



THE GOOD NEWS MESSENGER

Volume 9, Issue 2

A publication of the Church of God in Moore, Oklahoma

March—April 2008

Receiving Understanding from God

A Bible Study Outline by: Ron Rupè

I. Six things necessary to receive understanding

1. Must desire to do God's will.
2. Must love God.
3. Must be born again.
4. Must be filled with God's Spirit.
5. Must study
6. Transforms the heart—not puffing up the mind.

#1—Must desire to do God's will

II. Opening: James 1:5-8

A. God has made a very positive and emphatic promise to give us wisdom and understanding:

1. God does not desire any man to grope around in darkness.
2. God does not want us to suffer as a result of our own ignorance.
3. So he says:
 - A. If you lack wisdom,
 - B. Ask of God,
 - C. And it shall be given

B. But, the disagreements regarding "Christian doctrine" make it evident that some ask and don't receive; or, some don't ask at all!

C. Why do some ask for "wisdom," and yet, they end up believing or teaching strange doctrines?

1. It is not because God is unfaithful! God "giveth to all men liberally..."
2. It is the condition of the one asking! (James 1:6-8)

III. How to receive understanding; Who receives understanding

A. Must desire to do God's will

John 7:17

1. Who wills: desires, purposes
 - A. Not just desires to know
 - B. But desires to know and do!

Luke 10:25-29

1. Seek not to justify disobedience;
 - A. "The Greek word for neighbor is PL-E-SI-ON
 - B. Meaning: countryman, close by, or near
 - C. Therefore I don't have to love everyone"
2. Not so! Matthew 13:15!

IV. Read 1 Corinthians 2:4-16—(Mark this page; we will flip back and forth to this chapter.) - "Comparing spiritual things with spiritual"

#2—Must love God

V. Who receives understanding

1 Corinthians 2:9-10

A. God has "prepared" glorious things "for them that love him"

Without the love of God:

1. The eye cannot see them
2. The ear cannot hear them
3. And they cannot enter into the heart

John 5:29-43

B. They searched the scriptures. Because they believed there was eternal life there. But they couldn't understand that Jesus was that life! Why did they miss it? (Verse 42)

C. God must be your "first love"; supreme love

Luke 18:18-30

1. Another man seeking understanding (verse 18)
2. However; his affections were still attached to the earth (Colossians 3:1-2)
3. We must love God MORE than houses, parents, brethren, wife, children
 - A. If a Jew believed in, and accepted Christ, he



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Receiving Understand from God

Bible Study Outline by Ron Rupè (cont'd)

(Continued from page 1)

lost his heritage.

- B. I wonder how many refused to see the truth because it meant such sacrifice?
4. If our affections are set on the earth it will bias our interpretation of the scripture! (Give examples: standard, traditions, associations)

#3—Must be born again

1 Corinthians 2:14-16; John 3:3

- A. God does reprove the unregenerated of sin, righteousness, and judgment (John 16:9-11)
1. This reproof reveals the principles of the Gospel to the “natural” man (Heb. 6:1-2)
 2. Condemnation, Atonement, Reconciliation, Restoration
- B. This is the saving-work of the Spirit of God.
1. It is referred to as:
 2. The Gift of Faith (Romans 10:17; Ephesians 2:8)
- C. However, “the deep things of God” the “strong meat” of the word can only be understood by the “spiritual;” the regenerated; those “born again.”

#4—Must be filled with the Spirit

1 Corinthians 2:10-12

- A. The word of God was inspired by God’s Spirit; the word of God can only be understood by God’s Spirit

Luke 9:51-56; 2 Kings 1

The spirit that influences you affects your interpretation and application of scripture

1. These had scripture to support their attitude (2 Kings 1)
 2. Their application of the scripture was way off.
- B. “For the prophesy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.” (2 Peter 1:20-21; 2 Timothy 3:15-17)
- C. 1 John 2:27
The “anointing” inspired the word. “...the same anointing teacheth you...” the word. (Hebrews 8:10-11; Hebrews 5:12) Need-not—Requirement, necessity

VI. These four:

1. Desire to do
2. Love of God
3. Born again
4. Filled with the Spirit

Deal with the condition or qualities of the seeker

Now, and only now, are you ready for the next step.

