



THE GIFT  
OF  
HOLY SPIRIT

*Every Christian's  
Divine Deposit*

Mark H. Graeser



# **The Gift of Holy Spirit**

## **Every Christian's Divine Deposit**

By

Mark H. Graeser

John A. Lynn

John W. Schoenheit

Note: Most Scriptures quoted in this book are from *The New International Version (NIV)*. References taken from other translations or versions will be noted, i.e., *King James Version = (KJV)*. In verses quoted, words in all capital letters indicate our own emphasis.

(NIV) = *New International Version*

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# Preface

Jesus Christ said that knowing the truth will make one free (John 8:32). We assert that the converse is equally true: believing erroneous teaching puts you in some degree of bondage, proportionate to the importance and practical relevance of the particular truth in question. Bondage means a restriction or restraint upon one's freedom to enjoy the blessings of God and a life of service to Him. The subject addressed in this book is *absolutely vital* for each and every Christian <sup>1</sup> to understand, both for his own personal spiritual fulfillment and for the harmonious functioning of the Body of Christ as a whole.

God's Adversary, the Devil, knows that if Christians stand together on the truth of God's Word, they will regularly defeat him. Therefore, he is always doing his best to destroy the unity of the Body of Christ by trying to get as many Christians as he can to believe things contrary to the Word of God, and thus divide them. In this book, we will expose some of the chief lies he is using today among Christians, and in contrast set forth the pertinent scriptural truths for your consideration. When it comes to any spiritual matter, the written Word of God is our only rule of faith and practice. Our purpose is not to be contentious, but to speak the truth in love for the benefit of our precious brethren in the Lord.

Satan is very adept at "using a Christian's own momentum," if you will, to get him "off the track." The issue to be covered in this book does not pertain to Christians who could be described as "lukewarm." They are in little danger of falling prey to the particular ploy in question. Rather, it is those who are avidly seeking to walk in all the power of God who are susceptible. Many such saints are found in what are today called "Pentecostal" or "Charismatic" groups. They are like those who Paul described as "zealous for God, but their zeal is not based upon knowledge" (Romans 10:2).

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1. To define this key term at the outset, we assert that a "Christian" is a person who has done what Romans 10:9 says ("That if you confess with your mouth 'Jesus is Lord' and believe in your heart that God raised him from the dead, you will be saved.") and who thus has received from the Lord Jesus Christ the gift of holy spirit, the "divine nature" of God the Father, and thereby become a son of God.

In such circles, "spiritual experiences" and "sincerity" are too often given priority over the written Word of God as the criterion to determine doctrinal truth and the practical application of it. Too often, Christians use their experiences to validate the Word of God, rather than allowing the written Word to be the ultimate "discerner" (critic—Hebrews 4:12) of all "things that pertain to life and godliness" (II Peter 1:3). This leaves them open to counterfeit spiritual experiences.

Only an expert in the details of the genuine can easily recognize a clever counterfeit. We believe that too many Christians have been lulled into a complacent attitude toward the written Word of God. This is in vivid contrast to the example of our Lord and Savior Jesus Christ, who expressed His basis for life with the words, "It is written." When one learns, believes and obeys the Word of God, he will have genuine, godly experiences that will not only enhance his relationship with his heavenly Father, but also deepen his commitment to serve others the bread of life.

The conflict between the truths of Scripture, which may or may not have specific emotional appeal, and experiences, which are by nature exciting and impressive, has been going on for centuries. The appeal of God's Word is primarily rational, because God gives *evidence* for belief. When Christ sent out his disciples, they "returned with joy" because of what they had experienced. They said "Lord, even the demons submit to us" (Luke 10:12). Christ then reminded them, "Do not rejoice that the demons submit to you, but rejoice that your names are written in heaven" (Luke 10:20). The same tension exists today. Many Christians rejoice at experiences like miracles and healings, but do not rejoice at the powerful and basic truths of God's Word. This is putting the cart before the horse.

Certainly, genuine spiritual phenomena are to be expected in the life of a Christian, but too many Christians have been uncritical in their examination of such phenomena. The Bible gives many examples of false prophets who deceived people by demonstrations of spiritual power. The magicians of Egypt did turn sticks into snakes, but their power was not from the true God. God gives instructions in His Word as to what He will and will not do, so it is by examining one's experiences in light of the Word of God that the power or force behind the experience can be determined.

Speaking about the written Word of God, Jesus Christ said, "Thy Word is truth" (John 17:17). When it comes to spiritual things beyond the realm of man's five senses, the Word of God is the *only* credible witness. In stark contrast to the vague, groundless theories and speculations originating in the minds of men, God, the Author of life, presents clear, straightforward answers to the most profound questions of the human heart. Thus we must look into God's Word, the literature of eternity, and let Him speak for Himself about the deep issues of life.

The Bible is the standard of all literature, and God the Author of all authors. As literature, it contains a rich variety of linguistic thoughts, expressions and usages. Like any author, God has the right to use language as He deems appropriate to His purposes. E.W. Bullinger, an eminent British Bible scholar (1837-1913), identified the use of more than 200 figures of speech in the Bible. These figures greatly enrich its literary value and at the same time entrust its readers with great responsibility.

Those who endeavor to study, understand and interpret the Bible must become very sensitive to the literary devices it employs, because its study is not merely for cultural amusement. Our very lives, both temporal and eternal, depend on an accurate understanding of God's words, which are the very "words of life."

When God makes statements of fact or uses language in the way it is normally used, we should surely take note. When He departs from customary usage of words, syntax, grammar and statements true to fact, we must take double note, for such departures serve to better communicate truth than can literal statements of fact.

As the only credible witness of eternal and spiritual verities, the Bible gives testimony in a variety of ways—some literal, some figurative. Misconstruing the use of its language is one of the principal errors of the orthodox Christian Church, particularly, as we shall see, regarding the subject of holy spirit. This has resulted in the Word of God being twisted, distorted and misrepresented.

God chose to communicate the great truths of eternity via the medium of words. It is our firm conviction that when properly translated and understood, the Bible will integrally fit together without contradictions. Like the pieces of a jigsaw puzzle depicting a stunningly beautiful scene, every single verse in the Word of God

will (and must) fit into the total picture. Many of the erroneous teachings in Christianity today survive only because the total scope of Scripture is not taken into account. Verses that do not fit into "traditional" theology are either ignored or explained away with less than honest and exacting biblical scholarship.

