the administrator and the candidate to go down into the water: “Then both Philip and the eunuch went down into the *water* and Philip baptized him” ([Acts 8:38](#)).

d. That baptism requires burial in water: “We were therefore buried with him through baptism into death” ([Romans 6:4](#)); “buried with him in baptism” ([Colossians 2:12](#)).

e. That baptism requires coming up out of the water: “As soon as Jesus was baptized, he went up out of the water” ([Matthew 3:16](#)). “When they came up out of the water” ([Acts 8:39](#)).

2. What Is the Significance, or Symbolism, of Baptism?

This was beautiful and wonderful. It pictures the death, burial, and resurrection of Christ, and of the believer in fellowship with Him.

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

If we have been united with him like this in his *death*, we will certainly also be united with him in his *resurrection* ([Romans 6:4, 5](#)).

Having been *buried* with him in baptism and *raised* with him through your faith in the power of God ([Colossians 2:12](#)).

As most great scholars of all branches of Christendom, even those who practice infant baptism and sprinkling and pouring, specifically declare, the

original mode was immersion, as the Greek words translated “baptism” and “baptize” clearly signify.¹ Moreover, nearly all the translations into modern languages convey the same meaning. It is no more difficult for a Greek scholar to tell you the meaning of the words used in the Greek New Testament for this ordinance than it is for someone who speaks English to tell the meaning of the word *dip* or *immerse*.

Faithfulness to Christ demands that we do exactly what His Word teaches, and that we do not substitute some other mode for water baptism. In loyalty to the Lord, we must keep the ordinances as they were delivered to us by the apostles.

3. What Is the Right Formula for Administering the Ordinance?

Our Lord himself gave His apostles the formula in [Matthew 28:18, 19](#), which Worrell in his excellent original translation of the New Testament correctly renders:

“All authority was given to Me in Heaven and on earth: going, therefore, disciple ye all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatsoever I commanded you; and, behold, I am with you all the days, even to the end of the age.”

We are not left to speculate on the proper formula—“*into* the name of the Father, and of the Son, and of the Holy Spirit.”² The American Standard Version, as well as Worrell’s translation, has *into*, instead of *in*, and this is the correct translation from the Greek. Into fellowship with the name of the Holy Trinity—and we do this in the name of (by the authority and command of) Jesus Christ.

4. Who Is Scripturally Qualified to Be Baptized?

Before leaving this fascinating study, let us consider the proper candidates or subjects for baptism. The divine order is very simple. The sinner must first repent and believe:

“Repent and believe the good news!” ([Mark 1:15](#)).

Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins” ([Acts 2:38](#)).

Believers, and believers only, are to be baptized:

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” ([Matthew 28:19](#)).

“Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” ([Mark 16:16](#)).

This excludes children who are too young to repent and believe, and invalidates the “baptism” of those who were not regenerated when they submitted to the ordinance. Does this explain why the twelve men at Ephesus were rebaptized by Paul?

While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, “Did you receive the Holy Spirit when you believed?”

They answered, “No, we have not even heard that there is a Holy Spirit.”

So Paul asked, “Then what baptism did you receive?”

“John’s baptism,” they replied.

Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.” On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. There were about twelve men in all ([Acts 19:1–7](#)).

Some hold that the baptism in the Holy Spirit precludes the necessity of submitting to this ordinance. This position is flatly contradicted by Peter:

“Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.” So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days ([Acts 10:47, 48](#)).

If you will read through the New Testament to see what stress was laid upon the ordinance, you will be struck with the suddenness with which believers were baptized after conversion, and the great emphasis placed on the ordinance by Christ and the apostles. Note in particular the following passages:

Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” ... Those who accepted his message were baptized, and about three thousand were added to their number that day ([Acts 2:38, 41](#)).

But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women ([Acts 8:12](#); see also verse [13](#)).

Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized ([Acts 9:18](#); compare this with [Acts 22:16](#): "And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name").

"Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have." So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days ([Acts 10:47, 48](#); note that this was the very first service that Peter held in the home of Cornelius, and that he commanded them to be baptized).

One of those listening was a woman named Lydia, ... The Lord opened her heart to respond to Paul's message. When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us ([Acts 16:14, 15](#)).

Then they spoke the word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized ([Acts 16:32, 33](#)).

Holy Communion

This holy ordinance symbolizes the broken body and the shed blood of our Lord, our participation in the benefits of His atoning death, and the covenant which He sealed with His own blood. It represents our union with Him who is the sustenance of our spiritual life. It is a memorial of His death, and looks forward to His coming again.

1. The Ordinance Was Instituted by Our Lord Himself on the Eve of His Betrayal

And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me" ([Luke 22:19](#)).

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes ([1 Corinthians 11:23–26](#)).

Let us with bowed heads approach the Upper Room where Christ and His apostles, reclining around the table, were observing for the last time together the Paschal Supper, which prefigured His sacrificial death as “the Lamb of God, who takes away the sin of the world” ([John 1:29](#)), and instituted this memorial ordinance, which was ever to point back to the death of our Lord on the cross, and forward to His coming again in the clouds of glory. The words spoken on this occasion seem to have been few, but came from the depth of our Savior’s heart and burned their way into the hearts of His disciples, who were not able to understand what the Lord said about His death, burial, and resurrection.

Moreover, the tenderest feelings of which our natures are capable under the inspiration of the Holy Spirit are awakened when we meditate on the death of our Lord, partaking of the elements which our Lord himself chose to symbolize His broken body and shed blood.

2. We Are Instructed to Search Our Hearts Diligently

The apostle Paul wrote that each of us should examine him- or herself carefully before coming to this holy ordinance, and to approach it with reverence and understanding ([1 Corinthians 11:27–32](#)).

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself ([1 Corinthians 11:27–29](#)).

“In an unworthy manner” means without proper regard for the significance and sacredness of the ordinance. It is taking Communion in a disorderly, irregular way. “Guilty of sinning against the body and blood of the Lord” is being guilty of partaking of the emblems of our Lord’s body and blood in an

unholy, unworthy, sacrilegious manner; “casting contempt upon His body and blood.”³

“Examine himself” tells us to make a careful scrutiny of oneself and of one’s conduct in the light of the Word. A believer may take Communion after squaring him- or herself with the Word.

“Eats and drinks judgment on himself.” The King James Version has “damnation.” This word is too strong, according to the Greek. This is not eternal damnation, but a judgment from God to chasten the believer, that he “will not be condemned with the world” (verse [32](#)).

But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world ([1 Corinthians 11:31](#), [32](#)).

3. Our Lord Commanded His Disciples to Observe It

“Take and eat; ... Drink from it, all of you” ([Matthew 26:26](#), [27](#); Greek, “All of you drink of it”). “Do this” ([1 Corinthians 11:24](#)). We are not given any option in regard to observing this memorial of His death. Our Lord himself commands it, and we must answer to Him if we refuse to obey. It is a perpetual ordinance, to be frequently observed, for Paul said, “For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes” ([1 Corinthians 11:26](#)).

4. The Holy Supper Looks Forward to Christ’s Return

Communion anticipates that day when our Lord shall return, and drink of the fruit of the vine “anew with you in my Father’s kingdom” ([Matthew 26:29](#)). Hence, it keeps us looking “for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ” ([Titus 2:13](#)).

5. “The Cup” Is a Symbol of the New Covenant

“The fruit of the vine,” representing the blood of Jesus, is a symbol of the sealing of the new covenant with His lifeblood. As our Lord himself declared: “This is my blood of the covenant, which is poured out for many for the forgiveness of sins” ([Matthew 26:28](#)).

Some Bible versions use the word “testament” instead of “covenant.” Weymouth’s free rendering makes this clearer: “This is my blood which is to be poured out for many for the remission of sins—the blood which ratifies the

Covenant,” referring to the new covenant foretold in [Jeremiah 31:31–34](#). In [Luke 22:20](#), the words are given in a little different order: “This cup is the new covenant in my blood, which is poured out for you.” Weymouth renders these words: “This cup ... is the new Covenant ratified by my blood which is to be poured out on your behalf.”

In [Hebrews 9:16–18](#), this covenant is considered as a “will and testament,” and this is the primary meaning of the Greek word translated *covenant*. The writer of Hebrews holds that a will is of no effect as long as the “testator” lives. To make the will of force the testator must die. The blood of Jesus is proof of His death. He sealed the covenant with His lifeblood, and thus ratified it and made it effectual and operative. This is a thrilling thought for us who are “heirs of God and co-heirs with Christ” ([Romans 8:17](#)).

6. Communion Symbolizes the Bread of Life

The ordinance of baptism symbolizes Christ’s death for us and our death to the world and union with Him ([Romans 6:3–5](#); [Colossians 2:12](#)). The Lord’s Supper signifies the death of our Lord on our behalf as our Paschal Lamb, sacrificed to deliver us from sin and death—in the purpose of God, “slain from the foundation of the world” ([Revelation 13:8](#)). Baptism signifies our entering into Christ and our new life in union with Him through regeneration. The Lord’s Supper signifies Christ’s entering into us, procuring our sanctification, sustaining, strengthening, and renewing. As baptism is associated with the new birth, we need to be baptized once, but one who is born needs constant nourishment, and for that reason we observe the Lord’s Supper frequently.

For this reason bread, “the staff of life,” is the most appropriate symbol that could be chosen. And this accords with the words of Jesus:

“I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world” ([John 6:48–51](#)).

Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will

live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever” ([John 6:53–58](#); see also verses [32–35](#)).

7. *The Lord’s Supper Is a Healing Ordinance*

If you are sick or afflicted in your body and can discern the healing virtue in the body of our Lord, typified by the bread, you may receive healing and strength for your body as well as for your spiritual nature.

That is why many among you are weak and sick, and a number of you have fallen asleep. But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world ([1 Corinthians 11:30–32](#)).

“This is why” indicates a failure to discern the true significance of the sacrifice of the body of Christ, symbolized by the bread. His body for our bodies, as the body of the Paschal Lamb was to be roasted and eaten—to give strength, health, and healing for the bodies of the Israelites to prepare them for the Exodus. The blood was to protect them from “the destroyer.” (Read the whole account in Exodus 12.) Worrell’s note on this verse is illuminating:

Many are weak and sick; a failure to appreciate the full meaning of the ordinance, and to appropriate its meaning as symbolized in the bread and wine, left many of the Corinthian brethren out of vital touch with God for their bodies; hence their weakness and sickness. *And not a few sleep*; sleep the sleep of death.

8. *Communion Is a Uniting Ordinance*

The ordinance of baptism should bring us into a closer fellowship with Christ our Lord, and the Lord’s Supper should bring us into fellowship, not only with Him, but also with one another, as a family of God, feasting together and partaking of one bread and one cup.

Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf ([1 Corinthians 10:16, 17](#)).

Conclusion

The ordinances of the New Testament help us to sense the reality of spiritual things. They picture the most fundamental truths of the gospel before our eyes. In baptism, we go into a watery grave and feel it surging about us, and ourselves sinking beneath it and rising above it, indicating our own death and resurrection, as well as Christ's.

The Lord's Supper speaks to our hearts, to our eyes, and to our touch and taste. John said:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life ([1 John 1:1](#)).

So in the Lord's Supper we see the bread, indicating the body of our Lord, broken before our eyes; we take a morsel into our hands and then into our mouths; we see the fruit of the vine, typifying the blood of Jesus, poured forth before our eyes; we drink it, appropriate it. All this gives us a sense of reality, which perhaps we could acquire in no other way, and signifies how absolutely necessary it is for our souls and bodies to be sustained by the life-giving Christ, who died and lives again, delivering us from sin and healing our bodies.

The more we see in the ordinances, the more they mean to us and the larger the measure of blessing conveyed. May God give us grace ever to approach this holy ordinance with a feeling of reverence and awe and love such as we have never known before.

7

The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry ([Luke 24:49](#); [Acts 1:4, 8](#); [1 Corinthians 12:1–31](#)). This experience is distinct from and subsequent to the experience of the new birth ([Acts 8:12–17](#); [10:44–46](#); [11:14–16](#); [15:7–9](#)). With the baptism in the Holy Spirit comes such experiences as an overflowing fullness of the Spirit ([John 7:37–39](#); [Acts 4:8](#)), a deepened reverence for God ([Acts 2:43](#); [Hebrews 12:28](#)), an intensified consecration to God and dedication to His work ([Acts 2:42](#)), and a more active love for Christ, for His Word, and for the lost ([Mark 16:20](#)).

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Weymouth's correct rendering of the original of [Acts 1:4, 5](#) reads:

And while in their company He charged them not to leave Jerusalem, but to wait for the Father's promised gift. "This you have heard of," He said, "from me. For John indeed baptized with water, but before many days have passed you shall be baptized with the Holy Spirit" ([Acts 1:4, 5](#)).

Note that it is not *a* promise, but *the* promise, the great mountain-peak promise which towers above all the rest of the Father's promises following the fulfillment of the promise of the Messiah. Our Savior himself gave us the phrase. Let us try to formulate the Bible's teaching concerning this "promise of the Father" in such a simple way that none may fail to apprehend it.

1. The Holy Spirit Gives Life

In the Old Testament, the Holy Spirit is revealed as the Life Giver ([Genesis 1:2](#); cf. [Romans 8:2](#)), and with this Spirit prophets, priests, and kings were anointed. The promise of the general effusion of the Spirit on all flesh referred to

a later time—the time following the ascension of our Lord to appear in the upper sanctuary (heaven), and offer up himself, the full price of our redemption.

When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption ([Hebrews 9:11, 12](#); compare this with [John 7:39](#)).

These great promises for the future outpouring of the Spirit are found in [Isaiah 32:15](#), “till the Spirit is poured upon us from on high” and [44:3](#), “For I will pour water [a symbol of the Spirit] on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants.”

Then in [Joel 2:23, 28, 29](#), we have that great prediction which had its partial fulfillment at Pentecost (the former rain), and is now being fulfilled in a more general diffusion of the Spirit all over the world (the latter rain, [James 5:7, 8](#)). Notice that the promise is to pour the Spirit upon all flesh.

Be glad, O people of Zion, rejoice in the Lord your God, for he has given you the autumn rains in righteousness. He sends you abundant showers, both autumn and spring rains, as before....

“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days” ([Joel 2:23, 28, 29](#)).

Be patient, then, brothers, until the Lord’s coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. You too, be patient and stand firm, because the Lord’s coming is near ([James 5:7, 8](#)).

2. Jesus Is the Baptizer in the Holy Spirit

John the Baptist foretold the sacrifice of Christ, calling Him “the Lamb of God, who takes away the sin of the world” ([John 1:29](#)). He predicted also the office of Christ as the One who should baptize in the Holy Spirit:

“I, indeed, immerse you in water unto repentance, but He Who is coming after me is mightier than I, whose sandals I am not worthy to bear, He will

immerse you in *the* Holy Spirit and fire” ([Matthew 3:11](#), Worrell).

It is to this prediction that our Lord himself refers in the text first quoted in this chapter. By these texts, together with [Acts 11:15](#), [16](#), we know that Jesus alone can baptize in the Holy Spirit.

“And as I began to speak, the Holy Spirit fell on them, as on us at the beginning; and I remembered the word of the Lord, how He said, ‘John, indeed, immersed in water, but ye shall be immersed in *the* Holy Spirit’ ” ([Acts 11:15](#), [16](#), Worrell; compare this with [John 1:29–34](#); [7:37–39](#)).

3. Jesus Handed Down This Promise from the Father

[John 14:15–17](#) says:

“If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor [Advocate] to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.”

And verse [26](#) reads:

“But the Counselor [Advocate], the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”

4. It Was Necessary for Jesus to Depart in Order for the Holy Spirit to Come

So important did our Lord regard the Spirit’s coming into the life of believers that He said: “It is for your good that I am going away. Unless I go away, the Counselor [Advocate] will not come to you; but if I go, I will send him to you” ([John 16:7](#)). Many Christians speak lightly of the gift of the Holy Spirit. This is an insult to the Spirit, to Jesus (who gave His life to procure for us the right to have the Spirit abiding in us), and to the Father (who in Jesus’ name vouchsafes to us this supreme Gift). Without the Spirit’s aid, we cannot live as we should or do what we ought.

5. Peter Identified the Promise of the Spirit, or the Baptism in the Spirit, with the Gift of the Spirit

In [Acts 2:38](#), [39](#), Peter said:

“Repent and be baptized, ... And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

In [Acts 11:16, 17](#), the gift of the Spirit and the baptism in the Spirit are made identical (emphasis added):

“Then I remembered what the Lord had said: ‘John baptized with water, but you will be *baptized with the Holy Spirit*.’ So if God gave them the *same gift as he gave us*, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?”

6. The Promise Is for All Believers

Peter stated that the baptism in the Holy Spirit is not for the apostles or for the 120 alone, but for all believers. It is “for you”—those present—and “for ... your children”—those absent and those yet unborn—and “for all who are far off”—that includes us ([Acts 2:38, 39](#)). Acts 10 and 11 show that the Gift is for the Gentiles as well as for Jews.

7. It Is a Seal

The apostle Paul twice referred to the gift of the Spirit as a seal or sealing. [Ephesians 1:13](#) says:

Having believed [in Christ], you were marked in him with a seal, the promised Holy Spirit.

[Second Corinthians 1:21, 22](#) reads:

Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

The Christian’s anointing and enduement with the Spirit may be seen on his or her countenance, observed in his or her acts, heard in his or her voice, and felt in his or her presence. The seal is upon the believer’s body, soul, and spirit.

8. The Gift of the Spirit Is an Earnest or Pledge of Our Full Inheritance in Christ

See [Ephesians 1:13](#) and [2 Corinthians 1:21, 22](#) under the last proposition. The gift of the Spirit is proof positive that we are accepted in the Beloved, and

that we are joint heirs with Him. In addition, [Romans 8:16, 17](#) states:

The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

9. With the Baptism Comes Power for Service

The Holy Spirit is not given to believers as a spiritual luxury for their personal satisfaction and enjoyment, but as an endowment of power to fit them for bearing effective witness to the great soul-saving truths of the gospel. This was clearly stated by the Lord himself, as He talked with His disciples after the Resurrection:

He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” ([Luke 24:46–49](#); the word “clothed” means “to put on like a garment”).