#5—You must study

2 Timothy 2:14-18; Galatians 6:4

- A. “To show thyself approved”; “Endeavor so to cultivate and improve thy heart and mind”; “That thou mayest not be a reproach to him”; “from whom thou professest to receive thy commission.” (Adam Clarke)

1. Why do you study?
2. To win the debate?

- B. Study is not about “striving about words”; such as “who is my neighbor?”

Study is about:

1. Being taught the scriptures by the Holy Ghost!
2. It’s about comparing spiritual concepts with spiritual concepts:

- A. Does what I believe about justice agree with what I believe about mercy (or works vs. grace, need vs. provision, law vs. gospel, etc.)

- B. How does one teaching compliment the others?

VII. Closing

#6—Understanding transforms the man!

1 Corinthians 2:4-5

- A. Spiritual understanding is not about:

1. Intellectual exercise
2. Cunning debates
3. Enticing words

- B. It is about the demonstration of the power of God in men’s lives!

Galatians 6:15

1. What does your doctrine “availeth”? What does it produce?
2. If not a new creature, then, what does it profit you!?

God's Leading

July 28th Devotional Reading from *Streams in the Desert*

As thou goest step by step, the way shall open up before thee. (Prov. 4:12, Hebrew Version)

And the Lord shall guide thee continually. (Isa. 58:11)

A father and his son were camped in a wooded area a little ways from the nearest village. The father had a letter which needed mailing and asked his son to take it to the post office in the village. The father took his son to the edge of the camp and showed him the trail which led to the village. "But Father," said the little boy, "I don't see how that path will ever reach town." The father took his hand in his and pointed explaining, "See down the trail to that big tree where the trail seems to come to an end?" "Oh, yes, sir, I see that the path goes that far; but the village is not there!" "Well, when you get to that big tree, you will see further on around the bend and down the trail. Just go to the tree and then follow the trail until you come to the next corner, then look ahead and follow it some more until you see some houses. When you come to the houses, you will see the post office. There you can mail my letter!"

*I know not when or where I go from this familiar scene;
But He is here and He is there, and all the way between.
And when I pass from all I know, to that dim, vast unknown,
Though late I stay or soon I go, I shall not go alone.*
— Selected

The love of God quite as often withholds the view of the entire distance of the winding path through life. He reveals it to us step by step and from corner to corner. Hence it is necessary to trust Him to lead, for He can see around the bend in the road. He knows what lies ahead, and whether we can cope with the situation now or later. He consults our wants, not our wishes, like a wise and loving Father. His corners are not the end of the way. Corners discipline faith, teach us patience to walk step by step, and fit us for blessing. Because our vision is limited, it causes us to continually seek His guidance.



Conflicts with Giant Mistake

Excerpt from *Adventures in the Land of Canaan* By: R. L. Berry

I make so many mistakes, it seems I am just a bundle of contradictions. I try to do good; but at times my efforts are so crude that I seem to do more harm than good. What shall I do? And though all the time I try hard not to make mistakes, yet I still make them. It seems to me that surely I am not sanctified, or else I should be more perfect. Do not the Scriptures command us to be perfect even as our Father in heaven is perfect? I am not perfect; far from it. Really I must be very imperfect. Is it right for me to claim to be sanctified? Can you help me?

Let us visit some of the pioneers of Canaan today and ask them to tell us some of their experiences. Let us see if Faithful is at home. He has a possession in one of the most charming vales of Beulah, and the beautiful flowers blooming there and the luscious fruit growing there tend to make him one of the happiest citizens of the country. I am just certain that he will be glad to tell us a story.