We do not consider ourselves the fount of all spiritual wisdom, and we do not present this book as the last word on the subject. We do believe, however, both from our study of God's Word and our own experience, that what is taught today in many Pentecostal and Charismatic groups has very harmful implications in the lives of Christians. We ask you to consider the biblical and logical validity of our thesis, and decide its merit for yourself.





# Introduction

**I**t is our contention that a very subtle and divisive error has crept into the Church to the degree that it has left many believers who have embraced it either “puffed up” or deflated. Our purpose in this book is to identify and correct this error for the benefit of anyone already afflicted by it, and for those who may encounter it in the future. As with every spiritual matter, our unwavering standard to distinguish truth from error is the written Word of God.

Today, anyone familiar with what is happening in Christian circles constantly hears a number of related biblical terms misused to describe *some* Christians, but not *all* Christians. In logic, “all” means that *every* member of one set (or category) is also a member of another set. “None” means that no member of one set is a member of another set. “Some” is a set that includes the range from one less than all to one more than none. There is obviously a world of difference between “all” and “some,” as in “ALL Scripture is God-breathed...” (II Timothy 3:16). If it said, “SOME Scripture...”, how would we determine which is which?

If only “some” Christians are “anointed,” “spirit-filled” and “baptized in the holy spirit,” what determines why some receive this blessing and some don’t? As you will see, the erroneous use of these terms has caused much confusion. Scripture warns us of such malady in the Church when it speaks of Christians being “tossed about by every wind of doctrine” (Ephesians 4:14).

As we will see, the Bible figuratively likens the gift of holy spirit to a liquid substance. This is evident in the following terms currently being misused by many believers:

(1) “Baptized in the Holy Spirit”

This phrase is used to teach that sometime after one’s new birth, God gives the “Holy Spirit” to him. This “baptism in the Holy Spirit” enables him to walk with God in a new and more powerful way.

(2) “Anointed” or “the anointing”

These terms are used to describe a more advanced, equipped or spiritual state for a Christian. They are also used to describe a temporary spiritual enabling.

(3) “Spirit-filled” or “filled with the Holy Spirit”

These phrases are used to describe a more mature Christian who has received the “gifts” of the Holy Spirit, particularly speaking in tongues.

This terminology is used throughout Christendom today by many well-meaning believers. If you are among them, please understand that it is not our intent to offend you, but to set before you what we believe is the correct understanding of these terms as they are used in Scripture, in the hope that it will enhance your walk with the Lord. The central thesis of this study is that *all Christians have been given the same power of God, and each has avenues to utilize that power.*

Certainly this thesis should, on the surface, be more appealing than the idea that some Christians have less power than others. To argue for the latter is to argue for a lesser possibility, much like the argument that each Christian has only *some* of the nine “gifts” of the spirit, or that the “one baptism” of Ephesians 4:5 is water, rather than holy spirit. Arguing for a lesser possibility is far too common among Christians today. We have a BIG God, who wants to do BIG things in, with and for *each Christian* (Ephesians 3:20). Let us allow Him to speak for Himself in His Word about these matters.

Scripture teaches that the Body of Christ is like the human body, in that no part is unimportant or greater than another. Each is essential to the fluid working of the whole. So it is with the spiritual body—the Church. We may not all have the same function, but we can each function with the power that our Lord has given to us. The teaching that in the Church there are the “haves” and the “have nots” has engendered frustration, hurt, jealousy and even hatred. The following quote is an example of such teachings:

After you make Jesus the Lord of your life, it is the will of God that you experience the fullness of the Holy Spirit...So, to be born again and not to be filled with the Spirit is like being on a train without a track. <sup>2</sup>

Would God make you “a train” without giving you “a track” to run on? The premise that one can be born again yet not be filled with holy spirit demeans the greatness of the new birth. It sounds as though a Christian who is “only” born again is virtually “spiritless”

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2. Kenneth Copeland, “Tongue Talking Tenacity” (*The Believer's Voice of Victory* Magazine, Ft. Worth TX, January, 1993, Vol. 21, No. 1), page 18.



and powerless. As we will see, God's Word states that every person who gets born again is, at that moment, filled with holy spirit. If we could correct the above statement, we would say, "So, to be born again and not KNOW YOU ARE filled with the spirit is like being on a train without a track." Later, we will explain the fullness of all that God gives each person at the moment of his new birth.

Let us now examine another too-typical teaching concerning the terms we previously listed.

I believe there at least three types of Spirit baptism. The first is what I call the baptism of the Holy Spirit. I think it occurs at the point of conversion...The second type of Holy Spirit baptism is what I call the baptism *in* the Holy Spirit...To be baptized *in* the Spirit is to filled with the Spirit. Although this baptism in the Spirit can occur at conversion, it usually happens at a later time. It is a result of learning how to walk with the Lord in obedience to His will...The third type of Spirit baptism is what I call the baptism *by* the Holy Spirit. It is the special anointing that God gives a person to empower him for service in the kingdom.<sup>3</sup>

We believe this quote is indicative of the current confusion among many sincere saints resulting from a lack of clear definition of biblical terms. In contrast to the above writer's "three baptisms," Ephesians 4:5 states that there is *one baptism*. Here again we must emphasize that the written Word of God takes precedence over sincere Christian opinion. What is at stake is not only the integrity of God's Word, but also our practical application of it to the end of true Christian unity.

We will now note one more example of the current misunderstandings in regard to this issue, in which the writer suggests that a *Christian* pray the following prayer to receive "the Holy Spirit."