Likewise in [Acts 1:8](#):

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Also in [John 7:37–39](#):

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

Isaiah prophesied: “The burning sand will become a pool, the thirsty ground bubbling springs” ([35:7](#)). But this promise goes far beyond that wonderful prediction. Think of whole rivers of living (life-giving) water from the life of one man or woman who was dry as powder before the Spirit came in to abide!—

Niles, Amazons, and Mississippis from one life “filled to the measure of all the fullness of God” ([Ephesians 3:19](#)). The Book of Acts proves the truth of these words of Jesus. Look at Pentecost! Look at Samaria! In later history, think of Luther, Wesley, Spurgeon, Moody, and Finney.

In [Acts 4:18–33](#), Peter and John were commanded by the Jewish high council not to speak or teach anymore in the name of Jesus. After being threatened and then released, they went to their own company, who “raised their voices together in prayer to God” (in Pentecostal fashion) and prayed for courage to speak the word of God with boldness.

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit [filled anew] and spoke the word of God boldly.... With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all.

In several other passages, we read of the refilling of the Lord’s messengers for special service. The gospel is to be propagated by the power of the Holy Spirit, who alone can convict sinners ([John 16:8](#)), piercing their hearts, as He did at Pentecost ([Acts 2:37](#); compare this with [Zechariah 4:6](#)).

10. With the Baptism in the Spirit, Special Gifts of the Spirit Are Frequently Bestowed

At Pentecost ([Acts 2:5–11](#)), the gift of tongues was temporarily exercised. (See “Doctrine 8: [The Evidence of the Baptism in the Holy Spirit](#),” for an explanation of the difference between the evidence of tongues and the gift of tongues.) At Ephesus, the twelve men whom Paul found there were filled with the Spirit and not only “spoke in tongues,” but also “prophesied” ([Acts 19:6](#)).

Nine special gifts or manifestations of the Spirit are described in [1 Corinthians 12:1–31](#). In chapter 13, the superiority of holy, divine love—a fruit of the Spirit—is shown. In chapter 14, Paul gave some regulations concerning the exercise of the gifts of the Spirit. In [Hebrews 2:3, 4](#), he showed how these gifts were used for the spread of the gospel:

How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

This accords exactly with the record in [Mark 16:20](#):

Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

The whole Book of Acts is a commentary on this truth.

11. Following the Baptism in the Spirit, the Fruit of the Spirit Naturally Spring Forth

In [Galatians 5:22, 23](#), Paul named the component parts of a cluster of precious fruit:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

It seems easier for us to speak of this composite fruit as separate fruits of the Spirit. In the regenerate life “the flowers of grace” may appear. How wonderful to observe the abundant luscious fruit in the lives of Spirit-filled Christians in whom the Spirit is reproducing the life and traits of Jesus Christ! (See [2 Corinthians 3:18](#).)

In 1 Corinthians 13, the vast superiority of holy, divine love shines out above tongues, knowledge, faith, prophecy, and other gifts of the Spirit (verses [1–3](#)). These gifts may all become unnecessary and therefore cease “when perfection comes” (verse [10](#)), but such fruits as faith, joy, and love will abide forever, and the most beautiful and wonderful of all is love (verse [13](#)).

12. There Are Many Names Given to the Holy Spirit

Numerous names are given in the Scriptures to the Holy Spirit, fitting the various relations, offices, and ministries which He fulfills. He is “the Holy Spirit of God” ([Ephesians 4:30](#)), “the Spirit of Christ” ([Romans 8:9](#)), “the Spirit of truth” ([John 14:17](#)), “another Counselor” (or Advocate or Paraclete, [John 14:16](#)). He is our Guide ([John 16:13](#)), our Teacher ([John 14:26](#)), our Reminder ([John 14:26](#)), our Helper ([Romans 8:26](#)), our Revealer ([1 Corinthians 2:10](#)), our Transformer ([2 Corinthians 3:18](#)).

In the New International Version, if no mistake has been made in the count, the word “Spirit,” referring to the Holy Spirit, occurs about 250 times in the New Testament.

13. “He Will Baptize You with the Holy Spirit and with Fire” ([Matthew 3:11](#)).¹

Both water and fire are symbols of the Holy Spirit, and set forth the office

work from different aspects. The water purifies by washing away; the fire purifies by consuming and refining ([Malachi 3:2, 3](#)). Isaiah was both purified and “fired for service” by the “live coal” taken from the altar and laid on his mouth ([Isaiah 6:6, 7](#)). As fire coming into contact with cold black iron can make it red, then pink, then white and glistening; so the Holy Spirit in the heart of the believer can soften and melt him and warm his cold nature, illuminating and inspiring him, and can make him, like John, “a lamp that burned and gave light” ([John 5:35](#)).

John shone because he was “on fire,” and so were the 120 at and after Pentecost. What would Pentecost be without the fire of the Holy Spirit?

14. There Is Much Confusion in Regard to the Personality of the Holy Spirit

In part, this is due to lack of understanding in regard to the biblical doctrine of the Holy Trinity, and, in part, it is due to a lack of consistency in the King James (or Authorized) Version’s renderings of texts referring to the Spirit (the King James Version was used by the Pentecostal community almost exclusively for many years). In some passages the masculine pronouns are used (John 14, 15, and 16), and some texts have neuter pronouns for the same Spirit ([Romans 8:16, 26](#); and other passages).

This is to be accounted for by the fact that the Greek word *pneuma* (derived from *pneō*, to blow; both words being used in [John 3:8](#)) is a neuter noun. Originally it meant “breath” or “wind,” and according to Greek grammar, the pronouns referring to this neuter noun had to be neuter. Hence, we have in [Romans 8:16](#) and [26](#): “the Spirit itself” (KJV). That is good Greek, but poor English. Contemporary translations such as the New International Version, the New American Standard Bible, the New English Bible, and most other versions correctly translate the words, “the Spirit himself.” The Greeks knew the nouns to which the pronouns referred, hence they were not confused by these pronouns. In [John 4:24](#), God is referred to as “spirit,” a neuter noun in Greek, but that does not justify us in referring to God as “it” or “itself.”

In our Lord’s farewell discourse, John 14 through 16, the Spirit is named the Paraclete, Advocate, Comforter—a masculine noun in the Greek—hence, there are no neuter pronouns in this passage referring to Him. The Spirit is the other Advocate who is to abide with us forever. He has all the attributes and powers of divine personality: He speaks ([Acts 1:16](#)); works miracles ([Acts 8:39](#)); appoints missionaries ([Acts 13:2](#)); guides church councils ([Acts 15:28](#)); directs His workers ([Acts 8:29](#)); commands and forbids ([Acts 16:6, 7](#)); sets pastors over assemblies ([Acts 20:28](#)); witnesses ([Romans 8:16](#)); aids us in prayer and

intercedes ([Romans 8:26](#)); foretells ([Acts 20:22, 23](#)); and reveals to us the deep mysteries of God ([1 Corinthians 2:9–12](#)). Can any impersonal influence or power do such things? The question is absurd. The Holy Spirit is a person who is the third person of the Trinity. Because of His influence and work in the book commonly called the Acts of the Apostles, some have aptly called it the Acts of the Holy Spirit.

8

The Evidence of the Baptism in the Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance ([Acts 2:4](#)). The speaking in tongues in this instance is the same in essence as the gift of tongues ([1 Corinthians 12:4–10, 28](#)), but different in purpose and use.

Constitution of the Assemblies of God, Article V.8

Notice it is not “The Baptism of the Holy Spirit,” for that would make the Holy Spirit the agent; but John said, “He [Christ] shall baptize you *in* the Holy Spirit” (author’s translation). The Holy Spirit is the element into which we are baptized.¹

1. Many Believers Have Mighty Anointings with the Holy Spirit Who Have Not Received the Fullness of the Spirit

In [John 20:22](#), we read of the risen Christ: “And with that he breathed on them and said, ‘Receive the Holy Spirit.’ ” It is certain that they received some very special endowment of the Holy Spirit; but this was *not* the baptism in the Holy Spirit, for in the last visit of our Lord with the Eleven He commanded them, “Do not leave Jerusalem, but wait for the gift my Father promised ... in a few days you will be baptized [in] the Holy Spirit” ([Acts 1:4, 5](#)). If the disciples had been baptized in the Holy Spirit before this, our Lord would not have commanded them to wait for this promised Gift.

You may heat water to 150 degrees, then 175, then 200, then to 210, but still it does not boil; but if it reaches 212, it will boil. So you may be anointed with the Spirit almost to the fullness, but until there is actual fullness you have not been baptized in the Holy Spirit.

2. The Baptism in the Holy Spirit Is Not to Be Confused with Sanctification, as It Is by Many

For in [John 15:3](#), we read: “You are already clean because of the word I have spoken to you.” The baptism in the Holy Spirit presupposes that the

believer is clean in the sight of God, and sanctification differs from the baptism in the Holy Spirit as the cleansing of the vessel differs from the filling of the same. At the baptism in the Holy Spirit, we are filled to overflowing with the divine Presence.

3. So Definite and So Wonderful an Experience as the Baptism in the Holy Spirit Is, It Is Accompanied with the Same Supernatural Evidence Now as It Was in New Testament Times

As our doctrinal statement declares, the baptism in the Spirit “is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance ([Acts 2:4](#)).” The mere experience of exuberant joy and abandonment to the will of God is not sufficient evidence, for these things may be experienced frequently before we receive the Baptism.

But when the Holy Spirit comes in His fullness to abide in the believer ([John 14:16, 17](#)), He takes possession of the spirit, soul, and body, which are then completely subjected to His will and power, and He uses the tongue in a supernatural way. This evidence is usually very convincing to believers and unbelievers alike who are present when one is baptized in the Holy Spirit. But, whether or not it is accepted by all who are present as full evidence, to the one who actually receives the Spirit, the speaking in tongues is an incontrovertible evidence, for he knows that his voice is under the control of the Spirit.

4. When Peter Preached at the House of Cornelius, the Holy Spirit Fell on All Who Heard the Word

The Christian Jews who were present had to admit, though reluctantly, that on the Gentiles also was poured out the Holy Spirit, “for they heard them speaking in tongues and praising God” ([Acts 10:46](#)). To Peter and the rest of the Jewish Christians who were present, this was all-sufficient evidence that God had given these Gentiles the same gift that He had bestowed upon the 120 at the beginning. The brethren at Jerusalem called Peter to account for preaching to the Gentiles, but they acquiesced when Peter said, “Then remembered I the word of the Lord, how He said, John indeed baptized in water, but ye shall be baptized in the Holy Spirit” (author’s translation from the Greek, [Acts 11:16](#)).

5. When Paul Came to Ephesus and Met Certain Disciples, He Asked Them, “Did You Receive the Holy Spirit When You Believed?” ([Acts 19:2](#))

His question implied that some believed without receiving the Holy Spirit, and also that the reception of the Holy Spirit was so wonderful and was

accompanied with such evidence that the recipients were able to answer the question definitely. The answer indicated that they were in the dark in regard to the baptism in the Holy Spirit, as many Christians are today. And after Paul baptized them in water and laid hands on them, the Holy Spirit came on them and “they spoke in tongues and prophesied” ([Acts 19:1–7](#)).

Suppose somebody had come along shortly after this and asked these twelve men the same question, do you suppose they would have been confused and unable to answer it? If they had been asked how they knew they had received the Holy Spirit, would they not have answered, “We spoke with other tongues as the Spirit enabled us”?

6. We Believe the Believers in Samaria Had the Same Experience in Being Baptized in the Holy Spirit as the Disciples in Jerusalem and Ephesus

In the great revival in Samaria, there is no mention of the believers speaking in other tongues, but something so wonderful happened to them that Simon the sorcerer offered a considerable sum for the power of bestowing the Holy Spirit. If there had been no more evidence than the feeling of joy, it is not likely that Simon would have offered money for this power rather than the gift of healing. Moreover, they had “great joy” before they received the Spirit ([Acts 8:8](#)). Hence, we believe that the experience of the disciples at Samaria in receiving the Holy Spirit was the same as that of the disciples at Jerusalem and Ephesus.

7. When Did Paul Begin Speaking in Tongues?

In [Acts 9:17](#), we have the account of Paul receiving his sight and being filled with the Spirit when Ananias came and put his hands upon him saying, “Brother Saul, the Lord—Jesus ... has sent me so that you may see again and be filled with the Holy Spirit.” There is no mention of Paul’s speaking in an unknown tongue, or any other manifestation, at that time, but in [1 Corinthians 14:18](#), Paul said: “I thank God that I speak in tongues more than all of you.” It is reasonable to suppose, therefore, that he began to speak in unknown tongues when he was filled with the Holy Spirit.

8. The Disciples Spoke in Tongues Only after the Day of Pentecost

In [Hebrews 2:4](#), we read: “God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.” In [Mark 16:17](#), Jesus said: “They will speak in new tongues.”

We have no record of any disciples speaking with new tongues before the Day of Pentecost, but it is evident from 1 Corinthians 14 and other Scripture passages that speaking with tongues was a frequent manifestation among believers; so frequent, indeed, that it was necessary for Paul to limit its use ([1 Corinthians 14:27](#)) in public meetings, as is now the case in some Pentecostal churches.

The writer preached for thirty-one years before hearing anyone speak in unknown tongues and never found it necessary to refer to this Scripture passage to limit the exercise of this gift.

Through misinformation about the people who are filled with the Spirit and speak with tongues, and through ignorance of the Scriptures on the subject, many Christians in our times are prejudiced against “tongues” and forbid the exercise of this wonderful gift of the Spirit, contrary to the specific command of Paul, “Do not forbid speaking in tongues” ([1 Corinthians 14:39](#)); “I would like every one of you to speak in tongues” (verse [5](#)); “I thank God that I speak in tongues more than all of you” (verse [18](#)).²

The emphasis that we place upon the gift of the Spirit, upon the scriptural evidence of His coming in to abide, and upon the necessity of following our Lord’s command to “wait for the gift my Father promised” ([Acts 1:4](#)), distinguishes us from other bodies of believers. We esteem this Gift so highly that we are willing to suffer reproach and loss for the sake of the wonderful privilege of receiving the Holy Spirit in the same way the 120 did at Pentecost.³

9

Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God ([Romans 12:1, 2](#); [1 Thessalonians 5:23](#); [Hebrews 13:12](#)). Scriptures teach a life of “holiness without which no man shall see the Lord” ([Hebrews 12:14](#)). By the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy” ([1 Peter 1:15, 16](#)).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit ([Romans 6:1–11, 13](#); [8:1, 2, 13](#); [Galatians 2:20](#); [Philippians 2:12, 13](#); [1 Peter 1:5](#)).¹

Constitution of the Assemblies of God, Article V.9

William Evans wrote:

If regeneration has to do with our nature, justification with our standing, and adoption with our position, then sanctification has to do with our character and conduct. In justification we are declared righteous in order that, in sanctification, we may become righteous. Justification is what God does for us, while sanctification is what God does in us. Justification puts us into a right relationship with God, while sanctification exhibits the fruit of that relationship—a life separated from a sinful world and dedicated to God.²

1. Sanctification Has a Twofold Meaning: (1) Separation from Evil and (2) Devotion to God

[First Thessalonians 4:3](#) says: “It is God’s will that you should be sanctified: that you should avoid sexual immorality” (see also [2 Chronicles 29:5, 15–18](#); [2 Timothy 2:21](#); [Exodus 19:20–22](#)). In sanctification, we are to “purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” ([2 Corinthians 7:1](#)). But it is not enough to be separated from

evil; the person or thing sanctified must be devoted to the use and service of God. Thus we read of sanctifying a house to be holy unto the Lord; part of a field to be God's possession. The first-born children were to be sanctified unto the Lord; and even Jesus himself was set apart ("sanctified") by the Father to carry out His will in the world. (See [Leviticus 27:14–16](#); [Numbers 8:17](#); [John 10:36](#).)

2. In One Aspect, Sanctification Is an Instantaneous Work

And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God ([1 Corinthians 6:11](#)).

And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.... because by one sacrifice he has made perfect forever those who are being made holy ([Hebrews 10:10](#), [14](#)).

When we believe on the Lord Jesus Christ and accept Him as our Savior, we are justified by faith in Him and stand before God without any condemnation on our souls; we are regenerated, that is, born again through the operation of the Holy Spirit and the Word of God, and have become a new creation in Christ. We are also separated from sin and cleansed and purged by the blood of Jesus ([1 John 1:7](#)), and by our own will we set ourselves apart to the service of God. Christ is now our "wisdom from God—that is, our righteousness, holiness and redemption" ([1 Corinthians 1:30](#)). For this reason, all believers are designated "saints" in the New Testament, and Paul addressed the Corinthian believers (who were far from perfect) as "sanctified" ([1 Corinthians 1:2](#)).

3. In Another Sense, Sanctification Is a Progressive Work

It is carried on by the Lord Jesus Christ himself through the power of the Holy Spirit, until we attain a perfect likeness to himself. When we believe, the holiness of the Lord Jesus Christ is imputed to us, and before God we stand "complete in him" ([Colossians 2:10](#), KJV; cf [1:28](#)), with His full righteousness placed to our credit. But it is another thing to have His holiness made actual in our lives.

This may be a long process and may require many experiences, including many chastenings of the Lord. In [Hebrews 12:10](#), we are distinctly told that "God disciplines us for our good, that we may share in his holiness." Peter exhorted us to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" ([2 Peter 3:18](#)). In [2 Corinthians 3:18](#), we have very illuminating text

showing how Christ operates in us through the Holy Spirit to transform us by degrees into His own glorious image: “We ... are being transformed into his likeness with ever-increasing glory.” In [1 Thessalonians 5:23, 24](#), Paul prayed that God would sanctify (set apart, make holy) the Thessalonian Christians:

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it.

4. Both Divine and Human Agencies and Means Are Used to Secure Sanctification

“May God himself, the God of peace, sanctify you through and through” ([1 Thessalonians 5:23](#)). Jesus prayed to His Father, “Sanctify them by the truth” ([John 17:17](#)). God “purified [our] hearts by faith” ([Acts 15:9](#)).

Christ has made every believer “holy through the sacrifice of the body of Jesus Christ once for all” ([Hebrews 10:10](#); [1 Corinthians 1:30](#)).

Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word ([Ephesians 5:25, 26](#)).

Our sanctification is not worked out in us without the work of the Holy Spirit. [First Peter 1:2](#) says: “chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit.” The Holy Spirit comes in to make us partakers of the holiness of God. By showing us the truth as it is in the Word of God, and clarifying our vision to see Jesus, the Holy Spirit fires us with a longing to be like Him.

5. Our Own Efforts and Full Cooperation with the Triune God Are Necessary to Secure Our Entire Sanctification

We “are sanctified by faith in [Christ]” ([Acts 26:18](#)). We are to “purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” ([2 Corinthians 7:1](#)).

The apostle John wrote:

Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure ([1 John 3:2, 3](#)).

In [Philippians 3:12–14](#), Paul asserted that he has not yet “been made perfect” and that he is striving to reach this goal to which he has been called by the Lord. He added:

Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

6. God Has Provided Means Which Are in Our Reach to Attain Entire Sanctification

“Sanctify them by the truth; your word is truth” ([John 17:17](#)). Prayerful study of the Scriptures and an attentive listening to the messages from the Word of God by anointed servants of the Lord are designed as means toward our sanctification. [Ephesians 4:11–13](#) shows us that our Lord gave the Church apostles, prophets, evangelists, pastors, and teachers, for the specific purpose of the saints “attaining to the whole measure of the fullness of Christ.”

In [Hebrews 12:14](#), we are told “to be holy [sanctification]; without holiness no one will see the Lord.” In the same chapter, we are told that chastisements are given by a loving Father to produce in us “a harvest of righteousness and peace” (verse [11](#)). In Romans 6 and 2 Corinthians 6, and in numerous other Scripture passages, the believer is exhorted to separate himself from every evil and to devote himself unreservedly to God and His service, and thus to cooperate with God in his own sanctification.³ Note especially [Romans 8:13](#) and [Colossians 3:5–10, 12–14](#):

For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live ([Romans 8:13](#)).

Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator....

Therefore, as God’s chosen people, holy and dearly loved, clothe

yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity ([Colossians 3:5–10, 12–14](#)).

10

The Church and Its Mission

Anthony D. Palma

The Church is the body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her Great Commission. Each believer, born of the Spirit, is an integral part of the general assembly and church of the firstborn, which are written in heaven ([Ephesians 1:22, 23](#); [2:22](#); [Hebrews 12:23](#)).

Since God's purpose concerning man is to seek and to save that which is lost, to be worshiped by man, and to build a body of believers in the image of His Son, the priority reason-for-being of the Assemblies of God as part of the Church is:

- a. To be an agency of God for evangelizing the world ([Acts 1:8](#); [Matthew 28:19, 20](#); [Mark 16:15, 16](#)).
- b. To be a corporate body in which man may worship God ([1 Corinthians 12:13](#)).
- c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son ([Ephesians 4:11–16](#); [1 Corinthians 12:28](#); [14:12](#)).

The Assemblies of God exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs ([Mark 16:15–20](#); [Acts 4:29–31](#); [Hebrews 2:3, 4](#)).
- b. Adds a necessary dimension to a worshipful relationship with God ([1 Corinthians 2:10–16](#); 1 Corinthians 12–14).
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times

for the edifying of the body of Christ ([Galatians 5:22–26](#); [1 Corinthians 14:12](#); [Ephesians 4:11, 12](#); [1 Corinthians 12:28](#); [Colossians 1:29](#)).

Constitution of the Assemblies of God, Article V.10

It is important at the outset to stress the biblical meaning of our word *church*. The reason is that in current usage there are two meanings which are absent in Scripture.

One of these is a reference to a church building, which is often simply called a church. In New Testament times, there were no buildings designated as churches. Instead, Christians met in homes for prayer and worship. A second nonbiblical meaning is the application of the word to a denomination or sect in Christendom, such as the Roman Catholic Church, the United Methodist Church, or the Pentecostal Church.

1. The New Testament Meaning of the Word Church

The word which is usually translated *church* is the Greek *ekklesia*, from which are derived such English words as ecclesiastical. But the Greek word was not originally a religious one. It was a word common to all Greek-speaking people, designating a group of men who at times were called out of their homes or places of business to conduct civic business. In a general sense, it was also used for a gathering of people. This secular usage of the term is found in [Acts 19:32, 39, 41](#).

The Greek *ekklesia* comes from two words, one meaning “out of” (*ek*) and the other “to call” (*kalein*). Therefore, the root meaning is “to call out of.” The Church, therefore, consists of people who have been “called out of” sin and the world and who have assembled for a common purpose.

It is generally agreed among Greek scholars that the best translation for this Greek word is *assembly*—so that the designation “Assembly of God” is most appropriate for the name of a local congregation.

2. The Biblical Usage of the Word Church

There are two distinct but ultimately inseparable meanings of this word as it applies to believers. It is used, first of all, as a designation for a local congregation: “Greet also the church that meets at their house” ([Romans 16:5](#)) and “To the church of the Thessalonians” ([1 Thessalonians 1:1](#); see also [1 Corinthians 1:2](#)). Sometimes the word *church* occurs in the plural to indicate separate groups of believers (“To the churches in Galatia,” [Galatians 1:2](#)).

The second meaning is that of the whole company of regenerate persons

regardless of location or time. In this regard, it always appears in the singular—the Church (“God ... appointed [Christ] to be head over everything for the church,” [Ephesians 1:22](#); “to him be glory in the church,” [3:21](#); “to the church of the firstborn,” [Hebrews 12:23](#))—and emphasizes the unity of Christians throughout the world.

3. Derivation of the English Word Church

The origin of this word is the Greek *kyriakos* which means “belonging to the Lord.” It seems that the Scottish *kirk* and the German *kirche* came from this, and in turn our English word *church*. It emphasizes that the Church is not a human organization but is of divine origin and is the Lord’s own possession. The word *kyriakos* is an adjective and occurs only in [1 Corinthians 11:29](#) and [Revelation 1:10](#)—the Lord’s Supper and the Lord’s Day. Neither of these is directly related to our concept of church or assembly, however.

4. The Origin of the Church

Biblical expressions such as “churches of Christ” and “church of God” indicate clearly that it is the Lord’s church. As such, it is not a human organization. Jesus said: “On this rock I will build my church” ([Matthew 16:18](#)). He is not only the Founder, but He is also the continuing strength of the Church. These words of Jesus are in the future tense, for it was not until the Day of Pentecost (Acts 2) that the Church was actually founded. This special day occurs seven weeks after Easter, and the Church has traditionally regarded it as its “birthday.” It was on that day, following Peter’s preaching, that the Church was firmly established by the addition of three thousand converts to the company of believers ([Acts 2:41](#)).

5. The Members of the Church

A distinction must be made between human requirements and divine requirements for membership in the Church. It is possible to be a member of a church or denomination without being a member of the Church of Jesus Christ. Only those who have been saved or born again of the Spirit of God are true members of His Church (“And the Lord added to their number daily those who were being saved,” [Acts 2:47](#)). A person does not need to “apply” for membership in the universal Church; he is automatically a member when he is saved. This in no way eliminates the desirability of a Christian uniting himself with a local congregation of believers, for the local assembly is really a concrete manifestation of the unity of all believers in the universal Church.

6. Terms for Individual Members

In addition to the word *church* (assembly), there are two other designations commonly used in the Epistles to describe Christian believers—*saints* (“To all in Rome who are loved by God and called to be saints,” [Romans 1:7](#); “To the church of God in Corinth, together with all the saints throughout Achaia,” [2 Corinthians 1:1](#); “To the saints in Ephesus, the faithful in Christ Jesus,” [Ephesians 1:1](#)) and *brother* ([Romans 8:29](#); [16:23](#); [1 Corinthians 1:1](#); [5:11](#)). *Saints* comes from the Greek word for “separated ones.” It does not necessarily mean that those so designated are perfect, but rather that they as Christians have been separated from a life of sin and are now living their lives in relation to God. In this respect, it is closely related to the root meaning of the word for assembly (*ekklesia*) which, as we have already noted, directs attention to the “called-out” nature of believers.

The word *brother* stresses that all Christians belong to one spiritual family, whose Father is God himself. This term implies that all are equal before God; for, as Paul told us, all believers “are heirs—heirs of God and co-heirs with Christ” ([Romans 8:17](#)). One becomes a member of God’s family by means of the new birth (“no one can see the kingdom of God unless he is born again,” [John 3:3](#); see also verse [5](#)).

7. Figures of Speech for the Universal Church

The grandeur of the universal Church is such that it is impossible to describe it adequately. But the apostle Paul and others, under the direction of the Holy Spirit, help us to understand the nature of the Church more fully by employing three vivid figures of speech.

The Church is spoken of as the bride of Christ.

I promised you to one husband, to Christ, so that I might present you as a pure virgin to him ([2 Corinthians 11:2](#)).

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless ([Ephesians 5:25–27](#)).

Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready ([Revelation 19:7](#)).

The Spirit and the bride say, “Come!” ([Revelation 22:17](#)).

This figure of speech speaks of the purity of the Church—something for which she must always strive. Jesus is the Bridegroom ([Matthew 25:6](#); [John 3:29](#)). When He comes again, the Bride’s time of preparation will be completed and she will be married to her heavenly Groom ([Revelation 19:7–9](#); [21:2](#)).

The Church is further presented in terms of a building, specifically “God’s building” ([1 Corinthians 3:9](#)), “God’s temple” (verses [16](#), [17](#)), “temple of the living God” ([2 Corinthians 6:16](#)), and “living stones ... being built into a spiritual house” ([1 Peter 2:5](#)). [Ephesians 2:20–22](#) expounds on this picture by stating that the Church is being:

built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

In the Old Testament, the tabernacle and the temple were places where God manifested His presence in a special way. But God does not really “live in houses made by men” ([Acts 7:48](#)) or “temples built by [human] hands” ([17:24](#), [25](#)). By the prophets God said,

“ ‘Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be?’ ” ([Acts 7:49](#)).

His special presence is manifested today in a spiritual temple—the Church.

Each believer is a temple of the Holy Spirit ([1 Corinthians 6:19](#)), but the entire Church is also described as the temple of God ([1 Corinthians 3:16](#), [17](#); [2 Corinthians 6:16–18](#)). Christ is the chief cornerstone of this spiritual temple; the apostles and prophets are the foundation ([Ephesians 2:20–22](#)); and each believer is a living stone in the edifice ([1 Peter 2:5](#)). As a counterpart of the Old Testament tabernacle and temple, this spiritual building is a place where God is worshipped and served.

Finally, the Church is depicted in terms of a human body: “one body with many members” ([Romans 12:4](#)), “parts of the body” ([1 Corinthians 12:22](#); see also verses [23–27](#)), “God ... appointed [Christ] to be head over ... his body” ([Ephesians 1:22](#), [23](#)), “members together of one body” ([3:6](#)), “one body” ([4:4](#)) “body of Christ” (verse [12](#)), “the whole body, joined and held together by every

supporting ligament” (verse [16](#)), “Christ is the head of the church, his body” ([5:23](#)), “for we are members of his body” (verse [30](#)); “[Christ] is the head of the body, the church” ([Colossians 1:18](#)), “his body, which is the church” (verse [24](#)), “the whole body, supported and held together by its ligaments and sinews” ([2:19](#)), and “members of one body” ([3:15](#)). When all these passages are studied, the following important points emerge:

- a. Jesus Christ is the Head of the Church.
- b. Each believer is a member, or organ, of this Body.
- c. Individual believers cannot exist and act in isolation from other believers. There is an interdependence which is essential for survival.
- d. Just as Christ, in His earthly state, manifested himself to the world by means of His physical body, so today He accomplishes this by means of His spiritual body, the Church.
- e. Every believer has a vital function in the Church, even though it may seem insignificant.
- d. The individual members are to support and strengthen one another.
- e. Each member is directly related to the Head, the Lord Jesus Christ, who is the “nerve center” of the Body. Consequently, whatever touches one member of the Body affects not only other members but, most of all, the Head.

The Church as the body of Christ is therefore a living organism. It is more than just a collection of individual believers. It is the incorporation of each believer into the body of Christ (“we were all baptized by one Spirit into one body,” [1 Corinthians 12:13](#)), which makes him an integral part of that body.

8. The “Visible” and “Invisible” Church

The Church is a spiritual fellowship comprising all who have been born again. Consequently, all true believers are united in the one flock of the Good Shepherd:

“I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd” ([John 10:16](#)).

“I pray ... that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may

be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me” ([John 17:20–23](#)).

This spiritual, invisible bond finds concrete manifestation in the form of local congregations. Ideally, these should consist only of born-again believers. If this were absolutely true in every congregation, then it could be said that the “visible” church and the “invisible” Church are one and the same. But since there are some denominations and local churches which admit into membership people who are not truly saved, and since, further, it is possible for a person to appear to be a Christian without having a genuine conversion experience, we must conclude that the “visible” church cannot be equated with the “invisible” Church. Jesus’ parable of the tares and the wheat is applicable at this point ([Matthew 13:25–30](#), [36–43](#)).

The Mission of the Church

God brought the Church into existence so it would be a means of bringing glory to His name. The apostle Paul told us that the overall purpose of God’s redeeming us is that we should be to the praise of His glory ([Ephesians 1:6](#), [12](#), [14](#)). The manner in which the Church glorifies God is three-directional: outward, in evangelism; inward, in edification of believers by one another; and upward, in worship.

1. Evangelism

This word literally means “a declaration or preaching of the gospel.” The Greek word *evangelion*, from which we get our English *evangel*, means “good news.” *Evangel* and *gospel* are synonyms, so that when we speak of sharing the gospel with others we mean sharing the good news of Jesus Christ and His offer of salvation.

The field for evangelism is the whole world, as Jesus plainly commanded in the Great Commission:

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” ([Matthew 28:19](#), [20](#)).

[Jesus] said to them, “Go into all the world and preach the good news to all creation” ([Mark 16:15](#)).

The Church is under obligation to share the gospel with all men everywhere. This involves both home missions and foreign missions. In [Acts 1:8](#), Jesus stated that His followers were “to be my witnesses” both near to home (“in Jerusalem, and in all Judea and Samaria”) and in more distant lands (“to the ends of the earth”).

It is important to note that this work of evangelism and missions can be carried out only by the power of the Holy Spirit. This is one very important function of the baptism in the Holy Spirit (“you will receive power when the Holy Spirit comes on you; and you will be my witnesses,” [Acts 1:8](#)). God is glorified when new members are added to the body of Christ!

2. Edification

The work of evangelism can be effective only when the body of Christ is healthy. Individual members of the Church have the responsibility to edify, or build up, one another. When they gather for worship, one purpose is that they might edify one another:

When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church ([1 Corinthians 14:26](#)).

Christians are enjoined to teach and admonish one another by preaching the Word, testifying, and singing:

Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord ([Ephesians 5:18, 19](#)).

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God ([Colossians 3:16](#)).

Believers are also to attempt to help a sinning brother to see his sin so that he might repent of it:

Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ ([Galatians 6:1, 2](#)).

My brothers, if one of you should wander from the truth and someone

should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins ([James 5:19, 20](#)).

There is one further responsibility: praying for one another, as Paul often did for the congregations to which he wrote:

I have not stopped giving thanks for you, remembering you in my prayers ([Ephesians 1:16](#); see also verses [17–22](#)).

3. Worship

The Church is the temple of God, and individual believers are priests who offer themselves and their praise as sacrifices to God (“offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship,” [Romans 12:1](#); “Let us continually offer to God a sacrifice of praise,” [Hebrews 13:15](#)). Therefore, when God’s people assemble for worship, the primary focus must be on Him. When they come together to “minister to the Lord,” then the Holy Spirit will be able to speak to them (“While they were worshipping the Lord and fasting, the Holy Spirit said,” [Acts 13:2, 3](#)).

Christians must take seriously the words of Scripture to “not give up meeting together” ([Hebrews 10:25](#)). In the Old Testament, the seventh day of the week, the Sabbath, was reserved for the Lord. This principle of one day in seven is retained in the New Testament. It was the practice of the New Testament Church to come together on Sunday, the first day of the week, in commemoration of the resurrection of Jesus on that day:

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance ([John 20:1](#)).

On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight ([Acts 20:7](#); see also [1 Corinthians 16:2](#)).

The worship which the Church renders to God must be “in spirit and in truth”:

“Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in

truth” ([John 4:23, 24](#)).

For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus ([Philippians 3:3](#)).

Worship is a time when God’s people, under the direction of the Holy Spirit and in accordance with God’s Word, seek to glorify Him by means of song, prayer, and the ministry of the Word. A Spirit-filled congregation also experiences the gifts of the Spirit in its worship, by means of which God is glorified and the individual members are edified.^{[1](#)}

11

The Ministry

Anthony D. Palma

A divinely called and scripturally ordained ministry has been provided by our Lord for the threefold purpose of leading the Church in: (1) evangelization of the world ([Mark 16:15–20](#)), (2) worship of God ([John 4:23, 24](#)), and (3) building a Body of saints being perfected in the image of His Son ([Ephesians 4:11, 16](#)).

Constitution of the Assemblies of God, Article V.11

God wishes to accomplish His will for mankind through His Church. It is, therefore, the responsibility of every born-again Christian to do what he can to fulfill the Lord’s will in the three areas of evangelization, edification, and worship mentioned in the previous chapter on the Church and its mission.

The Protestant Reformation recovered the great biblical doctrine of the priesthood of all believers. This means that all Christians—both clergy and laity—have direct access to God and may be used by Him for the accomplishment of His divine purposes.

Every Christian is a “minister,” because the Greek word for this (*diakonos*) means “a servant, or one who ministers.” The word today, however, is normally used to denote a person who is engaged full-time in the service of the Lord. It is in this “full-time” sense that the word ministry is used in this article.

Specific Ministries

Just as in every organization there must be a leadership, so it is with the Church. God has set up in the Church a number of specific offices. These are mentioned in [Ephesians 4:11](#)—apostles, prophets, evangelists, pastors, teachers. It will be profitable to look at each briefly.