Here we are close to his home now. Oh, see the garden! Just like the Garden of the Lord. See, it is a little longer than it is wide, and is fenced with a row of protecting flowers called Grace. The central feature of the garden is that beautiful white lily called Love. It looks as though unusual care has been bestowed on this plant; see how it towers above the rest so grandly and yet is so majestically humble. Its fragrance spreads far and wide. Doesn't it make you want to sit down under its magnificent foliage and drink in of its glorious essence? Over there on the left of Love is a group of flowers of different species. That large cream-colored flower is called Patience. That crimson one is called Joy, and that with broad, drooping white petals is Humility. The sweet perfume you notice in any part of the garden is from Humility. That pink blossom on the right is Peace, and a very pleasant odor it has. Next to it is Faith. See it? It is a remarkably robust plant. Notice its blossom of pure gold color. It has no perceptible odor. This flower here, with all the colors mixed most intricately and beautifully together, is called Goodness. No wonder Faithful is so happy and cheerful, with such a garden! (Galatians 5:22, 23)

Oh, hush! There is Faithful on his knees now, at prayer to the Almighty! How sublime he looks! Come; he rises.

"Good morning, Faithful."

"Good morning to you, pilgrims. Blessings upon you in the name of Immanuel. What may I do for you?"

"We are pilgrims in Canaan and have only lately crossed the Jordan. We seek a home. But we have heard of the giants and we saw one afar off, too. We are a little

Conflicts with Giant Mistake (*continued*)

Excerpt from *Adventures in the Land of Canaan* By: R. L. Berry

afraid. We thought probably you would tell us how to overcome these giants. Will you?"

"With the greatest of pleasure. One of my greatest joys is to teach pilgrims the strategy of spiritual warfare and tell them how to overcome the Anakims of Canaan (2 Corinthians 10:4).

"About the first giant I met in Canaan was one Mistake, a large, loose-jointed fellow, who, I found, made a tremendous bluster but was as weak as a pigmy. Really he is not a true Anakim, but a Gibeonite, who are foes until they are conquered, and then they become hewers of wood and drawers of water for us—they become our servants betimes (Joshua 9:21). But at first Mistake assumes all the characteristics of a true giant.

"Not long after I crossed the Jordan, I met him. He came lumbering down upon me, and I thought my days in Canaan were numbered. It was only after I made some blunder or said some tactless thing that Mistake bothered me, but at such times he gave me untold trouble. One time a pilgrim named Slow was standing by the way. As I was passing him, I, not being as careful as I should be, bumped into him and nearly knocked him off the road. Poor fellow, he began to cry, and said he was ruined and believed that if such was the way pilgrims treated each other, he would go back into Egypt. This, of course, caused me to feel very sorry. I went back and apologized the best I could, but it hardly consoled him. I started on. And, do you know, up came Giant Mistake! He caught hold of me and gave me a sound thrashing for what I had done. (1 Peter 2:20)

"But really, Mistake did not cause me so much trouble as did Giant Discourager. This Giant Discourager is a true giant, of pure Anakim blood, and he is in the habit of accompanying Mistake. And so it was that every time I met Mistake, old Giant Discourager was with him. Giant Discourager beat me unmercifully nearly every time I met Mistake. He would flog me within an inch of my life and throw me down so bruised and bleeding that I almost wished I was dead. (1 Kings 19:9-18) It was only when I made a blunder that Mistake and Discourager beat me; but as I made these nearly every day, my life grew very miserable. I was about to conclude that Canaan-land had lost all its milk and honey; for I had not found very much of either yet.

"It got so that I anticipated the approach of these giants, and they never disappointed my anticipations. Giant Discourager would call me all kinds of names,

such as sinner, a perfect failure, a no-good, a weakling, a coward. And he would tell me, 'You have no faith,' 'You never will get a home in Canaan,' 'You will be cast out at last,' and many such like things would he say to me.

"When in my very worst battle with Mistake and Discourager, old Giant Despair came around to see me (1 Kings 19:4). He claimed that by my repeated failures he had the right to possession of my soul, and he said he was going to carry me to his dungeon and club me to death, just as he almost did Bunyan's pilgrim, Christian, years ago. This frightened me nearly to death.

"In the very extremity of this bitter battle, an angel of Immanuel, named Solitude, came to my side one day, and said, 'I will teach you how to tame Giant Mistake and how to put Giant Discourager to flight.'

"'Oh, do tell me!' I cried.