Heavenly Father, I thank You for the promise of Your Spirit.  
Jesus, You are my Savior. I trust You now by grace through faith. You are the One who baptizes with the Holy Spirit.  
I'm not waiting for any sign or feeling to believe that You

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3. David R. Reagan, "Holy Spirit Baptism", *Bible Prophecy Insights*, No. 61 (Lamb & Lion Ministries, McKinney TX, November 1992) page 2.

have baptized me with the Holy Spirit. I receive your gift. Thank You that I am now a Spirit-filled child of God. Amen. <sup>4</sup>

It certainly appears that the writer believes that the "promise of the Spirit," the "baptism of the Holy Spirit," and being "Spirit-filled" are not included in the new birth. Please understand that we are in no way trying to demean or belittle the work of such Christians. We know that they are sincere and do love God. We thank God for them and the deliverance their ministries produce. It is just that we see the potential for more power and more unity among Christians if we all were more attentive to the vocabulary of Scripture.

In this study, we will see that the Word of God makes it clear that the way God becomes our Father is by birthing us, and in that birth we receive the fullness of His divine nature, which is referred to as holy spirit. Also, as we will see, there *is* a sign by which each Christian can know that at the moment of his new birth he received God's gift and was filled with His spirit.

Does the Bible really teach that there is more spiritual power or ability a Christian can receive from the Lord than that which he received at the moment of his new birth? If not, how appalling it is that Christians are being taught to ask and wait for something they already have. It reminds us of the account of the man who died thinking he was penniless, when in reality he had inherited a fortune of which he had no knowledge. How many wonderful Christians have done their best to love God and walk according to His Word, yet remained frustrated because they felt they were never good enough to receive the "special anointing" they thought they needed from God?

As in the days of old, God's people are still being hindered and destroyed because of lack of knowledge (Hosea 4:6). That is why we will examine what God's Word says about each of the terms we set forth earlier. If you have been confused and frustrated because of the misuse of these terms, it will bless you immensely to learn that when you confessed Jesus as Lord and believed that God raised Him from the dead (Romans 10:9), you received a magnificent gift from

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4. "Empowered By The Spirit," by Harald Bredesen, *Charisma Magazine*, August 1994) page 49.

the Lord Jesus—the gift of holy spirit, containing all you will ever need to manifest the love and power of God. At that moment, you were once and for all *born again, anointed, baptized with the holy spirit* and forever *filled* (to capacity) *with holy spirit*—the divine nature of God.

This is every Christian's divine deposit. One of the dictionary definitions of the word "deposit" is "anything given as security or in partial payment." We will see that God's divine deposit He has already given to each Christian is only a token of what He will one day do for us. The word "deposit" is also defined as "anything laid away or entrusted to another for safekeeping." God has placed this gift in us and entrusted us to use it to His glory. However, if we do not know what we have, the precious gift will lie dormant within us, locked away in the vault of our hearts.

Why do we call this divine deposit "a liquid asset"? Because we want to echo God's terminology, and it was He who chose such liquid-related terms as "anointed," "baptized," "filled," and "poured out." Then we looked up the word "liquid" in the dictionary, and we struck oil—liquid gold! Listen to this:

That which is extremely fluid...so as to flow freely...and to have a definite volume without having a definite shape, except such as is temporarily given by a container...[Regarding assets], capable of being readily converted into cash. <sup>5</sup>

Isn't this a wonderful metaphor of what the spiritual "deposit" in a Christian is to be? We have each been given a definite "volume" of holy spirit—we are *filled!* Each of our earthen vessels temporarily determines its shape, that is, what the spirit "looks like" as it flows freely in our individual lives. Like the fountain of living waters from whence our holy spirit came, we can bubble up from within, no matter what our circumstances, and be as fluid as necessary to do the will of God. Our internal asset is definitely convertible to "cash," that is, the resources we need to give away to others. What's more, we can do so without diminishing our account balance!

In examining God's divine deposit, we will see why being "born again" is a must for every human being who desires true *life*.

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5. *Webster's Third New International Dictionary* (R.R. Donnelley and Sons, The Lakeside Press, Chicago IL, 1966), page 1319.

Then we will look at what it means to be born again, and what one receives in his new birth. We will examine the vital difference between the Giver (God, the Holy Spirit) and the gift of His divine nature (holy spirit). Next we will consider the subject of water in Scripture, and then set forth what God's Word says about each of the pertinent "liquid" terms being used so haphazardly today.

After that, we will see that the *one gift* of holy spirit has a number of *manifestations* that are readily available to every Christian. In closing, we will set forth from Scripture your completeness in Christ, and upon that basis exhort you to walk boldly in Him. Too many Christians today are, in effect, unknowingly sitting on a toolbox full of precision tools and praying for God to build them something. Too many are, as it were, sitting in their powerful new cars hoping God will start them. What we are setting forth in this book will help you *turn the key and take off!*

Our goal is to clarify these very practical truths from the pages of God's Word, so that you can see who you are as a son of God, what you have in Christ and what you can do for others. We hope that enough believers will benefit from this understanding so as to eliminate much of the unnecessary confusion, division and frustration that the misuse of these terms has caused. We pray that your heart will burn within you as the simplicity of God's Word (His heart to us) is set before you, that you will rejoice in all you have been freely given and that you will walk your personal path of righteousness with peace, joy and the power of love.



# Chapter 1

## God's Divine Deposit In You

# Why Be “Born Again?”

**T**he above question must be briefly answered before we go on to see what is received in the package of life that the Lord gives each person who believes in Him. The reason each person since the day of Pentecost <sup>6</sup> must be born *again* in order to have life in the age to come <sup>7</sup> is because the first time we were born (physically), we each inherited the sin nature of our “father” Adam, and thus were born *dead* in sin (Ephesians 2:1, etc.). Because of this “death” nature in us, our physical lives are doomed to end in death. The following verses show us both the problem and its solution.

I Corinthians 15:21,22

For since death came through a man, the resurrection of the dead comes also through a man.

For as in Adam all die, so in Christ all will be made alive.

How did death come to us from Adam? The Bible tells us (Genesis 2:7) that God made Adam’s body from the dust of the ground, and then breathed into that body the breath of life, making him a living soul, or being. He put Adam on a perfect earth and gave him some basic instructions.

Genesis 2:16,17

And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

Romans 6:23 tells us that the wages of sin is death. When Adam sinned, he sentenced himself to the punishment of death God had warned him about. He sentenced not only himself to death, but

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6. Later on we will develop the time distinction regarding Pentecost.