1. Apostles and Prophets

Jesus initially called twelve men to be His close followers. They are designated “apostles”—a direct borrowing from the Greek word *apostolos*,

which means “one who is sent.” These men were given the responsibility of being the Lord’s representatives in proclaiming the gospel. They are often referred to collectively as the twelve apostles.

The word *apostle* is also used in a wider sense in the New Testament, so that it includes people like Paul (“Paul, an apostle,” [Galatians 1:1](#)), Barnabas (“the apostles Barnabas and Paul,” [Acts 14:14](#); also verse [4](#)), and James, the Lord’s brother (“I saw none of the other apostles—only James, the Lord’s brother,” [Galatians 1:19](#)). There is no one definition of the word *apostle* which clearly distinguishes such an individual from other ministers of the gospel. But it may be stated that an apostle is one who receives a direct commission from the Lord to perform a special task and who does an outstanding work for the kingdom of God. Even though the title may not be used today to designate such an individual, it is nevertheless true that there are those who have a very special, gifted ministry which they have received from God.

The word *prophet* comes from the Greek *prophetes*, which means “spokesman” or “someone who speaks on behalf of someone else.” A prophet, therefore, is one who conveys God’s message to people. Prophets are mentioned throughout the Old Testament and the New Testament. In the New Testament Church, however, the word is used specifically to designate those who exercise the gift of prophecy in corporate worship:

Two or three prophets should speak, and the others should weigh carefully what is said ([1 Corinthians 14:29](#)).

At such times, the individual is prompted by the Holy Spirit to give a prophetic message. These messages do not necessarily have to do with predictions, for we are told that “everyone who prophesies speaks to [God’s people] for their strengthening, encouragement and comfort” ([1 Corinthians 14:3](#)). As with apostles, the title *prophet* is not usually applied to individuals even though such persons do indeed have a prophetic ministry. Women as well as men may prophesy (“[Philip the evangelist] had four unmarried daughters who prophesied,” [Acts 21:8, 9](#); “every woman who prays or prophesies,” [1 Corinthians 11:5](#)).

2. Evangelists

An evangelist is one who proclaims the gospel (from the Greek word *evangelion*—“good news”). Therefore, an evangelist is one who spreads the good news of Jesus Christ. As the apostle Paul expressed it, the gospel message centers on the death, burial, resurrection, and ascension of Jesus ([1 Corinthians](#)

[15:1–7](#)). The special function of the evangelist is to reach unsaved people with the message that Christ “was delivered over to death for our sins and was raised to life for our justification” ([Romans 4:24, 25](#)).

3. Pastors

The Greek word for *pastor* is the same as the word for *shepherd* (*poimen*). The role of the pastor, therefore, is to see that the spiritual needs of his flock—the congregation—are met:

“Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” ([Acts 20:28](#); see also [John 21:15–17](#)).

Pastors are given two other designations in the New Testament—elders and bishops. When these leaders are called elders (*presbuteroi*, from which we get our English word *presbyters*), the emphasis is upon their spiritual maturity. These men are also referred to as bishops (*episkopoi*, which means overseers). But because this term now has a connotation quite different from that in the New Testament—namely, that a bishop is a minister who has oversight of other ministers—it is better to avoid calling a pastor a bishop.

The qualifications for a pastor or elder are clearly set forth in the Word of God:

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap ([1 Timothy 3:2–7](#)).

There are similar qualifications listed in [Titus 1:7–9](#).

4. Teachers

Teachers constitute a distinct group of leaders in the Church:

In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up

with Herod the tetrarch) and Saul ([Acts 13:1](#)).

And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues ([1 Corinthians 12:28](#)).

It is the function of teachers to expound the Word of God to His people so that they may be firmly grounded in the faith. The ministry of teachers is directed to Christians.

5. Deacons

Deacons are not listed in [Ephesians 4:9–11](#) as among the ministry gifts which Christ has bestowed upon the Church. Yet, they too are ministers of the gospel inasmuch as the word *deacon* comes from the Greek *diakonos* which, as we have already seen, means “minister” or “servant.” They are mentioned in conjunction with bishops in [Philippians 1:1](#); and specific qualifications are given in [1 Timothy 3:8–13](#):

Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons.

In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

According to Acts 6, the Early Church selected seven men who were to look after the temporal needs of God’s people. These men are often referred to as deacons, although they are not specifically designated as such. Yet it is interesting to observe that the ministry of these men included other areas of service. At least two of them were also preachers—Stephen ([Acts 6:8](#) to [8:3](#)) and Philip ([Acts 8:4–13](#); [21:8](#)).

6. General Observations

We have just noted that some ministers may have more than one type of ministry. For example, a pastor may have an evangelistic ministry ([2 Timothy](#)

[4:5](#)). He may also be gifted as a teacher (some people combine these two ministries into one). Since every believer has the potential for exercising the gift of prophecy, then quite naturally a full-time minister of the gospel may also be a prophet. An examination of the gifts and offices mentioned in [1 Corinthians 12:28–31](#) further emphasizes that in the Church of Jesus Christ there can be no rigid distinction between clergy and laity, inasmuch as any believer may be selected by God for a specific ministry at a special time:

And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.

The Work of the Ministry

The overall purpose of the ministry is “to prepare God’s people for works of service, so that the body of Christ may be built up” ([Ephesians 4:12](#)). This is accomplished first by leading unsaved men and women into a knowledge of Jesus Christ as their Savior and Lord—which is the major function of the evangelist. When they become Christians, then pastors and teachers lead them into spiritual maturity. Thus, there is the fulfillment of the two goals of evangelization and edification.

Leadership in public worship is primarily the responsibility of the pastor. This type of worship will include the usual elements of worship, such as praise and singing, prayer, Scripture reading with comments (sermon), collections, and observance of the Lord’s Supper:

“Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them” ([Matthew 18:19, 20](#)).

They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts ([Acts 2:42–46](#)).

Now about the collection for God's people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made ([1 Corinthians 16:1, 2](#)).

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ ([Ephesians 5:19, 20](#)).

In addition, the pastor will encourage the manifestation of the gifts of the Spirit in the services of worship:

What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church ([1 Corinthians 14:26](#)).

12

Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers ([Isaiah 53:4, 5](#); [Matthew 8:16, 17](#); [James 5:14–16](#)).

Constitution of the Assemblies of God, Article V.12

John Wesley, in his illuminating *Notes on the New Testament* (commenting on [James 5:14, 15](#)), says:

‘Having anointed him with oil’—this single, conspicuous gift which Christ committed to His apostles ([Mark 6:13](#)) remained in the Church long after the other miraculous gifts were withdrawn. Indeed it seems to have been designed to remain always, and James directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the Christian Church, till it was lost by unbelief ... ‘And the prayer offered in faith shall save the sick’—from his sickness, and if any sin be the occasion of his sickness, it shall be forgiven him.

In his *Journal*, John Wesley records no less than 240 cases of divine healing in connection with his ministry. If this divine gift was lost through unbelief, it is reasonable to expect it to be restored through faith.

All through the centuries since the time of the apostles, there have been individuals who had faith in God for the healing of their bodies, and where New Testament faith has been found, New Testament miracles have been wrought in the name of Jesus Christ.

Near the end of the nineteenth century, there were a few shining lights who witnessed to the healing grace of our Lord, but it was not until the mighty outpouring of the Holy Spirit in the early twentieth century that the number of witnesses became large enough to attract the attention of the general public. During the mid-twentieth century, divine healing was brought into the limelight, and now thousands believe in it.

Pentecostal people, 100 percent strong, accept the doctrine of divine

healing, and many of them have proved it in their own bodies. In addition, many who do not have the light on the baptism in the Holy Spirit in Pentecostal power, believe in the healing of the sick through the prayer of faith and will readily subscribe to the following:

1. Sickness and Death Have Come Upon the Human Family Because of Sin

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned ([Romans 5:12](#)).

2. Sickness and Death Are a Curse

These are not a blessing, but a curse permitted by God to fall upon humanity because of their sin and disobedience.

“However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you” ([Deuteronomy 28:15](#); see also verses [16–68](#) and [Exodus 15:26](#)).

3. Not God, but the Devil Is the Author of Disease and Death

God is the Author and Giver of life and health, and Jesus came to destroy the works of the devil. This is shown in the first two chapters of the Book of Job and in many other Scripture passages:

And a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” Then he put his hands on her, and immediately she straightened up and praised God.

Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, “There are six days for work. So come and be healed on those days, not on the Sabbath.”

The Lord answered him, “You hypocrites! Doesn’t each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”

When he said this, all his opponents were humiliated, but the people

were delighted with all the wonderful things he was doing ([Luke 13:11–17](#)).

“How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him” ([Acts 10:38](#)).

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death ([Hebrews 2:14, 15](#)).

He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work ([1 John 3:8](#)).

4. Christ Was Made a Curse for Us

On the cross, Jesus Christ became a curse for us in order that we might go free from the curse of sin.

All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”... Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.” He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit ([Galatians 3:10, 13, 14](#)).

5. In the Atonement, Full Provision Is Made for Our Physical Healing

Jesus paid the price for our physical healing as well as for our deliverance from the guilt, penalty, and power of sin.

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed ([Isaiah 53:4, 5](#)).

This was to fulfill what was spoken through the prophet Isaiah: “He took up our infirmities and carried our diseases” ([Matthew 8:17](#)).

He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed ([1 Peter 2:24](#)).

6. The Benefits of Christ's Atonement Can Be Appropriated by Faith

Only by faith and in no other way can the benefits of salvation be obtained, and accrue to the believer only as his faith lays hold on them. The Lord asks us: "What do you want me to do for you?" ([Mark 10:51](#)), and says, "According to your faith will it be done to you" ([Matthew 9:29](#)).

7. Divine Healing Is Part and Parcel of the Gospel

"As you go, preach this message: 'The kingdom of heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give" ([Matthew 10:7, 8](#)).

He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."

After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it ([Mark 16:15–20](#)).

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" ([Luke 4:18, 19](#)).

"Heal the sick who are there and tell them, 'The kingdom of God is near you' " ([Luke 10:9](#)).

8. It Is God's Will to Heal All the Sick

Jesus and the apostles healed all who came to them for healing, demonstrating that it is God's will to heal all who come to Him for healing.

When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick ([Matthew 8:16](#)).

The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade. No one else dared join them, even though they were highly regarded by the people. Nevertheless, more and more men and women believed in the Lord and were added to their number. As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed ([Acts 5:12–16](#)).

9. Our Lord Committed This Healing Ministry to Others

Jesus gave the healing ministry first to the Twelve, then to the seventy, and then to the whole Church, and finally to each believer in particular. (See the texts cited under the seventh proposition, on the previous two pages. Read also [John 14:12](#), [13](#).)

10. “They [Believers] Will Place Their Hands on Sick People, and They Will Get Well.”

These last words of Jesus before He ascended on high, according to [Mark 16:18](#), are a perpetual promise of this healing power. The final instructions given believers by James directed them when sick to “call the elders of the church,” who are to anoint them and pray over them, and to this the great promise is added: “The prayer offered in faith will make the sick person well; the Lord will raise him up” ([James 5:14](#), [15](#)).

11. No Man, Church, King, or Potentate Has Any Authority to Countermand the Lord's Orders

12. Christ Is Healing the Sick in Our Day

Wherever these directions are followed, the mighty works of our Lord are manifested. Jesus told John the Baptist's followers:

“Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” ([Luke](#)

[7:22](#)).

We are told to “Go ... and tell John”—every “John,” that is, every person who needs to be healed!

What about Those Who Are Not Healed?

Pentecostal evangelicals, believing that miracles still happen today, sometimes have difficulty dealing with people with permanent disabilities and with those who are not healed after much prayer. But does our theology include, along with our belief in supernatural miracles today, a biblical explanation for those who are not immediately healed or made whole?...

Our theology makes place for pain and suffering, because we have hope for healing and an end to pain.... [Yet God] expects us to be people of compassion as well as people of power....

Ultimately, every Christian will experience a permanent release from all sickness, pain, and disability ([1 Corinthians 15:43](#), [54](#)). Because of this certainty of ultimate healing, every Christian who suffers can live with hope. We know God does heal today. We serve a God who does things “in the fullness of times” ([Exodus 2:23–25](#); [Galatians 4:4](#)) and in perfect season ([Ecclesiastes 3:1–8](#); [Psalm 30:5](#)). The timing of an individual’s healing and the means of that healing are subject to God. Healing is not at the whim of individual believers. The apostle Paul wrote to the Philippians about Epaphroditus who nearly died before he was healed ([Philippians 2:27](#)). Paul wrote to Timothy about taking a little wine medicinally for his stomach and other chronic ailments ([1 Timothy 5:23](#)). The apostle Paul could not heal people at will. The Old and New Testaments show that the timing of divine healing rests with God and usually occurs as people of His choosing can be impacted for His glory, or when He deems that the purpose for the affliction or disability is fulfilled. Therefore, it is best to view healing as a divine appointment with the divine Physician.¹

13

The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church ([1 Thessalonians 4:16, 17](#); [Romans 8:23](#); [Titus 2:13](#); [1 Corinthians 15:51, 52](#)).

Constitution of the Assemblies of God, Article V.13

For the grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good ([Titus 2:11–14](#)).

Worrell, in his translation, calls this the “blissful hope.” Let us see if we can discover what this hope is, and why it is designated blessed. It is the hope of the Rapture or the secret coming of the Lord for His own. This hope is founded on the plain, positive promises of Christ himself, often repeated and elucidated by the inspired writers of the Word of God.

“Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man” ([Luke 21:36](#)).

“In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am” ([John 14:2, 3](#)).

Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at

all. Who hopes for what he already has? ([Romans 8:23, 24](#)).

Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever ([1 Thessalonians 4:13–17](#)).

How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure ([1 John 3:1–3](#)).

But why is this hope singled out and pronounced blessed? Because it means so much to the true child of God! Here we can do no more than indicate some of the blessings included in this hope.

1. The Rapture Will Deliver Us from the Great Tribulation

This is not to say Christians will not endure persecution. Throughout the world, Christians are being beaten, tortured, and even killed for believing in Jesus Christ. It can happen in any country of the world, even those thought to be immune to such things. But persecution is not the wrath that God is going to pour out on the wicked in the Great Tribulation.

“Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man” ([Luke 21:36](#)).

For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ ([1 Thessalonians 5:9](#)).

“Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth” ([Revelation 3:10](#); Greek: “keep thee out of the hour of trial,” author’s translation).

2. The Coming of Christ for His Own Is Our “Imminent and Blessed Hope.”

We are *not* looking for the Antichrist, or for the Tribulation. Our ears are attuned to hear the trumpet call of our Deliverer. Our eyes scan the skies, looking for “the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ” ([Titus 2:13](#)). We are longing, looking, and waiting for God’s “Son from heaven” ([1 Thessalonians 1:10](#)).

So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him ([Hebrews 9:28](#)).

3. In Preparation for the Rapture, the Devil and His Hosts Will Be Cast Down from the Sky

The archangel Michael will clear the skies of all our spiritual foes, the devil and all his angels. As the Children of Israel were freed from the Egyptians and saw them no more after crossing the Red Sea, so at the Rapture, we will be forever done with the devil and all his cohorts, which now infest the air and afflict the children of men. Most graphically is this described in [Revelation 12:7–12](#). Practice the “victory chorus,” so that you may be ready to take your part when that day of triumph comes.

4. At the Rapture, the Dead Saints Will be Raised in Glory

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first ([1 Thessalonians 4:16](#)).

“First”—this is before anything is done for the living saints. In [1 Corinthians 15:52](#), Paul wrote, “For the trumpet will sound, the dead will be raised imperishable, and we will be changed.” Of the resurrection body, he said in the same chapter:

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body,

it is raised a spiritual body. If there is a natural body, there is also a spiritual body” (verses [42–44](#); that is, a body adapted to live in a spiritual world).

5. At the Rapture, the Living Saints Will Be Changed

Listen, I tell you a mystery: We will not all sleep [die], but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed ([1 Corinthians 15:51](#), [52](#)).

In [Philippians 3:20](#), [21](#), Paul throws more light on this change which we are to experience:

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

And John wrote: “We shall be like him, for we shall see him as he is” ([1 John 3:2](#)).

This transformation in the bodies of the dead and the living saints at the coming of Christ is called by Paul “the redemption of our bodies” ([Romans 8:23](#)).

6. At the Rapture, the Living Saints Will be Caught Up Together with the Dead Saints, Who Are First Raised in Incorruption

The Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that [following the resurrection of the dead in Christ], we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever ([1 Thessalonians 4:16](#), [17](#)).

This is referred to as “our being gathered to him” ([2 Thessalonians 2:1](#)). Blessed gathering! Blessed hope!

7. The Rapture Enables Both the Living and the Dead in Christ to Triumph Over Death and the Grave

When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written [in [Isaiah 25:8](#)] will come

true: “Death has been swallowed up in victory” ([1 Corinthians 15:54](#)).

This thought inspired Paul to write a stanza in triumph, imitating the wonderful words of [Hosea 13:14](#):

Where, O death, is thy sting?
Where, O grave, is thy victory?
The sting of death is sin;
The power of sin is the law;
Thanks be to God, who giveth us the victory
Through our Lord Jesus Christ.

([1 Corinthians 15:55–57](#), author’s translation from the Spanish Bible, *Antigua Reina-Valera*)

8. *The Rapture Will Lift the Saints Forever above Pain, Sickness, and Sorrow*

Read it for yourself in the soul-thrilling words of Scripture:

“I will ransom them from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction?” ([Hosea 13:14](#)).

“Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes” ([Revelation 7:16, 17](#)).

Then I heard a voice from heaven say, “Write: Blessed are the dead who die in the Lord from now on.”

“Yes,” says the Spirit, “they will rest from their labor, for their deeds will follow them” ([Revelation 14:13](#)).

“He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” ([Revelation 21:4](#)).

From a world of poverty and pain, of madness and misery, of sorrow and suffering, of war and woe, of weeping and wailing, of death and desolation, we will be snatched away into a land of eternal life and peace and joy and bliss, far removed from all the troubles of this sinful world. There “God will wipe away every tear from their eyes” ([Revelation 7:17](#)), and “sorrow and sighing will flee

away” ([Isaiah 35:10](#)). What a change! Blessed hope!