"'Well, here is your shield of faith. Take it and hold it up. Quit dragging it around in the dust behind you. Here is your sword of the Spirit, get it in your right hand and use it. That is what it is for. It is not for a mere ornament, nor a mere appendage, as you have made it. Use it. Pull the girdle of truth up a notch or two, tie your gospel shoes on tighter. Press the helmet of salvation upon your brow. And when the giants come, fight. (Ephesians 6:10-17; 2 Corinthians 7:5-7; 6:3-10)

"'And, really, so far as Giant Mistake is concerned,' the angel Solitude went on to say, 'he is not a true giant. There is no Anakim blood in him. He is a Gibeonite; all you need to do to him is to conquer him, and he will be your servant. You can never get entirely rid of him even in Canaan; but by tactful management he can be of some service to you (Hebrews 12:5-11). But Giant Discourager—you must win over him; for he has slain many a poor pilgrim, and waits to slay you.'

"I thanked Immanuel for sending Solitude to tell me the secret of warfare and how to handle Mistake and Discourager. And it was even so. I made my blunders as usual, and Mistake and Discourager came falling down upon me. I ignored Mistake. But I gripped my sword, held up the shield, and made for Discourager, giving him a terrible blow over the head. He challenged me there, and broke forth at me in awful epithets; but I let the sword fall as fast as I could wield it. Pretty soon he ran in a disgraceful riot of retreat and plunged down a dark canyon which they say is his home. When I looked around, Mistake had shrunk up to about half his former size.

"'You come with me,' I said to him, 'I can't get along without you; but you must behave yourself from now on.'

"'I will,' he said. And he always has since."

The story of Faithful makes us feel better, doesn't it?

Conflicts with Giant Mistake *(continued)*

Excerpt from *Adventures in the Land of Canaan* By: R. L. Berry

Sanctification purifies the motives, and makes the spring of impulse and action pure; but it does not give maturity of judgment, nor perfection of reason. If an ignorant person is sanctified, he will find keenness of perception as regards right and wrong, but he will still be ignorant.

Sanctification does not imply that a sanctified person shall not need to study and advance in knowledge (2 Peter 1:5-9). Though sanctified we are still human beings, and we must utilize the common means to knowledge just as others do. Sanctification affects the heart, and its work is to take out evil, the sin in the nature, and make it holy and pure. Also it means an infilling of God's Spirit, which pervades our nature after sanctification just as sin pervaded it before. But sanctification does not eliminate humanity from our nature.

Mistakes, therefore, are the common lot of all—sinners, believers, and sanctified ones. Not only are we liable to mistakes, we are inseparable from them in our earthly existence. As one grows in experience, knowledge, and maturity of judgment, one's mistakes may become fewer in number; but no one on earth can ever expect to get entirely beyond making them.

Let us take a look at some illustrations: A young Christian had a father who drank. (This was in the days of saloons.) One day another Christian saw this Christian young man go into a saloon. He reported it around that he saw this brother go into a saloon. Well, the young brother must have backslidden, was the instant conclusion, and so it was reported. But the young man had gone into the saloon to get his father to go home. A very noble act; but the story that was told was very detrimental to the young man. It was a mistake to tell that he was backslidden without first knowing the facts of the case.

A mother has three children. One of them comes running in crying almost as hard as it can, and says, "John hit me with a stick." Mother calls John and punishes him for hitting Sister with his stick. By and by Mother finds that John did not do it, but that a playmate did. A mistake was made.

Sometimes one hears something detrimental to the character of another. On the strength of this, one may pursue a certain course of action. By and by it may be found that this first report is not entirely true to facts, and one regrets the course of action taken. A mistake has been made.

Mistakes are made in every department of life, mental, spiritual, physical; in the home, in school, in the laboratory; in mechanics, in business and in government. It is simply impossible to know always what to do or to say. Mistakes, more or less, are occurring all the time. Many of the things we know we have learned by our mistakes. A farmer becomes successful by eliminating the mistakes of the past,

by ceasing to do the things that proved to be inefficient. A manufacturer becomes successful by eliminating the weakness of his product, by eliminating his mistakes. So with every department of life.