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7. We use the phrase “the age to come” instead of the commonly-used phrase “eternal life” (*aionion zoe*), because the actual promise of *aionion zoe* (literally “age life”) refers to “life in the coming age,” the future Paradise that the prophets spoke of. The contemporary translation of *aionion zoe*, “eternal life,” was not in the mind of the writers of Holy Scripture. See *Is There Death After Life?* (Fourth Edition), pages 32 and 33, and the CES tape “The Kingdom of God, Paradise Regained.”

the whole human race, which, as his offspring, were born dead in sin. In Adam's case, due to his originally perfect genetic make-up and the perfection of his environment, which then slowly began to disintegrate, he lived 930 years. Adam passed on to all his offspring the heritage of sin and death, as the history of man so grievously attests, and as the following verse shows:

Romans 5:12

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.

Because each human being has inherited the sin nature of Adam, each will inevitably sin, and each is required to pay the penalty for sin, which is death. In His grace and mercy, God has provided mankind with a substitute, His Son Jesus Christ, who died in our place to pay the required penalty. By being obedient unto death, Jesus Christ made it possible for God to raise Him from the dead. Thus Jesus, "the last Adam" (I Corinthians 15:45), conquered death and can now give everlasting life to those who by faith in Him appropriate unto themselves what He made available.

The gift of holy spirit that Christ gives to each person who believes on Him as Lord is not in itself everlasting life, but rather the guarantee of life in the age to come (Ephesians 1:13,14). Thus, each Christian is from the moment of his new birth a three-fold person of body, soul and holy spirit. If a Christian is taught that he does not have holy spirit, it is tantamount, in practice, to consigning him to live in spiritual incompleteness, like the First Adam after the fall.

Biblically speaking, to be "born again" (I Peter 1:23; I John 3:9; 4:7; 5:1 et al) is synonymous with being "saved."<sup>8</sup> The word "saved" comes from the Greek word *sozo*, which means "to make whole; to rescue; to deliver." A Christian's ultimate salvation is his being

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8. We are showing in this book that when a person is "saved," it is synonymous with being "born again," and that it is at the time of his new birth that he receives holy spirit (which is "born" in him). The Christian is a child of God (I John 3:1; Galatians 4:5-7), has a new nature (II Corinthians 5:17), is righteous (II Corinthians 5:21), is justified (Romans 5:1), is sanctified (I Corinthians 1:2), is a holy one (Romans 1:7; I Corinthians 1:2, etc., often translated as "saint"), has been redeemed (Galatians 3:13), is reconciled to God (Colossians 1:22), and is at peace with God (Romans 5:1). Thus the Word of God is clear concerning the finished work of the Lord Jesus Christ in a Christian.



saved from everlasting death, but "salvation" also includes spiritual wholeness now so that we can walk with God in this life.

Each and every Christian receives the gift of holy spirit at the moment of his new birth. It is not something he gets later. It is not something he somehow "earns," "prays for," or that is given when he is "spiritually qualified." Remember, holy spirit is a *gift*, not a reward, given to help transform us into the image of Christ. It comes when one is born of God. Thus we each have the potential to communicate intimately with our heavenly Father and to manifest to the world the very heart of Jesus Christ. The key is knowing what we have and how to use it.

## What Is The New Birth?

Throughout Scripture, there are many analogies between things in the natural realm and corresponding things in the spiritual realm. God uses these to help us human beings, who do understand

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Since all this is true of the Christian, why are there verses that seem to indicate that a Christian's salvation is not yet accomplished? The answer to that very good question lies in the way in which the words "saved" and "salvation" are used in the Word of God. Scripture contains quite a few words that have more than one meaning. The basic meaning of the word "save" is "to rescue." However, "save" and "salvation" are used in ways other than to mean salvation unto everlasting life. Some other New Testament usages include: saved from evil circumstances (Acts 7:25; Philippians 1:19), saved from starvation (Acts 17:34—translated "health" in *KJV*, "survive" in *NIV*, "preservation" in *NASB*), and saved from disease (Acts 4:9—translated "made whole" in *KJV*, "healed" in *NIV*, "made well" in *NASB*).

Often, "saved" does refer to salvation from everlasting death unto everlasting life. In such cases, the verb tense and the context make it clear that salvation is a completed work. There are, however, other verses that seem to say that our salvation is not complete or assured. In them, the word "salvation" is used of *behavioral* deliverance or wholeness. Although the work of Christ is spiritually complete and entire, the work of salvation in the physical realm, i.e. rescue and wholeness, is not yet complete. Christians still sin, get sick and in general suffer the consequences that living in this sinful world brings. Thus, when the Bible says that Christians "are being saved" (I Corinthians 1:18; II Corinthians 2:15) or to "work out your salvation" (Philippians 2:12), it is not referring to salvation from sin, but to the rescue and wholeness that relates to physical life. Each Christian is involved in a constant struggle to experience outwardly in his flesh the rescue and wholeness that Christ wrought for us spiritually. As the Christian walks forward with the Lord, he is in a very real sense "being saved."

the natural realm, understand spiritual truth also. One such example is the idea of being “born again.”

Think about a normal human birth—you know, “Wa-a-a-h!” There you were, a screaming bundle of life. Why were you screaming? Because you were peeved about having to wait until later in life to get a *liver*? No. You “came from the factory” completely, completely complete, with *everything* you needed for growth perfectly packaged within you.

Why then would your *spiritual birth* leave you lacking something necessary for you to grow to spiritual maturity, something you must acquire later on in your spiritual life? It doesn't. We will see from Scripture that at the moment you are born again, that is, born of God, you received from your heavenly Father the gift of holy spirit—all you will ever need, the fullness of God in Christ in you, God's divine nature.

The first time you were born was because of a *seed*—one that your father gave your mother. Because of Adam's sin and death, it was a “corruptible” seed, that is, the life it generated will not last forever—it will eventually die. But when one is born again, he is born of incorruptible seed.

#### I Peter 1:23

For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.<sup>9</sup>

The imperishable seed is the very life of God planted within you in the gift of holy spirit. As a Christian, you are now endued with a new, divine nature, and you have the potential to be like your Father.