9. At the Rapture, the Saints Will Be Rewarded According to Their Works

“Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done” ([Revelation 22:12](#)).

One good look at Him will a thousand sacrifices repay. His “well done” will requite all your labor. His “enter thou into the joy of thy Lord” will enrapture your heart ([Matthew 25:21](#), KJV).

Blessed hope! Anchor of sea-tossed mariners; guiding star of hope for way-worn pilgrims! May our tear-dimmed eyes ever behold this star of hope, till the “bright and morning star” appears, till the “daystar arises.” “So we will be with the Lord forever” ([1 Thessalonians 4:17](#)). “And I—in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness” ([Psalm 17:15](#)). “You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand” ([Psalm 16:11](#)). Blessed hope!

14

The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years ([Zechariah 14:5](#); [Matthew 24:27, 30](#); [Revelation 1:7](#); [19:11–14](#); [20:1–6](#)). This millennial reign will bring the salvation of national Israel ([Ezekiel 37:21, 22](#); [Zephaniah 3:19, 20](#); [Romans 11:26, 27](#)) and the establishment of universal peace ([Isaiah 11:6–9](#); [Psalm 72:3–8](#); [Micah 4:3, 4](#)).

Constitution of the Assemblies of God, Article V.14

The word *millennium* is a Latin word, derived from *mille*, thousand, and *annum*, year. It means a thousand-year period of time in general, and in particular refers to the reign of Christ on earth, which will last for one thousand years. The great text on this theme is [Revelation 20:1–10](#). In the first seven verses of this chapter, the period of a thousand years is mentioned six times:

And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for *a thousand years*. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until *the thousand years* were ended. After that, he must be set free for a short time.

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ *a thousand years*. (The rest of the dead did not come to life until *the thousand years* were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for *a thousand years*.

When *the thousand years* are over, Satan will be released from his

prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

1. There Are Two Great Schools of Interpretation Concerning the Millennium

The first is *postmillennialism*, and the second is *premillennialism*. The postmillennialists hold that the Millennium will be produced by the preaching of the gospel and the forces now at work in the world, and that Christ will not come till after the Millennium, when He will appear to judge the living and the dead and to fix their eternal states. Until about 1900, this view was held by nearly all the orthodox churches. Such men as Charles H. Spurgeon, Dwight L. Moody, J. Wilbur Chapman, A. J. Gordon, A. B. Simpson, and others who would not accept this teaching were considered peculiar and their teaching dangerous. Many so-called Modernists take this postmillennial view or else utterly deny the return of Christ.

The premillennial view maintains that humanity in this age, as in all ages, will prove a complete failure and that, instead of getting better, the world is ripening for judgment and is not going to drift gradually into, or evolve into, a Millennium. This view holds that there will be, and can be, no Millennium until Christ personally appears with the holy angels and all the saints to execute judgment upon His enemies.

Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him” ([Jude 14](#), [15](#)).

And they will destroy everything that offends, every vestige of the reign of Satan and the Antichrist.

The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil ([Matthew 13:41](#)).

“While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the

iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth” ([Daniel 2:34, 35](#)).

This is one of the cardinal doctrines of the Assemblies of God.

2. The Jews Will Be Regathered to the Land of Israel.¹

“For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God” ([Ezekiel 36:24–28](#)).

The temple in Jerusalem will be rebuilt, and Jerusalem will be the center of our Lord’s administration:

At that time they will call Jerusalem The Throne of the LORD, and all nations will gather in Jerusalem to honor the name of the LORD. No longer will they follow the stubbornness of their evil hearts ([Jeremiah 3:17](#)).

As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem” ([Micah 4:8](#)).

The Lord will build again the tabernacle of David, which is fallen:

“In that day I will restore David’s fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name,” declares the LORD, who will do these things ([Amos 9:11, 12](#)).

“ ‘After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things’ ” ([Acts 15:16, 17](#)).

3. During the Millennium, Our Lord Will Lift the Curse from Man, and from the Animate and the Inanimate Creation

The whole earth will become exceedingly fertile and fruitful:

The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God. ([Isaiah 35:1, 2](#)).

“I will increase the fruit of the trees and the crops of the field, so that you will no longer suffer disgrace among the nations because of famine.... They will say, ‘This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited’ ” ([Ezekiel 36:30, 35](#)).

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies ([Romans 8:19–23](#)).

4. During the Millennium, the World Will Enjoy a Thousand Years of Peace under the Pacific Reign of the Prince of Peace

There will be no need of powerful standing armies and great navies, or military camps for training. Implements of destruction will be made into implements of agriculture:

He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore ([Isaiah 2:4](#)).

“In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and

sword and battle I will abolish from the land, so that all may lie down in safety” ([Hosea 2:18](#)).

He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore ([Micah 4:3](#)).

5. During This Glorious Period, the Term of Life Will Be Greatly Lengthened

Death will be the exception rather than the rule:

Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed.... They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them ([Isaiah 65:20, 23](#)).

Satan will be bound and imprisoned—we’ll have no tempter then:

I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years ([Revelation 20:1, 2](#)).

6. The Holy Spirit Will Be Poured Out on All Flesh

“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days” ([Joel 2:28, 29](#)).

A nation will be born in a day ([Isaiah 66:8](#)), and the Gentiles will come to the brightness of Christ’s glorious, righteous reign (Isaiah 55 and 60).

7. All Mankind—from the Youngest to the Eldest—Will Know the Lord

The whole earth will be filled with the glory of the Lord, and He will be King over all the earth:

In the last days the mountain of the LORD’s temple will be established as chief among the mountains; it will be raised above the hills, and all nations

will stream to it ([Isaiah 2:2](#)).

The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name ([Zechariah 14:9](#)).

The Lord God of heaven has decreed it; Jesus taught it; the Bible predicted it; prophets foretold it; psalmists chanted it; angels announced it; the Transfiguration prefigured it; the apostles preached it; and the Cross assures it.

O glorious day for which millions of hearts have longed; for which the oppressed, the sorrowing, the suffering of the earth have cried; for which the animal creation in its suffering groans; for which all nature waits—the day of the personal, glorious reign of our Lord and Savior Jesus Christ with His saints in robes of white and all His holy angels. O day of days for the people of God! Then shall the children of the Kingdom shine forth as the noonday sun ([Matthew 13:43](#)). The devil subdued and imprisoned, sin eliminated, sorrow past, suffering ended, and tears wiped away! O glorious day! We hail thee from afar! “Even so, come, Lord Jesus” ([Revelation 22:20](#), KJV).

15

The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death ([Matthew 25:46](#); [Mark 9:43–48](#); [Revelation 19:20](#); [20:11–15](#); [21:8](#)).

Constitution of the Assemblies of God, Article V.15

The punishment of sinners who do not repent is described in such terrible language that it brings a shudder to every thoughtful soul. That an indescribably horrible doom awaits the sinner who dies without hope in Christ is clearly taught in the Scriptures, and the most graphic descriptions of the torments of the lost are from the lips of the loving Savior himself. He knew too well to be mistaken. He was too righteous to deceive us. He was too kindhearted to conceal the truth from us and to fail to warn us of the impending doom of the lost.

The whole subject has been beclouded by the failure of translators to distinguish between different Greek words; translating *hades* and *Gehenna* by the word *hell*.

1. The Hebrew Word Sheol Is Indiscriminately Translated “Grave” and “Hell” in the Old Testament

2. The Septuagint Translates the Word Sheol as Hades

The seventy scholars who translated the Hebrew Scriptures into Greek (Septuagint Version—about two centuries before the coming of Christ), rendered the Hebrew word *Sheol* as *hades*. In the Greek New Testament, this word occurs in [Matthew 11:23](#) (“depths”); [16:18](#) (“Hades”); [Luke 10:15](#) (“depths”); [16:23](#) (“hell”); [Acts 2:27](#) (“grave”); verse [31](#) (“grave”); [Revelation 1:18](#) (“Hades”); [6:8](#) (“Hades”); [20:13](#) (“Hades”); verse [14](#) (“Hades”). (Note: In all these references, the word is translated “hell” in the King James Version.) It clearly means “place

of departed spirits,” both good and bad. It was in two compartments, separated by “a great chasm” ([Luke 16:26](#)). The righteous dead were in paradise, also spoken of as “Abraham’s bosom” ([Luke 16:22](#), KJV; “Abraham’s side,” NIV). This designation is from the Talmud (an authoritative record of traditions concerning Jewish law, ethics, and customs), apparently accepted by Jesus. The reference is to the ancient custom of reclining at feasts, and the place of honor would be next to Abraham, the father of the faithful.

3. Paradise Was Transferred from the Underworld to a Place near the Throne of God

This change was made at the ascension of our Lord. This seems to agree with Paul’s words in which he spoke of the descent of Christ into hades and His ascension, “When he ascended on high, he led captives in his train” ([Ephesians 4:8](#)). The dead in Christ are “away from the body and at home with the Lord” ([2 Corinthians 5:8](#)). Paul was “caught up to the third heaven.... to paradise” ([2 Corinthians 12:1–4](#)). This passage indicates that paradise was moved from the place of departed spirits to heaven. He desired to depart and be with Christ.

The wicked dead are in *hades*, but not in *hell*. This statement, which is contrary to popular belief, is not made for the purpose of toning down the horrors and sufferings of the impenitent dead, for our Lord described in the most horrifying words the torments of lost souls in hades. Read this excerpt from the familiar account of the rich man and Lazarus in [Luke 16:19–31](#) and the statement that follows (which shows that we are not trying to evade the Bible’s teaching concerning future punishment).

“The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

“So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’

“But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us’ ” ([Luke 16:22–26](#)).

4. Gehenna Was a Place in the Valley of Hinnom Where Human Sacrifices Were Offered

[Manasseh] sacrificed his sons in the fire in the Valley of Ben Hinnom, practiced sorcery, divination and witchcraft, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, provoking him to anger ([2 Chronicles 33:6](#)).

“They have built the high places of Topheth in the Valley of Ben Hinnom to burn their sons and daughters in the fire—something I did not command, nor did it enter my mind” ([Jeremiah 7:31](#)).

The Greek word *Gehenna* (translated as “hell”) occurs in [Matthew 5:22](#), [29](#), [30](#); [10:28](#); [18:9](#); [23:15](#), [33](#); [Mark 9:43](#), [45](#), [47](#); [Luke 12:5](#); [James 3:6](#)). In every instance, except the last, the word *Gehenna* falls from the lips of Jesus Christ in the most solemn warning. We identify *Gehenna*, our concept of hell, with the “lake of fire” ([Revelation 19:20](#); [20:10](#), [14](#), [15](#), KJV). Death and hades are to be cast into the lake of fire. The sufferings of the lost in the lake of fire are described as “the second death” ([Revelation 20:14](#), [15](#); [21:8](#); see also [Revelation 20:6](#)). The lake of fire will be the final prison of the devil, who will be “thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever” ([Revelation 20:10](#)).

5. The Duration of the Punishment Appears from Several Scripture Passages to Be Endless

The words “eternal fire” ([Matthew 25:41](#)), “unquenchable fire” ([Matthew 3:12](#); [Luke 3:17](#)), “the fire never goes out” ([Mark 9:43](#)), “thrown into the lake of burning sulfur ... tormented day and night for ever and ever” ([Revelation 20:10](#)), and many other similar expressions force us to hold the view that the punishment of the wicked dead, who share with the devil and his angels in rebellion against God, will likewise share with them in “the eternal fire prepared for the devil and his angels” ([Matthew 25:41](#)).

6. Hell, or the Lake of Fire, Was Prepared for the Devil and His Angels

Hell—the lake of fire—was not prepared for man, but for the punishment of the archenemy of God and man, and for the demons which are in league with him (“the eternal fire prepared for the devil and his angels,” [Matthew 25:41](#)). Man goes to hell not by the will of God but against the will of God, who cries

out after the sinner, “Turn! Turn from your evil ways! Why will you die?” ([Ezekiel 33:11](#)).

7. People Do Not Have to Go to Hell

We cannot explain, to the satisfaction of all, the severity of God’s eternal judgment, neither can we fathom His love and mercy to lost sinners who deserve nothing but punishment, and yet through the grace of our Lord Jesus Christ, are exalted to sit with Him in heavenly places ([Romans 11:22](#); [Ephesians 2:6](#)). When we see the price paid for our redemption, we know that man’s doom without Christ would have been too awful for our feeble words to describe or our imagination to depict. No man is compelled to go to hell, but all are entreated to have mercy on their souls and flee to Christ for refuge. Men do not go to hell because they are sinners, but because they do not want to be saved:

“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him” ([John 3:36](#)).

But believers in Christ have the responsibility of telling others about the redemption and forgiveness available through Jesus Christ:

Since, then, we know what it is to fear the Lord, we try to persuade men ([2 Corinthians 5:11](#)).

We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God ([2 Corinthians 5:20](#)).

16

The New Heavens and the New Earth

We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” ([2 Peter 3:13](#); Revelation 21, 22).¹

Constitution of the Assemblies of God, Article V.16

In “The Millennial Reign of Christ,” we dealt with Christ’s thousand-year reign, but said nothing about the end of that reign. In [1 Corinthians 15:24–28](#), Paul wrote that when this conquest and subjugation of the devil and all his hosts and allies is complete, Christ will then deliver up the Kingdom to God the Father:

Then the end will come, when [Christ] hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

As the present age is soon to give way to another age—the Millennium—so the millennial age is to be merged into still another age when God shall be “all in all” ([1 Corinthians 15:28](#))—an age far superior to the Millennium. It is this age of ages that will be the best and greatest of all the ages.

1. At the Beginning of the Millennium, Satan Is Cast into Prison and Bound for a Thousand Years

At the conclusion of the Millennium, the devil is “loosed for a little season” and allowed to deceive the nations and to lead a mighty army against the saints of God and “the beloved city.” Fire will come down from heaven and destroy this wicked army. Then Satan is cast into the lake of fire to be “tormented day and night for ever and ever” ([Revelation 20:1–10](#), KJV).

2. All Believers Will Be a Part of the Millennium

Before the Millennium, all those who have died in Christ will be raised from the dead—“the resurrection of life” ([John 5:29](#), KJV), and living believers will be transformed. Then both are caught up to meet the Lord in the air ([1 Thessalonians 4:13–17](#)). At the end of the Millennium, the wicked dead will be raised (“the resurrection of damnation,” [John 5:29](#), KJV), judged, and cast into the lake of fire to die the second death:

Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire ([Revelation 20:11–15](#)).

“But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death” ([Revelation 21:8](#)).

Then, death and Hades will be “thrown into the lake of fire” ([Revelation 20:14](#)). This agrees with Paul’s words: “The last enemy to be destroyed is death” ([1 Corinthians 15:26](#)).

3. During the Millennium, Christ Will Reign without a Rival, While in the Age of Ages, Christ Will Deliver Up the Kingdom to God the Father, the Supreme Ruler

For [Christ] must reign until he has put all his enemies under his feet.... When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all ([1 Corinthians 15:25, 28](#)).

4. The New Heavens and New Earth Will Replace the Old Order

As Enoch, in the seventh generation from Adam, looked beyond the Church Age and saw Jesus “coming with thousands upon thousands of his holy ones to

judge everyone” ([Jude 14, 15](#)) and to usher in the Millennium, so Peter looked beyond the Millennium, and saw the destruction of the old order and the appearing of “a new heaven and a new earth,” characterized by righteousness ([2 Peter 3:5–13](#)):

Long ago by God’s word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

The apostle John saw the conquest made by the Lord Jesus; His victory over all His foes, including the devil; the resurrection of the wicked dead; and the second-death sentence passed upon them. These things held his attention until Revelation 21, where he looked past the Millennium and saw the glorious consummation—the age of ages:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God” ([Revelation 21:1–3](#)).

5. Jesus Said, “Heaven and Earth Will Pass Away” ([Matthew 24:35](#))

Peter said the heaven and earth “will be destroyed by fire” ([2 Peter 3:10](#)). This does not mean annihilation; it means the remaking of the material universe, to cleanse it from every stain of sin and to adapt it to new conditions. “Redemption means recovery,” said Dr. William B. Riley, “and that recovery will be complete.” Isaiah foresaw this: “Behold, I will create new heavens and a new earth” ([Isaiah 65:17](#)). That the new earth will be superior to the old is certain, for God himself will make it His residence.

6. *As the State of the Lost Appears to Be Continually Worse, So the State of the Saved Is Continually Better*

From a life of sin, sorrow, and defeat, we pass over to a life of peace, joy, and victory. Next we go into a Millennium where golden dreams become real and actual. Then we go with our Lord beyond the Millennium into the new age where God the Father is to “all in all”—the glorious consummation of the ages, the complete triumph of our God.

7. *Human Language Is Too Earthly to Describe This Final State of the Believer*

No description of the celestial city could be more gorgeous or resplendent than the word paintings in Revelation 21 and 22. In the letter to the Hebrews, we see that even Abraham, who lived nearly four thousand years ago, by faith looked beyond our time and beyond the Millennium into the age of the ages to an eternal city and kingdom:

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God....

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own.... Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them ([Hebrews 11:8–10, 13, 14, 16](#)).

This is “the heavenly Jerusalem, the city of the living God,” “a kingdom that cannot be shaken” ([Hebrews 12:22, 28](#)).

8. Human Imagination Cannot Conceive Heaven’s Glory

However, as it is written: “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him”—but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God ([1 Corinthians 2:9, 10](#)).

And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son” ([Revelation 21:3–7](#)).

Appendix:

The Time of the Rapture

1. The Snatching of the Bride of Christ Has Come to Be Known as the Rapture

The word “Rapture” has come into general use among Pentecostals, but is not found in our English Bibles. It comes from the word used in the Latin versions of [1 Thessalonians 4:17](#), translating the Greek word meaning “to catch or snatch away,” and rendered in the New International Version and other translations as “caught up.”

2. The Rapture Will Take Place before the Great Tribulation

Until recently, nearly all the Fundamentalists, including the Pentecostals, held that the rapture of the saints is to take place before the Great Tribulation. At a meeting of the General Presbyters of the General Council of the Assemblies of God in 1932, it was reported that in one section of the country certain brethren were teaching that the saints must go through the Tribulation, and with such emphasis, that some assemblies were being disturbed, and some were being divided, and some were withdrawing fellowship from the General Council on account of this doctrine. After considerable discussion, the General Presbyters unanimously passed this resolution:

That we reaffirm our position as being definitely behind the Statement of Fundamental Truths and the declaration therein that we believe in the imminent personal return of our Lord Jesus Christ as the blessed hope of the church, and that we disapprove any of our ministers teaching that the church must go through the tribulation.