Maturity is gained only by experience covering a period of time, hence sanctified people will have to learn by their mistakes just as others do, and by observing closely they are able to eliminate many mistakes and live more happy lives.

Our Father knows our limitations, and he will not cast us off for our mistakes. Do not count mistakes as sins. For some of your mistakes you may ask pardon, of both God and men; but do not allow discouragement to come in. Be happy along with your mistakes.

There is a strange but natural law of the mind that works in this way: If you make a mistake and worry and brood over it and live in the fear that you will make a similar mistake again, you are liable to make the same mistake—over and over, as often as you fear making it. Someway or other the agitation over it invites it to return. There is a certain attraction your fear and agitation creates toward it, which, even though you abhor it, draws you in it again and again. On the other hand, if one makes a mistake, and, after promptly asking forgiveness, if necessary, promptly forgets it and goes on as if nothing unusual whatever had occurred, he will find that he will hardly make that mistake again.

Here is the secret for the newly sanctified ones; you will make mistakes, but learn to confess them fully and broadly and completely and, after doing that, then to refuse to think any more whatever about them. Let God take care of you and also of the mistake.

Imperfection of human disposition and character is a fruitful source from which mistakes arise. Here is a person so slow as to be a trial to nearly every one about him, while here is another who, because he is so fast, is continually injuring the feelings of others. Here is a person naturally so impatient that at times he wounds and hurts others. The intentions of these persons are often misunderstood, and mistakes arise from the misunderstanding. We, thinking that certain things were done or said for certain purposes, may do and say certain things. Later we discover some other course would have been wiser and better.

So, dear anxious soul, do not expect to get beyond making mistakes. Profit by those you make. Use them as stepping-stones to a better experience. Keep consecrated, keep your faith clear, and commit yourself to God, mistakes and all. Sanctification makes us pure; but it takes time and experience to make us mature.

Jesus at the Great Feast in Jerusalem

Except from *Egermeier's Bible Story Book*—John 7:2-53

Summer had passed, and the cooler days of autumn had come again. On the green hillsides around Jerusalem many booths, or huts made of the branches of trees, stood in groups, sheltering the people who had come to attend the Feast of Tabernacles, held every year at this city. And during the week of the Feast the temple was crowded with visitors from other parts of the land.

On the first day after the feast began groups of people stood together talking about the great teacher in Galilee, whose miracles had caused much excitement in many places. They wondered whether he would come to Jerusalem and teach them there. Some of them wished he would come, for they enjoyed hearing him teach; others wished he would come because they hated him and wanted to find occasion to put him to death.

By and by Jesus came, and straight into the temple he went, to sit down there and teach the people. His enemies believed this would be a good opportunity to catch him, so they sent men to listen to his words and find some fault, that they might accuse him to the rulers.

But day after day passed by and still Jesus sat in the temple, teaching all who came to him. No one attempted to drive him away, and no one took hold of him to capture him. Many of the Jews who lived in Jerusalem knew how much their leaders hated him, and they wondered why these men did not take him now and shut him up in prison. They said, "Is this not he whom they seek to kill? But now he speaks boldly and they say nothing to him. Have they come to believe that he is the very Christ?"

But the rulers of the Jews, who were the chief priests in the temple, and the scribes, and the Pharisees, and the Sadducees, did not acknowledge that Jesus is the Christ. They were very jealous of him because he drew the attention of all the people who came to the Feast. They disliked his teaching because he accused them of only pretending to be righteous. And they sent officers to take him.

Even the officers were pleased to hear the teaching of this wonderful man from Galilee. They listened carefully to his words, and they believed that he was not worthy to be punished. So they returned to the rulers without him.

The chief priests and Pharisees were angry when the officers returned alone. They asked, "Why have you not brought him?" But the officers replied, "Never did a man speak like this man." And they would not harm him.

The men who sent the officers were excited. They asked, "Are you allowing this man to deceive you as he

is deceiving the other people? And have any of our own number of the rulers believed in him?"