#### II Peter 1:2-4 (KJV)

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

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**9.** This verse is a wonderful example of the figure of speech *Ellipsis*, which is when a word that would ordinarily be in the text is left out to emphasize another word. In this verse, “imperishable” is an adjective and needs a noun to modify. We would expect the verse to read “born again, not of perishable seed, but of imperishable seed.” By leaving out the second “seed,” God emphasizes the *imperishability* of the seed. For more on *Ellipsis*, see E.W. Bullinger's *Figures Of Speech Used in the Bible*.

According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue;

Whereby are given unto us exceeding great and precious promises; that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust.

In I Peter 1:23, we see that one's new, spiritual birth comes via hearing and believing the Word of God. II Peter 1:2 and 3 speak of the "knowledge of God and of Jesus our Lord" as the means by which we learn how to become partakers of the divine nature. It is in God's Word that one finds the knowledge of how to get born again. Where is this in the Word?

Romans 10:8-10

But what does it say? "The word is near you; it is in your mouth and in your heart, that is, the word of faith we are proclaiming:

That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

The "word of faith" is that Word of God one must believe in his heart if he wants to be saved. Saved from *what*? Death. What saves you from death? Life. How do you get life? Birth. Thus we see that to be "saved" is the same as to be born again. Simple, huh? Let's allow another section of Scripture to clarify just what it means to be "saved." Note the "liquid" terminology.

Titus 3:5,6 (*Amplified Bible*)

He saved us, not because of any works of righteousness that we had done, but because of His own pity *and* mercy, by [the] CLEANSING (BATH) of the new birth (regeneration) and renewing of the holy spirit [no article "the," read "of holy spirit"].<sup>10</sup>

10. In this first, and in all subsequent biblical quotations in this book where we find the words "the holy spirit," we will note in brackets the proper rendering of the Greek text. Doing this will allow you to see for yourself how the translators of

Which He **POURED OUT** [so] richly upon us through Jesus Christ our Savior.

In these verses, we can clearly see that to be “saved” (from death) is to be born again and simultaneously receive new life in the gift of holy spirit. In the words “cleansing bath” and “poured out,” we see the liquid analogy—the reason why we call God’s divine deposit within us a “liquid asset.” The word “richly” indicates that God did not hold back anything when He gave us the gift of holy spirit.

Three great statements of the Lord Jesus Christ’s goodness follow the formula for salvation in Romans 10:9,10.

Romans 10:11-13

As the Scripture says, “Anyone who trusts in him will never be put to shame.

For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, Everyone who calls on the name of the Lord will be saved.”

If you needed financial help, would you ask a poor man or a rich man? A poor man might desire to help you, but he would lack the means. A rich man has the means to help, if he wills to do so. The Lord Jesus became poor by giving His life for us, and God raised Him from the dead to the riches of a limitless inheritance (Hebrews 1:4). That is why He is rich unto *all* who call on Him. He gives a gift to each one. This gift is the holy spirit that Jesus received from God, and gives to each person who believes in Him as Lord. As we will see, *the first time* that the exalted Lord Jesus did this was on the Day of Pentecost (Acts 2:33). This gift of holy spirit is the “earnest” (Ephesians 1:14—*KJV*), or guarantee, that your “earthen vessel” will, at His appearing, be replaced by a perfect body like the Lord’s.

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different Bible versions have been influenced by theological bias and thus not held true to the text. Primarily, we will show where we believe the words “holy” and “spirit” should not be capitalized, and point out where the text has no article “the” preceding them. An explanation of the difference between “Holy Spirit” and “holy spirit,” as well as when the article “the” is used, is given in the next section of this chapter. It is also often the case that translators use the masculine pronoun “him” when the Greek clearly reads the neuter pronoun “it,” because their theology dictates that holy spirit is a “person” instead of a gift. We will point out those also.

# The Giver And The Gift

I Corinthians 8:6 states that there is one God, the Father, and one Lord, Jesus Christ, and that every blessing a Christian receives originates with God and comes to him through Jesus Christ. God is the Giver of all life (Hebrews 2:10). It is He Who gave Jesus life in the womb of Mary (Luke 1:31-35), and it is He Who gave Him new life by raising Him from the dead and exalting Him as "Lord" (Philippians 2:8-11).

The One God, the Father, is holy, He is spirit and He is the "only True God" (John 17:3). Thus He often refers to Himself in His Word as "*the Holy Spirit*."<sup>11</sup> In English, we capitalize proper nouns, but most nouns mean the same thing whether or not they are capitalized.<sup>12</sup> When we speak of the "Holy Spirit" and the "holy spirit,"

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**11.** In the Old Testament, God was occasionally known as "the Holy," which usually gets translated as "the Holy One." For example, II Kings 19:22 (*KJV*) says, "Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy *One* of Israel." Note that God is called "the Holy *One*" and that the word "one" is in italics, which is how the King James translators let the reader know the word was not in the Hebrew text (although it is implied). Most of the time, the King James translators did not put the word "one" in italics, even though it is *not* in the Hebrew text. This is a good example of the inconsistency that translators have shown in this field of the holy spirit. Some other references in the Old Testament where God is called "the Holy" are Job 6:10; Psalms 71:22; 78:41; 89:18 and Isaiah 1:4. Also, God is called "the Holy of Jacob" in Isaiah 29:33, and "your Holy" in Isaiah 43:15.

In the New Testament, God is still known as holy, as verses like Luke 1:49 and John 17:11 show. Thus it is easy to see why God, who is holy and who is spirit, would refer to Himself in the New Testament as "the Holy Spirit." This is especially true in the light of the New Testament teaching of Christ, because Christ is also known in the New Testament as the "Holy One" (Compare Mark 1:24; Luke 4:34; Acts 3:14 and I John 2:20). Furthermore, all those who believe in Christ are also called "holy ones," which has been translated as "saints" in most versions of the Bible.

The adjective "Holy" (usually translated "the Holy One," as we said) was not the only adjective used in place of God's name. For example, God is called "the Righteous [One]" in Isaiah 24:16, and in Mark 14:61 He is called "the Blessed [One]."

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**12.** Some English nouns do have a different meaning when they are capitalized. Take, for example, the first names of the authors of this book. As only a "mark" on the wall of the "john," Mark would not have been able to help John and John write the book.

however, we are talking about very different things in the Bible. The "Holy Spirit" is God, the Father, the Giver, while the "holy spirit" is the gift of His divine nature that He gives to us by way of the Lord Jesus Christ. This is an absolutely *vital* truth that too few people have recognized.

