

5-1-1951

A New Testament Study of the Gifts of the Holy Spirit with Special Reference to the Wesleyan Doctrine of Entire Sanctification

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Recommended Citation

Ketterling, Oliver Raymond, "A New Testament Study of the Gifts of the Holy Spirit with Special Reference to the Wesleyan Doctrine of Entire Sanctification" (1951). *Western Evangelical Seminary Theses*. 107.
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APPROVAL SHEET

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Second reader: Kenneth P. Wesche Approved "

A NEW TESTAMENT STUDY OF THE GIFTS OF THE
HOLY SPIRIT WITH SPECIAL REFERENCE TO THE
WESLEYAN DOCTRINE OF ENTIRE SANCTIFICATION

A Thesis
Presented to
the Faculty of the Western School
Of Evangelical Religion

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Oliver Raymond Ketterling

May 1951

Dedicated

To my wife, Ann, and

Our two sons, Ronald and Barton

ACKNOWLEDGEMENT

In addition to the invaluable help received from the faculty of the W.S.E.R., the author wishes to acknowledge the help of Miss Betty Fuhrman who corrected, typed, and proof read this thesis.

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CHAPTER I

INTRODUCTION

There has long existed a difference of opinion regarding the relationship of the gifts of the Holy Spirit to His work of entire sanctification in the heart of the Christian believer. Some groups have tended to overrate the place of gifts while others have seemingly rejected them altogether.

I. THE PROBLEM

Statement of the Problem. It was the purpose of this study to examine or to discover the teaching of the New Testament on the subject of the gifts of the Holy Spirit, and, in the light of the Wesleyan interpretation of the doctrine of entire sanctification, attempt to discover the proper relation between them.

Importance of the Study. At least one of the gifts of the Holy Spirit has been set forth as the universal sign of the baptism with the Holy Spirit,¹ which effects entire sanctification according to the Wesleyan view.² Almost all

¹ B. F. Neely, The Bible Versus the Tongues Theory (revised edition; Kansas City, Missouri: Beacon Hill Press, 1946), p. 13.

² Ibid., pp. 12-13.

evangelical bodies of Christianity have had their doctrine of entire sanctification or at least of sanctification as a work of the Holy Spirit. If the gifts of the Holy Spirit have a significant relation to this sanctifying work of the Holy Spirit, it is important for every Christian to be cognizant of this relationship.

II. DEFINITIONS OF TERMS USED

Gifts of the Holy Spirit. The Apostle Paul, in his letter to the Church at Corinth, spoke of spiritual gifts which were given by the Holy Spirit.³ In this study these two expressions, spiritual gifts and gifts of the Holy Spirit, were considered as synonymous and therefore used interchangeably.

By the gifts of the Holy Spirit has been meant the supernatural endowments of the Holy Spirit, given for service.⁴ They are understood to be more than just the natural abilities or even sanctified human powers. While the spiritual gifts are thus something more, they are yet conceived as functioning through the natural powers. They are

³ Bible. English. 1901. American Standard Edition, The Holy Bible (New York: Thomas Nelson and Sons, 1901), I Corinthians 12:1, 11.

⁴ H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1947), II, pp. 318-19.

then to be considered as special endowments, created by the Holy Spirit, with the Holy Spirit as the agent working through them.

Entire Sanctification. While there are four⁵ general positions concerning the interpretation of sanctification, the title of this study has specified the Wesleyan interpretation. Although the Wesleyan interpretation of this important Scriptural doctrine is in agreement on several major points with the other interpretations, this one stresses several points which the others have missed in one way or another, that is, entire sanctification is a second work of grace and therefore subsequent to regeneration and is wrought instantaneously in the heart of the believer when conditions have been met, and consists in a complete cleansing from all sin and a perfecting in the divine love.

Entire sanctification then "is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect."⁶

⁵ Ibid., p. 441.

⁶ Ibid., pp. 466-7.

III. ASSUMPTIONS AND LIMITATIONS

Limitations of Previous Studies. Many have written about spiritual gifts, and probably more about entire sanctification, but very little has been said about the relationship, if there is any, existing between them. Some writers have seen a definite relation between them, but have failed to show how this relationship was discovered, while others have unintentionally revealed that they had come to their conclusion by false deductions. It has been the attempt of this study to discover from the New Testament this relationship by careful study of texts on spiritual gifts.

Delimiting the Problem. No attempt has been made in this study to survey all the literature in the field for it would have been neither practical nor possible. The main field of investigation has been the New Testament record in which are three principal references to the gifts and related teaching. Some appeal was made to the personal experience of this writer and to the writings of others in this field.

In presenting the Wesleyan doctrine of entire sanctification it has not been considered necessary to give only the view held by John Wesley, but rather the view as developed by him and his followers. It is therefore the view of

the Wesleyan movement rather than just that of one man alone. Even though there may have been minor differences within the movement, yet there has been a general major agreement, especially on the vital essentials.

Assumptions. Two basic assumptions have guided the writer in this study. The one assumption was concerning the right conception of the Bible, the other about the plan of salvation.

Concerning the Holy Bible, it has been believed as summed up in the following statement:

All evangelical Christians of whatever denomination claim that the Scriptures are a divinely inspired revelation from God, and as such they are to be accepted as finally authoritative concerning all matters on which they make deliverances. a. The 39 books of the Old Testament are a true history of God's redemptive dealings with men; they were written by Jews over a period of 1000 or more years; and that these writers, from Moses to Malachi, were inspired writers whose writings are true and therefore are to be received as of Divine authority. b. It is further claimed that the 27 books of the New Testament are a faithful and true account of the birth, life, teachings, death, resurrection and ascension of Jesus, the Divine Son of God, whose Incarnation was for the purpose of bringing salvation to all who receive Him as Saviour. c. The divinely chosen and authorized apostle-disciples have rightly interpreted Christ in the gospels and epistles, which are accredited and authorized of God; and these records have been faithfully transmitted to us and therefore are of supreme, universal and perpetual authority.⁷

⁷ Delbert R. Rose, "Prolegomena and Revelation Lecture Notes" (Western School of Evangelical Religion, Fall 1948).

For further clarification it should be kept in mind that it has not been assumed that any translation as such is inspired, and even though there are some difficulties caused by differences in the various extant manuscripts, the Bible as it is today is yet authoritative.

It has further been assumed that the Arminian-Wesleyan position on the plan of salvation is the most consistent and true interpretation of that plan as it is presented in the Scriptures. While there has been much agreement within the various interpretations, it is the conviction of this writer that this position, with its insistence on the free will of man and the entire sanctification of the believer, has given the best explanation of God's plan of redemption for man. Other interpretations contain elements of the truth, but as they have made use of certain false assumptions, they have arrived at a system which is neither completely true, nor self-consistent.

While the Wesleyan interpretation of the doctrine of entire sanctification has been assumed, it was considered necessary to review several of its distinctive points. This presentation has not been made with the attempt to establish it. Rather, this presentation was made that the Scriptural teaching about spiritual gifts could be more clearly seen in the light of the doctrine of entire sanctification.

IV. METHOD OF PROCEDURE AND SOURCES OF DATA

Library Procedure. The procedure for this study has been through library research. The inductive method was used in the Bible study. A considerable part of the Scripture portions studied were translated by this investigator as an aid to a better understanding of them. For the Greek words and grammar recognized lexicons and grammars were used.

The Bible. The American Standard Edition of the Holy Bible as revised in 1901 has been preferred for the Bible study necessary in this research, and all quotations were taken from this, unless otherwise specified. Considerable comparison was made between this and other American translations for any help they might offer in clarifying the thought of the portions studied. In this connection Luther's translation of the Bible into the German was also used.

Recent and Contemporary Writers. To support the findings of the Bible study as well as to present the doctrine of entire sanctification, recent and contemporary writers of theological works have been consulted. In the former part the authors used have not all been of the Wesleyan persuasion, but men who are generally recognized for their scholarship and interpretation of the Scriptures.

CHAPTER II

SPIRITUAL GIFTS

The words, "spiritual" and "gifts," are the equivalent of the two Greek words πνευματικόν and χάρισμα respectively. The anglicized form of the latter, that is, charisma, has been mostly used by the theologians to designate this subject.

These two words were used together only once¹ in the New Testament, though in another instance they were used in a manner that suggested they are practically synonymous as there used.²

I. NEW TESTAMENT USE OF THE TERM "CHARISMA"

This Greek word, "charisma," in various case and number forms, is found seventeen times³ in the New Testament, and with only one exception,⁴ it was always used by

¹ Bible. English. 1901. American Standard Edition., The Holy Bible (New York: Thomas Nelson & Son, 1901), Romans 1:11.

² I Corinthians 12:1, 4, 31; 14:1.

³ Joseph H. Thayer, A Greek-English Lexicon (corrected edition; New York: American Book Company, 1889), p. 667.

⁴ I Peter 4:10.

Paul. According to one authority, charisma is used in a general sense referring to the benefits of salvation and in a special or technical sense of endowments for service in the Christian life.⁵ Another writer lists eight different usages though it would seem these were the sub-divisions under the above classifications. This last presentation of the usage of charisma is as follows: (1) natural gift of continence, due to the grace of God as Creator, I Corinthians 7:7; (2) deliverance from great physical danger, II Corinthians 1:11; (3) the gift of faith, knowledge, holiness, virtue, Romans 1:11; (4) the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to the sinner in consideration of the merits of Christ laid hold of by faith, Romans 5:15-16; 6:23; (5) the several blessings of the Christian salvation, Romans 11:29; (6) in the technical Pauline sense denoting "extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit," Romans 12:6; I Corinthians 1:7; 12:4, 31; I Peter 4:10; (7) gifts of healings, I Corinthians 12:9, 28, 30; (8) "the sum of

⁵ A. J. Grieve, "Charisma," Encyclopedia of Religion and Ethics (New York: Charles Scribner's Sons, 1928), III, 368.

those powers requisite for the discharge of the office of an evangelist," I Timothy 4:14, II Timothy 1:6.⁶

A careful analysis of these uses would probably confirm the above definitions, although they might have been combined into a few less classes. It is particularly in the "technical Pauline sense" that theologians have used the term "charisma" in their treatment of this subject. In one instance Paul used another word for naming some of these gifts.⁷

II. SCRIPTURE REFERENCES TO THE GIFTS

Since this part of the study has been about the spiritual gifts in the technical sense given above, this list of references is somewhat different from the list for the charisma. The sections of the New Testament which have been sources for information, as well as listing the gifts, were Romans 12:6-8, I Corinthians 12:1-14:40, and Ephesians 4:7-16; illumination was also received from several other Scriptures.

The gifts listed. The aforementioned Scriptures have recorded five different listings of the gifts, though they were given on only three occasions and each time to a

⁶ Thayer, op. cit., p. 667.

⁷ Cf. post, p. 12.

different Church group.

In his letter to the Church at Rome, Paul mentioned these seven gifts: prophecy, ministry, teaching, exhortation, giving, ruling, and showing mercy.⁸

It has seemed very apparent from a reading of the I Corinthian letter, that in Corinth the church had difficulties over the spiritual gifts and therefore had written to Paul about this matter along with other questions.⁹ Paul, therefore, has given more detailed discussion to this question in writing to the Corinthian church. In the course of this discussion he gave three enumerations of gifts in one chapter, with related instructions in the two following chapters.

These three lists are as given below, and list nine, eight, and seven gifts in the order presented.

1. Word of wisdom, word of knowledge, faith, gifts of healings, working of miracles (powers), prophecy, discerning of spirits, kinds of tongues, interpretation of tongues.¹⁰

⁸ Romans 12:6-8.

⁹ I Corinthians 7:1.

¹⁰ I Corinthians 12:8-9.

2. Apostles, prophets, teachers, miracles (powers),
gifts of healings, helps, governments, kinds of tongues.¹¹

3. Apostles, prophets, teachers, miracles (powers),
gifts of healings, tongues, interpretation.¹²

The last list to be given here appears not under charisma, but rather under doma (δομα), but even a very casual comparison with the charisma shows that these two words were used practically as synonyms,¹³ at least in this particular instance.

This list from the Ephesian letter indicates these gifts: apostles, prophets, evangelists, pastors, and teachers.¹⁴

A single reading of these lists has revealed that no two lists are identical, in fact only one gift, prophecy, has been repeated every time.

Comparison or contrast of the lists. Had all these five lists been identical, the task of this study would have been considerably simplified; or if these could have been

¹¹ I Corinthians 12:28.

¹² I Corinthians 12:29-30.

¹³ Grieve, op. cit., 3:369.

¹⁴ Ephesians 4:11.

easily grouped into a few large classes, that would also have simplified the task. Since the facts were otherwise the number of gifts to be examined was too great to attempt a detailed study of each one within the compass of the paper.

An examination and comparison of these lists has shown that only one, prophecy, appeared in all five lists. Of the others, teaching, appeared in four, while apostles, miracles, gifts of healings, and kinds of tongues each were given three times. Interpretation was mentioned twice while the following were mentioned only once each: helps, governments, evangelists, ministry, exhortation, ruler, mercy, giving, wisdom, knowledge, faith, discerning of spirits. If one were a strict numerologist, he might have found an easier solution by a study of the number of times the particular gift was mentioned, but that would undoubtedly lead to some conclusions contrary to the Biblical teaching. This elimination of duplication has, however, still left nineteen various gifts. Possibly there could be some elimination by combination if there was simply a usage of different terms for the same gift.

One recent, famous scholar has given an interesting suggestion concerning a grouping of these gifts. Doctor Lightfoot has felt that the three lists in I Corinthians 12 "answer to each other" where there is apparent difference.

If the reader think that this is the best way of explaining these different gifts and offices, he will adopt it; and he will in that case consider, 1. That the word of doctrine or wisdom comes from the apostles. 2. The doctrine of knowledge, from the prophets. 3. Faith, by means of the teachers, 4. That working of miracles includes the gifts of healing. 5. That to prophecy, signifying preaching, which it frequently does, helps is a parallel. 6. That discernment of spirits is the same with governments, which Dr. Lightfoot supposes to imply a deep comprehensive, wise and prudent mind. 7. As to the gift of tongues, there is no variation in either of the three places.¹⁵

This certainly is a very suggestive possibility. If this combination can be made, then it might also be possible to incorporate the other two lists also. Since this is beyond the scope of this paper, no such attempt was made.

III. RELEVANT FACTS ABOUT THE GIFTS

Since this has been a New Testament study of the gifts no attempt has been made to present all possible facts about the gifts, but rather only such facts that were forcefully presented in the Scriptures pertaining to them and therefore are of importance for a right understanding of the gifts. Because of the difficulties experienced by the Church at Corinth, a greater portion of the teaching has been taken from the Corinthian section referred to above.

¹⁵ Adam Clarke, The New Testament of our Lord and Saviour Jesus Christ with a Commentary and Critical Notes (New York: Abingdon-Cokesbury Press, n.d.), Vol. II, 263.

The administrator of the gifts. The full name, spiritual gifts, has probably already suggested the answer to the question "Who is the administrator of these gifts?" However, a careful reading of I Corinthians 12:4-11 has revealed very definitely that the Holy Spirit is this administrator. In this section Paul has made such declarations as: "Now there are diversities of gifts but the same Spirit. . . But to each one is given the manifestation of the Spirit. . . . but all these worketh the one and the same Spirit."¹⁶

The fourth verse, quoted above, is very closely connected to verse three by the word now (Greek, ἄρτι), in which verse Paul had declared concerning the Spirit that "No man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit." It was concerning this same Spirit that Jesus had said a short time before His crucifixion,

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 bear witness of me. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you."¹⁷

By a comparison of these two references it has

¹⁶ I Corinthians 12:4, 7, 11.

¹⁷ John 15:26; 16:14.

become evident that the same Holy Spirit who came to glorify Jesus and as a Comforter for the disciples, also acts as the executive of the Godhead¹⁸ in the administration of the spiritual gifts here on earth.

An analysis of the gifts. As already indicated, an analysis of the gifts has been a difficult task. However, with the aid of the Scriptures cited previously and other Scriptures, an attempt has been made to discover at least some of the meaning or character of the spiritual gifts. The order in which these gifts have been presented is not to be construed as the order of their importance, except as will be later specified under that heading.

Apostles. Probably the first thought that comes to the minds of many people upon hearing the word "apostle" is that of the twelve disciples of Jesus, "whom he also named apostles."¹⁹ The word "apostle," is a derivation from the Greek, *ἀπόστολος*, which means "one sent as a messenger or agent, the bearer of a commission."²⁰ This idea was clearly

¹⁸ H. Orton Wiley, Christian Theology, (Kansas City, Missouri: Beacon Hill Press, 1947), II, 315-6.

¹⁹ Luke 6:13.

²⁰ The Analytical Greek Lexicon (New York: Harper & Brothers, n.d.), p. 47.

given in Mark 3:14 where the writer said: "and he appointed twelve, that they might be with him, and that he might send them forth to preach." One writer has held that missionary and apostle are synonyms²¹ and another, "persons immediately designated by Christ, and sent by him to preach the Gospel to all mankind."²² In simple words, an apostle is one with a special call from God, sent to preach the Gospel.

Prophets. In two lists the next gift appears as "prophecy" while the last three speak of "prophets." It has appeared to this writer as very self-evident that basically they are one, the former referring to the utterance itself, the latter to the person who utters it. This word, too, strikes a familiar chord in the ear of the Bible reader, but possibly recalling only part of the work of the prophet. In the Old Testament the prophets came as spokesmen for God,²³ but it has often seemed, to hear many people talk, as though their work was only to predict future events. This indeed was an important phase of their message,²⁴ as is evidenced in

²¹ Robert H. Glover, The Progress of World-Wide Missions (New York: Harper & Brothers, 1939), p. 1.

²² Clarke, op. cit., p. 262.

²³ For example, Jeremiah 2:1,2.

²⁴ Matthew 1:22,23; 2:14-15.

the New Testament prophecy.²⁵ However, they were also spokesmen for God in a different sense. This Paul explained as "he that prophesieth speaketh unto men edification, and exhortation, and consolation."²⁶ Therefore, the work of the prophet has to be considered as including both elements, "to foretell and forthtell." Each of these functions was performed in the New Testament.²⁷ It should be kept in mind that the prophet spoke by revelation from God.²⁸

Lest this writer be misunderstood to mean that revelation still continues today in the Biblical sense, the following quotation should be considered.

In the Scriptural sense revelation ceased with the last apostle's writing of the last New Testament book, and since that day silence has reigned as it did between the Old and New Testaments. We do affirm illumination upon revelation as continuous.²⁹

Christian prophecy, then should be understood to mean "the faculty of teaching or expounding the Scriptures."³⁰

²⁵ Acts 11:27-30; 21:10-11, cf. vss 27 ff.

²⁶ I Corinthians 14:3.

²⁷ Acts 20:17-35.

²⁸ I Corinthians 14:29-31.

²⁹ Delbert R. Rose, "Prolegomena and Revelation" (lecture notes, Western School of Evangelical Religion, 1948).

³⁰ Clarke, op. cit., p. 259. Dr. Clarke also gives very worthwhile comments on this subject on Romans 12:6.

Teacher. In this day of emphasis upon education practically every responsible person, not only in this nation but also in many others, has some idea of what a teacher is. Specifically, the Christian teacher was one "whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other."³¹

Two New Testament characters, who were teachers, Paul and Barnabas, were also characterized as prophets.³² Another couple who apparently were laymen were privileged to be "teachers" of one who was an evangelist.³³

If he were permitted to prefix the word "some" this writer would agree with the statement that "The Sunday-school teachers of the present day are, we think, justly entitled to be held their true successors."³⁴ But they are not to be considered as the only teachers.

In Ephesians 4:11, Paul linked pastors and teachers together. When Jesus met his disciples one morning after his resurrection and asked Peter three times about the

³¹ Ibid., p. 262.

³² Acts 13:1.

³³ Acts 18:25-28.

³⁴ D. D. Whedon, Commentary on the New Testament, (New York: Phillips & Hunt, 1875), IV, p.288.

latter's devotion or love for him, Jesus said to Peter the second time, "Tend my sheep."³⁵ The Greek of the word tend is from *ποιμαίνω*, which means, in a literal interpretation, "to feed, pasture, tend a flock."³⁶ This word is derived from *ποιμήν*, meaning "one who tends flocks or herds, a shepherd, herdsman,"³⁷ which is the word Paul used in "pastors and teachers." This is very suggestive of the work of this office or gift, that is of feeding and tending the flock of God. They are to be fed in the "green pastures" of correct doctrine, and tended that they do not stray "into the valley" of false doctrines and heresies.

Miracles. This word, "miracles," suggests immediately the many marvelous works that Jesus did in his work of healing while he was also teaching. However, this is "literally, the in-working (by God in the man) of powers,"³⁸ though it might yet mean miracles. Probably the best commentary found was this: "Super-natural things, a gift enabling those who receive it to do things that are entirely

³⁵ John 21:16.

³⁶ The Analytical Greek Lexicon, op. cit., p. 333.

³⁷ Loc. cit.

³⁸ Whedon, op. cit., p. 92.

supernatural."³⁹ One writer thought it to "signify those powers by which they were enabled at particular times to work miraculously on others; ejecting demons, inflicting punishments or judgments."⁴⁰ Another writer has attributed the "falling and jerking, floundering and leaping, characteristic of the Caneridge Camp-meeting, Bourbon County, Kentucky" to this power.⁴¹ His description of what happened and why it happened was the best this writer has heard or read in his limited study, though he would want to give it further study before giving unreserved endorsement.

Healings. The full title applied here was gifts of healings. One author starts out with this clear statement: "That literally means making sick people well, a definite gift."⁴² In spite of false teaching and false practice claiming to be healing by God, it must be maintained that God not only can, but also does sometimes heal instantly even to this day. This writer is acquainted with a few

³⁹ G. Campbell Morgan, The Corinthian Letters of Paul (New York: Fleming H. Revell Company, 1946), p. 153.

⁴⁰ Clarke, op. cit., p. 259.

⁴¹ W. B. Godbey, Bible Theology (Cincinnati, Ohio: God's Revivalist Office, 1911), p. 174. Read pp. 171-77.

⁴² Morgan, loc. cit.

persons who have been healed through their own faith in God unaided by other people directly, and with others who have been instrumental in the healing of the sick other than themselves. The apostle James has given the following instructions:

Is any among you sick? 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: and the prayer of faith shall save him that is sick.⁴³

On the other side of this question, one recent writer said: "Beware of the heresy that teaches that healing is for everybody and at all times, like salvation."⁴⁴ In answer to the question, "Is it God's will that anybody should be sick?" is the following pertinent answer.

It is recorded in his Book that he, [God], has sometimes judicially willed to afflict some sinners with blindness, some with leprosy, and some with fatal poisonings as of serpents' bites. He had left also admonitions to his people that for violations of his law he would afflict them with the diseases of the heathens. Besides sickness thus as a penalty, his permissive will allowed such a faithful minister like Epaphroditus to be sick nigh unto death. And the church is enjoined to honor such, for his sickness had resulted from his zeal with exposure and perhaps overwork in the service of Christ.⁴⁵

⁴³ James 5:14-15a.

⁴⁴ Godbey, op. cit., p. 169.

⁴⁵ Joseph H. Smith, "Is it God's will that anybody should be sick?" Pentecostal Herald, 61:16, November 22, 1950.

God has nowhere in his Holy Word promised to always heal the New Testament believers.

When seeking healing, "we are to BELIEVE THAT HE DOETH IT, and keep our faith in the present tense, till we know it is done."⁴⁶ This faith for healing, whether personal or of another, must be recognized as a gift of the Holy Spirit.⁴⁷

Helps. This Greek word, here translated "helps," occurs only once in the New Testament, and it is therefore a difficult task to interpret it. One lexicographer gives its meaning as "aids, help. . . the ministrations of the deacons, who have care of the poor and the sick."⁴⁸

Governments. The word "governments" also appeared only once in the New Testament. It has been taken to mean "those who steer, those who pilot, those who direct."⁴⁹ This would suggest the efficiency and tact with which some persons are able to give effective leadership.

Tongues. The gift of tongues has probably claimed

⁴⁶ Godbey, op. cit., p. 166.

⁴⁷ Loc. cit.

⁴⁸ Thayer, op. cit., p. 50.

⁴⁹ Morgan, op. cit., p. 160.

the greatest amount of discussion and attention of all the gifts. The gift of healings might come quite near to it in the attention it has claimed.

Including one disputed passage, there are only three books in the New Testament in which this gift is mentioned. They are: Mark (the disputed one), Acts, and I Corinthians. Because of the dispute over Mark 16:9-20, that portion will not be considered here. If the other two sections cannot give sufficient light on the gift of tongues, this one will not help at all.

Luke has recorded three instances in the book of the Acts when "tongues" were given and exercised. These references are found in chapters two, ten and nineteen. The first occasion was on the day of Pentecost in connection with the first outpouring of the Holy Spirit upon Christians. The second instance occurred in the outpouring of the Holy Spirit upon the first Gentile Christians. The third occurrence was with the receiving of the Holy Spirit by some disciples of Jesus who had not until that time heard of the giving of the Holy Spirit. This writer is in agreement with the view that the gift of tongues was given as an inaugural sign⁵⁰ on the three different occasions. On the day of

⁵⁰ Wiley, op. cit., p. 314.

Pentecost, the gift of tongues symbolized the witnessing that the disciples were to do. This idea was carried over as a minor note into the other occasions where it was manifested. The Gentiles were to bear witness too, but here the emphasis was on the fact that the door of salvation was open to the Gentiles since they had received the Holy Spirit the same as the apostles on Pentecost.⁵¹ With the disciples at Ephesus the witnessing element is present too, but the emphasis was on the fact that the movement of John the Baptist was not to remain independent but to lead into the work of Jesus and the baptism with the Holy Spirit.

A careful reading of I Corinthians 14 will reveal a difference between this speaking in tongues and the "other tongues" of Acts 2:4. The first point of difference is shown in these two verses: "we hear them speaking in our own tongues the mighty works of God," and "he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth."⁵² While the English uses the words "hear" in one case and "understand" in the other, they are

⁵¹ Acts 10:47b.

⁵² Acts 2:11 and I Corinthians 14:2.

both translations of the same word in Greek, *ἀκούω*,⁵³ which has the primary meaning of "to hear; to hearken, listen to;" then "to heed, obey; to understand."⁵⁴ If one were to transpose the two words as used in the English, it would serve to heighten the meaning of the first, and lessen the meaning of the second.

A second difference was that the Corinthian type of tongues needed an interpreter while the former did not. In the verse from I Corinthians quoted above, Paul said no one understood the tongues and later in the chapter gave very specific orders that tongues were not to be used in the church unless an interpreter was present.⁵⁵

This brief consideration has shown that there was a difference between the tongues of Acts 2:4 and of I Corinthians 12 and 14. More will be said about the latter gift under another topic.

About the modern "tongues movement," this writer has never heard people "speaking in tongues" but he has witnessed

⁵³ D. Eberhard Nestle, and D. Erwin Nestle, Novum Testamentum Graece (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1948), Acts 2:11; I Corinthians 14:2.

⁵⁴ The Analytical Greek Lexicon, op. cit., p. 13.

⁵⁵ I Corinthians 14:26-28.

that often there is a spirit present among these people in daily living which is not of the Holy Spirit, to whom they ascribe their "gifts."⁵⁶ The question of tongues had long bothered him until an intensive study was made of I Corinthians 12-14, with a real desire to be convinced either way, whichever was right. Because of this he has suggested the same procedure to others, and recommended that they read a little booklet entitled The Bible Versus the Tongues Theory.⁵⁷ This has given the best explanation, in his estimation, of what modern "tongues" really are.

Interpretation of tongues. The usefulness of the gift of "interpretation of tongues" was dependent upon the presence or absence of tongues. The converse of this is almost as true. The only difference would be that the one who had a tongue would edify himself,⁵⁸ while it would appear doubtful that the gift of interpretation would edify any one without tongues to interpret. Paul indicated that sometimes this gift was not present when tongues were,⁵⁹

⁵⁶ B. F. Neely, The Bible Versus the Tongues Theory (revised edition, Kansas City, Missouri: Beacon Hill Press, 1946), pp. 41-49.

⁵⁷ Ibid., 72pp. This book is recommended by Rev. Eldon Fuhrman, a general evangelist of the Evangelical United Brethren Church.

⁵⁸ I Corinthians 14:4.

⁵⁹ I Corinthians 14:27-28.

and therefore, if one could speak in a tongue he should pray for the interpretation.⁶⁰

Evangelists. The title of evangelist was applied to "one of the seven" who were appointed to care for the daily ministrations.⁶¹ "Philip the evangelist" was the one who did considerable evangelizing.⁶² His work was taken as indicative of the work of the evangelist, that is, preaching the gospel. It would seem that even then it included the idea of one who was not the regular pastor, but rather an itinerant preacher, for Philip covered a considerable part of Samaria, Judea and Galilee in the course of his evangelizing.

This word was used only three times in the New Testament, the first time as given above. The second use of this word was in the Ephesian 4:11 list of the gifts, and the third instance of its use was in II Timothy 4:5, where Paul admonished Timothy to "do the work of an evangelist, fulfill thy ministry." This work evidently included that work which Paul had urged upon Timothy in a previous verse, having

⁶⁰ I Corinthians 14:13.

⁶¹ Acts 6:1-6.

⁶² Acts 21:8; 8:5-40.

charged him to "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching."⁶³ Paul's reason for this urgent charge has a very modern application.

For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn aside unto fables.⁶⁴

In the light of this Scripture and of present world conditions, the work of the evangelist, the winning of souls to Christ in every way possible has become extremely urgent.

Ministry. Because of the relationship of the words a number of commentators have seen in the gift of "ministry" a reference to such service as was rendered by the seven who were appointed to make daily ministrations to the Grecian widows.⁶⁵

If this be the right interpretation, then the suggestion of one scholar has a very pertinent place. These ministers or deacons were not to give as from themselves, but rather,

They are to minister this ["means which God may have

⁶³ II Timothy 4:2.

⁶⁴ II Timothy 4:3-4.

⁶⁵ Acts 6:1-6.

placed in their hands"] as coming immediately from God, and lead the minds of the poor to consider him as their benefactor, that he in all things may be glorified through Christ Jesus. This is implied in the essence of any charitable act: the actor is not the author, God is the author; and the poor man should be taught to consider him as his immediate benefactor.⁶⁶

However, it has been the conviction of this writer that the ministry has meant more than that. When the trouble had arisen over the daily ministration, the twelve said to the other disciples, "It is not fit that we should forsake the word of God and minister [marginal reading] to tables. . . . But we will continue stedfastly in prayer, and in the ministry of the word."⁶⁷ This reference has clearly indicated that the ministry would include more than just "waiting on tables." It would seem, rather, that the ministry was a service rendered by one person, or more particularly by one Christian, to another person, whether he was a Christian or not, in the behalf of God. If the giving of material aid was to be done in a manner that its doing pointed the recipient to God, this "ministry of the word" should be done in like manner. It was God's word that was ministered, which was a special revelation from God and of such a character that man could not discover it by himself.

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Clarke, op. cit., p. 865.

⁶⁷

Acts 6:2,4.

Exhortation. The gift of exhortation was one that certainly would be recognized as a gift. The person with this gift was one "who admonished and reprehended the unruly and disorderly; and who supported the weak and comforted the penitents, and those who were under heaviness through manifold temptations."⁶⁸ To do this work effectively required the ability to work with various types of personality. The offenders should be corrected, but not in a manner that would offend unnecessarily and drive them away. The weak, the penitent, the troubled all had to be managed in a way that would comfort them, and yet, where necessary, in a way that it would cause them to make any repentance needed, and to come to a firm faith. It certainly was not a spectacular gift, but one very essential for the growth of the Church.

Giving. At first thought it might seem that giving was not a matter of a gift, but of what a person had to give. But in the light of Jesus' words it certainly was thus regarded, for he had to give instruction on this matter.⁶⁹

This gift might have partaken of the first part of the "ministry," but the Greek, *μεταδίδωμι*, suggests rather a "sharing," more the idea of one's own personal goods,⁷⁰

⁶⁸ Clarke, op. cit., p. 139.

⁶⁹ Matthew 6:2-4.

⁷⁰ Thayer, op. cit., p. 404.

rather than just to distribute from a common supply. This giving was more in the line of Acts 11:29, "And the disciples, every man according to his ability, determined to send relief [Greek, "for ministry"] unto the brethren that dwelt in Judea." This type of giving required more grace than the giving of the deacons who may or may not have contributed to the common store. This giving would be direct from the "owner" to the needy one and would more easily be an occasion for pride. Therefore, Paul commanded such a one to give with "liberality."⁷¹

Ruler. A literal rendering of the word "ruler" would be, "one having been set before," and means "to superintend, preside over. . . a protector or guardian."⁷² From the application of this title to Phoebe, who "hath been a helper of many, and of mine own self,"⁷³ some have held this to imply what might be called church hosts or receptionists in following idea.

It might also imply the persons whose business it was to receive and entertain the apostolical teachers who travelled from place to place, establishing and confirming the Churches. . . . The apostle directs

⁷¹ Romans 12:8.

⁷² Thayer, op. cit., p. 539.

⁷³ Romans 16:2.

that this office should be executed with diligence, that such destitute persons should have their necessities as promptly and as amply supplied as possible.⁷⁴

This same writer has suggested that this is probably used here to signify the reception of strangers, especially those who had been persecuted and forced to leave their homes without their goods.⁷⁵

Mercy. The gift of mercy or showing mercy might also have been done in a hypocritical or begrudging manner as the giving was often done. Therefore, Paul commanded that it should be done "with cheerfulness."⁷⁶ The one in need of mercy or compassion would be miserable enough already without having to feel that others felt forced to help. "Let the person who is called to perform any act of compassion or mercy to the wretched do it, not grudgingly nor of necessity, but from a spirit of pure benevolence and sympathy."⁷⁷

Wisdom. It has been rather difficult to distinguish between the gift of wisdom and that of knowledge, and yet there must be such a distinction, else the Apostle would not

⁷⁴ Clarke, op. cit., p. 139.

⁷⁵ Loc. cit.

⁷⁶ Romans 12:8

⁷⁷ Clarke, op. cit., p. 139.

have listed them separately as gifts to different persons. It should be recalled that the full name applied was the "word of wisdom."

Dr. Clarke considered that the word *λόγος* should have been rendered doctrine, both for this gift and the gift of the "doctrine of knowledge."⁷⁸

Some understanding of this gift may be gained by reference to Paul's use of this same word, *σοφία*, in speaking of Christ and the plan of salvation.⁷⁹ Thus Paul said that "Christ crucified" was "the power of God, and the wisdom of God,"⁸⁰ and again, "Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption."⁸¹ According to this, the gift of the doctrine of wisdom was the ability to understand most clearly the way of salvation through Jesus Christ, that is, how He has made it possible for man to receive righteousness unto regeneration, unto sanctification, unto glorification.

Even though some have made this gift of wisdom to represent only the "gracious possibility or reaching every

⁷⁸ Clarke, op. cit., p. 258.

⁷⁹ I Corinthians 1:24, 30; 2:6-7.

⁸⁰ I Corinthians 1:23, 24.

⁸¹ I Corinthians 1:30.

soul who has not actually crossed the dead line. . . . This gift of wisdom gloriously supplies all our deficiencies as to ways and means,"⁸² several scholars have given their support to the former view. Thus Doctor Clarke referred to two others and said,

By doctrine of wisdom we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our redemption, in which the wisdom of God was most eminently conspicuous: see [I Corinthians] chapter ii. 7, 10; and which is called the manifold wisdom of God, Eph. iii. 10. Christ, the great teacher of it, is called the wisdom of God, [I Corinthians] chap. i. 24; and in him are said to be contained all the treasures of wisdom and knowledge, Col. ii. 3. The apostles to whom this doctrine was committed are called σοφοί, wise men; (Matt. xxiii. 34;) and they are said to teach this Gospel according to the wisdom given them, 2 Pet. iii. 15.⁸³

Thus, as stated above, it may be concluded that the word or doctrine of wisdom was the gift of understanding. the doctrine of salvation through Jesus Christ. This writer has come to the conclusion that this gift has been given to various men down to his day; such men have manifested a deep insight into this precious doctrine by their ability to expound it accurately and with such clarity that even the uneducated have been able to understand its deep mysteries.

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W. B. Godbey, Spiritual Gifts and Graces (Cincinnati, Ohio: M. W. Knapp, 1895), p. 13.

83

Clarke, op. cit., pp. 258-9.

Knowledge. As indicated above, there is a close relationship between this gift, the doctrine of knowledge, γνῶσις, and the doctrine of wisdom or σοφία. However, "where γνῶσις and σοφία are used together the former seems to be knowledge regarded by itself, the latter wisdom exhibited in action."⁸⁴ Thus Paul spoke of "that which is known [ἐγνώστον] of God,"⁸⁵ and again of "the knowledge [ἐγνώσις] of God."⁸⁶

The gift of knowledge, therefore, has been taken to mean:

General knowledge of the Christian religion; the deeper, more perfect and enlarged knowledge of this religion, such as belongs to the more advanced, esp. of things lawful and unlawful for Christians; . . . moral wisdom, such as is seen in right living, and in intercourse with others. Objective knowledge: what is known concerning divine things and human duties.⁸⁷

Faith. Many students and theologians have seen a distinction between this gift of faith and saving faith or the grace of faith as used by Paul when he said, "For by grace have ye been saved through faith; and that not of

⁸⁴ Thayer, op. cit., p. 119.

⁸⁵ Romans 1:19.

⁸⁶ II Corinthians 10:5.

⁸⁷ Thayer, op. cit., p. 119.

yourselves, it is the gift [*δωρον*] of God,"⁸⁸ and this writer has felt that this has been a proper distinction. As one said, "Do not confound the gift with the grace of faith. We are saved by the latter; we save others by the former,"⁸⁹ though more than "saving others" is included in the former, or the gift of faith. This same author expressed himself more fully in another place in the following manner:

Remember faith here is not grace but a gift. Hence it is not the faith by which we are justified, nor the faith by which we are sanctified; nor the faith by which we are kept saved and sanctified; but it is the faith by which we are instrumental in the conviction, conversion, and sanctification of others.⁹⁰

Doctor Steele gave these quotations from John Wesley and Dr. John Robson, respectively.

It is certain the faith which is here [Matt. xvii. 20] spoken of does not always imply saving faith. Many have had it who thereby cast out devils and yet will at last have their portion with them. It is only a supernatural persuasion given a man that God will work thus by him at that hour.

There are men to whom He [the Holy Spirit] comes who resist His saving power and welcome His working power. . . . As there was Baalam in the Old Testament times, so there are to be found now those who preach the gospel to others and yet themselves are castaways.⁹¹

⁸⁸ Ephesians 2:8.

⁸⁹ Godbey, Bible Theology, op. cit., p. 156.

⁹⁰ Godbey, Spiritual Gifts and Graces, op. cit., p. 20.

⁹¹ Daniel Steele, The Gospel of the Comforter (Chicago: The Christian Witness Company, 1917), p. 311.

This same writer said concerning the faith of
I Corinthians 13:2,

If the Greek reader will scrutinize this Pauline text he will find that Paul's form of hypothesis (can with the subjunctive) assumes the condition, faith without love, as possible with some present expectation that may be realized. In other words, man may have a mountain-removing faith in unregenerate hearts. A character as paradoxical as this may exist.⁹²

To summarize, then, what this gift of faith was considered to be, Doctor Clarke said it was:

A peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it.⁹³

To emphasize the difference between faith as a gift and faith as a grace, S. A. Keen made the following statements, summarized below.

1. The gift of faith is not obligatory. 2. The gift of faith is not a constant experience. 3. The gift is not essential to salvation or Christian character. Several conditions under which the gift of faith is bestowed are:

1. When praying. 2. When doing the Lord's work. 3. When in great emergency. 4. When living in the fulness of the

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Loc. cit.

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Clarke, op. cit., p. 259.

Spirit.⁹⁴

This kind of faith has found expression in such ways as for the healing of individuals for themselves,⁹⁵ for the healing of others,⁹⁶ for the salvation of other persons,⁹⁷ for revivals on a larger scale,⁹⁸ as well as in numerous other ways.

Discerning of spirits. "Discerning of spirits" was the last of the gifts that has been considered, but it is by no means the least. Doctor Clarke has given a good, terse interpretation of this gift.

A gift by which the person so privileged could discern a false miracle from a true one; or a pretender to inspiration from him who was really partaker of the Holy Ghost. It probably extended also to the discernment of false professors from true ones, as appears in Peter in the case of Ananias and his wife.⁹⁹

The purpose of the gifts. In the section in which Paul has given the various lists of the gifts, he has also

⁹⁴ S. A. Keen, Faith Papers (Cincinnati, Ohio: Cranston & Curtis, 1894), pp. 116-124.

⁹⁵ Godbey, Bible Theology, op. cit., p. 160.

⁹⁶ Godbey, The Spiritual Gifts and Graces, op. cit., pp. 26-7.

⁹⁷ Ibid., pp. 22-3.

⁹⁸ Ibid., p. 21.

⁹⁹ Clarke, loc. cit.

given the purpose of these varied gifts.

Two expressions from the Corinthian section have had great bearing upon this point. These are in I Corinthians 12:7 and 14:27c. "But to each one is given the manifestation of the Spirit to profit withal. . . . Let all things be done unto edifying." The Greek word, *συνεργον*, here rendered withal, has lost its force in this translation. A rather literal interpretation would be: a bringing or bearing together. This idea has been preserved in the Revised Standard Version where it was rendered "for the common good."¹⁰⁰ Luther, in his German translation, has given an even more meaningful translation by using the expression, "zum gemeinen Nutz."¹⁰¹ The word gemeinen is the adjectival form of Gemeine, the word Luther used to translate Church. This could, then, be rendered "for the benefit of the Church."

The other expression given above stated that all things should be done unto edifying. One gift, speaking in a tongue is particularly mentioned, evidently had the character of edifying the individual only.¹⁰² If everything should be for

¹⁰⁰

Bible. English. 1946. The New Testament of Our Lord and Saviour Jesus Christ (Revised Standard Version, New York: Thomas Nelson & Sons, 1946), I Corinthians 12:7.

¹⁰¹ Bible. German. Martin Luther, translator, Die Bibel (Berlin: Britische und Ausländische Bibelgesellschaft, 1910), I Corinthians 12:7.

¹⁰² I Corinthians 14:4.

edification, this gift would have its place as long as the church was aided by it. Paul indicated that in the public service, the edification of the individual was subservient to the edification of the Church. Thus, for example, if one had a "tongue" but there was no one present who could interpret the "tongue," then that individual should remain silent since the Church would not have been helped by his "tongue."¹⁰³

The idea that the gifts were for the edification of the Church was not alone in the imagination of Luther, but was even more clearly emphasized by Paul in the Ephesian letter. There Paul said that the gifts were given:

For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of every part, maketh the increase of the body unto the building up of itself in love.¹⁰⁴

From this very rich, partial sentence several important truths have emerged. First, as a result of these gifts

¹⁰³ I Corinthians 14:17.

¹⁰⁴ Ephesians 4:12-16.

there was to be the perfection of the saints. This would involve first the perfection or the entire sanctification of the individual, which, if accomplished, would naturally result in the perfection of the Church as a group, and thereby bring it to the "unity of the faith." Secondly, this perfection was to be accomplished in order that the Church could fulfill its ministry of evangelizing the world.¹⁰⁵

This perfection was not the ultimate or end, but it would rather be the beginning for them to grow "unto a full-grown man . . . the fulness of Christ."¹⁰⁶ This would show itself in a two-fold way. Negatively, they would no longer be children easily tossed about by the false doctrines of men or the wiles of error. Positively, they would "speak the truth in love" and "grow up in all things into him who is the head, even Christ."¹⁰⁷

Thus, it has been seen that the gifts were given for the benefit or perfection of the Church that it might be sanctified and consequently it could effectively carry out its ministry of the word.

¹⁰⁵ See Ministry. Matthew 28:19-20.

¹⁰⁶ Ephesians 4:13.

¹⁰⁷ Ephesians 4:15.

Diversity of the gifts. Thus far it has been assumed that there were a number of these spiritual gifts. In this study nineteen different ones were considered. Some of these probably could have been taken as different phases of the same gift, for example, giving as part of ministry; exhortation as part of prophecy; the gifts of healings as one of the miracles or a demonstration of the gift of faith. However, even though any and all possible combinations were made, they could not have been resolved to one gift only. In fact, Paul has definitely stated that "there are diversities of gifts, but the same Spirit."¹⁰⁸

The question might arise, "If there is only one Spirit, why is there not a uniformity by having only one gift which each member would then receive?" Paul has given a clear answer to this by an analogy between the physical body and the body of Christ or the Church.

Paul presented this argument: The human body, even though it is an unitary organism, has many members. Each part or member has its contribution to make, even though another might be able to perform some of the duties of one member who might have suffered impairment or even dismemberment in some way. Thus, for example, blind people have

¹⁰⁸ I Corinthians 12:4.

learned to walk about in strange places because their hearing and sense of touch or feeling have become more sensitive to take on some of the work of the useless eyes. But should the hearing or the feeling be called upon to describe some silent and distant scene of beauty they would be utterly helpless. Again, in other instances, the hands or the feet have been able to help or take over the work of the other member which may have become useless. An even more extreme case arose where both arms and both legs were lost. This was the plight of two service men of the United States during the war called World War II. Through perserverance these men have been able with the use of artificial limbs to lead a rather normal life, one as a farmer doing his share of the work, and the other as a law student.¹⁰⁹ Yet in spite of their splendid recovery no one would deny that these men could do some things with their natural limbs which they cannot do with their artificial members. Even though one might be able to do the work of another member, they each would still have need of the other for the greatest amount of usefulness and service.

One member might have an inferiority complex and feel that because it was not as prominent or attractive as another

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Edwin Muller, "The Heartening Story of Our Only Two 'Basket Cases'," Reader's Digest, 55:6-9, October 1949.

member it was not necessary to the body. But this would not make it "not of the body." On the other hand, some might feel that they were more important than others and therefore had no need for the seemingly inferior member. If one member was more important in one way, another member might have value in another avenue. Thus "God tempered the body together . . . that there should be no schism in the body, but that the members should have the same care one for another."¹¹⁰ If one member suffered harm, the others also suffered, both in sympathy and in the extra burden put on them. Again, if one was honored, then all members would rejoice together over the good fortune of their fellow member.

This analogy has been rather long, but it has served to point out the fact that the members of the church, or the body of Christ, all have their particular duty to perform, according as they have received a particular gift. In fact, Paul has given the impression that if there were only one gift then there would be no body of Christ when he said, "If it were all one member, where were the body?"¹¹¹ This might be carrying the figure too far, but it certainly must

¹¹⁰

I Corinthians 12:24, 25.

¹¹¹

I Corinthians 12:19.

be admitted that without the manifold gifts of the Spirit the church could not do its work effectively, if at all.

Considering, then, the many tasks that need to be done for the perfecting of the church, it need not necessarily be concluded that the gifts that have been considered were all the gifts that God has given.

Distribution of the gifts. The very name, spiritual gifts, has no doubt given at least some hints as to the basis of distribution of the gifts. Properly, these gifts should never be sought after. The Greek word, *χάρισμα*, has itself been suggestive of this fact. It has been properly defined as "a gift of grace; a favor which one receives without any merit of his own."¹¹²

However, Paul was even more definite than only to use a suggestive name for the gifts. Very explicitly Paul said:

But all these the one and the same Spirit, dividing to each one severally even as he will. . . . But now hath God set the members each one of them in the body, even as it pleased him. . . . and God has set some in the church, first apostles, . . ."¹¹³

From these Scriptures two things have become clearly apparent. First, God has set or appointed the various gifts

¹¹²

Thayer, op. cit., p. 667.

¹¹³

I Corinthians 12:11, 18, 28a. Cf. Romans 12:6; I Corinthians 7:7; Hebrews 2:4.

to the various individuals, "even as it pleased him." One may be certain that God, the Giver of "every good gift and every perfect gift,"¹¹⁴ has not given them in any arbitrary manner, but in a manner that "to them that love God all things work together for good, even to them that are called according to his purpose."¹¹⁵

By a comparison of Ephesians 4:8, "When he ascended on high, he led captivity captive, and gave gifts to men," with Jesus' parable Matthew 25:15-30, a further suggestion of the basis of distribution was seen. Part of this parable stated: "a man going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability."¹¹⁶ Evidently God has taken into consideration the ability of the individual before having given to him his gift or gifts. The five, two and one talents could mean either one of two things, possibly both, that is, God has given to some gifts of greater value than to others, or that He has given more gifts to some than to others. A study of the man of God in the New Testament has verified

¹¹⁴ James 1:17^a.

¹¹⁵ Romans 8:28.

¹¹⁶ Matthew 25:14-15.

both meanings.

Thus God has appointed the gifts, but the Holy Spirit has divided or given the gifts according to God's will.¹¹⁷ Thus as one writer said, in connection with these two ideas,

Doubtless the Spirit takes into account the ability of sanctified nature, and its capacity to receive and function spiritually, but the energizing power is not the natural spirit alone, it is the power that worketh in us (Eph. 1:19).¹¹⁸

One might yet ask, "Would not all Christians yet have the identical gifts, since they are all of the same Spirit?" In addition to what has already been said about the various functions various members have to perform, Paul has given further illumination. Having just enumerated eight gifts which God had set in the church in I Corinthians 12:28, Paul asks a series of questions in the next two verses, "Are all. . . have. . . do all?" In the Greek construction, Paul used the negative adverb $\mu\eta$ with the indicative mood. Concerning this construction it has been taught, "Questions expecting a negative answer are expressed by $\mu\eta$ with the indicative."¹¹⁹

Obtaining the gifts. Under the preceding topic it was

¹¹⁷ I Corinthians 12:11.

¹¹⁸ Wiley, op. cit., p. 319.

¹¹⁹ J. Gresham Machen, New Testament Greek for Beginners (New York: The Macmillan Company, 1947), p. 197.

said that properly these gifts should not be sought, that is, just for themselves. However, Paul has given the very strong suggestion that it is right to seek, or better, "desire earnestly" after certain of the gifts. Thus he said to the Corinthians:

But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.
Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy.
Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.¹²⁰

The word, which has been translated "desire earnestly" in each of these instances, is *ζηλοῦτε*. This form is the same for either the indicative, imperative or the subjunctive moods.¹²¹ Since it is not in a subjunctive construction here and the indicative would not carry much meaning, it must be concluded that Paul has here commanded to "desire earnestly" for at least some of the gifts. At first it would seem strange that Paul would have given a command of this type, but in view of the fact that these gifts were given for the edification of the Church, this should not appear strange, but rather very practical. Thus he had commanded in another verse, "Thus also ye, since ye are zealous of spiritual

¹²⁰ I Corinthians 12:31; 14:1, 39.

¹²¹ The Analytical Greek Lexicon, op. cit., p. 182.

gifts seek that ye may abound unto the edifying of the church."¹²² Yet, this writer would caution against one demanding insistently any particular gift, since God still knows best. Then, too, Paul said this in regard to the more useful or greater gifts, and not concerning all of them.

Proper use of the gifts. The foremost rule in regard to the use of the gifts was, "Let all things be done unto edifying," with "But let all things be done decently and in order,"¹²³ coming as a close second.

The first consideration, then, in the use of a gift or anything in the Church service, was, "Will this be beneficial to the Church as a whole?" In this interest Paul forbade the use of tongues when the gift of interpretation was absent, that is, he forebade its use in public, but allowed it in private where the one thus gifted would "speak to himself, and to God."¹²⁴ In this same vein, Paul had stated earlier:

If thou bless with the spirit, how shall he that filleth the place of the unlearned (or "him that is without gifts") say the Amen at thy giving thanks, see-

¹²² I Corinthians 14:12.

¹²³ I Corinthians 14:26, 40.

¹²⁴ I Corinthians 14:28.

ing he knoweth not what thou sayest? For while thou verily givest thanks well, but the other is not edified. I thank God, I speak with tongues more than you all: howbeit, in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.¹²⁵

Whether they were prophesying or speaking in tongues, they were instructed to take their turn, one waiting for the other to finish, or one giving way to another who had received a revelation at that time.¹²⁶ "God is not a God of confusion, but of peace,"¹²⁷ therefore His people were to conduct themselves in like manner, "decently and in order."

Later in this epistle Paul said, "Let all that ye do be done in love,"¹²⁸ and this would also have included the use of the gifts. Thus Paul had suggested in chapter 12 that possibly they had not always acted in love in this regard. One member felt that he was not so important and consequently said, "I am not of the body,"¹²⁹ while the other felt so important or proud that he would say of another

¹²⁵ I Corinthians 14:16-19.

¹²⁶ I Corinthians 14:27, 30-31.

¹²⁷ I Corinthians 14:33.

¹²⁸ I Corinthians 16:14.

¹²⁹ I Corinthians 12:15, 16.

member, "I have no need of you."¹³⁰ The gifts were not to be used as these people used them.

The Corinthians were inclined to overvalue the more showy gifts, especially that of tongues. Those possessing this gift were tempted to use it for mere display; those not possessing it envied the others, and undervalued their own gifts.¹³¹

Remembering that all things were to be done in love, each was to recognize his importance as well as that of the other, knowing that it was not "from you that the word of God went forth? or came it unto you alone?"¹³² In this manner they would not be tempted to use one too much and another not enough.

Comparative value of the gifts. While he did give some help, it was found that Paul did not present in very great detail his view concerning the comparative value of the gifts. That there was a difference between the various gifts Paul has made very evident. From his analogy to the physical body he indicated that God has made distinctions between the various members of the body. Thus one commentator wrote to this effect:

¹³⁰ I Corinthians 12:21.

¹³¹ J. R. Dummelow, editor, A Commentary on the Holy Bible by various authors (New York: The Macmillan Company, 1944), p. 912.

¹³² I Corinthians 14:36.

As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others, so has he in the Church. And to prove this, the apostle enumerates the principle offices, and in the order in which they should stand.¹³³

As indicated above, Paul has given in very certain terms the first three gifts in saying that "God hath set some in the church, first apostles, secondly, prophets, thirdly teachers, then. . ."¹³⁴ These three must then be taken as the greater gifts about which Paul spoke in I Corinthians 12:31, for God himself has set them thus. These were the first three considered, and to that extent only is the order of discussion of significance.

After these three, however, the apostle has given no further help concerning any order in which they were to be ranked, except that the change to the use of "then" suggested an inferior rank of gift. In view of Paul's argument in the following verse and in chapter 14, it seems probable that the gifts introduced by "then" should also be considered as listed in order of their importance. While this order may be difficult to verify, Paul made it apparent that there was a great difference between "prophecy" and "speaking in a tongue." This writer has felt that several of the other gifts would

¹³³

Clarke, op. cit., p. 262.

¹³⁴

I Corinthians 12:28a.

come between the first three and those introduced by "then," for instance, evangelists, word of wisdom, and word of knowledge as some of these.

Paul did give definite aid concerning the importance of two particular gifts, that is, between prophecy and tongues. He has definitely shown that prophecy was the greater and illustrated it in two ways.

Having stated that "Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying,"¹³⁵ Paul seemingly placed "tongues with interpretation" on a par with prophesying. But then he asked one question which implied another which changed the picture again. Paul asked them, "But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?"¹³⁶ This then implied the question, "Now these being the ministry of the other gifts, what then is the value of speaking in tongues?" Paul gave the answer to this implied question in the second illustration, as it is explained below. In explanation of the first question above Paul implied that while the tongue

¹³⁵ I Corinthians 14:5b.

¹³⁶ I Corinthians 14:6.

would require interpretation, he might just as well have spoken in their language. The use of a tongue meant repetition, since it was first said in the tongue and then had to be interpreted. If he would have spoken in any of the other forms he mentioned it would have brought immediate edification to his hearers.

In the second illustration, I Corinthians 14:20-25, Paul called attention to the fact that if the whole church were speaking in tongues and an "unlearned one" came into the meeting he would think they were mad. Thus tongues actually could be a detriment instead of a help to the church. Quoting from the Old Testament Paul reminded these people that "tongues" were not a sign for the believing, but for the unbelieving. God had given them because of the unbelief of His people.

But on the other hand,

If all prophesy, and there come in one unbelieving or unlearned he is reprov'd by all, he is judg'd by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.¹³⁷

Thus it is seen that the gift which they apparently coveted could bring dishonor upon them and as a result to God, while the less spectacular gift would bring honor to

¹³⁷

I Corinthians 14:24-25.

them, glory to God and salvation to the sinner. Therefore, Paul said, "Desire earnestly the greater gifts. . . . unto the edifying of the church."¹³⁸

¹³⁸ I Corinthians 12:31; 14:12.

CHAPTER III

WESLEYAN DOCTRINE OF ENTIRE SANCTIFICATION

As indicated in the introduction, the correctness of the Wesleyan interpretation of the doctrine of entire sanctification has been taken as an assumption in this study, but in order to study the spiritual gifts in the light of this Biblical doctrine it has been considered necessary to present it here.

Before entering upon this presentation, two statements of an eminent, contemporary theologian should be considered.

While this subject is a fundamental doctrine of Christianity, and of vast importance to the church, there are few subjects in theology concerning which there is a greater variety of opinion. . . . A subject so sacred, however, and an experience so high and holy forbids in any degree the spirit of controversy.¹

I. PREREQUISITES FOR ENTIRE SANCTIFICATION

Entire sanctification has already been defined as "that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and

¹ H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1947), II, 441.

the holy obedience of love made perfect."² From this quotation it has been noticed that regeneration is a prerequisite for sanctification. However, regeneration is not accomplished alone, but rather it is concomitant with several other aspects of redemption which are wrought in the moment that the penitent heart believes in Christ. These several aspects have been seen as justification, regeneration, adoption and initial sanctification, all being "concomitant in personal experience,"³ and therefore prerequisites for entire sanctification.

Justification. Although this term justification has been used in Scripture in different references, its use, as descriptive of part of salvation, was "applied to one who is accused, is guilty and condemned. . . and he is accepted before God as righteous."⁴ This justification is accomplished through "the remission of sins. . . consistent with the law. . . thus distinguished from mere forgiveness."⁵ Justification, then, consists in,

An actual change in relationship to God. . . the first

² Cf. ante, p. 3.

³ Wiley, op. cit., p. 402.

⁴ Ibid., p. 383.

⁵ Loc. cit.

act of God in the salvation of men must be justification or a change of relation from condemnation to righteousness. . . concomitant with the act of justification, there is the inward change of sanctification, or the importation of righteousness. But in thought at least, justification must precede⁶. . . the one act of justification when viewed negatively is the forgiveness of sins; when viewed positively, is the acceptance of the believer as righteous.⁷

Regeneration. A very clear definition of regeneration has been given as "the communication of life by the Spirit to the soul dead in trespasses and sins."⁸ This life "is holy in its nature."⁹ The difference between justification and regeneration lies in that the former has to do with the fact of guilt and penalty while the latter "renews the moral nature and re-establishes the privileges of sonship."¹⁰

Adoption. This has been defined as "the declaratory act of God, by which upon being justified by faith in Jesus Christ, we are received into the family of God and reinstated in the privileges of sonship."¹¹

This same writer, in showing the relationship and

⁶ Ibid., p. 387.

⁷ Ibid., p. 393.

⁸ Ibid., p. 407.

⁹ Ibid., p. 446.

¹⁰ Ibid., p. 402.

¹¹ Ibid., p. 428.

distinctions between these three aspects, said further:

Adoption. . . is concomitant with justification and regeneration, but in the order thought, logically follows them. Justification removes our guilt, regeneration imparts spiritual life, and adoption actually receives us into the family of God.¹²

Initial sanctification. Wesleyan theologians have made careful distinction between initial and entire sanctification. These two stages of sanctification have been seen as necessary because of the fact that "sin is twofold--an act and a state or condition."¹³

Initial sanctification, then, has been seen to be the cleansing from acquired depravity or defilement attached "to actual sins, for which the sinner is himself responsible."¹⁴

These blessings, then, have been considered as concomitant and as such, all prerequisites for entire sanctification.

II. NATURE OF ENTIRE SANCTIFICATION

Commencing with the definition given by John Wesley, and having added from the definitions of others, with a careful effort not to violate their meaning, the following statement about entire sanctification has been gleaned.

¹² Loc. cit.

¹³ Ibid., p. 481.

¹⁴ Ibid., p. 480.

Sanctification in the proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power then given always to cleave to God. . . . in its beginnings and final issues, is the full eradication of the sin itself. . . a pure heart, full of holy love. . . It is subsequent to regeneration, is secured in the atoning blood of Christ, is effected by the baptism with the Holy Ghost, is conditioned on full consecration to God, is received by faith, and includes instantaneous empowerment for service.¹⁵

These various factors have not all been considered in this study. Only three features which distinguish the Wesleyan from other interpretations of this doctrine, have been treated here, namely, entire sanctification as a second crisis experience, as heart purity and as perfect love.

A second crisis experience. Just as all evangelical theologians have insisted that regeneration is instantaneous, so the Wesleyan theologians have also insisted that entire sanctification is instantaneous. Thus John Wesley answered the question, "Is this death to sin and renewal in love gradual or instantaneous?" by saying,

A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body, and in that instant he lives the life of eternity. In like manner he may be dying to sin for some time, yet he is not dead to sin until sin is separated from his soul and in that instant he lives the full life of love.¹⁶

¹⁵ Ibid., pp. 467-9.

¹⁶ John Wesley, A Plain Account of Christian Perfection (Waukesha, Wisconsin: Metropolitan Church Association, n.d.), p. 50.

Thus another writer has said, "When, also, the child of God through the Spirit, fully renounces inbred sin and trusts the blood of cleansing, that moment he may, by simple faith in Christ, be sanctified wholly."¹⁷

While maintaining that the act of entire sanctification is instantaneous, Wesley and those who followed him, have insisted also that there was a gradual growth in grace following it.¹⁸

Contrary to those who have maintained that sanctification is "concomitant with regeneration and completed at that time," this interpretation has insisted that it is subsequent to regeneration and therefore "a second work of grace."¹⁹ Building upon various Scripture, for example, Romans 12:1-2, II Corinthians 7:1, and Hebrews 6:1, these theologians have seen that God demanded something more of those who had already been justified. Another Scripture has been used by at least a few writers to help bring out this fact. This Scripture is II Corinthians 1:5.

Thus one author, writing on The Second Blessing in Symbol, after having elucidated on several Scriptures that

¹⁷ Wiley, op. cit., p. 482.

¹⁸ Ibid., pp. 482-6.

¹⁹ Ibid., p. 445.

pointed out the idea that sanctification was a second work of grace, said further:

Besides all this, we advance the thought that the term "second blessing" is more scriptural than some imagine. If King James's translators had been truer to the original in 2 Corinthians 1. 15, we would have today the words "second grace" instead of "second benefit." The Greek word translated "benefit" is charis. If any Greek scholar should be asked what this word meant in the original, he would never reply "benefit," but grace, "divine grace," "divine gift," etc. The word charis is found over one hundred and fifty times in the New Testament, and in every instance is translated "grace" except at this place.²⁰

While it probably would not be necessary to contend for the use of the term "second blessing," it certainly is necessary to hold that sanctification is a "second grace" or an instantaneous act of God subsequent to regeneration.

Heart purity. Numerous Scriptures can be found that indicate the presence of sin in the heart of the believer, but about the most direct statement was used by Paul in describing the state of the Corinthian Christians. In his first epistle to this Church Paul stated that these people were carnal, though babes in Christ, both while he was present with them earlier and still at the time of his writing. This fact was evidenced by the divisions, jealousy

²⁰ B. Carradine, The Second Blessing in Symbol (third edition, enlarged, Chicago: The Christian Witness Company, 1893), p. 21.

and strife present among them.²¹

However, Scripture is also replete with references which have indicated the necessity and possibility of having this carnal mind removed. Thus Peter, in interpreting the occurrence on the first Christian Pentecost as recorded in Acts 2 as well as that in the house of Cornelius found in Acts 10, stated that:

God who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and made no distinction between them and us, cleansing their hearts by faith.²²

Thus it has been inferred that Peter considered this cleansing as the basic part of the experience that day. Probably the most definite word in the English language to describe this act is "eradication." While this word does not occur in the English translation, other words were used which suggest it, and a study of the Greek words indicates it very clearly, as indicated later in this study.

Wesleyan theologians have been very insistent that the carnal mind or original sin had to be eradicated rather than just held in check in some way or other. This claim has been made on the basis of sound exegesis of Scripture.

²¹ Bible. English. 1901. American Standard Edition., The Holy Bible (New York: Thomas Nelson & Sons, n.d.), I Corinthians 3:1-3.

²² Acts 15:8-9.

Thus Doctor Wiley has said:

Sin is to be cleansed thoroughly, purged, extirpated and crucified; not repressed, suppressed, counteracted or made void, as these terms are commonly used. It is to be destroyed; and any theory which makes a place for the existence of inbred sin, whatever the provision made for its regulation, is unscriptural.²³

R. T. Williams stated it in these strong words:

This inherited bias, or 'prone to wander,' this inner opposition to the law of God is not destroyed, it is conquered in regeneration. It is destroyed, absolutely annihilated, in sanctification. Here is the battleground concerning holiness. The question is simply this, is sin destroyed in the act of sanctification or not? It is folly to try to pass as a believer in holiness and at the same time question its doctrine of eradication. There cannot be such a thing as holiness in its final analysis without the eradication of sin. Holiness and suppression are incompatible terms. "The old man" and counteraction make a pale and sickly kind of holiness doctrine. It is holiness and eradication or holiness not at all.²⁴

Doctor Gamertsfelder emphasized the fact that "Any term that expressed the idea that carnal remains are not to be found in the consciousness may be used, but eradication is unequivocal and the strongest term that can be employed."²⁵

In connection with the statement given above, Doctor Wiley also gave a study of seven Greek words which have born

²³ Wiley, op. cit., pp. 488-9.

²⁴ R. T. Williams, Sanctification (Kansas City, Missouri: Beacon Hill Press, n.d.), pp. 12-13.

²⁵ S. J. Gamertsfelder, Systematic Theology (Harrisburg, Pennsylvania: Evangelical Publishing House, 1938), p. 537.

out the idea of eradication or the complete removal of all sin. The following are these words with their meanings and at least one Scripture reference showing their use.

Katharidzo, which means to make clean, or to cleanse inwardly and outwardly; to consecrate by cleansing or purifying; or to free from the defilement of sin. Some of the more prominent texts in which this word is used are Acts 15:9, II Corinthians 7:1, Titus 2:14 and I John 1:7.

Closely related to this is the word katargeo which signifies to annul, to abolish, to put to an end, to cause to cease. Romans 6:6.

The word ekkathairo means to cleanse out thoroughly, or to purge. I Corinthians 5:7, II Timothy 2:21.

Another strong term is ekrizoo which means to root out, to pluck up by the roots, and, therefore, to eradicate. Thus the word eradicate appears in the original text but is veiled in the English translation. Matthew 15:13, I John 3:8.

Perhaps the strongest term used in this connection is stauroo, sometimes ana-stauroo or su-stauroo, which according to Thayer means to "crucify the flesh, destroy its power utterly (the nature of the figure implying that the destruction is attended with intense pain)." Galatians 5:24.

Closely related to the previous term is the word thanatoo signifying to subdue, mortify or kill. Romans 7:4a, 8:13. Here as Thayer indicates, the word means "to make to die, that is destroy, render extinct" (something vigorous).

The word luo is sometimes used in this connection also. As so used it means primarily to loose or free from; but also to break up, to demolish or to destroy. I John 3:8. A careful study of these terms should convince every earnest inquirer that the Scriptures teach the complete cleansing of the heart from inbred sin--the utter destruction of the carnal mind.²⁶

It should be kept in mind that this carnal mind is not a physical entity, but rather a state or condition of moral

²⁶ Wiley, op. cit., pp. 489-91.

activity, a state of enmity against God. This act or purification of the heart from all sin has been denoted the negative side of entire sanctification. However, the "work of entire sanctification involves not only a separation from sin, but a separation to God."²⁷ This side, the positive side of the one act, has been considered as perfect love.

Perfect love. This has also been called Christian perfection, and rightly so, even though it has often been misunderstood.

The heart that has been purified was purified that it should be filled with the love of God, lest it happen to him as Jesus indicated was the case of one out of whom an unclean spirit had been driven. The unclean spirit, having failed to find rest elsewhere, returned to find the house swept and garnished, that is, the man had failed to receive the gift of the Holy Spirit, and so the unclean spirit took "seven other spirits more evil than himself; and they enter in and dwell there: and the last state of the man becometh worse than the first."²⁸

Thus, Jesus, in the Sermon on the Mount, taught his

²⁷

Ibid., p. 491.

²⁸

Luke 11:23-26.

disciples that they were to go beyond the minimum requirements of the law in manifesting their love toward mankind, and summed up this part of his discourse by commanding: "ye therefore shall be perfect, as your heavenly Father is perfect."²⁹

It should be again emphasized that Christian perfection is not ultimate perfection, or perfection in any sense other than that the Christian has been perfected in love so that,

In the sense in which he [Wesley] had defined sin, this love expelled sin from the heart and life of those who received it. They did not commit sin. Sometimes, he says, they cannot commit sin, but in the great majority of instances in which he uses this expression, he is, of course, not denying their capacity but only stressing the steadiness of a will "uniformly devoted to God."³⁰

"Always he [Wesley] came back to that: the essence of perfection was love."³¹

Thus in answer to the question "What love is this?" Wesley wrote in his A Plain Account of Christian Perfection, thus: "The loving of the Lord our God with all our heart, mind, soul, and strength; and the loving our neighbor, every

²⁹ Matthew 5:48.

³⁰ W. E. Sangster, The Path to Perfection (New York: Abingdon-Cokesbury Press, 1943), p. 80.

³¹ Loc. cit.

man as ourselves, as our own souls."³²

Olshausen was quoted by Doctor Wiley as having explained this love thus:

The love of God is the secret presence of God himself in our souls whilst in eternal blessedness He gives Himself to His saints as the Manifested one. Accordingly, the love of God is not the inward life of man in a state of exaltation, the life of feeling heightened in intensity, but it is a higher principle which has been grafted into man--The Holy Spirit. These words express the substantial cause, love the actual cause: but essentially they are the same, for the love of God cannot be regarded as separate from the essential being of God in the highest manifestation, that is the Holy Ghost. God's love is there only because God himself is, He is love, and does not have love as something in or beside himself.³³

Paul, in his first Corinthian epistle, indicated a number of things which this love did not do and a number of things which it did do. On the negative side these things were: "vaunteth not itself. . . is not puffed up. . . not behave unseemly. . . seeketh not its own. . . is not provoked. . . taketh not account of evil. . . rejoiceth not in unrighteousness."³⁴

On the positive side these were: "suffereth long. . . is kind. . . rejoiceth with the truth. . . beareth all things. . . hopeth all things. . . endureth all things. . .

³² Wesley, op. cit., p. 73.

³³ Wiley, op. cit., p. 445.

³⁴ I Corinthians 13:4-8.

love never faileth."³⁵ While this last one was stated with the negative adverb, it is certainly yet positive.

Thus there has been seen in entire sanctification a contrast between a cleansing from all sin, or perfect purity, and Christian perfection or perfect love. But there is a narrower contrast within the nature of holiness itself.

Thus one theologian has said:

Entire sanctification is something more than either purity or perfect love. Neither of these in the strictest sense of the word is holiness. Holiness consists in the unity of these two aspects of experience. . . . Holiness in man is the same as holiness in God as to quality, but with this difference, the former is derived while the latter is absolute. . . . holiness logically precedes and must be regarded as the peculiar quality of that nature out of which love flows. Now it will be seen that there is here a narrower contrast existing in holiness itself; and this is best expressed in the words applied to Jesus, Thou hast loved righteousness, and hated iniquity (Heb. 1:9). Purity and love are thus combined in a deeper, underlying nature, which does not so much appear to indicate any particular virtue, nor all of the virtues combined, as it does the recoil of a pure soul from sin, and a love to righteousness, indicative of a nature in perfect harmony with itself.³⁶

Therefore, entire sanctification has included not only heart purity and perfect love, but holiness included these both in a deeper nature "so completely renovated and adjusted by the work of the Spirit that its expression is a love for

³⁵ Loc. cit.

³⁶ Wiley, op. cit., pp. 491-2.

righteousness and hatred of iniquity."³⁷

III. AGENT OF ENTIRE SANCTIFICATION

God has employed a number of means or agencies in accomplishing the entire sanctification of the believer. Doctor Gamertsfelder saw three such causes,³⁸ while Doctor Wiley, in a more complete analysis, listed five causes.³⁹ Only two of these have been given more complete consideration in this study.

The originating cause is the love of God,⁴⁰ as seen in I John 4:10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propiation for our sins."

The meritorious cause or procuring cause is Christ and his shed blood,⁴¹ according to I John 1:7, where it was said that "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

³⁷

Ibid., p. 494.

³⁸

Gamertsfelder, op. cit., p. 538-9.

³⁹

Wiley, op. cit., pp. 478-9.

⁴⁰

Loc. cit.

⁴¹

Loc. cit. Cf. Daniel Steele, The Gospel of the Comforter (Chicago: The Christian Witness Co., 1917), p. 118.

Not only justification, but the whole redemption of man is possible only through Jesus and the sacrifice that He accomplished for man, in that he was "made unto us wisdom from God, and righteousness, and sanctification, and redemption."⁴² "The Son's work is external. . . sanctifies provisionally,"⁴³ that is, He has made it possible for every believer to be sanctified entirely.

However, there is another way in which Jesus has to be regarded as the agent of sanctification, for it was Jesus who gave the baptism with the Holy Spirit. This was the promise uttered by John that "he [Jesus] shall baptize you with the Holy Spirit."⁴⁴ On the day of Pentecost, Peter gave this interpretation of the day's events:

This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear.⁴⁵

As one writer has pointed out, it is "not the baptism of the Holy Ghost, but the baptism with the Holy Ghost. . . . The gift of the Holy Ghost can not be imparted until Jesus

⁴² I Corinthians 1:30.

⁴³ Steele, loc. cit.

⁴⁴ Mark 1:8.

⁴⁵ Acts 2:32-33. Cf. Acts 1:4, 5.

is recognized as its source."⁴⁶ Jesus has supplied both the medium for and the agent of entire sanctification.⁴⁷

The efficient cause or working agent is the Holy Spirit.⁴⁸ Thus as Paul said, "God chose you from the beginning unto salvation in sanctification of the Spirit."⁴⁹ While Jesus made provision for sanctification, it is the Holy Spirit who actually sanctified the believer in an application of "the purifying medium, His [Jesus'] own shed blood."⁵⁰

Thus sanctification has been accomplished by the reception of the Holy Spirit in this baptism, or "whoever is sanctified wholly has the baptism with the Holy Ghost; whoever has the baptism with the Holy Ghost is sanctified wholly. It is the baptism with the Holy Ghost that sanctifies wholly."⁵¹

The instrumental cause was given by one writer as truth,⁵² while another saw it as holy love.⁵³ The former

⁴⁶ S. D. Keen, Pentecostal Papers (Cincinnati, Ohio: M. W. Knapp, 1896), pp. 186-7.

⁴⁷ Steele, op. cit., p. 119.

⁴⁸ Wiley, op. cit., p. 478.

⁴⁹ II Thessalonians 2:13.

⁵⁰ Steele, loc. cit.

⁵¹ C. W. Ruth, Entire Sanctification A Second Blessing (Chicago: The Christian Witness Co., 1903), p. 52.

⁵² Wiley, loc. cit.

⁵³ Gamertsfelder, loc. cit.

cited John 17:17, "Sanctify them through the truth: thy word is truth," as illustrative of this fact while the latter saw I John 4:18, "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love," as his authority. It has appeared, to this writer, that this is not contradictory, but that one has given the primary cause while the other is rather the secondary cause. Thus love, as the primary cause, would be as the ability and motivation of a surgeon while truth, as a secondary cause, would be as the knife of the surgeon.

The conditional cause is faith.⁵⁴ This was given by Peter and Paul when they said that God "put no distinction between us and them, cleansing their hearts by faith" and "that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."⁵⁵

From these causes it has appeared that the Holy Spirit really is the agent of entire sanctification. The other causes should not be considered unimportant for they are all necessary, but through the Holy Spirit the divine desire and provision was brought and applied to the human need as the

⁵⁴ Wiley, op. cit., p. 479.

⁵⁵ Acts 15:9; 26:18.

conditions were met.

Thus it may be said that entire sanctification was originated by God, provided for by the Son, and is applied by the Holy Spirit through holy love and the truth as the individual receives it by faith. The Holy Spirit is thus central not only as a cause, but as the One who applies to man that which God has provided.

IV. PURPOSE OF ENTIRE SANCTIFICATION

Bishop Foster was quoted to have said:

Motives to holiness! Where shall we go not to find them? What direction shall we take to elude them? Are they not everywhere? . . . A million arguments commend it to us, a million voices urge it upon us."⁵⁶

Indeed there are many purposes for entire sanctification. The writer who quoted Bishop Foster above, listed about twenty different reasons in answer to the question, "Why should every Christian possess perfect love?"⁵⁷ Another one listed four general reasons;⁵⁸ while a third writer saw it as the essential qualification for service;⁵⁹

⁵⁶ J. A. Wood, Perfect Love (revised edition, n. p., n. d.), p. 176.

⁵⁷ Ibid., pp. 170-77.

⁵⁸ Keen, op. cit., pp. 78-87.

⁵⁹ C. W. Ruth, The Pentecostal Experience (Chicago: The Christian Witness Co., 1909), pp. 61-64.

and yet another wrote an entire book on it as The Better Way.⁶⁰

Briefly, this writer has felt that the purpose of entire sanctification has fallen into three categories.

The first of these was that the Christian can be what he should be according to the Scriptures.

How many things the child of God is commanded to be! "Be gentle," "be patient," "be meek," and so on. Let one read the New Testament through, noting the things he is commanded to be, and he will have a catalogue of "Be's" almost appalling. He will sigh, "Who is sufficient for these things?" Surely no one, unless filled with the Spirit.⁶¹

The second purpose for entire sanctification was the demands of Christian service. God has first demanded of His people to be holy, but this holiness was to be followed by works. Thus Paul said to Titus (2:14) that Christ gave himself for man "that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." So also Jesus, before his ascension, commanded his disciples that they should evangelize the whole world.⁶² In describing the Christian's warfare, Paul indicated that the

⁶⁰ B. Carradine, The Better Way (Cincinnati, Ohio: M. W. Knapp, 1896), 193pp.

⁶¹ Keen, op. cit., p. 81.

⁶² Matthew 28:19-20.

battle was against spiritual forces and demanded spiritual weapons.⁶³ In order to, then, do the work and fight the war of a Christian, one must have this spiritual preparation, to make him a "spiritual" man, clean and holy that he can say of the enemy, "He hath nothing in me."⁶⁴

The third and most imperative purpose, to this writer, was that man might see God, or gain an entrance into heaven. The writer of the Hebrew epistle called it "the sanctification without which no man can see the Lord."⁶⁵ Jesus, himself, said, "Blessed are the pure in heart: for they shall see God."⁶⁶ The logical inference from this is that only the "pure in heart" will be able to see God.⁶⁷

In view of this fact, that sanctification is necessary to see God, and that one's soul is worth more than the whole world,⁶⁸ entire sanctification has become very imperative for every one, in order to "flee the wrath to come."

⁶³ Ephesians 6:10-18.

⁶⁴ John 14:30.

⁶⁵ Hebrews 12:14.

⁶⁶ Matthew 5:8.

⁶⁷ George A. Turner, Is Entire Sanctification Scriptural? (Unpublished Doctor's dissertation, Harvard University, 1946), (Mimeographed), p. 110.

⁶⁸ Mark 8:36.

CHAPTER IV

RELATION OF SPIRITUAL GIFTS

TO ENTIRE SANCTIFICATION

Careful consideration has shown that the Christian can be in three possible positions or relationships as far as spiritual gifts and entire sanctification are concerned. Thus a Christian might have the spiritual gifts without entire sanctification; or he might have entire sanctification with spiritual gifts; or he might have entire sanctification without spiritual gifts. Someone might say that a fourth possible combination would be to have spiritual gifts with entire sanctification, but this has received sufficient consideration under the second combination given above. Another possibility is that a Christian might have neither spiritual gifts nor entire sanctification. This possibility, however, lies outside the scope of this paper.

I. SPIRITUAL GIFTS WITHOUT ENTIRE SANCTIFICATION

Since, as it has been seen, the spiritual gifts are given by the Holy Spirit, "as he wills,"¹ and that the Holy

¹

Cf. ante, p. 15.

Spirit is the working agent of entire sanctification,² one might ask: "Is it possible to have the gifts without entire sanctification?" A study of the Scriptures has revealed that it is not only possible, but it has been an actuality.

Thus when Paul was informing the Corinthians about the spiritual gifts, he wrote in a manner suggesting that while they had spiritual gifts they did not have the greatest gift, that is, the gift of the Holy Spirit in entire sanctification. Having given some consideration to the gifts, he said to them, "Desire earnestly the greater gifts. And moreover a most excellent way I show unto you."³ Then, after a presentation of the importance, the ability, and the permanence of love, he said to them, "Follow after love,"⁴ suggesting that this should have been their greatest concern rather than to have sought spiritual gifts.

However Paul was even more definite in the earlier part of this same letter. He maintained that the jealousy and strife among them was evidence that they were yet carnal,⁵

² Cf. ante, p. 72.

³ Bible. English. 1901. American Standard Edition.,
The Holy Bible (New York: Thomas Nelson & Sons, n.d.),
 I Corinthians 12:31.

⁴ I Corinthians 14:1.

⁵ I Corinthians 3:1-3.

that is, not yet sanctified. From a study of the whole I Corinthian epistle it has become very evident that these people had numerous difficulties; for example, some claimed to follow Paul, others Apollos, others Cephas;⁶ terrible fornication tolerated among the believers;⁷ lawsuits between brethren and these before the civil courts;⁸ the terrible abuse of the Lord's Supper.⁹

It should be pointed out again, all these conditions were found existent among the believing group, about whom Paul said, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ."¹⁰

Thus having seen that it is possible to have spiritual gifts without sanctification, the question would arise, "How did this work out in the life of this church?"

It has been indicated previously,¹¹ that the gifts, as these people had them, were the cause of difficulty, that is, some were jealous of others because these had more spectacular

⁶ I Corinthians 1:12; 3:4.

⁷ I Corinthians 5:1-13.

⁸ I Corinthians 6:1-8.

⁹ I Corinthians 11:17-22.

¹⁰ I Corinthians 3:1.

¹¹ Cf. ante, pp. 44, 51.

gifts, while the others became proud and thought themselves self-sufficient because they had this particular gift. Another difficulty which Paul pointed out, at least indirectly, was that while these people should rather have sought the greater gifts,¹² they were seeking the lesser gifts, in fact he had to command them rather to seek the greater gifts.

It might be conceived that the gifts can be used without entire sanctification, but from this study it has appeared that sooner or later such conditions would give rise to difficulties because the people could not do everything in love since they had not been perfected in love.

Paul summed up this relationship in these words:

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbol. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.¹³

II. ENTIRE SANCTIFICATION WITH SPIRITUAL GIFTS

Having seen the undesirableness of spiritual gifts without entire sanctification, entire sanctification with

¹² I Corinthians 12:31; 14:1, 12.

¹³ I Corinthians 13:1-3.

spiritual gifts certainly would appear as a better condition to be desired in any church.

The believer who has been sanctified also could act always in perfect love as Paul commanded the Corinthians when he said "Let all that ye do be done in love."¹⁴ He could thus avoid many of the pitfalls, on his part at least, which would confront the carnal man. Just as one would feel more secure to see a gun in the hands of a law-abiding citizen than in the hands of a lawless person, so the spiritual gifts can better be entrusted to those from whom the "mind of the flesh," which is "enmity against God,"¹⁵ has been removed.

Paul explained to the Ephesians that the gifts were "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ,"¹⁶ and he had commanded the Corinthians that since they were zealous for spiritual gifts, they were to seek that they might serve to the edifying of the church, and again, "Let all things be done unto edifying."¹⁷ Paul insisted that the person wholly sanctified would be more apt to realize that everything he

¹⁴ I Corinthians 16:14.

¹⁵ Romans 8:7a.

¹⁶ Ephesians 4:12. Cf. ante, pp. 40 ff.

¹⁷ I Corinthians 14:12, 26.

had, he had received,¹⁸ and consequently would not be puffed up as the carnal Corinthians were. This condition rests upon the fact that love has no desire or pleasure in evil, while it rejoices with the truth.¹⁹ Paul's description of what love does and does not do has great bearing on the proper relation of entire sanctification and spiritual gifts. Thus Paul wrote to Corinth:

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.²⁰

Thus entire sanctification with spiritual gifts is seen as the ideal for service in the Christian Church.

As indicated earlier, another combination might have been "spiritual gifts with entire sanctification." This, however, would in a measure be just a reversal of terms, but worse yet, it might also suggest just what Paul had to combat at Corinth, that is, that entire sanctification was considered to be of less value and of less importance than the spiritual gifts. This would give rise to a seeking after gifts to the

¹⁸ I Corinthians 4:7.

¹⁹ I Corinthians 13:6.

²⁰ I Corinthians 13:4-7.

to the neglect of following after love, which consists in the receiving of the Holy Spirit himself.

III. ENTIRE SANCTIFICATION WITHOUT SPIRITUAL GIFTS

"The highest gift provided for and promised to the child of God under the atonement is the gift of the Holy Ghost."²¹ It has already been pointed out that this was "the sanctification without which no man shall see the Lord."²² In this same idea Paul had written to another church that "God has not called us for uncleanness, but in holiness, so that he who rejects this is not rejecting man, but the God who gave you his Holy Spirit."²³ It is not "the will of your Father who is in heaven, that one of these little ones should perish,"²⁴ but "this is the will of God, even your sanctification."²⁵

In the light of this emphasis, it should be called to

²¹ S. A. Keen, Pentecostal Papers (Cincinnati, Ohio: M. W. Knapp, 1896), p. 33.

²² Hebrews 12:14.

²³ Bible. English. 1924. Helen B. Montgomery, translator, The New Testament in Modern English (Philadelphia: The Judson Press, 1949), I Thessalonians 4:7-8.

²⁴ A. S. V., Matthew 18:14.

²⁵ I Thessalonians 4:3.

mind again that the Holy Spirit distributes the spiritual gifts even as He wills.²⁶ Thus, even if one sought any particular gift, he could not be certain to receive it, unless the Spirit so willed it. On the other hand, it has been shown from the Scriptures quoted above that God has willed sanctification for the believer, and, as previously indicated, has made provision for this sanctification.²⁷ Thus God could not properly require man to possess any or all of the spiritual gifts, except as He willed it, but He could and does require entire sanctification of all since He has willed it and has made provision for it. Therefore, the Christian's greatest striving should be to receive the gift of the Holy Spirit, and then let Him bestow any gifts that He wills. He should always be satisfied with "God alone" since it is the only requirement for heaven, and count the spiritual gifts only as added blessings for Christian service. Paul said in I Corinthians 13:8 that the gifts, naming three of them, would pass away while "Love never faileth."

²⁶ I Corinthians 12:11. Cf. ante, pp. 45 ff.

²⁷ Cf. ante, pp. 70-71.

CHAPTER V

SUMMARY AND CONCLUSIONS

I. SUMMARY

It was seen that the Holy Spirit was the giver or administrator of the spiritual gifts.

These gifts were given for the edification or the perfecting of the Church for its ministry, in which perfecting, the edification of the individual in the public service was to be made subservient to the edification of the Church.

Although the gifts might be grouped into several large classes, there was a definite diversity or variety, not only existent, but also necessary, so that the Church could fulfill the various functions necessary for its perfection and its ministry.

The basis upon which these gifts were distributed was discovered to be according to the will of the Holy Spirit.

Paul commanded the seeking of gifts, but it was always for the greater gifts, while he discouraged the use of the lesser gifts, in particular, speaking in tongues. Paul gave no assurance that a gift would be given just because it was sought.

No matter what gift it was, it was to be used for

edification and in a decent and orderly manner.

It was seen that God made a definite distinction between the various gifts. Paul further clarified this distinction by a comparison of the gift of prophecy with speaking in tongues, showing that the former was of greater value both to the Church and to the outsider who might come into their meeting.

According to the Wesleyan doctrine of entire sanctification, this experience is only for the believer or born-again Christian. While there was a gradualness before and after, entire sanctification was essentially a crisis experience consisting in a cleansing from all sin, specifically inherited depravity, and a perfection in love, both effected through the baptism with the Holy Spirit, which may be taken as another name for this experience.

The purpose for entire sanctification was seen in what the Christian was to be and to do, but as most important, the only condition which would prepare him to see God.

II. CONCLUSIONS

It was seen that while it was possible to have spiritual gifts without entire sanctification, this was not the most desirable condition because it often caused difficulty instead of edification.

Entire sanctification with spiritual gifts was seen as the best condition to have in the Church for the work that it had to perform.

Entire sanctification without spiritual gifts was seen as the extremity of individual commitment, that is, being satisfied with the fullness of the Holy Spirit Himself, and leaving to His sovereign will the distribution of His gifts. Entire sanctification was seen as the greater need since God had willed it for all believers, and it was the necessary preparation for seeing God. On the other hand, the Holy Spirit gave the gifts as He willed, and therefore these were not demanded for salvation, but nevertheless necessary for the largest possible service.

III. SUGGESTIONS FOR FURTHER STUDY

The spiritual gifts need further examination to see the full extent of their place in the New Testament, not only the specific teaching given, but also their actual use in the early Christian Church.

Some of the gifts probably should be combined as aspects of the same gift in its different functions. The attempt of Dr. Lightfoot in I Corinthians 12 might be carried out in some measure with the two other references.

Another study which has not received proper attention would be to see in what degree these gifts exist in the Church today, if they still exist.

A comparison of the gifts in the Old Testament with those of the New Testament should not only prove interesting, but also very instructive. This could be done both in the teaching aspect as well as in the practical field of the whole Scripture.

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