Nicodemus, the Pharisee who had come to visit Jesus one night, sat among the angry rulers. He loved Jesus and believed in him. But he was afraid to let the other Pharisees know, for fear they would hate him, too. Now he asked timidly, "Does our law judge any man before it hears him and knows what he is doing?" His angry friends turned on him and replied, scornfully, "Are you from Galilee? Do you not know that no prophet comes from that country?" And so saying they dismissed their meeting and went to their homes.

Truth

By: M. Chancellor

"Pilate saith unto him, What is truth?..." (John 18:38a)

It's a question that many have asked hoping to find an answer. The Bible study outline at the beginning of this issue of the newsletter provides some guidance regarding who can find truth; this article examines what the Bible has to say about truth. We hope that pairing the outline and the article will prove to be a blessing, an encouragement and a help to those who read it.

Before we get started, let's get the dictionary definition for the word truth:

truth [trooth] –noun, plural truths [trooth z, trooths]

1) the true or actual state of a matter: He tried to find out the truth. 2) conformity with fact or reality; verity: the truth of a statement. 3) a verified or indisputable fact, proposition, principle, or the like: mathematical truths. 4) the state or character of being true. 5) actuality or actual existence. 6) an obvious or accepted fact; truism; platitude. 7) honesty; integrity; truthfulness. 8) (often initial capital letter) ideal or fundamental reality apart from and transcending perceived experience: the basic truths of life. 9) agreement with a standard or original. 10) accuracy, as of position or adjustment. 11) *Archaic.* fidelity or constancy.

—*Idiom* – 12) in truth, in reality; in fact; actually: In truth, moral decay hastened the decline of the Roman Empire.

I don't know about others, but I have found that the concordance makes a handy tool for study when one is looking for scriptures about a topic. If we look up the word "truth" in the concordance, among the first references stands this scripture:

Truth (cont'd)

By: M. Chancellor

“And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worth of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.” (Genesis 32:9-10)

Jacob then goes on to ask God to deliver him from the wrath of his brother. But notice the little nugget in the verse about our topic, truth: “... and of all the truth, which thou hast shewed...” We’ll keep looking, but let’s tuck away this thought – **that truth is something that God shows to his people.** (A supporting scripture for this thought is found in Ephesians 4:20-21. Another is 1 John 2:27.)

Scanning on down the list of scriptures in the concordance, we read this scripture:

“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” (Exodus 34:6-7) (*See also: Deuteronomy 32:4*)

What I see about **truth** in this scripture is that it is **an attribute of God.** It describes him as “abundant in goodness and truth.” As I stop and look at these two thoughts, I notice a connection – **Truth is an attribute of God and something that he shows to his people.** Because God is abundant in truth, he wants to teach it to his people. Isn’t that a marvelous thought... that God would want to share the abundance of his truth with us?! I find that awesome!

Continuing on, we see Joshua’s bold declaration to the children of Israel:

“Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in

whose land ye dwell: but as for me and my house, we will serve the LORD.” (Joshua 24:14-15)

And in this declaration we notice that it says: “... and serve him in sincerity and in truth...” What does this mean... to serve God “in truth”? Looking back at the dictionary definition, I notice something interesting. Look at the twelfth definition listed, the one right after the notation, “idiom” (a saying of sorts). It tells us that the phrase “in truth” means “in reality” or “in fact.” In our wording, Joshua might have said, (emphatically, no doubt), “Serve God sincerely, completely and confidently. Let it be a reality with you.” (To be sincere is to be genuine, to be real.) A companion verse to this one would be 1 Samuel 12:24. While these verses don’t seem to actually answer our first question, they’re good admonition to us that as we search for the answer to our question that we go about it sincerely and in reality seek to serve God.

As I look back at the long list of scriptures in the concordance, I realize how much there is to find about the topic of truth. I encourage each one to let this article and the Bible study at the front of this paper be a starting point in your search for what truth is and what it’s all about. We haven’t even begun to scratch the surface of all the things there are to know and understand about truth. As I close out this article, I want to leave you with a few scriptures that may help guide you as you continue your search for the answer to the question, “What is truth?”:

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.” (John 14:6)

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth...” (John 14:16-17a)

“But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things...” (John 14:26)

May God bless you in your search and reveal to you the answer to this great question.