There is much confusion among Christians about exactly what "God" does and exactly what "the Holy Spirit" does, because different verses seem to have them doing the same things. Most Bible readers are not taught that the word "spirit" has a considerable number of different usages, and so they are not sensitive to the context of each use. Further, the translators of the Bible have been very unhelpful because they have added to and/or subtracted from their translations of the Hebrew and Greek texts on hundreds of occasions, while not informing the reader that they have done so. Also, translators have used capital letters and lowercase letters based upon their own theology. The reader of the Bible needs to be aware that most ancient texts were either all capital letters or all lowercase letters. All capitalized distinctions, therefore, between "Spirit" and "spirit" are added. We realize that such distinctions can be contextually appropriate, but it is our contention that in many cases they were added wrongly and need to be changed.

Two authors who tried to be sensitive to the usages of "spirit" (*pneuma*) were E.W. Bullinger and V.P. Wierwille. In his book, *The Giver And His Gifts*, Bullinger showed a number of the uses of *pneuma* that the reader of Scripture must recognize. These include God, Jesus Christ, operations and gifts of the *pneuma*, the new nature that is born in the Christian, the nature of man, the character of man, angels, evil spirits, the resurrected body, etc. Wierwille recognized many of these, and although he differs somewhat from Bullinger, as is apparent from studying his book, *Receiving The Holy Spirit Today*, there is a large area of agreement between them. A study of both of these works can be helpful to see the intricacies in this area of study.<sup>13</sup>

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**13.** You will not have to read far in this book to realize that we, the authors, do not believe in the "Trinity," at least as it is usually defined by orthodox theologians. We do believe there is God the Father, Christ the Son, and holy spirit. It concerns us that some Christians would, for that reason, discard everything we write in this book. We would ask those Christians to read prayerfully. Bullinger was an orthodox Trinitarian, and a linguist, and he saw clearly the difference between Holy Spirit and holy spirit.

In their works, or in your own study of the subject, you will see that when the words *pneuma hagion* (holy spirit) appear with the article "the," they almost always refer to the *Giver*. You will see also that when *pneuma hagion* appears without an article, as it does about 50 times, it almost always refers to the *gift* of the divine nature.<sup>14</sup>

As we stated, God made Jesus rich by raising Him from the dead and exalting Him as Lord, the heir of all things. That is why the Lord is rich unto all who call upon Him, and why He can give each person a precious gift. In John 5, Jesus spoke prophetically about what He would do after His resurrection:

John 5:19-21,26

Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.

For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

For as the Father has life in himself, so he has granted the Son to have life in himself.

As Peter said in his Pentecost discourse, it is the exalted Lord Jesus, the Christ, who gives us the gift of holy spirit that He Himself received from His Father, God.<sup>15</sup>

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14. E.W. Bullinger, *The Giver and the Gift* (Kregel Publications, Grand Rapids MI, 1979); *The Companion Bible*, Appendix 101; Victor Paul Wierwille, *Receiving The Holy Spirit Today* (American Christian Press, New Knoxville OH, 1967). The "rule of thumb" that seems clear in Scripture is that whenever holy spirit is referred to as "given," "filling," "falling upon" or as the element of baptism, it is *pneuma* or *pneuma hagion*, the gift.

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15. In the sense that every Christian has received from the Lord Jesus Christ exactly the same gift that He first gave to those on the Day of Pentecost, every Christian is a "Pentecostal." Today this term is primarily used to distinguish particular groups of Christians who believe in speaking in tongues.

Acts 2:32,33,38

God has raised this Jesus to life, and we are all witnesses of the fact.

Exalted to the right hand of God, he has received from the Father the promised holy spirit and has poured out what you now see and hear...

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit [no article; read "of holy spirit"]."

In these verses, we see the "God-to-Christ-to-us" pattern by which we in the Church receive all spiritual blessings. The greatest spiritual blessing anyone can receive is "the gift of holy spirit," the "divine nature" of God that He imparted to Christ and now, via Christ, imparts to all those who make Jesus their Lord.

Before his death, Jesus Christ spoke to His apostles about the "Comforter," the holy spirit that He was going to send them after His ascension. Later, between His resurrection and His ascension, Jesus spent forty days instructing His disciples, and much of what He said to them was regarding the gift of holy spirit He was going to give them soon after His ascension. As recorded in the Gospel of Luke, He gave them some very specific instructions:

Luke 24:49

I am going to send you what my Father has promised; but stay in the city until you have been CLOTHED WITH POWER FROM ON HIGH.

Still later on during those forty days, Jesus referred back to His above statement about the impending blessing coming upon His disciples: The following verses from the Book of Acts were also written by Luke:

Acts 1:1-4

In my former book [the gospel of Luke], Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit [no article; read "through holy spirit"] to the apostles he had chosen.



After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for THE GIFT MY FATHER PROMISED, which you have heard me speak about.

Here Jesus spoke to His disciples about "the gift my Father promised" as synonymous with being "clothed with power from on high" that He had previously told them about. He then goes on to add a third synonymous term:

Acts 1:5

For John baptized you with water, but in a few days you will be BAPTIZED WITH THE HOLY SPIRIT [no article; read "with holy spirit"].

There is a commonly recognized mathematical axiom that things equal to the same thing are equal to each other. It is plain that to be "baptized with the holy spirit," to be "clothed with power from on high" and receiving "the gift" promised by God are all referring to what was first given on the Day of Pentecost and is still given to each person who believes in Jesus Christ as Lord. Furthermore, a brief look at the Greek word for "clothed" (Luke 24:49) will show you that "clothed with power from on high" *equals* "the gift my Father promised" *equals* "baptized with the holy spirit" *equals* "receiving the divine nature and righteousness of God" *equals* being "born again." If  $A=B$  and  $B=C$  and  $C=D$  and  $D=E$  and  $E=F$ , then  $A=B=C=D=E=F$ . At this point, it is imperative that we see that *each of the above terms refers to what happens to a person at the moment of his new birth.*

## See You In (The) Church

The question to be asked now is *when* was the promise that the gift of holy spirit would first be given fulfilled? "May we have the envelope, please? And the answer is..."

Acts 2:1-4

When the day of Pentecost came, they were all together in one place.

Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

They saw what seemed to be tongues of fire that separated and came to rest on each of them.

All of them were filled with the Holy Spirit [no article; read "with holy spirit"] and began to speak in other tongues as the Spirit enabled them.

Scripture is very clear that it was on the day of Pentecost when people were first filled with holy spirit. Here, "filled" is used in regard to the initial outpouring of holy spirit and the simultaneous "filling" of the first believers ever to be born of God. The word "filled" also indicates them *manifesting* holy spirit by speaking in tongues. How do we know that this and all the other terms we have seen refer to *every person* who has, since Pentecost, made Jesus Christ his Lord? See if the following few sections of Scripture put the answer together for you:

Ephesians 1:13,14

And you also were included in Christ WHEN YOU HEARD the word of truth, the gospel of your salvation. Having believed, YOU WERE MARKED IN HIM WITH A SEAL, THE PROMISED HOLY SPIRIT [read "holy spirit"], who [which] is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.

These two verses make it clear that *everyone* who has believed in the exalted Christ as Lord has been signed ("marked"), sealed and delivered. Amen! Each has been given the gift of holy spirit as a deposit guaranteeing his life in the age to come. Following the related nouns and pronouns through Ephesians Chapter One brings us to the last two verses, which show believers in Christ designated as both "the Church" and "the Body of Christ."

## Ephesians 1:22,23

And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

Here are two more verses that help to clarify the answer to *when* holy spirit was first given:

## I Corinthians 12:12,13

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.

For we were all baptized by one Spirit <sup>16</sup> into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit [no article; read “given one spirit”] to drink.

Certainly it was first available to become a member of the “one body” *only* when it was first available to be “baptized with [the] one spirit,” which, by the way, is the “one baptism” referred to in Ephesians 4:5. No occasion fits the requirements except the Day of Pentecost (Acts 2:1ff). Thus we see that while the phrase “baptized with holy spirit” is indeed scriptural, it refers specifically to the moment of a person’s new birth, as evidenced by its benchmark usage regarding the first time this ever happened to anyone.

No one can receive what is not available. The gift of holy spirit, *born in* a person as “incorruptible seed,” was not available until Jesus Christ had lived, died, been resurrected, ascended and been exalted as “Lord.” Only then could He give holy spirit to others, which He first did on the Jewish holiday of Pentecost, as recorded in Acts Chapter Two.

Some people say, however, that Nicodemus got born again in John, Chapter Three. Not only does it not say anything like that in John (Jesus never answered Nicodemus’ question in verse nine about how to be born again), but an overview of Scripture clearly

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16. The Greek text reads *en heni pneumati*, which can be translated either “with one spirit” or “by one spirit.” Therefore, this phrase can be understood to mean that we are baptized *with* one spirit—the gift (see Acts 1:8) or baptized *by* one Spirit—Jesus Christ (who is occasionally referred to as “the Spirit, e.g., II Corinthians 3:17,18).

shows that the new birth was impossible until Jesus fulfilled the prerequisites listed in the above paragraph.

It is important to correctly understand that *if* Jesus' reference to being born again in John 3:3 referred to the same new birth that became available on Pentecost, then He was speaking prophetically about it being available in the future. The reader of God's Word must be sensitive to the changes that occurred on the day of Pentecost pertaining to the gift of holy spirit. In the Old Testament, the spirit was upon only *some* people, and upon them *conditionally* because, like King Saul did, they could lose it. But since Pentecost, every Christian has holy spirit (Acts 2:38; Ephesians 1:13, etc.), and since it is *born* (I Peter 1:23) within, it cannot be lost.

That holy spirit was not given in *birth* until Pentecost is made quite clear in the teaching of the Gospels. The following verses clearly teach that holy spirit was not yet given, and indicate that it would not be given until Jesus was glorified, which was after his death, resurrection, ascension and exaltation as Lord: "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit [spirit], whom [which] those who believed in him were later to receive. Up to that time the Spirit [spirit] had not been given, since Jesus had not yet been glorified" (John 7:38,39).

These verses help us understand John 3:3. Note that from Jesus' statement in verse 38, one could easily think that the spirit would be given immediately to anyone who at that time believed in Him. But verse 39 clearly teaches us that holy spirit had not yet been made available and would not be available until after Jesus was glorified. John 3:3 is similar to John 7:38 in that it requires other verses to make clear what Jesus said. God expects us to read and understand each passage of Scripture in the light of all other teaching on the same subject.

There are other verses that show that the change, from holy spirit being given conditionally to being "born" in a person, did not occur while Jesus was on earth. In John 14:17 (which is clearly later than John 3:3), Jesus told the disciples that holy spirit, then "with" them, would later be "in" them. In Luke 24:49, after His death and resurrection, Jesus told the disciples "I am going to send you what my father has promised." Thus it is obvious that the promised holy spirit had not yet been sent in the new birth, even after the resurrection. In Acts 1:4, Jesus told His disciples to "wait" for the

gift that had been promised. Then, in verse 8, just before His ascension, Jesus told His disciples that they would have power when holy spirit came on them, so it is clear that even up to just before His ascension into heaven, the gift that Jesus spoke about had still not been given.

The holy spirit is not unique to the New Testament. It was the means by which God empowered His people throughout the Old Testament. In fact, seven of the nine manifestations of holy spirit as listed in I Corinthians 12:8-10 are seen in operation in the Old Testament. Only speaking in tongues and interpretation of tongues are particular to Pentecost and afterward.

There are at least four very significant differences between holy spirit in the Old Testament and the four Gospels (before Pentecost) and in the New Testament (after Pentecost). First, before Pentecost, *God chose* who received holy spirit. There was nothing anyone could do that guaranteed his receiving it. Second, it was given only to some people. Third, God gave the spirit *by measure* so people could do specific jobs. For example, Elisha wanted a "double portion" of the spirit that was on Elijah. Fourth, those who were given the spirit could lose it. For example, Saul received the spirit of God (I Samuel 10:6) to enable him to be the King of Israel, but he later lost it (I Samuel 16:14). David was also given the spirit of God and, after his sin with Bathsheba, prayed that it would not be taken from him (Psalm 51:11).

