

Revelation

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Revelation is a supernatural act of God by which He opens the understanding, that it may grasp, by the working of the Spirit, the meaning and power of the truth. Thus it informs the mind, moves the heart, and becomes a Divine impartation of vigorous life, pulsating through the channels of the Spirit man. Revelation is not only light but life. It comes partaking of the true bread, eating and drinking the body and blood of Christ. Deut. 8:3; Jno. 6:51.

Natural powers of comprehension are inadequate for comprehension of things of God. "Men have not heard, nor perceived by the ear, neither hath the eye seen, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." "The natural man receiveth not the things of the Spirit of God... neither can he know them, because they are discerned by the Spirit." Isa. 64:4; 1 Cor. 2:9, 10, 14.

A very great and disastrous mistake has been made in the Christian world. It is the substituting of man's human reason and interpretation of the Scriptures for Divine revelation by the Holy Spirit. The result has been the degradation of the Christian religion almost to the same level of form, creed and tradition as some false religions. Pentecostal power has almost disappeared, and Christians in name are sadly lacking in power and flame.

"Where is that Spirit, Lord, that dwelt
In Abram's breast and sealed him thine?
Which made Paul's heart with sorrow melt,
And glow with energy Divine?"

Some may have followed vain imaginations: but what are spectral phantoms? Why should they even be mentioned in connection with that mighty miracle-working, illuminating and recreating power of Divine revelation. Why revert to phantasies, when the Life of Christ becomes the light of Heavenward travelers. Jno. 1:4, 5.

Revelation, like all that comes from God, is a gift, and a best gift, to be coveted, sought for, and waited for, since all that is obtainable from God is received by faith. Patient, persistent desire and faith, in vivid anticipation, shall be abundantly answered. Waiting as they that watch for the morning; prayer—fervent, effectual, incessant—then will the heavens bend, the clouds pour down, and the springs eternal burst out, and revelation shed forth as the sun—

more, that person who does so partake, unworthily, is in danger of being overtaken by physical exhaustion, sickness, or even in an extreme case, by death: and all as a judgment of Almighty God.

There is nothing obscure or ambiguous in the wording of the inspired text. The meaning is perfectly clear and plain that when God undertakes to discipline a child of God for the specific thing of unpreparedness in coming to the Lord's Holy Supper, it is presumptuous, ignorance and madness for an earthly physician unthinkingly to move against Deity by attempting a cure when God is dealing in judgment.

Healing by Revelation

Having been influenced by the prevailing prejudice of current opinion of denominational Christians against Divine Healing, I neglected to search the Scriptures diligently to inform myself about the method of healing sanctioned by the Lord. So strongly prejudiced had I become, that on a particular occasion I refused even to read a tract issued by the Christian and Missionary Alliance given to me, and I consigned it foolishly, to the waste paper basket. God in tender mercy bore with my stubbornness and while in India as a missionary, located on the plains, being weakened bodily, it was found necessary to live, for health's sake, a part of the year in the mountains.

One day, a brother missionary said to me, "Max, do you know that healing is in the atonement? You will find it in the fifty-third chapter of Isaiah." This was news to me. First I read in Matthew 8:16, 17 as follows:

He, Jesus, "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."

In Isaiah 53:4, I read, "Surely He hath borne our griefs and carried our sorrows." In the R. V. margin it reads, "carried our sicknesses." Pondering over these lovely verses, the Spirit made it plain that Jesus, in blood atonement on Calvary's cross, made provision for the healing of sickness. Hallelujah!

"Healing for me, healing for me,

In the atonement, there's healing for me;
Sickness and sadness and sorrow must flee,
Precious Lord Jesus, there's healing for me."

Illumination of Bible truth is precious as far as it goes, but is one thing and appropriation is another thing. I was both needy, bodily, and awakened, but how to gain the experience I did not know. The Lord knew the how and

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Revelation conveys through the mind or the inner spiritual sense, the mind and will of God; while prophecy brings forth through the mouth, the mind and will of God in spoken words. These two powers often operate together or at the same time.

Whatever is given by God is full of life, which it imparts to the recipient in vigor, intelligence, energy and power, in accord with the nature and power of the impartation. So of revelation. It gives to the understanding ability to intelligently receive and grasp truth. It enables the heart to appropriate the power of truth. It is accompanied with a quickening life-giving pulsation through the avenues of the being.

Revelation, as a continuous gift flow, is able to perpetuate Christianity in miraculous manifestation as in its primitive pure state. The important revelation of sonship suddenly dawns upon the penitent, starting him on the Christian life. By an act of God the Spirit of adoption is given—God is my Father. Before not known, it now becomes most real and substantial.

The natural light of reason, with which is acquired knowledge of science, letters and earth affairs, is the light by which many approach and endeavor to grasp the Scriptures. By this means no more than a mental idea is obtainable. But Christ, as Supernatural light, brings in something far different. A living life-giving current begins to flow into the being.

Revelation is a Divine truth in a life-giving and energy producing impartation. Pilate said, "What is truth?" But Jesus said, "I am the truth." It is also said, "Christ the power of God, and the wisdom of God." In Him are hid the treasures of wisdom and knowledge. He is the Mystery of God. John 18:38; 14:6; I Cor. 1:24; Col. 2:3.

By saying, "I am the way, the truth and the life," Jesus meant that the source of truth and life are in Him, and the way is receiving and coming into Him, His life and Spirit. The truth in its primary aspect is the personal living Christ, and we are to come into His Holy Spirit and power.

Paul received abundance of revelations, but greatest of all—"When it pleased God to reveal His Son in me." "Since you seek a proof of Christ speaking in me." The life and the Word, Logos, had been made to flow into and through Him. The Divine Son had become the indwelling Mystery, "Christ in you," "Christ liveth in me." The love, life, truth, power, grace and Divine

nature of Christ indwelt and through his ministry flowed out to bless a needy world.

So he could well say, Christ the wisdom of God is revealed in my mind. Christ is in my body as a flow of healing and of health. Christ, the love of God, revealed in my heart constraineth me. The crucifixion and death of Christ is experimentally wrought in me. "I bear in my body the dying of the Lord Jesus." Dynamited with all dynamite. Christ may dwell in your hearts by faith.

The Laying On of Hands

C. L. Parker

The laying-on of hands in blessing is an action which meets us throughout the Bible from the patriarchs to the Apostles. Men have had many conflicting opinions concerning its efficacy, its meaning, and its importance. The Holy Ghost, however, has given us clear light upon this in putting in Hebrews 6:2 the laying-on of hands among the Seven Foundation Truths of Christian Doctrine. It is not therefore a matter of comparative insignificance, nor yet a mere outward symbol, pleasing but optional: it is a vital action of first-rate importance, which we disregard to our own loss.

At the bottom of the doctrine lies the Scriptural fact that spiritual blessing can be imparted by physical contact. Outstanding examples of this truth are seen in the raising of the dead by contact with Elisha's bones, in the healing of the woman by touching the Lord's garment, in the blessings that went with cloths which had been around the body of Paul. It is a fact that the believer's body is intended by God to be a storehouse of the Spirit; so that the Lord felt virtue go out of Him, when faith obtained the blessing.

It is a marvelous kindness of the Lord that we should be enabled by Him to use for the blessing of mankind those very bodies which have so often been a curse. The Holy Spirit when He has entered our bodies is able to use them as He used Christ's body, to fulfil the will of God.

It has often been remarked in times of Revival that the presence of the Holy Spirit in convicting power seemed to be localized, so that all within a certain area fell within His sphere of operation. Around Peter, to the extent of his shadow, radiated healing power, and around Finnegan there throbbed the conviction of the Holy Ghost. In Ireland the steady march of the Spirit of God moved from town to town at a rate which could