This was printed and sent to all the Council ministers. At a meeting of the General Presbyters in 1935, the decision of 1932 was reaffirmed.

3. Reasoning Behind Believing the Rapture Precedes the Great Tribulation

It would take too much space to give an extended argument for the 1932 General Council’s position on this point, but the line of argument is as follows:^{[1](#)}

a. The word *imminent*, referred to above (used in the Statement of Fundamental Truths—Article 5, Section 13, “The Blessed Hope”), among us has always carried the meaning that the Rapture was near and, so far as we know, may take place at any moment.

Even in the days of Paul, the Church was in an expectant attitude—waiting “for his Son from heaven” ([1 Thessalonians 1:9, 10](#); [1 Corinthians 1:7](#)). Paul put himself in the class with believers who may be on earth at the time of the Rapture: “Then we which are alive and remain ...” ([1 Thessalonians 4:17](#)). “We shall not all sleep, but we shall all be changed” ([1 Corinthians 15:51](#)).

The signs of His coming must be fulfilled before Christ’s visible appearing, but not necessarily before His secret coming for His saints. And “when these things [the signs of His coming] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” ([Luke 21:28](#)). Our redemption is completed at the Rapture; which, as all admit, is still nearer than the revelation or visible coming of Christ.

b. If we put the Tribulation between our time and the Rapture, we cannot look up and lift up our heads or “wait for his Son from heaven”—we will be looking down to see the beginning of the Tribulation. The Tribulation thus may be imminent, but the Rapture is remote—at least, remote enough to follow the Tribulation (which some say is seven years, and some say three and a half). If the Tribulation is not here yet, we cannot now begin “to wait for his Son from heaven,” for we know that His coming for His saints is at least three and a half years off, and may be much more. This view cannot be harmonized with the imminency of the Rapture.

c. We do not deny that the saints may go through persecution, for Christ said His followers would be persecuted and that in the world they should have persecution and tribulation ([Matthew 10:21–25, 34–36](#); [John 16:33](#)). God’s people in several parts of the world are suffering great persecution now. Some are sealing their testimony with their own blood, while others are languishing in dungeons, and still others are wearing their lives away in faraway Siberia. But this is not the Great Tribulation of which our Lord spoke ([Matthew 24:21, 29](#)).

In [Revelation 7:14](#) (KJV), the phrase “great tribulation,” fails to give the full force to the Greek, “the great tribulation” (literally, “the tribulation the great”). This is something more than tribulation such as God’s people have had

to suffer from the dawn of human history ([Hebrews 11:33–38](#)). It is from this that the Lord promises to deliver His people:

“Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man” ([Luke 21:36](#)).

“I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth” ([Revelation 3:10](#)).

Notes

1. The Scriptures Inspired

¹ [2 Peter 1:20, 21](#) (Weymouth): “But, above all, remember that no prophecy in Scripture will be found to have come from the prophet’s own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit.”

² Eric Lund, *Hermeneutics or the Science and Art of Interpreting the Bible* trans. P. C. Nelson (Fort Worth, TX: The Southwestern Book Shop, 1948), 19.

³ Ibid., 18. Note: Keep in mind the fact it was the Scriptures as they came from the hands of the writers in their original languages that were inspired, and not translations of these Scriptures, however good these translations may be. Contrary to the common view, the oldest translations are not the best. Some of them are translations of translations, as that of John Wycliffe in 1380, which was made from the Latin Vulgate, and not from the original languages. Nevertheless, it was a wonderful help to the cause of Christ, as it was the first English Bible to be put into the hands of the English-speaking people. Other translations appeared which marked distinct advances; and then was brought forth, in 1611, that monumental English translation called the King James Version.

2. The One True God

¹ Cleavant Derricks, “Just a Little Talk with Jesus” (Franklin, TN: Bridge Building Music, BMI, 1958).

3. The Deity of the Lord Jesus Christ

¹ The term “begotten” in the King James Version has no reference to His birth in Bethlehem, for He was declared to be the “firstborn” before He was brought into the world ([Hebrews 1:6](#)).

² From *The Seven Ecumenical Councils*, ed. H. Percival, in the *Library of Nicene and Post Nicene Fathers*, 2nd series (New York: Charles Scribners, 1990), 14:3.

4. The Fall of Man

¹ Scripture quotations in the *Constitution of the Assemblies of God* are taken from the King James Version of the Holy Bible.

² The word “depravity” comes to us from the Latin, and its root meaning is crooked, distorted, twisted out of shape, and from that comes to mean morally bad, wicked. God made man “good and upright.” The devil came in and ruined, spoiled, defiled the beautiful work of God, and man became a degenerate, depraved being, unlike man in his original state.

³ Moffatt, in his free translation, renders [2 Corinthians 5:17](#) thus: “There is a new creation whenever a man comes to be in Christ: what is old has gone, the new has come.”

Paul uses the word “workmanship” (various versions), His “act” (Bible in Basic English), His “handiwork” (Weymouth) in [Ephesians 2:10](#). The word translated “new” in [2 Corinthians 5:17](#) means “something different, unheard of, not experienced before.” It appears in the noun form in [Romans 6:4](#) and [7:6](#). This conforms to our own experience.

5. The Salvation of Man

¹ The Scofield Reference Bible, ed. C. I. Scofield (New York: Oxford University Press, 1967), 1211.

6. The Ordinances of the Church

¹ The literature on the subject of baptism is abundant. The controversy about the mode of baptism has raged in Protestantism from the days of Luther, Zwingli, and Calvin. Many great and learned works have been published. One of the best is by J. Gilchrist Lawson, *Did Jesus Command Immersion?* The whole volume is devoted to proving that the Greek words translated *baptize* and *baptism* mean to immerse and immersion. To do this the author quotes from fifteen English dictionaries; six English etymological dictionaries; twenty-five encyclopedias; twenty Bible dictionaries; twenty religious encyclopedias; one hundred Greek lexicons; forty-six classical Greek writers, from Orpheus (1000 BC) to Eustathius (AD 1000); nineteen early Christian writers, from Barnabas in the latter part of the first century to Theophylact, in the eleventh century; twelve

versions of the New Testament, including Syriac, Arabic, Egyptian, Ethiopic, Latin, Gothic, Armenian, Anglo-Saxon, Persic, Slavic, Welsh, Irish, and Gaelic versions; seventy famous commentaries; thirty-two noted theologians; and fifty-three great historians.

This is followed by testimonies of representatives of Greek, Roman Catholic, Lutheran, Episcopal, Methodist, Presbyterian, Quaker, and other churches. The argument is simply overwhelming. (This book is now out of print.)

² Great injury to the cause of Christ, and in particular to the cause of the very doctrines for which the Pentecostal people stand, is done by those who hold and declare that we must be baptized in the name of “Jesus only” and that those who have been “baptized into the name of the Father, the Son, and the Holy Spirit,” as Jesus himself commanded, have not been scripturally baptized. This is a dangerous error which has been brought forward for the purpose of denying the biblical doctrine of the Holy Trinity.

³ Worrell, 246, footnote.

7. The Baptism in the Holy Spirit

¹ As there are many types of the Lord Christ, so there are a number of symbols of the Holy Spirit, such as wind, breath, water, and fire. The following are some illuminating comments:

Adam Clarke in his commentary says, “He [the Spirit] is represented here under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory.” (See [Matthew 3:11](#).)

“John, also, by contrasting the baptism in water with that in the Holy Spirit and fire, showed the superiority of Christ’s office work and power over his own. As spirit and fire are more powerful, penetrating, and subtle than water, so Christ’s work would be higher, more spiritual and profoundly searching than his, consuming the dross and producing a higher spiritual life, with all the attendant fruits and blessings” (George W. Clark’s commentary).

The Holy Spirit—“The mightiest power in the universe for renewing the heart and bringing in the kingdom of God. It would be as easy to bring springtime without the sun as the kingdom of God without the Holy Spirit. *And with fire*. The symbol of the Holy Spirit. The sun is fire, the source of all light and heat, purifying, health-giving, the source of beauty, comfort, life, fruitfulness

and all cheer and power. The fire was visibly manifested on the Day of Pentecost, as a symbol of the perpetual but invisible operation of the Holy Spirit on the hearts of men” (Peloubet’s *Commentary on Matthew*).

A. Maclaren: “The fire of God’s Spirit is not a wrathful energy, working pain and death, but a merciful omnipotence, bringing light, and joy, and peace. The Spirit which is fire is a Spirit which giveth life.... Christ comes to kindle in men’s souls a blaze of enthusiastic Divine love, such as the world never saw, and to set them aflame with fervent earnestness, which shall melt all the icy hardness of heart, and turn cold self-regard into self-forgetting consecration” (*Sermon Bible*).

In his *Expositions of Holy Scriptures*, the same writer says: “Here is the power that produces that inner fervor without which virtue is a name and religion a yoke. Here is the contrast, not only to John’s baptism, but to all worldly religion, to all formalism, and decent deadness of external propriety. Here is the consecration of enthusiasm—not a lurid, sullen heat of ignorant fanaticism, but a living glow of an enkindled nature, which flames because kindled by the inextinguishable blaze of His love who gave himself for us, ‘He shall baptize you in fire.’ ”

8. The Evidence of the Baptism in the Holy Spirit

¹ As baptism in water is the immersion of the believer and the giving of the Spirit to believers is referred to under this figure, to be consistent we should avoid the phrases “baptism of the Holy Spirit” and “baptism with the Holy Spirit.” It is contradictory to say immersion with water or sprinkle in water. The King James (or Authorized) Version was made by clergymen who practiced sprinkling for baptism, hence we have “baptize with water,” and “baptize with the Holy Ghost.” The American Standard Version correctly translates the Greek in [Acts 1:5](#): “Ye shall be baptized in the Holy Spirit.” (Likewise the Centenary translation, the American translation, and the Concordant Version.) The Bible Union Version reads: “Ye shall be baptized [immersed] in the Holy Spirit.” Worrell’s translation says: “Ye shall be immersed in *the* Holy Spirit.” Rotherham’s Emphasized New Testament reads: “Ye in the Holy Spirit shall be immersed.”

The New Testament Greek-English Dictionary of The Complete Biblical Library, states that the Greek word *en* is a preposition that can denote four possible functions: “(1) to denote *location*, ‘in, among, with, at, etc.’; (2) to designate *state* or *condition*, such as to be ‘in mourning’ or ‘in fear’; (3) to indicate *manner* or *means* (instrumental), ‘by, with’; (4) to indicate *time*, ‘by’

(such as ‘by night or by day’), ‘during,’ ‘at’ (at that time), ‘in’ (the period of).” (“*en* 1706” in *The New Testament Greek-English Dictionary*, The Complete Biblical Library, Vol. 12, ed. Thoralf Gilbrand [Springfield, MO: The Complete Biblical Library, 1986] 421, 422.) Only the first function, location, applies to Spirit baptism. However, the word “with” is confusing because it also can indicate means. And the Holy Spirit is not the means, but the location into which a believer is immersed. The best word to use in referring to Spirit baptism is “in”: the baptism *in* the Holy Spirit.

² The first instance of speaking in tongues was in the Upper Room, where the 120 were waiting to be baptized in the Spirit. The purpose of this manifestation of the Spirit was not to make the gospel intelligible to people of different languages. It was an evidence of the baptism in the Spirit. “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” ([Acts 2:4](#)). Jesus had said, “They will speak in new tongues” ([Mark 16:17](#)).

After they were baptized in the Holy Spirit, they appear to have gone down among the multitudes immediately, and there was the first manifestation of the gift of tongues. In this instance, the languages were understood by the various groups surrounding different disciples. From 1 Corinthians, it is evident that the gift of tongues was exercised in assemblies where all the believers spoke the same language, and that these messages in tongues required interpretation, or no one would understand what was said, which is one reason why God provided the gift of interpretation of tongues ([1 Corinthians 12:10](#); [14:2–23](#)).

³ The history of the Pentecostal outpouring of the Spirit in our day, as related in that fine book, *With Signs Following*, by Stanley H. Frodsham, former editor of the *Pentecostal Evangel*, will inspire you. And so will *Today’s Pentecostal Evangel* (the official organ of the Assemblies of God, published weekly), which is full of evidence of the mighty supernatural workings of God in these last days of this dispensation.

9. Sanctification

¹ Scripture quotations in the *Constitution of the Assemblies of God* are taken from the King James Version of the Holy Bible.

² William Evans, *The Great Doctrines of the Bible* (Chicago: The Moody Bible Institute, 1939), 164.

³ “The sanctified life comes upon a full surrender, and may be lived by faith as

one reckons himself to be dead indeed unto sin and alive unto God through Jesus Christ our Lord ([Romans 6:11](#)). I feel that the weakness in our movement, when it comes to preaching sanctification, is that the doctrine is taught so vaguely that many fail to get sight of something definite which they may have in their own lives. It seems to me that if we teach that positionally we were sanctified, and eventually we will be wholly sanctified in the glory world, people are likely to look upon sanctification as a rather vague process, whereas I believe the Bible does teach that sin shall not have dominion over us, and that it is our privilege every moment to live victoriously as we reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord. While we know sanctification is progressive, I would like to see more emphasis put upon a present experience as we take our position in the Lord.”—Ernest S. Williams (in a letter to the author).

10. The Church and Its Mission

¹ The gifts of the Spirit are outlined in [1 Corinthians 12:1–7](#), and their use, especially prophecy, tongues, and interpretation of tongues, is discussed in 1 Corinthians 14.

12. Divine Healing

¹ “Ministry to People With Disabilities: A Biblical Perspective,” Position Paper adopted by the General Presbytery of the Assemblies of God, August 11, 2000.

14. The Millennial Reign of Christ

¹ Most devout students of prophecy hold that the Jews will return to Palestine in unbelief, as they are doing at this day; that the Antichrist will make a covenant with them, but later will break the covenant and will gather all nations together to destroy them completely; that when brought face to face with utter destruction and extinction, the Jews will realize their great national sin of unbelief and their spiteful rejection of Jesus the Christ, and will weep and wail in deepest penitence, and cry to God to send back His Son to be their Deliverer; and that they will welcome Him back as their Savior and King. Many Scripture passages could be cited to support this view. Those who wish to go deeper into this subject will do well to read Blackstone’s *Jesus Is Coming*, and other excellent

books illuminating the prophetic pages of the Scriptures.

16. The New Heavens and the New Earth

¹ Scripture quotations in the *Constitution of the Assemblies of God* are taken from the King James Version of the Holy Bible.

Appendix

¹ The Scriptures quoted in P. C. Nelson's summary of the 1932 General Council's argument are from the King James Version of the Holy Bible.

[1 Corinthians 1:2](#) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

[1 Corinthians 1:3](#) Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

[2 Timothy 3:15–17](#) And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

[1 Thessalonians 2:13](#) For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

[2 Peter 1:21](#) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

[2 Timothy 3:16](#) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[2 Timothy 3:17](#) That the man of God may be perfect, thoroughly furnished unto all good works.

[2 Peter 1:20](#) Knowing this first, that no prophecy of the scripture is of any private interpretation.

[2 Peter 1:21](#) For the prophecy came not in old time by the will of man: but holy

men of God spake as they were moved by the Holy Ghost.

[2 Peter 1:20](#) Knowing this first, that no prophecy of the scripture is of any private interpretation.

[2 Peter 1:21](#) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

[Hebrews 1:1](#) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

[Matthew 5:18](#) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

[Luke 24:27](#) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

[John 5:39](#) Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

[John 5:46](#) For had ye believed Moses, ye would have believed me: for he wrote of me.

[1 Peter 1:10](#) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

[1 Peter 1:11](#) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

[Revelation 19:10](#) And I fell at his feet to worship him. And he said unto me, See

thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[1 Peter 1:10](#) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

[1 Peter 1:11](#) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

[1 Timothy 6:16](#) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

[1 Peter 1:16](#) Because it is written, Be ye holy; for I am holy.

[Ephesians 5:27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

[Hebrews 4:12](#) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

[Romans 11:33–36](#) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

[Psalm 119:89](#) LAMED. For ever, O LORD, thy word is settled in heaven.

[Matthew 5:18](#) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

[Deuteronomy 6:4](#) Hear, O Israel: The LORD our God is one LORD:

[Isaiah 43:10](#) Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

[Isaiah 43:11](#) I, even I, am the LORD; and beside me there is no saviour.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Luke 3:22](#) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[Psalm 14:1](#) The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

[Ephesians 4:6](#) One God and Father of all, who is above all, and through all, and in you all.

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

[Deuteronomy 6:4](#) Hear, O Israel: The LORD our God is one LORD:

[Hebrews 1:3](#) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by

himself purged our sins, sat down on the right hand of the Majesty on high;

[Colossians 1:15](#) Who is the image of the invisible God, the firstborn of every creature:

[Psalm 34:15](#) The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

[Psalm 46:1](#) God is our refuge and strength, a very present help in trouble.

[Matthew 10:29](#) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

[Genesis 16:13](#) And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

[1 Timothy 6:16](#) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

[Hebrews 1:3](#) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

[John 1:18](#) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

[John 14:9](#) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

[John 14:23](#) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[1 John 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

[1 John 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[John 14:26](#) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[John 15:26](#) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

[John 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

[Isaiah 57:15](#) For thus saith the high and lofty One that inhabiteth eternity, whose

name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

[John 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

[Matthew 1:23](#) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

[Luke 1:31](#) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

[Luke 1:35](#) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

[Hebrews 7:26](#) For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

[1 Peter 2:22](#) Who did no sin, neither was guile found in his mouth:

[Acts 2:22](#) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[1 Corinthians 15:3](#) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

[2 Corinthians 5:21](#) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

[Matthew 28:6](#) He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

[Luke 24:39](#) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

[1 Corinthians 15:4](#) And that he was buried, and that he rose again the third day according to the scriptures:

[Acts 1:9](#) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

[Acts 1:11](#) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

[Acts 2:33](#) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

[Philippians 2:9–11](#) Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

[Hebrews 1:3](#) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

[Matthew 3:17](#) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

[Matthew 17:5](#) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

[Luke 3:22](#) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[John 5:17](#) But Jesus answered them, My Father worketh hitherto, and I work.