After Pentecost, however, the choice is no longer God's, but each person's. The gift of holy spirit is readily available to *anyone*. Whoever chooses to believe in Christ as Lord receives holy spirit. Since Pentecost, Jesus Christ, who received holy spirit "without measure," gives it *without measure* forever to all who believe in Him. There is no record in Scripture of anyone after Pentecost losing his holy spirit, because since then it has been *born* within each believer. From that day until today, "everyone who calls on the name of the Lord" receives the same gift and enablements. We will see that radiant Christian living is a matter of knowing what you have and how to use it.

## chapter 2

# Your Liquid Asset

# Seminars

(All on audio cassette tape)

## Introduction to God's Heart

A 24-hour Bible study series designed for any person who wants to know God and His Son Jesus Christ more intimately. The course offers the novice biblical student an overview and structure of the whole Bible, as well as the necessary keys to understanding and applying its practical truths. The more knowledgeable student will be stimulated by the in-depth details also presented. This series looks closely at such important biblical topics as (1) how we got the Bible, (2) the early chapters of Genesis versus the theory of evolution, (3) faith, (4) the new birth, (5) the Lordship of Jesus Christ, (6) speaking in tongues and more. COST: \$60 (includes syllabus and postage).

## Jesus Christ, The Diameter of the Ages (Parts 1-4)

This dynamic series is indispensable in understanding the most important subject of the entire Bible: Jesus Christ. It deals with His relationship with God, the Church and Israel. The series shows how Jesus saw in the Old Testament the prophecies of His birth, life, suffering, death, resurrection, ascension, exaltation and His future kingdom. Thus He was obedient to the written Word, all the way unto death on the cross. It shows what Jesus is now doing as Lord and Christ, and some things He will do when He returns to the earth to rule His kingdom. The teachings proclaim scriptural truths vital to one's knowing Jesus Christ as Lord on a daily basis, and thereby knowing God our Father. COST: \$20 (includes postage).

## A Journey Through the Old Testament

A 26-hour presentation designed to give you a scope and understanding of the chronology and important events of the Old Testament, which is the foundation for understanding the New Testament. As such, the teachings are full of practical keys to Christian living today. Genesis through Malachi is the same training manual that shaped the life of our Lord Jesus Christ. Much biblical geography, customs, culture and history are set forth as many biblical characters come to life in this dynamic teaching. COST: \$60 (includes syllabus and postage).

## Romans

An 18-hour seminar covering from beginning to end the foundational doctrinal treatise of the Church Epistles. The Book of Romans presents to the Christian the fundamental legal issue of justification by faith in Jesus Christ. It also sets forth how to win the battle between the old nature and the new nature and many practical keys to one's individual walk with the Lord. The seminar also looks

at the subject of biblical Israel as compared to the Church of Grace. COST: \$45 (includes postage).

## Truth Versus Tradition

Designed primarily for people who already believe that the Bible is the Word of God, this 12-hour series sets in vivid contrast the logic and benefits of believing what God actually says and the illogic and consequences of believing the religious traditions of men that have infiltrated Christianity. The basic premise of this seminar is that "if" the Bible is God's Word, it *cannot* contradict itself. Therefore, the many apparent contradictions can be resolved using the keys contained in Scripture. It may be for you a stimulating refresher course that also helps you articulate your faith to others, or it may challenge you to re-evaluate your beliefs in the light of Scripture, making you more free to walk in the truth.

## The Creation—Evolution Controversy

A 6-hour seminar that exposes the fallacious theory of evolution for what it really is—a religion, and not a science. The bottom line of this frontal assault on the integrity of God's Word is Satan's original lie: "You shall be as gods." The seminar defines the classical Darwinian theory of evolution and shows that it is absolutely unscientific from every angle, being totally contradicted by mathematics, genetics, thermo-dynamics, anthropology, geology, biology, zoology and the fossil record. It shows how the theory of evolution provides the rationale for such racism as evidenced by Hitler and how it has been a retardant to true scientific progress, especially in the medical field. This presentation shows what the Word of God says (and does not say) about the subject, thus giving one a clear biblical alternative to a godless lie. It includes an exposition of what is known as "the gap" between Genesis 1:1 and 1:2. COST: \$20 (includes syllabus and postage).

## The Book Of Revelation

Today, perhaps as never before in Christian history, believers are talking and writing about the "end times" and "the Second Coming of Jesus Christ." Because the Book of Revelation is "the last chapter" in God's Word, it is central in all such dialogue. The spectrum of speculation about the Book of Revelation runs the gamut from A to Z. Depending upon who you listen to, the Church will be caught up to meet the Lord ("raptured") either before, during or after the Great Tribulation.

Understanding how, if at all, the Church is a part of the events set forth in the Book of Revelation is certainly relevant to our attitude as Christians today, which in large part determines the quality of our service for the Lord and our rewards at His appearing. Are we to live looking for signs preceding Christ's coming? Or are we to live with a daily expectancy of His imminent appearing? These are some of the issues covered in this 6-hour seminar. We really believe that you will appreciate the perspective with which this challenging subject is approached, and we hope that you will find his presentation an accurate representation of God's heart as it is revealed in His Word.



*“Did you receive the Holy Spirit when you believed?”*

This was the question that the apostle Paul asked some disciples he visited in Ephesus, as recorded in Acts 19. The answer they gave prompted him to teach them the truth about Jesus Christ and His baptism of holy spirit.

Unfortunately, their answer is very similar to the answer of many Christians today when asked about the reality of holy spirit in their lives:

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

Many who have heard something about the Holy Spirit are still confused about the difference between the Holy Spirit (the Giver) and holy spirit (the gift), and about how they can utilize this precious gift for powerful Christian living.

From a biblical rather than an experiential perspective, this book answers many questions that Christians today are asking about the Holy Spirit. It shows that at the moment of the new birth, every Christian is “anointed,” “baptized with holy spirit” and “filled with the spirit” as long as he lives. It will also help you take practical advantage of these great truths in your own life, so that you walk with the power of God and glorify Him.