Reference:

truth. (n.d.). *Dictionary.com Unabridged (v 1.1)*. Retrieved April 03, 2008, from Dictionary.com website: <http://dictionary.reference.com/browse/truth>

Bible Study—Divine Healing (Part 3)

By: E. E. Byrum

IV. THE LAYING ON OF HANDS

1. Jesus laid hands on the sick.—Luke 4:40; Mark 6:5
2. He took Jarius' daughter by the hand.—Mark 5:23, 41
3. He put his hands twice on the eyes of the blind man.—Mark 8:23-25
4. He laid hands on the crooked woman.—Luke 13:11-13
5. He touched the ear of the servant of the high priest.—Luke 22:51
6. He touched the deaf man.—Mark 7:32, 33
7. Ananias laid hands on Saul.—Acts 9:17, 18
8. Paul laid hands on the father of Publius.—Acts 28:8
9. Peter raised Dorcas.—Acts 9:41
10. They that believe shall lay on hands.—Mark 16:15-20

V. ANOINTING WITH OIL

1. The apostles anointed the sick.—Mark 6:7, 13
2. The elders are to anoint with oil.—Jas. 5:14

VI. WHAT TO DO IN CASE THERE ARE NO ELDERS PRESENT

1. Have others to pray for the sick.—Mat. 18:19; Mark 16:16-18
2. Promises in case no one else is present to pray.—Jas. 5:13; Mark 11:24; John 15:7; 1 John 3:22; 1 John 5:14, 15
3. In special cases handkerchiefs may be sent.—Acts 19:12

VII. HEALING MAY OR MAY NOT BE INSTANTANEOUS

1. Many were healed instantly.—Luke 4:40; Acts 5:16
2. Palsied man—by the faith of those who brought him.—Mat. 9:2
3. The leper—by his own faith.—Mat. 8:2
4. The father of Publius—by the faith of Paul.—Acts 28:8
5. The servant—by the faith of the Centurion.—Mat. 8:13
6. The ten lepers were healed as they journeyed.—Luke 17:14

7. Epaphroditus sick—God had mercy on him.—Phil 2:27
8. Some received handkerchiefs and aprons from Paul.—Acts 19:12
9. The blind man at first was not completely healed.—Mark 8:23, 24
10. Perfect healing of the blind man.—Mark 8:25
11. The nobleman believed—his son began to mend from that hour.—John 4:50-52
12. Paul left Trophimus at Miletum sick.—2 Tim. 4:20

VIII. IMPORTUNITY

1. Blind Bartimeus.—Mark 10:46-52
2. Two blind men.—Mat. 9:27-31
3. The woman of Canaan.—Mat. 15:22-28

IX. MEANS TO BE USED IN TIME OF SICKNESS

1. Anoint with oil, lay on hands, and pray the prayer of faith.—Jas. 5:14, 15; Mark 16:18
2. A woman, after suffering many things of many physicians, was healed by faith.—Mark 5:26-34
3. This privilege has not been taken from the church.—Heb. 13:8; Jas. 5:15; Jude 3
4. "Is any sick among you" includes all (saint or sinner) who have faith enough to call for the elders.—Jas. 5:14, 15
5. Sinners may be healed and forgiven.—Jas. 5:15; Luke 4:41; Mat. 9:2-6

X. JESUS STILL HAS THE POWER, ABILITY, AND WILLINGNESS TO HEAL ALL WHO ASK IN FAITH BELIEVING. - Heb. 13:8; Eph. 3:20, 21

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Spanish interpretation is available in the services.

Service Times:

Wednesday Prayer Meeting	7:00 p.m.
Sunday School	9:30 a.m.
Sunday Morning Worship	10:30 a.m.
Young People's Service (Sunday)	4:45 p.m.
Children's Service (Sunday)	5:00 p.m.
Sunday Evening Service	6:00 p.m.

We have literature available for those who would like to study the Word of God in the confines of their home. Let us know if you are interested by contacting us at the above telephone number, address, or website.