[Acts 17:26](#) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

[Hebrews 1:6](#) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

[John 1:14](#) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[John 1:18](#) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

[John 3:16](#) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[John 3:18](#) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

[1 John 4:9](#) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

[Matthew 18:16](#) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

[Deuteronomy 19:15](#) One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

[Isaiah 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[John 1:33](#) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

[John 1:34](#) And I saw, and bare record that this is the Son of God.

[Matthew 16:13–16](#) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

[Matthew 16:17](#) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

[John 6:69](#) And we believe and are sure that thou art that Christ, the Son of the living God.

[John 1:1](#) In the beginning was the Word, and the Word was with God, and the Word was God.

[John 1:14](#) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[John 1:34](#) And I saw, and bare record that this is the Son of God.

[Luke 4:41](#) And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

[Mark 3:11](#) And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

[Mark 3:12](#) And he straitly charged them that they should not make him known.

[Luke 1:32](#) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

[Luke 1:35](#) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

[John 10:36](#) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

[John 13:3](#) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

[John 5:18](#) Therefore the Jews sought the more to kill him, because he not only

had broken the sabbath, but said also that God was his Father, making himself equal with God.

[John 10:30](#) I and my Father are one.

[Luke 4:3](#) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

[Luke 4:9](#) And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

[John 10:25–33](#) Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

[Hebrews 2:17](#) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

[Hebrews 2:18](#) For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

[John 11:47](#) Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

[John 12:37](#) But though he had done so many miracles before them, yet they believed not on him:

[1 Corinthians 15:14](#) And if Christ be not risen, then is our preaching vain, and your faith is also vain.

[Acts 2:33](#) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

[Hebrews 7:25](#) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[Colossians 1:27](#) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Acts 1:3](#) To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

[Genesis 1:26](#) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[Genesis 1:27](#) So God created man in his own image, in the image of God created he him; male and female created he them.

[Genesis 2:17](#) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

[Genesis 3:6](#) And when the woman saw that the tree was good for food, and that it

was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

[Romans 5:12–19](#) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

[Genesis 1:26](#) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[Psalm 8:4–8](#) What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: 7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

[Luke 12:48](#) But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask

the more.

[Genesis 3:1](#) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

[Genesis 2:16](#) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

[Genesis 2:17](#) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

[Genesis 3:4](#) And the serpent said unto the woman, Ye shall not surely die:

[Genesis 3:5](#) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

[Genesis 3:6](#) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

[Romans 5:12](#) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

[Genesis 3:13](#) And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

[Genesis 3:16–19](#) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of

thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

[Genesis 3:23](#) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

[2 Corinthians 5:17](#) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

[Romans 1:21](#) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

[Romans 1:22](#) Professing themselves to be wise, they became fools,

[Romans 1:28](#) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

[Romans 1:31](#) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

[Isaiah 5:20](#) Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

[Philippians 3:19](#) Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

[Isaiah 57:20](#) But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

[Romans 3:9–18](#) What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes.

[Romans 1:18–32](#) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

[Philippians 3:19](#) Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

[Ephesians 2:3](#) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[Ephesians 2:1–3](#) And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[Hebrews 4:15](#) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

[Luke 4:1–12](#) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

[Matthew 20:28](#) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[1 John 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

[2 Corinthians 5:21](#) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

[Romans 5:6–11](#) For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

[Romans 5:20](#) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

[Romans 5:21](#) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

[Ephesians 1:7](#) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

[Romans 5:20](#) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

[Romans 8:19–23](#) For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[Genesis 3:7–19](#) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

[Luke 24:47](#) And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

[John 3:3](#) 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.

[Romans 10:13–15](#) For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

[Ephesians 2:8](#) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

[Titus 2:11](#) For the grace of God that bringeth salvation hath appeared to all men,

[Titus 3:5–7](#) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Ephesians 4:24](#) And that ye put on the new man, which after God is created in righteousness and true holiness.

[Titus 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[Romans 1:16](#) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

[Luke 19:10](#) For the Son of man is come to seek and to save that which was lost.

[Romans 6:23](#) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[Genesis 3:15](#) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

[Acts 4:12](#) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[Luke 19:10](#) For the Son of man is come to seek and to save that which was lost.

[Matthew 20:28](#) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[1 John 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

[Romans 5:11](#) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

[Ephesians 1:7](#) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

[Hebrews 9:22](#) And almost all things are by the law purged with blood; and without shedding of blood is no remission.

[Ephesians 2:8–10](#) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Romans 3:19](#) Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

[Romans 3:20](#) Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

[Romans 10:2–4](#) For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

[Isaiah 53:4–10](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

[Romans 8:19–23](#) For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only

they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[Genesis 3:17–19](#) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

[Galatians 3:13](#) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

[Matthew 8:17](#) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Ephesians 2:4](#) But God, who is rich in mercy, for his great love wherewith he loved us,

[Ephesians 2:5](#) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

[Ephesians 2:8](#) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

[Romans 6:14](#) For sin shall not have dominion over you: for ye are not under the law, but under grace.

[Romans 13:11](#) 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.

[1 Peter 1:5](#) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

[Philippians 3:20](#) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

[Philippians 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[Isaiah 11:9](#) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

[Hebrews 2:1–4](#) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Hebrews 10:28](#) He that despised Moses' law died without mercy under two or three witnesses:

[Hebrews 10:29](#) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

[John 3:15](#) That whosoever believeth in him should not perish, but have eternal life.

[John 3:16](#) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[John 3:36](#) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

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[John 3:36](#) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

[John 5:24](#) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

[Romans 5:1](#) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

[Ephesians 2:8](#) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

[Mark 1:15](#) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

[Romans 1:5](#) By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

[Romans 16:26](#) But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

[Acts 2:38](#) 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.

[1 John 1:7](#) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

[Proverbs 28:13](#) He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

[Isaiah 55:7](#) Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

[John 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[John 16:8](#) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

[John 3:3](#) 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.

[John 3:7](#) Marvel not that I said unto thee, Ye must be born again.

[John 3:3–7](#) 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. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.

[2 Peter 1:4](#) 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.

[1 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.

[Psalm 32:3–6](#) When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. 6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

[Psalm 51:8](#) Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

[Psalm 51:12](#) Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

[Romans 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[1 John 3:14](#) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

[1 John 4:7](#) Beloved, let us love one another: for love is of God; and every one

that loveth is born of God, and knoweth God.

[1 John 4:13](#) Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Mark 16:16](#) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

[Acts 10:47](#) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

[Acts 10:48](#) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[Romans 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[2 Peter 1:4](#) 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.

[1 Corinthians 11:26](#) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

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[Acts 8:36](#) And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

[John 3:23](#) And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

[Acts 8:38](#) And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

[Romans 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[Colossians 2:12](#) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

[Matthew 3:16](#) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

[Acts 8:39](#) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

[Romans 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[Romans 6:5](#) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[Colossians 2:12](#) Buried with him in baptism, wherein also ye are risen with him

through the faith of the operation of God, who hath raised him from the dead.

[Matthew 28:18](#) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Mark 1:15](#) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

[Acts 2:38](#) 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.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Mark 16:16](#) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

[Acts 19:1–7](#) 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. 7 And all the men were about twelve.

[Acts 10:47](#) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

[Acts 10:48](#) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[Acts 2:38](#) 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.

[Acts 2:41](#) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

[Acts 8:12](#) 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.

[Acts 8:13](#) 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 9:18](#) And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

[Acts 22:16](#) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

[Acts 10:47](#) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

[Acts 10:48](#) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[Acts 16:14](#) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

[Acts 16:15](#) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

[Acts 16:32](#) And they spake unto him the word of the Lord, and to all that were in his house.

[Acts 16:33](#) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

[Luke 22:19](#) And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

[1 Corinthians 11:23–26](#) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

[John 1:29](#) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[1 Corinthians 11:27–32](#) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that

cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

[1 Corinthians 11:27–29](#) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[1 Corinthians 11:32](#) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

[1 Corinthians 11:31](#) For if we would judge ourselves, we should not be judged.

[1 Corinthians 11:32](#) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

[Matthew 26:26](#) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

[Matthew 26:27](#) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

[1 Corinthians 11:24](#) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

[1 Corinthians 11:26](#) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

[Matthew 26:29](#) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

[Titus 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[Matthew 26:28](#) For this is my blood of the new testament, which is shed for many for the remission of sins.

[Jeremiah 31:31–34](#) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

[Luke 22:20](#) Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

[Hebrews 9:16–18](#) For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first testament was dedicated without blood.

[Romans 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

[Romans 6:3–5](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

[Colossians 2:12](#) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

[Revelation 13:8](#) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

[John 6:48–51](#) I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

[John 6:53–58](#) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

[John 6:32–35](#) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh

to me shall never hunger; and he that believeth on me shall never thirst.

[1 Corinthians 11:30–32](#) For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

[1 Corinthians 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[1 Corinthians 10:17](#) For we being many are one bread, and one body: for we are all partakers of that one bread.

[1 John 1:1](#) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[Acts 1:4](#) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

[Acts 1:8](#) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

[1 Corinthians 12:1–15](#) Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say

that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

[Acts 8:12–17](#) 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. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 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 10:44–46](#) 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 11:14–16](#) Who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Acts 15:7–9](#) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 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.

[John 7:37–39](#) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 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.)

[Acts 4:8](#) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

[Acts 2:43](#) And fear came upon every soul: and many wonders and signs were done by the apostles.

[Hebrews 12:28](#) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

[Acts 2:42](#) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

[Mark 16:20](#) And they went forth, and preached every where, the Lord working

with them, and confirming the word with signs following. Amen.

[Acts 1:4](#) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[Acts 1:4](#) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[Genesis 1:2](#) And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[Romans 8:2](#) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[Hebrews 9:11](#) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

[Hebrews 9:12](#) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

[John 7:39](#) (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.)

[Isaiah 32:15](#) Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

[Isaiah 44:3](#) For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

[Joel 2:23](#) Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

[Joel 2:28](#) 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:

[Joel 2:29](#) And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[James 5:7](#) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

[James 5:8](#) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

[Joel 2:23](#) Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

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[James 5:8](#) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

[John 1:29](#) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[Matthew 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

[Acts 11:15](#) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Acts 11:15](#) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[John 1:29–34](#) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

[John 7:37–39](#) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 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 14:15–17](#) 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 14:26](#) But the Comforter, which is the Holy Ghost, whom the Father will

send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[John 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

[Acts 2:38](#) 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.

[Acts 2:39](#) 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 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Acts 11:17](#) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Acts 2:38](#) 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.

[Acts 2:39](#) 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.

[Ephesians 1:13](#) 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,

[2 Corinthians 1:21](#) Now he which stablisheth us with you in Christ, and hath

anointed us, is God;

[2 Corinthians 1:22](#) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[Ephesians 1:13](#) 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,

[2 Corinthians 1:21](#) Now he which stablisheth us with you in Christ, and hath anointed us, is God;

[2 Corinthians 1:22](#) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Romans 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

[Luke 24:46–49](#) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[Acts 1:8](#) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

[John 7:37–39](#) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 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.)

[Isaiah 35:7](#) And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

[Ephesians 3:19](#) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

[Acts 4:18–32](#) And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 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.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

[John 16:8](#) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

[Acts 2:37](#) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

[Zechariah 4:6](#) Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[Acts 2:5–11](#) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[Acts 19:6](#) And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[1 Corinthians 12:1–15](#) Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say

that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

[Hebrews 2:3](#) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

[Hebrews 2:4](#) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Mark 16:20](#) And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

[Galatians 5:22](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[Galatians 5:23](#) Meekness, temperance: against such there is no law.

[2 Corinthians 3:18](#) But we all, with open face beholding as in a glass the glory of

the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

[1 Corinthians 13:1](#) 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.

[1 Corinthians 13:10](#) But when that which is perfect is come, then that which is in part shall be done away.

[1 Corinthians 13:13](#) And now abideth faith, hope, charity, these three; but the greatest of these is charity.

[Ephesians 4:30](#) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[Romans 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[John 14:17](#) 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 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

[John 14:26](#) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your

remembrance, whatsoever I have said unto you.

[John 14:26](#) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[1 Corinthians 2:10](#) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[2 Corinthians 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

[Matthew 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

[Malachi 3:2](#) But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

[Malachi 3:3](#) And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

[Isaiah 6:6](#) Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

[Isaiah 6:7](#) And he laid it upon my mouth, and said, Lo, this hath touched thy lips;

and thine iniquity is taken away, and thy sin purged.

[John 5:35](#) He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[John 3:8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

[Acts 1:16](#) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

[Acts 8:39](#) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way

rejoicing.

[Acts 13:2](#) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[Acts 8:29](#) Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

[Acts 16:6](#) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

[Acts 16:7](#) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

[Acts 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[Acts 20:22](#) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

[Acts 20:23](#) Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

[1 Corinthians 2:9–12](#) But as it is written, Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

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

[1 Corinthians 12:4–10](#) Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[John 20:22](#) And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

[Acts 1:4](#) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[John 15:3](#) Now ye are clean through the word which I have spoken unto you.

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

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[John 14:17](#) 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.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Acts 19:2](#) 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.

[Acts 19:1–7](#) 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. 7 And all the men were about twelve.

[Acts 8:8](#) And there was great joy in that city.

[Acts 9:17](#) 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 mightest receive thy sight, and be filled with the Holy Ghost.

[1 Corinthians 14:18](#) I thank my God, I speak with tongues more than ye all:

[Hebrews 2:4](#) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Mark 16:17](#) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

[1 Corinthians 14:27](#) 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.

[1 Corinthians 14:39](#) Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

[1 Corinthians 14:5](#) 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.

[1 Corinthians 14:18](#) I thank my God, I speak with tongues more than ye all:

[Acts 1:4](#) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

[Romans 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

[Romans 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

[1 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.

[Hebrews 13:12](#) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

[Hebrews 12:14](#) Follow peace with all men, and holiness, without which no man shall see the Lord:

[1 Peter 1:15](#) But as he which hath called you is holy, so be ye holy in all manner of conversation;

[1 Peter 1:16](#) Because it is written, Be ye holy; for I am holy.

[Romans 6:1–11](#) What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that

we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[Romans 6:13](#) Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

[Romans 8:1](#) *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

[Romans 8:2](#) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

[Romans 8:13](#) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

[Galatians 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Philippians 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Philippians 2:13](#) For it is God which worketh in you both to will and to do of his good pleasure.

[1 Peter 1:5](#) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

[1 Thessalonians 4:3](#) For this is the will of God, even your sanctification, that ye should abstain from fornication:

[2 Chronicles 29:5](#) And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

[2 Chronicles 29:15–18](#) And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. 16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron. 17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. 18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

[2 Timothy 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

[Exodus 19:20–22](#) And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. 21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

[2 Corinthians 7:1](#) Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[Leviticus 27:14–16](#) And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. 15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his. 16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

[Numbers 8:17](#) For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

[John 10:36](#) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

[1 Corinthians 6:11](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

[Hebrews 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

[Hebrews 10:14](#) For by one offering he hath perfected for ever them that are sanctified.

[1 John 1:7](#) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

[1 Corinthians 1:30](#) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

[1 Corinthians 1:2](#) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call

upon the name of Jesus Christ our Lord, both theirs and ours:

[Colossians 2:10](#) And ye are complete in him, which is the head of all principality and power:

[Colossians 1:28](#) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

[Hebrews 12:10](#) For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

[2 Peter 3:18](#) But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

[2 Corinthians 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

[1 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.

[1 Thessalonians 5:24](#) Faithful is he that calleth you, who also will do it.

[1 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.

[John 17:17](#) Sanctify them through thy truth: thy word is truth.

[Acts 15:9](#) And put no difference between us and them, purifying their hearts by

faith.

[Hebrews 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

[1 Corinthians 1:30](#) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

[Ephesians 5:25](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[Ephesians 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,

[1 Peter 1:2](#) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[Acts 26:18](#) To open their eyes, and to turn them from darkness to light, and 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.

[2 Corinthians 7:1](#) Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[1 John 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

[1 John 3:3](#) And every man that hath this hope in him purifieth himself, even as he is pure.

[Philippians 3:12–14](#) 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. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

[John 17:17](#) Sanctify them through thy truth: thy word is truth.

[Ephesians 4:11–13](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[Hebrews 12:14](#) Follow peace with all men, and holiness, without which no man shall see the Lord:

[Hebrews 12:11](#) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

[Romans 8:13](#) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

[Colossians 3:5–10](#) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

[Colossians 3:12–14](#) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness.

[Romans 8:13](#) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

[Colossians 3:5–10](#) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them.

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[Ephesians 1:22](#) And hath put all things under his feet, and gave him to be the head over all things to the church,

[Ephesians 1:23](#) Which is his body, the fulness of him that filleth all in all.

[Ephesians 2:22](#) In whom ye also are builded together for an habitation of God through the Spirit.

[Hebrews 12:23](#) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

[Acts 1:8](#) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Matthew 28:20](#) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

[Mark 16:15](#) And he said unto them, Go ye into all the world, and preach the gospel to every creature.

[Mark 16:16](#) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[Ephesians 4:11–16](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all

come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[1 Corinthians 14:12](#) Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

[Mark 16:15–20](#) And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

[Acts 4:29–31](#) And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 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.

[Hebrews 2:3](#) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

[Hebrews 2:4](#) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[1 Corinthians 2:10–16](#) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

[Galatians 5:22–26](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

[1 Corinthians 14:12](#) Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Ephesians 4:12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Colossians 1:29](#) Whereunto I also labour, striving according to his working, which worketh in me mightily.

[Acts 19:32](#) Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

[Acts 19:39](#) But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

[Acts 19:41](#) And when he had thus spoken, he dismissed the assembly.

[Romans 16:5](#) Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.

[1 Thessalonians 1:1](#) Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

[1 Corinthians 1:2](#) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

[Galatians 1:2](#) And all the brethren which are with me, unto the churches of Galatia:

[Ephesians 1:22](#) And hath put all things under his feet, and gave him to be the head over all things to the church,

[Ephesians 3:21](#) Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

[Hebrews 12:23](#) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

[1 Corinthians 11:29](#) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[Revelation 1:10](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

[Matthew 16:18](#) 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.

[Acts 2:41](#) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

[Acts 2:47](#) Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

[Romans 1:7](#) To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

[2 Corinthians 1:1](#) Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

[Ephesians 1:1](#) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

[Romans 8:29](#) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

[Romans 16:23](#) Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

[1 Corinthians 1:1](#) Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

[1 Corinthians 5:11](#) But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

[Romans 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

[John 3:3](#) 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.

[John 3:5](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

[2 Corinthians 11:2](#) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

[Ephesians 5:25–27](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

[Revelation 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Revelation 22:17](#) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

[Matthew 25:6](#) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

[John 3:29](#) He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

[Revelation 19:7–9](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

[Revelation 21:2](#) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

[1 Corinthians 3:9](#) For we are labourers together with God: ye are God's husbandry, ye are God's building.

[1 Corinthians 3:16](#) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

[1 Corinthians 3:17](#) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

[2 Corinthians 6:16](#) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

[1 Peter 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[Ephesians 2:20–22](#) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

[Acts 7:48](#) Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

[Acts 17:24](#) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

[Acts 17:25](#) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

[Acts 7:49](#) Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

[1 Corinthians 6:19](#) What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

[1 Corinthians 3:16](#) Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

[1 Corinthians 3:17](#) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

[2 Corinthians 6:16–18](#) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[Ephesians 2:20–22](#) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

[1 Peter 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[Romans 12:4](#) For as we have many members in one body, and all members have not the same office:

[1 Corinthians 12:22](#) Nay, much more those members of the body, which seem to be more feeble, are necessary:

[1 Corinthians 12:23–27](#) And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

[Ephesians 1:22](#) And hath put all things under his feet, and gave him to be the head over all things to the church,

[Ephesians 1:23](#) Which is his body, the fulness of him that filleth all in all.

[Ephesians 3:6](#) That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

[Ephesians 4:4](#) There is one body, and one Spirit, even as ye are called in one hope of your calling;

[Ephesians 4:12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

[Ephesians 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[Ephesians 5:23](#) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

[Ephesians 5:30](#) For we are members of his body, of his flesh, and of his bones.

[Colossians 1:18](#) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

[Colossians 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[Colossians 2:19](#) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

[Colossians 3:15](#) And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[John 10:16](#) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

[John 17:20–23](#) Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

[Matthew 13:25–30](#) But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

[Matthew 13:36–43](#) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that

sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

[Ephesians 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[Ephesians 1:12](#) That we should be to the praise of his glory, who first trusted in Christ.

[Ephesians 1:14](#) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[Matthew 28:20](#) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

[Mark 16:15](#) And he said unto them, Go ye into all the world, and preach the gospel to every creature.

[Acts 1:8](#) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

[Acts 1:8](#) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in

Samaria, and unto the uttermost part of the earth.

[1 Corinthians 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[Ephesians 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[Ephesians 5:19](#) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

[Colossians 3:16](#) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[Galatians 6:1](#) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

[Galatians 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[James 5:19](#) Brethren, if any of you do err from the truth, and one convert him;

[James 5:20](#) Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

[Ephesians 1:16](#) Cease not to give thanks for you, making mention of you in my prayers;

[Ephesians 1:17–22](#) That the God of our Lord Jesus Christ, the Father of glory,

may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church,

[Romans 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

[Hebrews 13:15](#) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

[Acts 13:2](#) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

[Acts 13:3](#) And when they had fasted and prayed, and laid their hands on them, they sent them away.

[Hebrews 10:25](#) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

[John 20:1](#) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

[Acts 20:7](#) And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and

continued his speech until midnight.

[1 Corinthians 16:2](#) Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

[John 4:23](#) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

[Philippians 3:3](#) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

[Mark 16:15–20](#) And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

[John 4:23](#) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in truth.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Ephesians 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Galatians 1:1](#) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

[Acts 14:14](#) Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

[Acts 14:4](#) But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

[Galatians 1:19](#) But other of the apostles saw I none, save James the Lord's brother.

[1 Corinthians 14:29](#) Let the prophets speak two or three, and let the other judge.

[1 Corinthians 14:3](#) But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

[Acts 21:8](#) And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

[Acts 21:9](#) And the same man had four daughters, virgins, which did prophesy.

[1 Corinthians 11:5](#) But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

[1 Corinthians 15:1–7](#) Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this

present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles.

[Romans 4:24](#) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

[Romans 4:25](#) Who was delivered for our offences, and was raised again for our justification.

[Acts 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[John 21:15–17](#) So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

[1 Timothy 3:2–7](#) A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

[Titus 1:7–9](#) For a bishop must be blameless, as the steward of God; not

selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9
Holding fast the faithful word as he hath been taught, that he may be able by
sound doctrine both to exhort and to convince the gainsayers.

[Acts 13:1](#) Now there were in the church that was at Antioch certain prophets and
teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene,
and Manaen, which had been brought up with Herod the tetrarch, and Saul.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles,
secondarily prophets, thirdly teachers, after that miracles, then gifts of healings,
helps, governments, diversities of tongues.

[Ephesians 4:9–11](#) (Now that he ascended, what is it but that he also descended
first into the lower parts of the earth? 10 He that descended is the same also that
ascended up far above all heavens, that he might fill all things.) 11 And he gave
some, apostles; and some, prophets; and some, evangelists; and some, pastors
and teachers;

[Philippians 1:1](#) Paul and Timotheus, the servants of Jesus Christ, to all the saints
in Christ Jesus which are at Philippi, with the bishops and deacons:

[1 Timothy 3:8–13](#) Likewise must the deacons be grave, not doubletongued, not
given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the
faith in a pure conscience. 10 And let these also first be proved; then let them
use the office of a deacon, being found blameless. 11 Even so must their wives
be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the
husbands of one wife, ruling their children and their own houses well. 13 For
they that have used the office of a deacon well purchase to themselves a good
degree, and great boldness in the faith which is in Christ Jesus.

[Acts 6:8](#) And Stephen, full of faith and power, did great wonders and miracles
among the people.

[Acts 8:3](#) As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

[Acts 8:4–13](#) Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city. 9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 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. 13 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 21:8](#) And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

[2 Timothy 4:5](#) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

[1 Corinthians 12:28–31](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, 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? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[Ephesians 4:12](#) For the perfecting of the saints, for the work of the ministry, for

the edifying of the body of Christ:

[Matthew 18:19](#) Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

[Matthew 18:20](#) For where two or three are gathered together in my name, there am I in the midst of them.

[Acts 2:42–46](#) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[1 Corinthians 16:1](#) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

[1 Corinthians 16:2](#) Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

[Ephesians 5:19](#) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

[Ephesians 5:20](#) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

[1 Corinthians 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isaiah 53:5](#) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

[Matthew 8:16](#) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

[Matthew 8:17](#) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

[James 5:14–16](#) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

[James 5:14](#) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

[James 5:15](#) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

[Mark 6:13](#) And they cast out many devils, and anointed with oil many that were sick, and healed them.

[Romans 5:12](#) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

[Deuteronomy 28:15](#) But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

[Deuteronomy 28:16–30](#) Cursed shalt thou be in the city, and cursed shalt thou be in the field. 17 Cursed shall be thy basket and thy store. 18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. 19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. 22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. 24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. 25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. 26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. 27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. 28 The LORD shall smite thee with madness, and blindness, and astonishment of heart: 29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. 30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

[Exodus 15:26](#) And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth

thee.

[Luke 13:11–17](#) And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Hebrews 2:14](#) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

[Hebrews 2:15](#) And deliver them who through fear of death were all their lifetime subject to bondage.

[1 John 3:8](#) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

[Galatians 3:10](#) For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are

written in the book of the law to do them.

[Galatians 3:13](#) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

[Galatians 3:14](#) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isaiah 53:5](#) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

[Matthew 8:17](#) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

[1 Peter 2:24](#) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

[Mark 10:51](#) And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

[Matthew 9:29](#) Then touched he their eyes, saying, According to your faith be it unto you.

[Matthew 10:7](#) And as ye go, preach, saying, The kingdom of heaven is at hand.

[Matthew 10:8](#) Heal the sick, cleanse the lepers, raise the dead, cast out devils:

freely ye have received, freely give.

[Mark 16:15–20](#) And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

[Luke 4:18](#) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

[Luke 4:19](#) To preach the acceptable year of the Lord.

[Luke 10:9](#) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

[Matthew 8:16](#) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

[Acts 5:12–16](#) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out

of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

[John 14:12](#) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

[John 14:13](#) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

[Mark 16:18](#) They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

[James 5:14](#) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

[James 5:15](#) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

[Luke 7:22](#) Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

[1 Corinthians 15:43](#) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

[1 Corinthians 15:54](#) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

[Exodus 2:23–25](#) And it came to pass in process of time, that the king of Egypt

died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God had respect unto them.

[Galatians 4:4](#) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

[Ecclesiastes 3:1–8](#) To every thing there is a season, and a time to every purpose under the heaven: 2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3 A time to kill, and a time to heal; a time to break down, and a time to build up; 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; 5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 6 A time to get, and a time to lose; a time to keep, and a time to cast away; 7 A time to rend, and a time to sew; a time to keep silence, and a time to speak; 8 A time to love, and a time to hate; a time of war, and a time of peace.

[Psalm 30:5](#) For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

[Philippians 2:27](#) For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

[1 Timothy 5:23](#) Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

[1 Thessalonians 4:16](#) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

[1 Thessalonians 4:17](#) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[Romans 8:23](#) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[Titus 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[1 Corinthians 15:51](#) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

[1 Corinthians 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[Titus 2:11–14](#) For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[Luke 21:36](#) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[John 14:2](#) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

[John 14:3](#) And if I go and prepare a place for you, I will come again, and receive

you unto myself; that where I am, there ye may be also.

[Romans 8:23](#) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[Romans 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

[1 Thessalonians 4:13–17](#) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[1 John 3:1–3](#) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

[Luke 21:36](#) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[1 Thessalonians 5:9](#) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

[Revelation 3:10](#) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

[Titus 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[1 Thessalonians 1:10](#) And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

[Hebrews 9:28](#) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[Revelation 12:7–12](#) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

[1 Thessalonians 4:16](#) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

[1 Corinthians 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[1 Corinthians 15:42–44](#) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

[1 Corinthians 15:51](#) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

[1 Corinthians 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[Philippians 3:20](#) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

[Philippians 3:21](#) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[1 John 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

[Romans 8:23](#) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[1 Thessalonians 4:16](#) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

[1 Thessalonians 4:17](#) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[2 Thessalonians 2:1](#) Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

[Isaiah 25:8](#) He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

[1 Corinthians 15:54](#) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

[Hosea 13:14](#) I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

[1 Corinthians 15:55–57](#) O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

[Hosea 13:14](#) I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction:

repentance shall be hid from mine eyes.

[Revelation 7:16](#) They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

[Revelation 7:17](#) For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

[Revelation 14:13](#) And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[Revelation 21:4](#) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

[Revelation 7:17](#) For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

[Isaiah 35:10](#) And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

[Revelation 22:12](#) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

[Matthew 25:21](#) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

[1 Thessalonians 4:17](#) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[Psalm 17:15](#) As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

[Psalm 16:11](#) Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

[Zechariah 14:5](#) And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

[Matthew 24:27](#) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

[Matthew 24:30](#) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

[Revelation 1:7](#) Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

[Revelation 19:11–14](#) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

[Revelation 20:1–6](#) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[Ezekiel 37:21](#) And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

[Ezekiel 37:22](#) And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

[Zephaniah 3:19](#) Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

[Zephaniah 3:20](#) At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

[Romans 11:26](#) And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

[Romans 11:27](#) For this is my covenant unto them, when I shall take away their sins.

[Isaiah 11:6–9](#) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

[Psalm 72:3–8](#) The mountains shall bring peace to the people, and the little hills, by righteousness. 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 5 They shall fear thee as long as the sun and moon endure, throughout all generations. 6 He shall come down like rain upon the mown grass: as showers that water the earth. 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

[Micah 4:3](#) And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

[Micah 4:4](#) But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

[Revelation 20:1–10](#) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I

saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[Jude 14](#) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

[Jude 15](#) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

[Matthew 13:41](#) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

[Daniel 2:34](#) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

[Daniel 2:35](#) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

[Ezekiel 36:24–28](#) For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

[Jeremiah 3:17](#) At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

[Micah 4:8](#) And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

[Amos 9:11](#) In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

[Amos 9:12](#) That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

[Acts 15:16](#) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

[Acts 15:17](#) That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

[Isaiah 35:1](#) The wilderness and the solitary place shall be glad for them; and the

desert shall rejoice, and blossom as the rose.

[Isaiah 35:2](#) It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

[Ezekiel 36:30](#) And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

[Ezekiel 36:35](#) And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

[Romans 8:19–23](#) For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

[Isaiah 2:4](#) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

[Hosea 2:18](#) And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

[Micah 4:3](#) And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

[Isaiah 65:20](#) There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

[Isaiah 65:23](#) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

[Revelation 20:1](#) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

[Revelation 20:2](#) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

[Joel 2:28](#) 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:

[Joel 2:29](#) And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[Isaiah 66:8](#) Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

[Isaiah 2:2](#) And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

[Zechariah 14:9](#) And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

[Matthew 13:43](#) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

[Revelation 22:20](#) He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

[Matthew 25:46](#) And these shall go away into everlasting punishment: but the righteous into life eternal.

[Mark 9:43–48](#) And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched.

[Revelation 19:20](#) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

[Revelation 20:11–15](#) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man

according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

[Revelation 21:8](#) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

[Matthew 11:23](#) And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

[Matthew 16:18](#) 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.

[Luke 10:15](#) And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

[Luke 16:23](#) And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

[Acts 2:27](#) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

[Acts 2:31](#) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

[Revelation 1:18](#) I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

[Revelation 6:8](#) And I looked, and behold a pale horse: and his name that sat on

him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

[Revelation 20:13](#) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

[Revelation 20:14](#) And death and hell were cast into the lake of fire. This is the second death.

[Luke 16:26](#) And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

[Luke 16:22](#) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

[Ephesians 4:8](#) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

[2 Corinthians 5:8](#) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

[2 Corinthians 12:1–4](#) It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

[Luke 16:19–31](#) There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

[Luke 16:22–26](#) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my

tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

[2 Chronicles 33:6](#) And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

[Jeremiah 7:31](#) And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

[Matthew 5:22](#) But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

[Matthew 5:29](#) And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

[Matthew 5:30](#) And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

[Matthew 10:28](#) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[Matthew 18:9](#) And if thine eye offend thee, pluck it out, and cast it from thee: it

is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

[Matthew 23:15](#) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

[Matthew 23:33](#) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

[Mark 9:43](#) And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

[Mark 9:45](#) And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

[Mark 9:47](#) And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

[Luke 12:5](#) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

[James 3:6](#) And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

[Revelation 19:20](#) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

[Revelation 20:10](#) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[Revelation 20:14](#) And death and hell were cast into the lake of fire. This is the second death.

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[Revelation 20:15](#) And whosoever was not found written in the book of life was cast into the lake of fire.

[Revelation 21:8](#) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

[Revelation 20:6](#) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[Revelation 20:10](#) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[Matthew 25:41](#) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

[Matthew 3:12](#) Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

[Luke 3:17](#) Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

[Mark 9:43](#) And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

[Revelation 20:10](#) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

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[Ezekiel 33:11](#) Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

[Romans 11:22](#) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

[Ephesians 2:6](#) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

[John 3:36](#) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

[2 Corinthians 5:11](#) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

[2 Corinthians 5:20](#) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

[2 Peter 3:13](#) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

[1 Corinthians 15:24–28](#) Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

[1 Corinthians 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

[Revelation 20:1–10](#) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the

word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

[John 5:29](#) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

[1 Thessalonians 4:13–17](#) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[John 5:29](#) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

[Revelation 20:11–15](#) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books

were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

[Revelation 21:8](#) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

[Revelation 20:14](#) And death and hell were cast into the lake of fire. This is the second death.

[1 Corinthians 15:26](#) The last enemy that shall be destroyed is death.

[1 Corinthians 15:25](#) For he must reign, till he hath put all enemies under his feet.

[1 Corinthians 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

[Jude 14](#) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

[Jude 15](#) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

[2 Peter 3:5–13](#) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6

Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

[Revelation 21:1–3](#) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

[Matthew 24:35](#) Heaven and earth shall pass away, but my words shall not pass away.

[2 Peter 3:10](#) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

[Isaiah 65:17](#) For, behold, I create new heavens and a new earth: and the former

shall not be remembered, nor come into mind.

[Hebrews 11:8–10](#) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God.

[Hebrews 11:13](#) These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

[Hebrews 11:14](#) For they that say such things declare plainly that they seek a country.

[Hebrews 11:16](#) But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

[Hebrews 12:22](#) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

[Hebrews 12:28](#) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

[1 Corinthians 2:9](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[1 Corinthians 2:10](#) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[Revelation 21:3–7](#) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

[1 Thessalonians 4:17](#) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[1 Thessalonians 1:9](#) For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

[1 Thessalonians 1:10](#) And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

[1 Corinthians 1:7](#) So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

[1 Thessalonians 4:17](#) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

[1 Corinthians 15:51](#) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

[Luke 21:28](#) And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

[Matthew 10:21–25](#) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

[Matthew 10:34–36](#) Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household.

[John 16:33](#) These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

[Matthew 24:21](#) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

[Matthew 24:29](#) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

[Revelation 7:14](#) And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

[Hebrews 11:33–38](#) Who through faith subdued kingdoms, wrought righteousness obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

[Luke 21:36](#) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[Revelation 3:10](#) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

[2 Peter 1:20](#) Knowing this first, that no prophecy of the scripture is of any private interpretation.

[2 Peter 1:21](#) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

[Hebrews 1:6](#) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

[2 Corinthians 5:17](#) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

[Ephesians 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[2 Corinthians 5:17](#) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

[Romans 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[Romans 7:6](#) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

[Matthew 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

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

[Mark 16:17](#) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 14:2–16](#) 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. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 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.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 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. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

[Romans 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[1 Corinthians 12:1–7](#) Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal.