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Editorial Introduction

by Major Stephen Court

Greetings in Jesus' name, friends. This is another milestone edition of the Journal of Aggressive Christianity. With JAC75 we celebrate 12 ½ years in existence and fully 75 issues devoted to resourcing the salvation war through Catherine Booth's perspective.

We start with Envoy Steve Bussey of The Railton School and his BRENGLE AND SCRIPTURE: Saturated with the whole counsel of God. Steve has done exhaustive research of all of the writings of Commissioner Samuel Logan Brengle and you get to benefit from it!

The initiator of the Global Call to 24/7 Prayer for Justice, Lieut-Colonel Janet Munn of the International Centre for Spiritual Life Development teaches and inspires with her piece, HOW LONG, LORD?

The editor exhorts us to START STOMPING.

Major Deiudonne Louzolo is the Training Principal for the Congo Brazzaville Territory, and he contributes an article called SERVING, in which he teaches us how to serve God.

British Lieutenant Xander Coleman breaks down Doctrine 5 and provides historic and biblical context in THE FALL.

Canadian Captain Mark Braye inspires us to believe for EVEN GREATER THINGS.

The Principal of The War College in Vancouver, Jonathan Evans teaches us about CRISIS, PROCESS.

USA Western Territory Cadet Dawn Marie Paulson takes a look at that great mystery of Doctrine 4, JESUS CHRIST: Truly and properly God.

UKI Divisional Commander Major Melvyn Jones exposes a hidden tragedy in the fifth part of his five-part series – SONGS OF HOLINESS.

The editor jumps on a hobbyhorse called SEMANTICS ANTICS.

So, let's see. We cover the following topics in JAC75: the Bible, Prayer, Spiritual Warfare, Service, Faith, Doctrine, Holiness, Identity. That should be enough to supernaturally advance the salvation war on your front until the next issue is launched. Thanks to all of the contributors for sharing their hearts and learning with us all.

Stay close to Jesus.

Brengle and Scripture: Saturated with the Whole Counsel of God

by Envoy Steve Bussey
Railton School for Youth Worker Training

Introduction

“Now, when I am asked for my favorite promise, I smile. It is not one text more than another, but a WHOLE BIBLE that blesses me, assures me, warns and corrects and comforts me. A hundred promises whisper to me. I never know when one of the promises – perhaps one that I have not met for days or even months – may suddenly stand before me, beckon me, speak to me tenderly, comfortingly, authoritatively, austerely; speak to me as though God were speaking to me face to face.”

– Commissioner Samuel Logan Brengle ‘Texts that have blessed me.’
The Guest of the Soul, 1934.

Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’

- Matthew 4:4 (NIV)

When a person hears the name Commissioner Samuel Logan Brengle, one can’t help but immediately think of the word, “holiness.” His writings have helped to shape The Salvation Army’s beliefs about what the Bible has to say about holiness; what our unique, Wesleyan position is on the topic; how to know about and experience holiness. While tradition, reason and experience have informed these writings; as a true Wesleyan, it is Scripture which dominates the writings of Samuel Logan Brengle. Scripture played a vital role in the life of Brengle.

- “For several days conviction that he should be sanctified has lashed his soul into relentless, rendering sleep almost impossible; for weeks he has searched the Scriptures, ransacked his heart, cried to God almost day and night. Today, he tells himself, he must obtain – or be lost forever.”(Hall, *Portrait of a Prophet*, 1933: p.54)
- When Brengle approach General William Booth in 1887 about the possibility of joining The Salvation Army and becoming an Officer, Brengle found himself resonating biblically with Booth, “He [William Booth] quoted Scripture to me, paternally advised me not to take any vows upon myself hastily, assuring me that The Army presented only a field for hard work and self-denial, and that the greatest of all must become the servants of all...” (Hall, *Portrait of a Prophet*, 1933: p.87)
- Towards the end of his life he said, “If I live for 26 years more, I hope to read the Bible through a dozen or 20 times more. I have read it through many times, but the more I read it the more I love it. It never tires me, but always refreshes me.” (Chesham, *A Brengle Treasury*, 1988: p.45)

Dr. David Rightmire sheds light into this student of the word:

“The importance of reading Scripture was also found in terms of its transformational quality.

No one can live with the Bible, sense its passion for righteousness and holiness, its wrath against all wickedness and unrighteousness and its tenderness toward the weak, the needy, the penitent; no one can hide it in his heart, store it in his memory, believe its' promises, practice its' precepts – and remain a common person. The Bible will lift him above the common level into a new life, a heavenly realm... but above and beyond all, it will acquaint him with Jesus, Lord of Life and Glory. (Bregle, How much do you read and what? *Officer's Review*, 6:1, Jan-Feb, 1937)

Scripture not only held an important place in heart-preparation but also served as the fundamental foundation for Bregle's preaching, as he sought to bring the Bible alive through graphic illustration and personal identification with the passages expositied. Edward Higgins maintained that Bregle's success as a preacher was directly related to 'the place which the Bible occupies in his platform utterances.' His sermons were not only Bible-centered, they were so saturated with scriptural quotations that he was described by some as a 'walking, talking edition of the Bible.'" (David Rightmire, *Sanctified Sanity*, 2003: 53f.)

Over the past year, I have been collating biblical references which Bregle used in his writings, sermons and lectures. I wanted to find the passages which he quoted more than others. As soon as I began this project, I was quick to discover a profound reality: *Bregle RARELY quoted the same passage twice!*

Here are some amazing facts:

- Bregle quoted from 58 of the 66 books of the Bible (he didn't quote from Ezra, Song of Solomon, Amos, Obadiah, Micah, Nahum, Haggai, 2 John)
- Bregle quoted over 1673 *different* Scripture verses in his writings
- Only 83 verses are repeated 3 times
- Only 46 verses are repeated 4 times
- Only 18 verses are repeated 5 times
- Only 16 verses are repeated 6 times
- Only 6 verses are repeated 7 times
- Only 3 verses are repeated 8 times
- Only 2 verses are repeated 9 times
- Only 1 verse is repeated 12 times – and that verse reminds us that we '...shall not live on bread alone, but on every word that comes from the mouth of God.' (Matthew 4:4)

I pray that as you look through the following material that has been gleaned in between real-life ministry, that it might inspire you to join Bregle in delving deep into the divine rule for Christian faith and practice.

I believe that these could form an incredible framework for the spiritual formation and scripture memorization for believers (particularly Salvationists) who want their lives to be *wholly* saturated by the divinely inspired Word of the Lord.

“I am wondering if a movement could not be started among our young people to commit large portions of the Bible and many of our great songs to memory. It would enrich their minds, enlarge their hearts, illuminate their souls, inflame their spirits and give them truths and a vocabulary that would greatly help them in their utterance and prove an everlasting blessing to them. Maybe some little prizes could be given.”

– Commissiner Samuel Logan Brengle

Brenle's Most Quoted Verses

These are the only verses that have been quoted more than three times in all of the writings on Brenle. While he would have mainly used the King James or Revised Standard Versions, for the sake of modern, egalitarian language, I will translate these into the New International Version (2010 ed.).

I have grouped them into the number of times which these passages have been quoted:

12 Times – one verse

- Matthew 4:4 [12x]
 - Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"

10 Times – one verse

- 2 Corinthians 12:9 [10x]
 - But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

9 Times – two verses

- Acts 1:8 [9x]
 - But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."
- Galatians 2:20 [9x]
 - I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

8 Times – three verses

- Acts 20:24 [8x]
 - However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace.
- Romans 8:37 [8x]
 - No, in all these things we are more than conquerors through him who loved us.
- 2 Corinthians 12: 10 [8x]
 - That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

7 Times – six verses

- Isaiah 41:10 [7x]

- So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.
- Philippians 2:7 [7x]
 - rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.
- Hebrews 4:15 [7x]
 - For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.
- James 1:2 [7x]
 - Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds,
- 2 Peter 1:4 [7x]
 - Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.
- 1 John 1:7 [7x]
 - But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

6 Times – sixteen verses

- Joshua 1:8 [6x]
 - Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.
- Isaiah 53:5 [6x]
 - But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
- John 16:13 [6x]
 - But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.
- John 14:26 [6x]
 - But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.
- Acts 15:9 [6x]

- He did not discriminate between us and them, for he purified their hearts by faith.
- Romans 8:28 [6x]
 - And we know that in all things God works for the good of those who love him, who have been called according to his purpose.
- Galatians 1:16 [6x]
 - to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being.
- Galatians 5:22 [6x]
 - But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness
- Ephesians 3:16 [6x]
 - I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,
- Ephesians 3:20 [6x]
 - Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,
- Ephesians 4:22 [6x]
 - You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;
- Philippians 2:8 [6x]
 - And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!
- 1 Thessalonians 5:23 [6x]
 - May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.
- Hebrews 2:18 [6x]
 - Because he himself suffered when he was tempted, he is able to help those who are being tempted.
- Hebrews 4:16 [6x]
 - Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
- Revelation 12:11 [6x]
 - They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

5 Times – eighteen verses

- Job 13:15 [5x]

- Though he slay me, yet will I hope in him; I will surely defend my ways to his face.
- Job 23:12 [5x]
 - I have not departed from the commands of his lips; I have treasured the words of his mouth more than my daily bread.
- Jeremiah 1:8 [5x]
 - Do not be afraid of them, for I am with you and will rescue you," declares the LORD.
- Isaiah 63:9 [5x]
 - In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old.
- John 14:17 [5x]
 - the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.
- John 14:20 [5x]
 - On that day you will realize that I am in my Father, and you are in me, and I am in you.
- John 17:3 [5x]
 - Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.
- John 17:21 [5x]
 - that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.
- Acts 20:23 [5x]
 - I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.
- Romans 8:38 [5x]
 - For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.
- Romans 15:13 [5x]
 - May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.
- 2 Corinthians 4:17 [5x]
 - For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.

- Philippians 2:5 [5x]
 - In your relationships with one another, have the same mindset as Christ Jesus:
- Colossians 1:24 [5x]
 - Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.
- 2 Timothy 2:24 [5x]
 - And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.
- 2 Timothy 4:7 [5x]
 - I have fought the good fight, I have finished the race, I have kept the faith.
- Hebrews 3:12 [5x]
 - See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God.
- 1 John 1:9 [5x]
 - If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

4 Times – forty-six verses

- Exodus 32:14 [4x]
 - Then the LORD relented and did not bring on his people the disaster he had threatened.
- Psalm 1:2 [4x]
 - but whose delight is in the law of the LORD, and who meditates on his law day and night.
- Psalm 27:14 [4x]
 - Wait for the LORD; be strong and take heart and wait for the LORD.
- Psalm 92:13-14 [4x]
 - planted in the house of the LORD, they will flourish in the courts of our God. They will still bear fruit in old age, they will stay fresh and green,
- Psalm 103:1-5 [4x]
 - Praise the LORD, my soul; all my inmost being, praise his holy name. Praise the LORD, my soul, and forget not all his benefits— who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion, who satisfies your desires with good things so that your youth is renewed like the eagle's.
- Proverbs 4:23 [4x]
 - Above all else, guard your heart, for everything you do flows from it.
- Isaiah 53:3 [4x]

- He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.
- Isaiah 57:15 [4x]
 - For this is what the high and exalted One says— he who lives forever, whose name is holy: “I live in a high and holy place, but also with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.
- Daniel 10:19 [4x]
 - “Do not be afraid, you who are highly esteemed,” he said. “Peace! Be strong now; be strong.” When he spoke to me, I was strengthened and said, “Speak, my lord, since you have given me strength.”
- Matthew 11:29 [4x]
 - Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.
- Mark 11:24 [4x]
 - Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.
- Luke 11:13 [4x]
 - If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”
- Luke 18:1 [4x]
 - Then Jesus told his disciples a parable to show them that they should always pray and not give up.
- John 1:14 [4x]
 - The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.
- John 3:16 [4x]
 - For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
- John 6:63 [4x]
 - The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life.
- John 17:16 [4x]
 - They are not of the world, even as I am not of it.
- John 17:17 [4x]
 - Sanctify them by the truth; your word is truth.
- John 17:23 [4x]

- I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.
- Acts 1:4 [4x]
 - 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.
- Acts 1:5 [4x]
 - For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”
- Acts 6:4 [4x]
 - and will give our attention to prayer and the ministry of the word.”
- Acts 6:7 [4x]
 - So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.
- Acts 15:8 [4x]
 - God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.
- Romans 8:35 [4x]
 - Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?
- Acts 20:35 [4x]
 - In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’
- Acts 26:18 [4x]
 - to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’
- Romans 6:11 [4x]
 - In the same way, count yourselves dead to sin but alive to God in Christ Jesus.
- 1 Corinthians 1:30 [4x]
 - It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.
- 1 Corinthians 10:13 [4x]
 - No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear.

But when you are tempted, he will also provide a way out so that you can endure it.

- 2 Corinthians 13:5 [4x]
 - Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test?
- Galatians 1:15 [4x]
 - But when God, who set me apart from my mother's womb and called me by his grace, was pleased
- Ephesians 6:11 [4x]
 - Put on the full armor of God, so that you can take your stand against the devil's schemes.
- Philippians 3:8 [4x]
 - What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ
- Colossians 1:27 [4x]
 - To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.
- Colossians 4:12 [4x]
 - Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.
- 1 Thessalonians 5:19 [4x]
 - Do not quench the Spirit.
- 1 Timothy 6:12 [4x]
 - Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.
- 2 Timothy 2:15 [4x]
 - Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.
- 2 Timothy 3:16-17 [4x]
 - All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.
- Hebrews 10:23 [4x]
 - Let us hold unswervingly to the hope we profess, for he who promised is faithful.
- James 1:3 [4x]

- because you know that the testing of your faith produces perseverance.
- James 3:17 [4x]
 - But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.
- James 4:7 [4x]
 - Submit yourselves, then, to God. Resist the devil, and he will flee from you.
- 1 Peter 1:16 [4x]
 - for it is written: "Be holy, because I am holy."
- Revelation 12:10 [4x]
 - Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down."

3 Times – eighty-four verses

- Exodus 4:12 [3x]
 - "Now go; I will help you speak and will teach you what to say."
- Joshua 1:9 [3x]
 - Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go."
- Nehemiah 8:10 [3x]
 - Nehemiah said, "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is holy to our Lord. Do not grieve, for the joy of the LORD is your strength."
- Job 2:10 [3x]
 - He replied, "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" In all this, Job did not sin in what he said.
- Psalm 19:10 [3x]
 - They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb.
- Psalm 32:8
 - I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you.
- Psalm 37:4 [3x]
 - Take delight in the LORD, and he will give you the desires of your heart.
- Psalm 51:13 [3x]

- Then I will teach transgressors your ways, so that sinners will turn back to you.
- Psalm 69:9 [3x]
 - for zeal for your house consumes me, and the insults of those who insult you fall on me.
- Psalm 73:26 [3x]
 - My flesh and my heart may fail, but God is the strength of my heart and my portion forever.
- Isaiah 46:4 [3x]
 - Even to your old age and gray hairs I am he, I am he who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you
- Jeremiah 1:6 [3x]
 - “Alas, Sovereign LORD,” I said, “I do not know how to speak; I am too young.”
- Malachi 3:10 [3x]
 - Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the LORD Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.
- Matthew 4:1-10 [3x]
 - Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.” Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’” Then the devil took him to the holy city and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down. For it is written: “‘He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.’” Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’” Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹ “All this I will give you,” he said, “if you will bow down and worship me.” Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”

- Matthew 6:6 [3x]
 - But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.
- Matthew 6:34 [3x]
 - Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.
- Matthew 28:20 [3x]
 - “and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”
- Luke 24:45 [3x]
 - Then he opened their minds so they could understand the Scriptures.
- John 1:1 [3x]
 - In the beginning was the Word, and the Word was with God, and the Word was God.
- John 7:38 [3x]
 - Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.”
- John 11:25-26 [3x]
 - Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?”
- John 14:16 [3x]
 - And I will ask the Father, and he will give you another advocate to help you and be with you forever—
- John 15:26 [3x]
 - “When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me.
- John 16:14 [3x]
 - He will glorify me because it is from me that he will receive what he will make known to you.
- John 16:24 [3x]
 - Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.
- John 17:22 [3x]
 - I have given them the glory that you gave me, that they may be one as we are one—
- Acts 6:5 [3x]
 - This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit...

- Acts 20:20 [3x]
 - You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.
- Acts 20:22 [3x]
 - “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there.
- Acts 20:27 [3x]
 - For I have not hesitated to proclaim to you the whole will of God.
- Acts 20:28 [3x]
 - Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.
- Acts 26:19 [3x]
 - “So then, King Agrippa, I was not disobedient to the vision from heaven.”
- Romans 1:17 [3x]
 - For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”
- Romans 6:18 [3x]
 - You have been set free from sin and have become slaves to righteousness.
- Romans 8:14 [3x]
 - For those who are led by the Spirit of God are the children of God.
- Romans 8:17 [3x]
 - Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.
- Romans 8:26 [3x]
 - In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans.
- Romans 11:22 [3x]
 - Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.
- Romans 12:1 [3x]
 - Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.
- 1 Corinthians 1:27 [3x]

- But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.
- 1 Corinthians 2:12 [3x]
 - What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us.
- 1 Corinthians 3:1 [3x]
 - Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ.
- 1 Corinthians 14:15 [3x]
 - So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding.
- 2 Corinthians 4:18 [3x]
 - So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.
- 2 Corinthians 5:21 [3x]
 - God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.
- 2 Corinthians 12:14-15 [3x]
 - Now I am ready to visit you for the third time, and I will not be a burden to you, because what I want is not your possessions but you. After all, children should not have to save up for their parents, but parents for their children. So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less?
- Galatians 5:23 [3x]
 - gentleness and self-control. Against such things there is no law.
- Ephesians 3:17 [3x]
 - so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love,
- Ephesians 4:24 [3x]
 - and to put on the new self, created to be like God in true righteousness and holiness.
- Ephesians 5:18 [3x]
 - Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit,
- Philippians 2:6 [3x]
 - Who, being in very nature God, did not consider equality with God something to be used to his own advantage;
- Philippians 3:7 [3x]
 - But whatever were gains to me I now consider loss for the sake of Christ.

- Philippians 4:8 [3x]
 - Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.
- Philippians 4:13 [3x]
 - I can do all this through him who gives me strength.
- 1 Thessalonians 2:2-8 [3x]
 - We had previously suffered and been treated outrageously in Philippi, as you know, but with the help of our God we dared to tell you his gospel in the face of strong opposition. For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority. Instead, we were like young children among you. Just as a nursing mother cares for her children, so we cared for you. Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well.
- 1 Thessalonians 3:10 [3x]
 - Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith.
- 1 Thessalonians 3:12 [3x]
 - May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.
- 1 Thessalonians 3:13 [3x]
 - May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.
- 1 Thessalonians 5:17 [3x]
 - pray continually,
- 2 Timothy 2:4 [3x]
 - No one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer.
- 2 Timothy 2:23 [3x]
 - Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels.
- 2 Timothy 2:25 [3x]

- Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,
- 2 Timothy 4:2 [3x]
 - Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.
- Hebrews 4:12 [3x]
 - For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.
- Hebrews 11:25-26 [3x]
 - He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.
- Hebrews 12:2 [3x]
 - fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.
- James 1:4 [3x]
 - Let perseverance finish its work so that you may be mature and complete, not lacking anything.
- James 1:5 [3x]
 - If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you.
- 1 Peter 1:15 [3x]
 - But just as he who called you is holy, so be holy in all you do;
- 1 Peter 3:4 [3x]
 - Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.
- 1 Peter 5:8 [3x]
 - Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour.
- 1 John 1:4 [3x]
 - We write this to make our joy complete.
- 1 John 4:19 [3x]
 - We love because he first loved us.
- Jude 24 [3x]
 - To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy—
- Revelation 1:5 [3x]

- and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood

KEY: HTH = *Helps to holiness*, 1896; HTOH = *Heart talks on holiness*, 1897; TWOH = *The way of holiness*, 1902; SWS = *The soul winner's secret*, 1903; WTHGIC = *When the Holy Ghost is come*, 1909; LS = *Love slaves*, 1923 ; RLP = *Resurrection life and power* (1925); AP = *Ancient prophets*; GS = *The quest of the soul*, 1934; ACC = *At the center of the circle* (anthology Ed. J. Waldron), 1976; BT = *The Brengle treasury*, 1988 (anthology Ed. S. Chesham); Underlined verse = referenced in more than three chapters; * = Brengle's favorite Scriptures

GENESIS

- **Gen. 1:15**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Gen. 1:16**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Gen. 1:17**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Gen. 1:19**
(*If you have lost the blessing – What?*, HTH, 1896; *Holiness and Unconscious Influence*, TWOH, 1902)
- **Gen. 1:20**
(*Holiness and Unconscious Influence*, TWOH, 1902)
- **Gen. 1:21**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Gen. 3:4**
(*The terror of the Lord*, LS, 1923)
- **Gen. 3:6**
(*The lust of the eyes*, BT, 1988)
- **Gen. 5:23**
(*Holiness before the flood*, HTOH, 1897)
- **Gen. 5:24**
(*Holiness before the flood*, HTOH, 1897)
- **Gen. 6:4**
(*Detachment and the resurrection life*, RLP, 1925)
- **Gen. 8:8**
(*When the comforter is come*, RLP, 1925)
- **Gen. 8:9**
(*When the comforter is come*, RLP, 1925)

- **Gen. 12:1**
(*Fools for Christ's sake*, HTOH, 1897; *The Bible and religious experience*, AP, 1929)
- **Gen. 15:1**
(*When the comforter is come*, RLP, 1925)
- **Gen. 18:19**
(*The legacy of holiness*, HTOH, 1897)
- **Gen. 18:22**
(*Soul-winners and their prayers*, HTH, 1896)
- **Gen. 18:23**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:24**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:25**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:26**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:27**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:28**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:29**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:30**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:31**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)
- **Gen. 18:32**
(*Soul-winners and their prayers*, HTH, 1896; *Praying in the Spirit*, WTHGIC, 1909)

- **Gen. 18:33**
(*Soul-winners and their prayers*, HTH, 1896)
- **Gen. 19:14**
(*Preaching*, WTHGIC, 1909)
- **Gen. 22:3**
(*How to keep holiness*, TWOH, 1902)
- **Gen. 22:12**
(*The trial of faith wrought into experience*, GS, 1934; *Trial and faith*, ACC, 1976)
- **Gen. 25:11**
(*The legacy of holiness*, HTOH, 1897)
- **Gen. 26:22**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Gen. 26:24**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Gen. 27:38**
(*The chained ambassador*, HTH, 1896)
- **Gen. 27:39**
(*The chained ambassador*, HTH, 1896)
- **Gen. 27:40**
(*The chained ambassador*, HTH, 1896)
- **Gen. 32**
(*Gideon's band*, HTH, 1896)
- **Gen. 39:9**
(*The temptations of a sanctified man*, HTH, 1896; *The atonement*, GS, 1934)

EXODUS

- **Ex. 2:14**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Ex. 3:10**
(*Fools for Christ's sake*, HTOH, 1897)
- **Ex. 4:10**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- ***Ex. 4:11**
(*The Holy Spirit's call to work*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)
- ***Ex. 4:12**
(*A word to you who would be useful*, HTOH, 1897; *The Holy Spirit's call to work*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)

- **Ex. 17:7**
(*After the holiness meeting*, HTH, 1896)
- **Ex. 20:16**
(*Evil speaking*, HTOH, 1897)
- **Ex. 21: 1**
(*Love slaves*, LS, 1923)
- **Ex. 21: 2**
(*Love slaves*, LS, 1923)
- **Ex. 21: 3**
(*Love slaves*, LS, 1923)
- **Ex. 21: 4**
(*Love slaves*, LS, 1923)
- **Ex. 21: 5**
(*Love slaves*, LS, 1923)
- **Ex. 21: 6**
(*Love slaves*, LS, 1923)
- **Ex. 28:36**
(*Introduction*, HTH, 1896)
- **Ex. 32:7**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Ex. 32:8**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Ex. 32:9**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Ex. 32:10**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Ex. 32:11**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Ex. 32:12**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Ex. 32:13**
(*Praying in the Spirit*, WTHGIC, 1909)
- ***Ex. 32:14**
(*How to prepare for the meeting*, HTOH, 1897; *Praying in the Spirit, The Holy Spirit's call to work*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)
- **Ex. 33:15**
(*How to prepare for the meeting*, HTOH, 1897)
- **Ex. 33:16**
(*How to prepare for the meeting*, HTOH, 1897)

- **Ex. 33:17**
(*How to prepare for the meeting*, HTOH, 1897)
- **Ex. 34:29**
(*Red-hot religion*, RLP, 1925)
- **Ex. 34:30**
(*Red-hot religion*, RLP, 1925)
- **Ex. 34:31**
(*Red-hot religion*, RLP, 1925)
- **Ex. 34:32**
(*Red-hot religion*, RLP, 1925)
- **Ex. 34:33**
(*Red-hot religion*, RLP, 1925)
- **Ex. 34:34**
(*Red-hot religion*, RLP, 1925)
- **Ex. 34:35**
(*Red-hot religion*, RLP, 1925)

LEVITICUS

- **Lev. 18:6-25**
(*The terror of the Lord*, LS, 1923)

NUMBERS

- **Num. 11:27**
(*Holiness and Humility*, TWOH, 1902)
- **Num. 11:28**
(*Holiness and Humility*, TWOH, 1902)
- **Num. 11:29**
(*Holiness and Humility*, TWOH, 1902)
- **Num. 14:3**
(*What about my future?*, RLP, 1925)

DEUTERONOMY

- **Deut. 6:4**
(*Saving the children*, SWS, 1903)
- **Deut. 6:5**
(*Saving the children*, SWS, 1903)
- **Deut. 6:6**
(*Saving the children*, SWS, 1903)
- **Deut. 6:7**
(*Saving the children*, SWS, 1903)

- **Deut. 6:8**
(*Saving the children*, SWS, 1903)
- **Deut. 6:9**
(*Saving the children*, SWS, 1903)
- **Deut. 10:12**
(*Why Should We Be Holy?*, TWOH, 1902; *Be ye holy*, ACC, 1976)
- **Deut. 10:13**
(*Why Should We Be Holy?*, TWOH, 1902; *Be ye holy*, ACC, 1976)
- **Deut. 12:18**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Deut. 13:6**
(*The frankness of Jesus*, AP, 1929)
- **Deut. 15:12**
(*Love slaves*, LS, 1923)
- **Deut. 15:13**
(*Love slaves*, LS, 1923)
- **Deut. 15:14**
(*Love slaves*, LS, 1923)
- **Deut. 15:15**
(*Love slaves*, LS, 1923)
- **Deut. 15:16**
(*Love slaves*, LS, 1923)
- **Deut. 15:17**
(*Love slaves*, LS, 1923)
- **Deut. 30:2**
(*Holiness – What is it?*, HTH, 1896)
- **Deut. 30:6**
(*Holiness – What is it?*, HTH, 1896)
- **Deut. 30:14**
(*How to keep sweet*, RLP, 1925)
- **Deut. 30:19**
(*Future punishment and the Bible*, LS, 1923)

JOSHUA

- **Josh 1:5**
(*The special campaigner*, AP, 1929)
- **Josh. 1:6**
(*Encouraging one another*, LS, 1923)
- **Josh. 1:7**
(*Encouraging one another*, LS, 1923)

- **Josh. 1:8**
(*After the holiness meeting; The man God uses; Letting the truth slip*, HTH, 1896; *How to keep a clean heart; How to study the Bible*, HTOH, 1897; *What to study*, SWS, 1903)
- **Josh. 1:9**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Encouraging one another*, LS, 1923; *Greatly beloved*, RLP, 1925)
- **Josh. 7:10**
(*Redeeming the time*, SWS, 1903)
- **Josh. 7:11**
(*Redeeming the time*, SWS, 1903)
- **Josh. 7:12**
(*Redeeming the time*, SWS, 1903)
- **Josh. 7:13**
(*Redeeming the time*, SWS, 1903)

JUDGES

- **Jud. 5:31**
(*Holiness and Unconscious Influence*, TWOH, 1902; *Holy covetousness*, LS, 1923)
- **Jud. 6 (whole chapter)**
(*Gideon's band*, HTH, 1896)
- **Jud. 6:36**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 6:37**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 6:38**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 6:39**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 6:40**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7 (entire chapter)**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:2**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:3**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:4**
(*Gideon's band*, HTH, 1896)

- **Jud. 7:5**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:6**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:7**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:8**
(*Gideon's band*, HTH, 1896)
- **Jud. 7:9**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7:10**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7:11**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7:12**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7:13**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7:14**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 7:15**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Jud. 8:18**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)

RUTH

- **Ruth 1:16**
(*Love slaves*, LS, 1923)
- **Ruth 1:17**
(*Love slaves*, LS, 1923)

1 SAMUEL

- **1 Sam. 2:12**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:13**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:14**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:15**
(*Sins against chastity*, LS, 1923)

- **1 Sam. 2:16**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:17**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:22**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:23**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:24**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 2:25**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 3:7**
(*A thirteenth-century Salvationist*, GS, 1934; *Blind eyes*, ACC, 1976)
- **1 Sam. 3:13**
(*Sins against chastity*, LS, 1923)
- **1 Sam. 3:19**
(*Preaching; The Holy Spirit's call to work*, WTHGIC, 1909)
- **1 Sam. 3:20**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **1 Sam. 3:21**
(*The renewings of power*, SWS, 1903; *The Bible and religious experience*, AP, 1929)
- **1 Sam. 15:22**
(*Be obedient*, SWS, 1903)
- **1 Sam. 15:24**
(*Be obedient*, SWS, 1903)
- **1 Sam. 21:8**
(*Be obedient*, SWS, 1903)
- **1 Sam. 26:10**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **1 Sam. 26:11**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)

2 SAMUEL

- **2 Sam. 3:21**
(*When the word of God comes*, RLP, 1925)
- **2 Sam. 18:5**
(*Tact*, SWS, 1903)

1 KINGS

- **1 Kgs. 8:27**
(*Holiness and the Sanctification of the Body*, TWOH, 1902; *The atonement*, GS, 1934)

2 KINGS

- **2 Kgs. 10:15**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:16**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:17**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:18**
(*Soul-winners and their prayers*, HTH, 1896; *Zeal*, SWS, 1903)
- **2 Kgs. 10:19**
(*Soul-winners and their prayers*, HTH, 1896; *Zeal*, SWS, 1903)
- **2 Kgs. 10:20**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:21**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:22**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:23**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:24**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:25**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:26**
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- **2 Kgs. 10:27**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:28**
(*Zeal*, SWS, 1903)
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(*Zeal*, SWS, 1903)
- **2 Kgs. 10:30**
(*Zeal*, SWS, 1903)
- **2 Kgs. 10:31**
(*Zeal*, SWS, 1903)

1 CHRONICLES

- **1 Chron. 16:29**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Chron. 28:8**
(*Letting the truth slip*, HTH, 1896)

2 CHRONICLES

- **2 Chron. 6:9**
(*The man God uses*, HTH, 1896)
- **2 Chron. 16:9**
(*An undivided heart*, SWS, 1903)
- **2 Chron. 19:11**
(*Be obedient*, SWS, 1903)
- **2 Chron. 30:9**
(*Try again*, ACC, 1976)

EZRA

NEHEMIAH

- **Neh. 6:11**
(*Be obedient*, SWS, 1903)
- **Neh. 8:10**
(*The overflowing blessing*, WTHGIC, 1909; *The soul-winner's personal experience*, SWS, 1903; *Greatly beloved*, RLP, 1925)

ESTHER

- **Es. 4:16**
(*Love slaves*, LS, 1923; *The fleeing prophet*, RLP, 1925)

JOB

- **Job 1:12**
(*Temptation*, RLP, 1925)
- **Job 1:21**
(*Union with Jesus*, HTOH, 1897; *A perfect-hearted people*, GS, 1934)
- **Job 2:6**
(*Temptation*, RLP, 1925)
- **Job 2:10**
(*Holiness. What it is not and what it is; Union with Jesus*, HTOH, 1897; *A perfect-hearted people*, GS, 1934)
- **Job 3:25**
(*What about my future?*, RLP, 1925)
- **Job 8:15**
(*The fleeing prophet*, RLP, 1925)

- **Job 13:15**
(*The man God uses; If you have lost the blessing – What?*, HTH, 1896; *Holiness. What it is not and what it is; Union with Jesus*, HTOH, 1897; *The soul-winner's qualifications*, ACC, 1976)
- **Job 14:14**
(*Meditations on the resurrection*, RLP, 1925)
- **Job 23:12**
(*After the holiness meeting*, HTH, 1896; *The outcome of a clean heart; How to study the Bible*, HTOH, 1897; *What to study*, SWS, 1903; *The illuminated word*, ACC, 1976)
- **Job 31:1**
(*Holiness and the Sanctification of the Body*, TWOH, 1902)
- **Job 38:11**
(*Temptation*, RLP, 1925)

PSALMS

- **Ps. 1 (entire chapter)**
(*Letting the truth slip*, HTH, 1896)
- **Ps. 1:2**
(*After the holiness meeting*, HTH, 1896; *How to keep a clean heart*, HTOH, 1897; *What to study*, SWS, 1903; *The illuminated word*, ACC, 1976)
- **Ps. 5:9**
(*The radicalism of holiness*, HTH, 1896)
- **Ps. 9:1**
(*Thanksgiving*, HTOH, 1897)
- **Ps. 9:16**
(*The terror of the Lord*, LS, 1923)
- **Ps. 10:4**
(*Life and death*, ACC, 1976)
- **Ps. 12:4**
(*God is faithful*, AP, 1929)
- **Ps. 12:6**
(*The radicalism of holiness*, HTH, 1896)
- **Ps. 16:8**
(*Whom do you trust – yourself or Christ?*, AP, 1929)
- **Ps. 16:10**
(*Preaching*, WTHGIC, 1909)
- **Ps. 18:35**
(*Characteristics of the anointed preacher*, WTHGIC, 1909)

- **Ps. 19:1**
(*God in His handiwork*, ACC, 1976)
- **Ps. 19:2**
(*God in His handiwork*, ACC, 1976)
- **Ps. 19:5**
(*God in His handiwork*, ACC, 1976)
- **Ps. 19:10**
(*After the holiness meeting*, HTH, 1896; *What to study*, SWS, 1903; *The illuminated word*, ACC, 1976)
- **Ps. 20:1**
(*Kept in the midst of evil*, ACC, 1976)
- **Ps. 23:3**
(*The blessing regained*, RLP, 1925)
- **Ps. 25:9**
(*Guidance*, WTHGIC, 1909)
- **Ps. 27:1**
(*Union with Jesus*, HTOH, 1897)
- **Ps. 27:3**
(*Union with Jesus*, HTOH, 1897)
- **Ps. 27:4**
(*Red-hot religion*, RLP, 1925)
- **Ps. 27:14**
(*The secret of power*, HTH, 1896; *The renewings of power*, SWS, 1903; *Encouraging one another*, LS, 1923; *We would see Jesus*, ACC, 1976)
- **Ps. 31:1-19**
(*My testimony*, LS, 1923)
- **Ps. 32:8**
(*The man God uses*, HTH, 1896; *Guidance*, WTHGIC, 1909; *As with sons*, AP, 1929)
- **Ps. 34 (entire Psalm)**
(*Encouraging one another*, LS, 1923)
- **Ps. 34:2**
(*Testify to the blessing*, HTOH, 1897)
- **Ps. 34:5**
(*Red-hot religion*, RLP, 1925)
- **Ps. 34:7**
(*Victory over suffering*, WTHGIC, 1909)
- **Ps.34:8**
(*What is fundamental?*, RLP, 1925)

- **Ps. 34:19**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Ps. 37:1**
(*You!*, LS, 1923)
- **Ps. 37:2**
(*You!*, LS, 1923)
- **Ps. 37:3**
(*You!*, LS, 1923)
- **Ps. 37:4**
(*The leakage of spiritual power*, HTH, 1896; *You!*, LS, 1923; *Walking with God*, ACC, 1976)
- **Ps. 37:5**
(*You!*, LS, 1923)
- **Ps. 37:6**
(*Holiness and worry*, TWOH, 1902)
- **Ps. 40:1**
(*The secret of power*, HTH, 1896; *Don't flinch*, HTOH, 1897)
- **Ps. 40:2**
(*The secret of power*, HTH, 1896; *Don't flinch*, HTOH, 1897)
- **Ps. 40:3**
(*The secret of power*, HTH, 1896; *Don't flinch*, HTOH, 1897)
- **Ps. 40:4**
(*The radicalism of holiness*, HTH, 1896)
- **Ps. 40:8**
(*Be obedient; Saving truth*, SWS, 1903)
- **Ps. 42:5**
(*Hope*, WTHGIC, 1909)
- **Ps. 42:11**
(*The renewings of power*, SWS, 1903; *Hold fast: A war-time meditation*, RLP, 1925)
- **Ps. 43:4**
(*The outcome of a clean heart*, HTOH, 1897)
- **Ps. 45:13**
(*Sanctified unity*, ACC, 1976)
- **Ps. 46:1**
(*Union with Jesus*, HTOH, 1897; *Strength in weakness*, ACC, 1976)
- **Ps. 46:2**
(*Union with Jesus*, HTOH, 1897)

- **Ps. 46:3**
(*Union with Jesus*, HTOH, 1897)
- **Ps. 50:17**
(*Misrepresenting God*, LS, 1923)
- **Ps. 50:18**
(*Misrepresenting God*, LS, 1923)
- **Ps. 50:19**
(*Misrepresenting God*, LS, 1923)
- **Ps. 50:20**
(*Misrepresenting God*, LS, 1923; *The future of The Salvation Army*, AP, 1929)
- **Ps. 50:21**
(*Misrepresenting God*, LS, 1923)
- **Ps. 50:22**
(*Misrepresenting God*, LS, 1923)
- **Ps. 51 (entire chapter)**
(*The soul-winner's personal experience*, SWS, 1903)
- **Ps. 51:2**
(*Make me clean*, ACC, 1976)
- **Ps. 51:3**
(*Make me clean*, ACC, 1976)
- **Ps. 51:4**
(*The atonement*, GS, 1934)
- **Ps. 51:10**
(*The outcome of a clean heart*, HTOH, 1897)
- **Ps. 51:12**
(*The outcome of a clean heart*, HTOH, 1897; *The soul-winner's personal experience*, SWS, 1903)
- **Ps. 51:13**
(*The outcome of a clean heart* (x2), HTOH, 1897; *The soul-winner's personal experience*, SWS, 1903)
- **Ps. 55:21**
(*The radicalism of holiness*, HTH, 1896)
- **Ps. 55:22**
(*What about my future?*, RLP, 1925)
- **Ps. 56:8**
(*Whitened harvest fields*, LS, 1923)
- **Ps. 62:5**
(*Introduction; The secret of power*, HTH, 1896)

- **Ps. 66:10**
(*The fleeing prophet*, RLP, 1925)
- **Ps. 66:11**
(*The fleeing prophet*, RLP, 1925)
- **Ps. 66:12**
(*The fleeing prophet*, RLP, 1925)
- **Ps. 68:6**
(*The outcome of a clean heart*, HTOH, 1897)
- **Ps. 68:19**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Ps. 69:9**
(x2 - *Union with Jesus*, HTOH, 1897; *Zeal*, SWS, 1903)
- **Ps. 73:24**
(*Guidance*, WTHGIC, 1909)
- **Ps. 73:26**
(*The renewings of power*, SWS, 1903; *Hope; Victory over suffering*, WTHGIC, 1909)
- **Ps. 84:11**
(*Kept in the midst of evil*, ACC, 1976)
- **Ps. 86:11**
(*An undivided heart*, SWS, 1903)
- **Ps. 89:23**
(*Hindrances to holiness*, HTOH, 1897)
- **Ps. 89:24**
(*Hindrances to holiness*, HTOH, 1897)
- **Ps. 90:17**
(*Red-hot religion*, RLP, 1925)
- **Ps. 92:5**
(*The unpardonable sin*, RLP, 1925)
- **Ps. 92:11**
(*The unpardonable sin*, RLP, 1925)
- **Ps. 92:12**
(*Hope*, WTHGIC, 1909)
- ***Ps. 92:13**
(*Hope*, WTHGIC, 1909; *A word to those who are growing old*, AP, 1929; *Texts that have blessed me*, GS, 1934)
- ***Ps. 92:14**
(*Hope*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934; *Texts that have blessed me*, GS, 1934)

- **Ps. 92:15**
(*Hope*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)
- **Ps. 100:2**
(*Be obedient*, SWS, 1903)
- **Ps. 100:4**
(*Thanksgiving*, HTOH, 1897)
- **Ps. 103:1**
(*Some of my experience in teaching holiness*, HTH, 1896; *The dangers of middle age*, LS, 1923; *An accident, interpretation and testimony*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Ps. 103:2**
(*The dangers of middle age*, LS, 1923; *An accident, interpretation and testimony*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Ps. 103:3**
(*The dangers of middle age*, LS, 1923; *An accident, interpretation and testimony*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Ps. 103:4**
(*The dangers of middle age*, LS, 1923; *An accident, interpretation and testimony*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Ps. 103:5**
(*The renewings of power*, SWS, 1903; *The dangers of middle age*, LS, 1923; *The Bible and religious experience*, AP, 1929)
- **Ps. 103:12**
(*Holiness – How to get it*, HTH, 1896)
- **Ps. 103:14**
(*Temptation*, RLP, 1925)
- **Ps. 104:24**
(*Emblem of eternity*, ACC, 1976)
- **Ps. 104:25**
(*Emblem of eternity*, ACC, 1976)
- **Ps. 119:11**
(*How to study the Bible*, HTOH, 1897)
- **Ps. 119:18**
(*How to study the Bible*, HTOH, 1897)
- **Ps. 119:37**
(*Holiness and the Sanctification of the Body*, TWOH, 1902)
- **Ps. 119:49**
(*Holiness and prayer*, TWOH, 1902; *The Lord's own prayer*, AP, 1929)
- **Ps. 119:97**
(*How to study the Bible*, HTOH, 1897)

- **Ps. 119:162**
(*The outcome of a clean heart*, HTOH, 1897)
- **Ps. 119:164**
(*Thanksgiving*, HTOH, 1897)
- **Ps. 119:165**
(*The blessedness of the Pentecostal baptism*, GS, 1934)
- **Ps. 126:5**
(*Whitened harvest fields*, LS, 1923)
- **Ps. 126:6**
(*Whitened harvest fields*, LS, 1923)
- **Ps. 130:4**
(*A bridge to God*, ACC, 1976)
- **Ps. 130:5**
(*The secret of power*, HTH, 1896)
- **Ps. 131:2**
(*The chained ambassador*, HTH, 1896)
- "But I have stilled and quieted my soul; like a weaned child with its mother, like a weaned child is my soul"
- **Ps. 133:1**
(*Saving the children*, SWS, 1903; *Trying the Spirits*, WTHGIC, 1909)
- **Ps. 139:24**
(*The blessedness of the Pentecostal baptism*, GS, 1934)
- **Ps. 141:3**
(*The leakage of spiritual power*, HTH, 1896; *Walking with God*, ACC, 1976)
- **Ps. 145:19**
(*Perfect peace*, HTH, 1896; *Thanksgiving*, HTOH, 1897)
- **Ps. 149:4**
(*The heart of Jesus*, HTH, 1896)

PROVERBS

- **Prov. 2:3**
(*Letting the truth slip*, HTH, 1896; *The pursuit of truth*, ACC, 1976)
- **Prov. 2:4**
(*Letting the truth slip*, HTH, 1896; *The pursuit of truth*, ACC, 1976)
- **Prov. 2:5**
(*Letting the truth slip*, HTH, 1896; *The pursuit of truth*, ACC, 1976)
- **Prov. 4:23**
(*The leakage of spiritual power*, HTH, 1896; *Holiness and the Sanctification of the Body*, TWOH, 1902; *How to speak*, SWS, 1903; *Walking with God*, ACC, 1976)

- **Prov. 6:22**
(*How to keep sweet*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Prov. 13:24**
(*As with sons*, AP, 1929)
- **Prov. 14:9**
(*The terror of the Lord*, LS, 1923)
- **Prov. 16:6**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Prov. 18:10**
(*Kept in the midst of evil*, ACC, 1976)
- **Prov. 18:21**
(*Letting the truth slip*, HTH, 1896)
- **Prov. 19:18**
(*As with sons*, AP, 1929)
- **Prov. 22:11**
(*How to speak*, SWS, 1903)
- **Prov. 22:15**
(*As with sons*, AP, 1929)
- **Prov. 23:23**
(*Letting the truth slip*, HTH, 1896)
- **Prov. 25:27**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *First things first*, AP, 1929)
- **Prov. 26:16**
(*Trying the Spirits*, WTHGIC, 1909)
- **Prov. 27:5**
(*Trying the Spirits*, WTHGIC, 1909)
- **Prov. 28:1**
(*Characteristics of the anointed preacher*, WTHGIC, 1909)
- **Prov. 29:17**
(*As with sons*, AP, 1929)

ECCLESIASTES

- **Ecc. 1:8**
(*Red-hot religion*, RLP, 1925)
- **Ecc. 8:11**
(*The slow sentence*, BT, 1988)
- **Ecc. 9:17**
(*Holiness and Unconscious Influence*, TWOH, 1902)

- **Ecc. 12:1**
(*Saving the children*, SWS, 1903; *Youth's response*, ACC, 1976)

SONG OF SONGS

ISAIAH

- **Is. 1:5**
(*Holiness and Humility*, TWOH, 1902)
- **Is. 1:6**
(*Holiness and Humility*, TWOH, 1902; *Zeal*, SWS, 1903; *The witness of the Spirit*, WTHGIC, 1909)
- **Is. 1:7**
(*The witness of the Spirit*, WTHGIC, 1909)
- **Is. 1:10**
(*Purity*, WTHGIC, 1909)
- **Is. 1:11**
(*Purity*, WTHGIC, 1909)
- **Is. 1:12**
(*Purity*, WTHGIC, 1909)
- **Is. 1:13**
(*Purity*, WTHGIC, 1909)
- **Is. 1:14**
(*Purity*, WTHGIC, 1909)
- **Is. 1:15**
(*Purity*, WTHGIC, 1909)
- **Is. 1:16**
(*Purity*, WTHGIC, 1909; *Misrepresenting God*, LS, 1923)
- **Is. 1:17**
(*Purity*, WTHGIC, 1909; *Misrepresenting God*, LS, 1923)
- **Is. 1:18**
(*Purity, Preaching*, WTHGIC, 1909); *Misrepresenting God*, LS, 1923)
- **Is. 1:19**
(*Purity*, WTHGIC, 1909; *Misrepresenting God*, LS, 1923)
- **Is. 1:20**
(*Purity*, WTHGIC, 1909; *Misrepresenting God*, LS, 1923)
- **Is. 3:16**
(*The ancient prophets*, AP, 1929)
- **Is. 3:17**
(*The ancient prophets*, AP, 1929)
- **Is. 3:18**
(*The ancient prophets*, AP, 1929)

- **Is. 3:19**
(*The ancient prophets*, AP, 1929)
- **Is. 3:20**
(*The ancient prophets*, AP, 1929)
- **Is. 3:21**
(*The ancient prophets*, AP, 1929)
- **Is. 3:22**
(*The ancient prophets*, AP, 1929)
- **Is. 3:23**
(*The ancient prophets*, AP, 1929)
- **Is. 6:8**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Is. 8:19**
(*The ancient prophets*, AP, 1929)
- **Is. 8:20**
(*The ancient prophets*, AP, 1929)
- **Is. 9:6**
(*The atonement*, GS, 1934)
- **Is. 9:7**
(*The atonement*, GS, 1934)
- **Is. 26:3**
(*Perfect peace*, HTH, 1896; *The outcome of a clean heart*, HTOH, 1897)
- **Is. 26:3**
(*The legacy of holiness*, HTOH, 1897)
- **Is. 26:4**
(*The legacy of holiness*, HTOH, 1897)
- **Is. 26:8**
(*Red-hot religion*, RLP, 1925)
- **Is. 26:9**
(*Red-hot religion*, RLP, 1925)
- **Is. 28:16**
(*Don't flinch*, HTOH, 1897)
- **Is. 30:15**
(*Why worry?*, ACC, 1976)
- **Is. 34:13**
(*The temptations of a sanctified man*, HTH, 1896)
- **Is. 40:31**
(*The secret of power; Your own soul*, HTH, 1896; *The renewings of power*, SWS, 1903; *Retired*, AP, 1929; *Sharp axes*, ACC, 1976)

- **Is. 41:6**
(*Encouraging one another*, LS, 1923)
- **Is. 41:9**
(*The unpardonable sin*, RLP, 1925)
- ***Is. 41:10**
(*How to keep holiness*, TWOH, 1902; *Be obedient*, SWS, 1903; *Hope; Characteristics of the anointed preacher*, WTHGIC, 1909; *The Bible and religious experience; Whom do you trust – yourself or Christ?*, AP, 1929; *Texts that have blessed me*, GS, 1934)
- **Is. 41:17**
(*Holiness and prayer*, TWOH, 1902)
- **Is. 42:4**
(*The disappointed angels*, RLP, 1925)
- **Is. 42:16**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Is. 44:22**
(*The spider and the fly*, BT, 1988)
- **Is. 45:2**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Is. 45:3**
(*The Holy Spirit's call to work*, WTHGIC, 1909; *From praise to peace*, ACC, 1976)
- ***Is. 46:4**
(*Hope*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934; *The morning cometh*, ACC, 1976)
- **Is. 48:10**
(*Holiness. What it is not and what it is*, HTOH, 1897; *Hope*, WTHGIC, 1909)
- **Is. 48:14**
(*Guidance*, WTHGIC, 1909)
- **Is. 49:15**
(*The unpardonable sin*, RLP, 1925)
- **Is. 49:16**
(*The unpardonable sin*, RLP, 1925)
- **Is. 50:4**
(*Preaching*, WTHGIC, 1909)
- **Is. 53:1**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **Is. 53:2**
(*Hindrances to obtaining the blessing*, HTH, 1896)

- **Is. 53:3**
(*Hindrances to obtaining the blessing*, HTH, 1896; *Holiness. What it is not and what it is*, HTOH, 1897; *Zeal*, SWS, 1903; *An accident interpretation and testimony*, RLP, 1925)
- **Is. 53:4**
(*Zeal*, SWS, 1903)
- **Is. 53:5**
(*Death of the old man*, HTOH, 1897; *Zeal*, SWS, 1903; *Is the baptism and third blessing?*, WTHGIC, 1909; *The guest of the soul*, GS, 1934; *Make me clean; The divine intercessor*, ACC, 1976)
- **Is. 53:6**
(*Zeal*, SWS, 1903)
- **Is. 53:7**
(*The heart of Jesus*, HTH, 1896)
- **Is. 53:11**
(*A man in Christ*, LS, 1923)
- **Is. 53:12**
(*The divine intercessor*, ACC, 1976)
- **Is. 54:11**
(*After the holiness meeting*, HTH, 1896)
- **Is. 54:12**
(*After the holiness meeting*, HTH, 1896)
- **Is. 54:13**
(*They are only lambs*, ACC, 1976)
- **Is. 54:14**
(*After the holiness meeting*, HTH, 1896)
- **Is. 55:5**
(*Redemption*, BT, 1988)
- **Is. 55:6**
(*Redemption*, BT, 1988)
- **Is. 55:15**
(*Holiness and Humility*, TWOH, 1902)
- **Is. 57:1**
(*Is death a mystery*, RLP, 1925)
- **Is. 57:15**
(*Jesus – The working man*, HTOH, 1897; *Holiness and the Sanctification of the Body*, TWOH, 1902; *Meditations on the resurrection*, RLP, 1925; *The atonement*, GS, 1934)
- **Is. 58:11**
(*Guidance*, WTHGIC, 1909)

- **Is. 61:1**
(*The Holy Spirit's call to work*, WTHGIC, 1909)
- **Is. 61:3**
(*A thirteenth-century Salvationist*, GS, 1934)
- **Is. 62:5**
(*The guest of the soul*, GS, 1934)
- **Is. 62:6**
(*Wrestlers with God*, HTOH, 1897)
- **Is. 62:7**
(*Wrestlers with God*, HTOH, 1897)
- **Is. 63:3**
(*The divine intercessor*, ACC, 1976)
- **Is. 63:9**
(*Union with Jesus* (x2), HTOH, 1897; *Hope*, WTHGIC, 1909; *Offences against the Holy Ghost*, WTHGIC, 1909; *The atonement*, GS, 1934)
- **Is. 63:10**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Is. 64:5**
(*Red-hot religion*, RLP, 1925)
- **Is. 64:6**
(*Seeing ourselves*, ACC, 1976)
- **Is. 65:5**
(*Holiness and Humility*, TWOH, 1902)
- **Is. 66:2**
(*After the holiness meeting*, HTH, 1896)

JEREMIAH

- **Jer. 1:5**
(*Be obedient*, SWS, 1903)
- **Jer. 1:6**
(*Some of my experience in teaching holiness*, HTH, 1896; *The Holy Spirit's call to work*, WTHGIC, 1909; *Be obedient*, SWS, 1903)
- **Jer. 1:7**
(*The Holy Spirit's call to work*, WTHGIC, 1909; *Be obedient*, SWS, 1903)
- **Jer. 1:8**
(*Some of my experience in teaching holiness*, HTH, 1896; *The Holy Spirit's call to work* (x2), WTHGIC, 1909; *Be obedient* (x2), SWS, 1903)
- **Jer. 1:17**
(*Some of my experience in teaching holiness*, HTH, 1896; *Be obedient*, SWS, 1903)

- **Jer. 1:19**
(*The Holy Spirit's call to work* (x2), WTHGIC, 1909)
- **Jer. 2:2-3**
(*The dangers of middle age*, LS, 1923)
- **Jer. 3:12**
(*If you have lost the blessing – What?*, HTH, 1896; *The blessing regained*, RLP, 1925)
- **Jer. 3:13**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Jer. 3:14**
(*If you have lost the blessing – What?*, HTH, 1896; *The blessing regained*, RLP, 1925)
- **Jer. 3:22**
(*The blessing regained*, RLP, 1925)
- **Jer. 15:16**
(*How to study the Bible*, HTOH, 1897)
- **Jer. 15:19**
(*The leakage of spiritual power*, HTH, 1896)
- **Jer. 23:22**
(*Be obedient*, SWS, 1903)
- **Jer. 23:29**
(*What to study*, SWS, 1903)
- **Jer. 29:11**
(*After the holiness meeting*, HTH, 1896)
- **Jer. 29:14**
(*After the holiness meeting*, HTH, 1896)
- **Jer. 31:3**
(*The heart of Jesus*, HTH, 1896; *The Bible and religious experience*, AP, 1929)
- **Jer. 32:17**
(*Encouraging one another*, LS, 1923)
- **Jer. 33:3**
(*The unpardonable sin*, RLP, 1925)
- **Jer. 48:10**
(*Sins against chastity*, LS, 1923)
- **Jer. 50:5**
(*He will come*, ACC, 1976)

LAMENTATIONS

- **Lam. 3:26**
(*Hope*, WTHGIC, 1909)

- **Lam. 3:27**
(*The fleeing prophet*, RLP, 1925)
- **Lam. 5:21**
(*Reluctant praying*, ACC, 1976)

EZEKIAL

- **Ez. 2:4**
(*Some of my experience in teaching holiness*, HTH, 1896)
- **Ez. 2:6**
(*Some of my experience in teaching holiness*, HTH, 1896; *Be obedient*, SWS, 1903)
- **Ez. 2:7**
(*Some of my experience in teaching holiness*, HTH, 1896; *Be obedient*, SWS, 1903)
- **Ez. 2:8**
(*Some of my experience in teaching holiness*, HTH, 1896)
- **Ez. 3:8-11**
(*Some of my experience in teaching holiness*, HTH, 1896)
- **Ez. 10:10-13**
(*Sins against chastity*, LS, 1923)
- **Ez. 18:20**
(*Is the baptism and third blessing?*, WTHGIC, 1909)
- **Ez. 37:1-14**
(*Encouraging one another*, LS, 1923)
- **Ez. 36:26**
(x2 - *Death of the old man*, HTOH, 1897)
- **Ez. 36:31**
(*Holiness and Humility*, TWOH, 1902)

DANIEL

- **Dan. 1:8**
(*The temptations of a sanctified man*, HTH, 1896; *Temptation*, RLP, 1925)
- **Dan. 3:16**
(*Be obedient*, SWS, 1903)
- **Dan. 3:17**
(*Be obedient*, SWS, 1903)
- **Dan. 3:18**
(*Be obedient*, SWS, 1903)
- **Dan. 3:25**
(*Victory over suffering*, WTHGIC, 1909; *Whom do you trust – yourself or Christ?*, AP, 1929)

- **Dan. 6:10**
(*Thanksgiving*, HTOH, 1897)
- **Dan. 10:3**
(*Gideon's band*, HTH, 1896)
- **Dan. 10:19**
(*Prayer, The renewings of power*, SWS, 1903; *Greatly beloved*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Dan. 10:21**
(*Prayer*, SWS, 1903)

HOSEA

- **Hos. 4:6**
(*Holiness – How to get it*, HTH, 1896; *Hindrances to holiness*, HTOH, 1897)
- **Hos. 7:9**
(*The dangers of middle age*, LS, 1923)
- **Hos. 10:12**
(*God enthroned in your life*, BT, 1988)
- **Hos. 14:8**
(*Introduction*, HTH, 1896)

JOEL

- **Joel 2:12**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Joel 2:13**
(*If you have lost the blessing – What?*, HTH, 1896)
- **Joel 2:25**
(*The blessing regained*, RLP, 1925)
- **Joel 2:26**
(*The blessing regained*, RLP, 1925)
- **Joel 2:28**
(*Preaching*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Joel 2:29**
(*Preaching*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Joel 2:30**
(*Preaching*, WTHGIC, 1909)
- **Joel 2:31**
(*Preaching*, WTHGIC, 1909)
- **Joel 2:32**
(*Preaching*, WTHGIC, 1909)

AMOS
OBADIAH
JONAH

- **Jnh. 1:1**
(*When the word of God comes*, RLP, 1925)
- **Jnh. 1:3**
(*God's secret*, SWS, 1903; *The fleeing prophet*, RLP, 1925)

MICAH
NAHUM
HABAKKUK

- **Hab. 2:3**
(*Faith: The grace and the gift*, HTH, 1896; *He will come*, ACC, 1976; *Receiving before giving*, ACC, 1976)
- **Hab. 2:14**
(*The blessedness of the Pentecostal baptism*, GS, 1934)
- **Hab. 3:17**
(*Hold fast: A war-time meditation*, RLP, 1925)
- **Hab. 3:18**
(*Hold fast: A war-time meditation*, RLP, 1925)

ZEPHANIAH

- **Zph. 3:17**
(*The witness of the Spirit*, WTHGIC, 1909; *A man in Christ*, LS, 1923)

HAGGAI
ZECHARIAH

- **Zech. 4:6**
(*Characteristics of the anointed preacher*, WTHGIC, 1909)
- **Zech. 9:9**
(*The meek and lowly heart*, WTHGIC, 1909)
- **Zech. 14:7**
(*The morning cometh*, ACC, 1976)

MALACHI

- **Mal. 1:10**
(*Finance*, SWS, 1903)
- **Mal. 3:1**
(*Fight the good fight of faith*, HTH, 1896; *Confess your faith*, ACC, 1976)
- **Mal. 3:10**
(*Holiness. How to get it*, HTOH, 1897; *How to Get Holiness*, TWOH, 1902; *The overflowing blessing*, WTHGIC, 1909)

- **Mal. 4:2**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)

MATTHEW

- **Matt. 1:21**
(*Purity*, WTHGIC, 1909; *We would see Jesus*, ACC, 1976)
- **Matt. 3:10**
(*The radicalism of holiness*, HTH, 1896)
- **Matt. 3:16-17**
(*After the holiness meeting*, HTH, 1896)
- **Matt. 4:1**
(*The temptations of a sanctified man; Soul-winners and their prayers, After the holiness meeting*, HTH, 1896)
- **Matt. 4:2**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 4: 3**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 4:4**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting; Letting the truth slip*, HTH, 1896; *The outcome of a clean heart; How to keep a clean heart*, HTOH, 1897; *What to study; The renewings of power*, SWS, 1903; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Red-hot religion*, RLP, 1925; *The recipe for holy people; The illuminated word*, ACC, 1976)
- **Matt. 4: 5**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 4: 6**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 4: 7**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 4: 8**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)

- **Matt. 4: 9**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 4:10**
(*The temptations of a sanctified man; Soul-winners and their prayers*, HTH, 1896; *Holiness – What is it?*, HTH, 1896)
- **Matt. 4: 11**
(*The temptations of a sanctified man; Soul-winners and their prayers; After the holiness meeting*, HTH, 1896)
- **Matt. 5:5**
(*The heart of Jesus*, HTH, 1896)
- **Matt. 5:8**
(*How to Get Holiness*, TWOH, 1902)
- **Matt. 5:11**
(*A thirteenth-century Salvationist*, GS, 1934)
- **Matt. 5:12**
(*A thirteenth-century Salvationist*, GS, 1934)
- **Matt. 5:13**
(*He has a program*, ACC, 1976)
- **Matt. 5:14**
(*He has a program*, ACC, 1976)
- **Matt. 5:39**
(*The heart of Jesus*, HTH, 1896)
- **Matt. 5:41**
(*The heart of Jesus*, HTH, 1896)
- **Matt. 5:45**
(*How to Get Holiness*, TWOH, 1902)
- **Matt. 5:48**
(*What is Holiness?*, TWOH, 1902; *A perfect-hearted people*, GS, 1934)
- **Matt. 6:6**
(*The secret of power; The leakage of spiritual power*, HTH, 1896; *Prayer*, SWS, 1903)
- **Matt. 6:10**
(*Union with Jesus*, HTOH, 1897)
- **Matt. 6:25**
(*Finance*, SWS, 1903; *What about my future?*, RLP, 1925)
- **Matt. 6:26**
(*Finance*, SWS, 1903; *What about my future?*, RLP, 1925)
- **Matt. 6:27**
(*What about my future?*, RLP, 1925)

- **Matt. 6:28**
(*What about my future?*, RLP, 1925)
- **Matt. 6:29**
(*What about my future?*, RLP, 1925)
- **Matt. 6:30**
(*What about my future?*, RLP, 1925)
- **Matt. 6:31**
(*Finance*, SWS, 1903; *What about my future?*, RLP, 1925)
- **Matt. 6:32**
(*Finance*, SWS, 1903; *What about my future?*, RLP, 1925)
- **Matt. 6:33**
(*Letting the truth slip*, HTH, 1896; *What about my future?*, RLP, 1925)
- **Matt. 6:34**
(*If you have lost the blessing – What?*, HTH, 1896; *What about my future? X2*), RLP, 1925)
- **Matt. 7:5**
(*The outcome of a clean heart; Evil speaking*, HTOH, 1897)
- **Matt. 7:7**
(*Try again*, ACC, 1976)
- **Matt. 7:21**
(*Holiness – What is it?*, HTH, 1896; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Red-hot religion*, RLP, 1925)
- **Matt. 7:22**
(*Looking backward and forward*, GS, 1934)
- **Matt. 7:23**
(*An undivided heart*, SWS, 1903; *Looking backward and forward*, GS, 1934)
- **Matt. 7:24**
(*Misrepresenting God*, LS, 1923)
- **Matt. 7:25**
(*Misrepresenting God*, LS, 1923)
- **Matt. 7:26**
(*Misrepresenting God*, LS, 1923)
- **Matt. 7:27**
(*Misrepresenting God*, LS, 1923)
- **Matt. 9:38**
(*Sowing and reaping*, ACC, 1976)
- **Matt. 10:22**
(*Hindrances to obtaining the blessing*, HTH, 1896)

- **Matt. 10:24**
(*After the holiness meeting*, HTH, 1896; *Are you tempted?*, ACC, 1976)
- **Matt. 10:34**
(*Holiness and Unconscious Influence*, TWOH, 1902)
- **Matt. 10:35**
(*The radicalism of holiness*, HTH, 1896)
- **Matt. 10:36**
(*The radicalism of holiness*, HTH, 1896)
- **Matt. 10:39**
(*A thirteenth-century Salvationist*, GS, 1934)
- **Matt. 11:28**
(*The unpardonable sin*, RLP, 1925)
- **Matt. 11:29**
(*Introduction; Hindrances to obtaining the blessing; The heart of Jesus*, HTH, 1896; *The meek and lowly heart*, WTHGIC, 1909)
- **Matt. 12:30**
(*On the fence*, ACC, 1976)
- **Matt. 12:31**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Matt. 12:32**
(*The sin against the Holy Ghost*, WTHGIC, 1909; *The unpardonable sin*, RLP, 1925)
- **Matt. 12:33**
(*Holiness – What is it?*, HTH, 1896)
- **Matt. 12:34**
(*The heart of Jesus*, HTH, 1896; *Holiness and the Sanctification of the Body*, TWOH, 1902)
- **Matt. 12:36**
(*Letting the truth slip*, HTH, 1896; *The outcome of a clean heart*, HTOH, 1897)
- **Matt. 14:27**
(*An accident, interpretation and testimony*, RLP, 1925)
- **Matt. 14:31**
(*The blessing regained*, RLP, 1925)
- **Matt. 15:22**
(*Greatly beloved*, RLP, 1925)
- **Matt. 15:23**
(*Greatly beloved*, RLP, 1925)
- **Matt. 15:24**
(*Greatly beloved*, RLP, 1925)

- **Matt. 15:25**
(*Greatly beloved*, RLP, 1925)
- **Matt. 15:26**
(*Greatly beloved*, RLP, 1925)
- **Matt. 15:27**
(*Greatly beloved*, RLP, 1925)
- **Matt. 15:28**
(*Greatly beloved*, RLP, 1925)
- **Matt. 16:17**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909; *Miracle of sustained faith in Christ*, RLP, 1925)
- **Matt. 16:22**
(*Resurrection power*, RLP, 1925)
- **Matt. 18:4**
(*Holiness and Humility*, TWOH, 1902)
- **Matt. 18:21**
(*Separation from God*, BT, 1988)
- **Matt. 19:14**
(*A surprise commission*, ACC, 1976)
- **Matt. 19:21**
(*The radicalism of holiness*, HTH, 1896; *A thirteenth-century Salvationist*, GS, 1934)
- **Matt. 19:27**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Matt. 19:28**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Matt. 19:29**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Matt. 21:13**
(*The radicalism of holiness*, HTH, 1896)
- **Matt. 21:33**
(*The atonement*, GS, 1934)
- **Matt. 21:34**
(*The atonement*, GS, 1934)
- **Matt. 21:35**
(*The atonement*, GS, 1934)

- **Matt. 21:36**
(*The atonement*, GS, 1934)
- **Matt. 21:37**
(*The atonement*, GS, 1934)
- **Matt. 21:38**
(*The atonement*, GS, 1934)
- **Matt. 21:39**
(*The atonement*, GS, 1934)
- **Matt. 22 (whole chapter)**
(*Don't argue*, HTH, 1896)
- **Matt. 23:12**
(*Holiness and Unconscious Influence*, TWOH, 1902)
- **Matt. 25**
(*Future punishment and the Bible*, LS, 1923)
- **Matt. 25:23**
(*Present-day witness to the resurrection*, HTH, 1896; *Holiness and duty*, TWOH, 1902)
- **Matt. 25:34**
(*The atonement*, GS, 1934)
- **Matt. 25:35**
(*The atonement*, GS, 1934)
- **Matt. 25:36**
(*The atonement*, GS, 1934)
- **Matt. 25:37**
(*The atonement*, GS, 1934)
- **Matt. 25:38**
(*The atonement*, GS, 1934)
- **Matt. 25:39**
(*The atonement*, GS, 1934)
- **Matt. 25:40**
(*Holiness and self-denial*, HTOH, 1897; *The atonement*, GS, 1934))
- **Matt. 25:41**
(*The atonement*, GS, 1934)
- **Matt. 25:42**
(*The atonement*, GS, 1934)
- **Matt. 25:43**
(*The atonement*, GS, 1934)
- **Matt. 25:44**
(*The atonement*, GS, 1934)

- **Matt. 25:45**
(*The atonement*, GS, 1934)
- **Matt. 25:46**
(*Misrepresenting God*, LS, 1923; *The atonement*, GS, 1934)
- **Matt. 26:30**
(*The trial of faith wrought into experience*, GS, 1934)
- **Matt. 26:33**
(*Holiness – How to get it*, HTH, 1896; *Stability*, ACC, 1976)
- **Matt. 26:35**
(*Holiness – How to get it*, HTH, 1896)
- **Matt. 26:41**
(*Temptation*, RLP, 1925)
- **Matt. 27:39**
(*The unpardonable sin*, RLP, 1925)
- **Matt. 27:40**
(*The unpardonable sin*, RLP, 1925)
- **Matt. 27:41**
(*The unpardonable sin*, RLP, 1925)
- **Matt. 27:42**
(*The unpardonable sin*, RLP, 1925)
- **Matt. 28:19**
(*When the Holy Ghost is come*, WTHGIC, 1909)
- **Matt. 28:20**
(*When the Holy Ghost is come*; *The Holy Spirit's call to work*, WTHGIC, 1909; *Looking backward and forward*, GS, 1934)

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- **Mk. 1:40**
(*Make me clean*, ACC, 1976)
- **Mk. 3:23**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Mk. 3:24**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Mk. 3:25**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Mk. 3:26**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Mk. 3:27**
(*The sin against the Holy Ghost*, WTHGIC, 1909)

- **Mk. 3:28**
(*The sin against the Holy Ghost* (x2), WTHGIC, 1909)
- **Mk. 3:29**
(*The sin against the Holy Ghost* (x2), WTHGIC, 1909)
- **Mk. 3:30**
(*The sin against the Holy Ghost* (x2), WTHGIC, 1909)
- **Mk. 4:24**
(*The outcome of a clean heart*, HTOH, 1897)
- **Mk. 7:26**
(*Faith: The grace and the gift*, HTH, 1896)
- **Mk. 9:39**
(*Holiness and Humility*, TWOH, 1902)
- **Mk. 9:43**
(*Future punishment and the Bible*, LS, 1923)
- **Mk. 9:44**
(*Future punishment and the Bible*, LS, 1923)
- **Mk. 9:45**
(*Future punishment and the Bible*, LS, 1923)
- **Mk. 9:46**
(*Future punishment and the Bible*, LS, 1923)
- **Mk. 9:47**
(*Future punishment and the Bible*, LS, 1923)
- **Mk. 9:48**
(*Future punishment and the Bible*, LS, 1923)
- **Mk. 9:50**
(*How to keep sweet*, RLP, 1925)
- **Mk. 10 (entire chapter)**
(*Prayer*, SWS, 1903)
- **Mk. 10:17**
(*The radicalism of holiness*, HTH, 1896)
- **Mk. 10:21**
(*The radicalism of holiness*, HTH, 1896)
- **Mk. 10:38**
(*When the word of God comes*, RLP, 1925)
- **Mk. 10:45**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Mk. 11:22**
(*Fools for Christ's sake*, HTOH, 1897)

- **Mk. 11:24**
(*Faith is what you want*, HTOH, 1897; *Holiness and prayer*, TWOH, 1902; *Prayer*, SWS, 1903; *Praying in the Spirit*, WTHGIC, 1909)
- **Mk. 13:13**
(*God is faithful*, ACC, 1976)
- **Mk. 18:21-35**
(*Holy covetousness*, LS, 1923)

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- **Lk. 1:35**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Lk. 1:74**
(*Holiness – What is it?*, HTH, 1896)
- **Lk. 1:75**
(*Holiness – What is it?*, HTH, 1896)
- **Lk. 2:13**
(*The disappointed angels*, RLP, 1925)
- **Lk. 2:14**
(*The disappointed angels*, RLP, 1925)
- **Lk. 2:43**
(*How to prepare for the meeting*, HTOH, 1897)
- **Lk. 2:44**
(*How to prepare for the meeting*, HTOH, 1897)
- **Lk. 2:45**
(*How to prepare for the meeting*, HTOH, 1897)
- **Lk. 2:49**
(*Holiness and duty*, TWOH, 1902)
- **Lk. 4:2-13**
(*The temptations of a sanctified man*, HTH, 1896)
- **Lk. 4:18**
(*Preaching*, WTHGIC, 1909)
- **Lk. 4:19**
(*Preaching*, WTHGIC, 1909)
- **Lk. 4:22**
(*How to speak*, SWS, 1903)
- **Lk. 5:12**
(*The guest of the soul*, GS, 1934)
- **Lk. 6:5**
(*Prayer*, SWS, 1903)

- **Lk. 6:6**
(Prayer, SWS, 1903)
- **Lk. 6:7**
(Prayer, SWS, 1903)
- **Lk. 6:8**
(Prayer, SWS, 1903)
- **Lk. 6:9**
(Prayer, SWS, 1903)
- **Lk. 6:10**
(Prayer, SWS, 1903)
- **Lk. 6:12**
(Prayer, SWS, 1903)
- **Lk. 6:19**
(Holiness and Unconscious Influence, TWOH, 1902)
- **Lk. 8:18**
(The outcome of a clean heart, HTOH, 1897)
- **Lk. 9:1**
(A thirteenth-century Salvationist, GS, 1934)
- **Lk. 9:2**
(A thirteenth-century Salvationist, GS, 1934)
- **Lk. 9:3**
(A thirteenth-century Salvationist, GS, 1934)
- **Lk. 9:4**
(A thirteenth-century Salvationist, GS, 1934)
- **Lk. 9:5**
(A thirteenth-century Salvationist, GS, 1934)
- **Lk. 9:6**
(A thirteenth-century Salvationist, GS, 1934)
- **Lk. 9:23**
(Holiness and self-denial, HTOH, 1897)
- **Lk. 9:33**
(Hindrances to holiness, HTOH, 1897)
- **Lk. 9:51**
(Importance of the doctrine and experience of holiness to spiritual leaders, WTHGIC, 1909)
- **Lk. 9:52**
(Importance of the doctrine and experience of holiness to spiritual leaders, WTHGIC, 1909)

- **Lk. 9:53**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Lk. 9:54**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Lk. 9:55**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Lk. 9:56**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Lk. 10:19**
(*Power*, WTHGIC, 1909)
- **Lk. 10:20**
(*Holiness – How to get it*, HTH, 1896; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Lk. 11:9**
(*Holiness – How to get it; Letting the truth slip*, HTH, 1896)
- **Lk. 11:13**
(*Holiness – How to get it*, HTH, 1896; *Prayer*, SWS, 1903; *The overflowing blessing*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Lk. 12:10**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Lk. 12:15**
(*Thanksgiving*, HTOH, 1897; *A thirteenth-century Salvationist*, GS, 1934)
- **Lk. 14:26**
(*The radicalism of holiness*, HTH, 1896)
- **Lk. 16:10**
(*God is faithful*, AP, 1929)
- **Lk. 16:31**
(*The ancient prophets*, AP, 1929)
- **Lk. 17:13**
(*Holiness. How to get it*, HTOH, 1897)
- **Lk. 17:14**
(*Holiness. How to get it*, HTOH, 1897)
- **Lk. 17:20**
(*Looking backward and forward*, GS, 1934)

- **Lk. 18:1**
(*Letting the truth slip; Soul-winners and their prayers*, HTH, 1896; *Wrestlers with God*, HTOH, 1897; *Holiness and prayer*, TWOH, 1902)
- **Lk. 18:16**
(*Saving the children*, SWS, 1903; *Unshepherded little ones*, ACC, 1976)
- **Lk. 18:41**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Lk. 24:11**
(*Meditations on the resurrection*, RLP, 1925)
- **Lk. 24:49**
(*The blessedness of the Pentecostal baptism*, GS, 1934; *Goodness and greatness*, ACC, 1976)
- **Lk. 22:42**
(*Union with Jesus*, HTOH, 1897)
- **Lk. 23:18**
(*The unpardonable sin*, RLP, 1925)
- **Lk. 23:21**
(*The unpardonable sin*, RLP, 1925)
- **Lk. 24:6**
(*Meditations on the resurrection*, RLP, 1925)
- **Lk. 24:15**
(*God enthroned in your life*, BT, 1988)
- **Lk. 24:16**
(*God enthroned in your life*, BT, 1988)
- **Lk. 24:27**
(*How to study the Bible*, HTOH, 1897)
- **Lk. 24:39**
(*The renewing of power*, SWS, 1903)
- **Lk. 24:45**
(*How to study the Bible*, HTOH, 1897; *The Bible and religious experience*, AP; *Answering atheism*, AP, 1929)

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- **Jn 1 (chapter)**
(*The meek and lowly heart*, WTHGIC, 1909)
- **Jn. 1:1**
(*Jesus – The working man*, HTOH, 1897; *The atonement (x2)*, GS, 1934)
- **Jn. 1:2**
(*The atonement*, GS, 1934)

- **Jn. 1:3**
(*Knowing Jesus; Jesus – The working man*, HTOH, 1897; *The atonement*, GS, 1934)
- **Jn. 1:4**
(*The atonement*, GS, 1934)
- **Jn. 1:5**
(*The atonement*, GS, 1934)
- **Jn. 1:6**
(*The atonement*, GS, 1934)
- **Jn. 1:7**
(*The atonement*, GS, 1934)
- **Jn. 1:8**
(*The atonement*, GS, 1934)
- **Jn. 1:9**
(*The atonement*, GS, 1934)
- **Jn. 1:10**
(*The atonement*, GS, 1934)
- **Jn. 1:11**
(*The atonement*, GS, 1934)
- **Jn. 1:12**
(*What is fundamental?*, RLP, 1925; *The atonement*, GS, 1934)
- **Jn. 1:13**
(*The atonement*, GS, 1934)
- **Jn. 1:14**
(*Jesus – The working man*, HTOH, 1897; *The atonement (x2)*; *A thirteenth-century Salvationist*, GS, 1934)
- **Jn. 1:17**
(*A thirteenth-century Salvationist*, GS, 1934)
- **Jn. 1:18**
(*A perfect-hearted people (x2)*, GS, 1934)
- **Jn. 1:29**
(*The unpardonable sin*, RLP, 1925)
- **Jn. 2:5**
(*Be obedient*, SWS, 1903)
- **Jn. 2:17**
(*Union with Jesus*, HTOH, 1897)
- **Jn. 2:19**
(*Meditations on the resurrection*, RLP, 1925)

- **Jn. 2:21**
(*Meditations on the resurrection*, RLP, 1925)
- **Jn. 3:2**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Jn. 3:5**
(*Preparing His House*, WTHGIC, 1909; *God is faithful*, AP, 1929)
- **Jn. 3:6**
(*Preparing His House*, WTHGIC, 1909)
- **Jn. 3:16**
(*Greatly beloved; The unpardonable sin*, RLP, 1925 *The atonement*, GS, 1934; *The slow sentence*, BT, 1988)
- **Jn. 3:17**
(*The unpardonable sin*, RLP, 1925)
- **Jn. 3:29**
(*The special campaigner*, AP, 1929)
- **Jn. 3:30**
(*The special campaigner*, AP, 1929)
- **Jn. 3:36**
(*Misrepresenting God*, LS, 1923)
- **Jn. 4:34**
(*Union with Jesus*, HTOH, 1897; *Be obedient; Saving truth*, SWS, 1903)
- **Jn. 4:47-50**
(*How to Get Holiness*, TWOH, 1902)
- **Jn. 5:39**
(*How to study the Bible*, HTOH, 1897)
- **Jn. 5:44**
(*The radicalism of holiness*, HTH, 1896; *Characteristics of the anointed preacher*, WTHGIC, 1909)
- **Jn. 6:37**
(*The whisperer – fight!*; *The unpardonable sin*, RLP, 1925)
- **Jn. 6:38**
(*Union with Jesus*, HTOH, 1897)
- **Jn. 6:63**
(*After the holiness meeting; Letting the truth slip*, HTH, 1896; *The recipe for holy people*, ACC, 1976; *The illuminated word*, ACC, 1976)
- **Jn. 7:5**
(*Hindrances to holiness*, HTOH, 1897)
- **Jn. 7:17**
(*What is fundamental?; The blessing regained*, RLP, 1925)

- **Jn. 7:38**
(*The man God uses*, HTH, 1896; *The overflowing blessing*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Jn. 7:39**
(*The man God uses*, HTH, 1896)
- **Jn. 7:46**
(*How to speak*, SWS, 1903)
- **Jn. 7:53**
(*How to study the Bible*, HTOH, 1897)
- **Jn. 8:7**
(*Don't argue*, HTH, 1896)
- **Jn. 8:12**
(*Greater things*, ACC, 1976)
- **Jn. 8:34**
(*Freedom from sin*, HTOH, 1897; *The Bible and religious experience*, AP, 1929)
- **Jn. 8:36**
(*The temptations of a sanctified man*, HTH, 1896; *Freedom from sin*, HTOH, 1897)
- **Jn. 9:4**
(*The morning cometh*, ACC, 1976)
- **Jn. 10:3**
(*Red-hot religion*, RLP, 1925)
- **Jn. 10:4**
(*Red-hot religion*, RLP, 1925)
- **Jn. 10:5**
(*Red-hot religion*, RLP, 1925)
- **Jn. 10:5**
(*He knows my name*, ACC, 1976)
- **Jn. 10:10**
(*Hindrances to holiness*, HTOH, 1897)
- **Jn. 10:11**
(*The outcome of a clean heart*, HTOH, 1897)
- **Jn. 10:16**
(*Red-hot religion*, RLP, 1925)
- **Jn. 10:27**
(*He knows my name*, ACC, 1976)
- **Jn. 10:30**
(*Union with Jesus*, HTOH, 1897)

- ***Jn. 11:25**
(*Present-day witness to the resurrection*, HTH, 1896; *Who is He?*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)
- *** Jn. 11:26**
(*Who is He?*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)
- **Jn. 11:39**
(*God enthroned in your life*, BT, 1988)
- **Jn. 11:44**
(*Freedom from sin*, HTOH, 1897)
- **Jn. 12:42**
(*The radicalism of holiness*, HTH, 1896)
- **Jn. 12:43**
(*The radicalism of holiness*, HTH, 1896)
- **Jn. 13:7**
(*An accident interpretation and testimony*, RLP, 1925)
- **Jn. 13:15**
(*The heart of Jesus*, HTH, 1896; *A humble heart*, ACC, 1976)
- **Jn. 13:17**
(*The heart of Jesus*, HTH, 1896; *A humble heart*, ACC, 1976)
- **Jn. 13:34**
(*The heart of Jesus*, HTH, 1896; *What is Holiness?*, TWOH, 1902)
- **Jn. 14:10**
(*Be obedient*, SWS, 1903)
- **Jn. 14:11**
(*What is Holiness?*, TWOH, 1902)
- **Jn. 14:12**
(*Greater things*, ACC, 1976)
- **Jn. 14:13**
(*Be obedient, Prayer*, SWS, 1903)
- **Jn. 14:15**
(*Who is He?*, WTHGIC, 1909)
- **Jn. 14:16**
(*After the holiness meeting*, HTH, 1896; *Who is He?*, WTHGIC, 1909; *The atonement*, GS, 1934)
- **Jn. 14:17**
(*Who is He?*; *Preparing His House*, WTHGIC, 1909; *The atonement, The blessedness of the Pentecostal baptism*, GS, 1934; *The inner circle; The holy Guest*, ACC, 1976)
- **Jn. 14:18**
(*The atonement, The blessedness of the Pentecostal baptism*, GS, 1934)

- **Jn. 14:19**
(*The atonement*, GS, 1934)
- **Jn. 14:20**
(*What is Holiness?*, TWOH, 1902; *What is fundamental?*, RLP, 1925; *The Holy Spirit and sound doctrine*; *The atonement*; *The guest of the soul*, GS, 1934)
- **Jn. 14:21**
(*The atonement*, GS, 1934)
- **Jn. 14:22**
(*The atonement*, GS, 1934)
- **Jn. 14:23**
(*The atonement*, GS, 1934)
- **Jn. 14:24**
(*The atonement*, GS, 1934)
- **Jn. 14:25**
(*The atonement*, GS, 1934)
- **Jn. 14:26**
(*After the holiness meeting*, HTH, 1896; *Who is He?*; *The Holy Spirit and sound doctrine*, WTHGIC, 1909; *The atonement*; *The blessedness of the Pentecostal baptism*, GS, 1934; *Christ is all*, ACC, 1976)
- **Jn. 14:27**
(*The atonement*, GS, 1934)
- **Jn. 14:30**
(*The temptations of a sanctified man*, HTH, 1896)
- **Jn. 15:3**
(*Faith is what you want*, HTOH, 1897)
- **Jn. 15:5**
(*Union with Jesus*, HTOH, 1897; *Victory over evil temper*, WTHGIC, 1909; *Receiving before giving*, ACC, 1976)
- **Jn. 15:7**
(*Prayer* (x2), SWS, 1903)
- **Jn. 15:11**
(*The soul-winner's personal experience*, SWS, 1903)
- **Jn. 15:26**
(*When the comforter is come*; *The unpardonable sin*, RLP, 1925; *Christ is all*, ACC, 1976)
- **Jn. 16:7**
(*Present-day witness to the resurrection*, HTH, 1896; *Who is He?*, WTHGIC, 1909)

- **Jn. 16:8**
(*Who is He?*, WTHGIC, 1909; *The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Jn. 16:9**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909; *The guest of the soul*, GS, 1934; *Seeing ourselves*, ACC, 1976)
- **Jn. 16:10**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Jn. 16:11**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Jn. 16:12**
(*Saving truth*, SWS, 1903)
- **Jn. 16:13**
(*Your own soul*, HTH, 1896; *Who is He?; Guidance; The Holy Spirit and sound doctrine*, WTHGIC, 1909; *The unpardonable sin*, RLP, 1925; *Christ is all*, ACC, 1976)
- **Jn. 16:14**
(*Present-day witness to the resurrection*, HTH, 1896; *When the comforter is come; The unpardonable sin*, RLP, 1925; *Christ is all*, ACC, 1976)
- **Jn. 16:22**
(*The outcome of a clean heart*, HTOH, 1897)
- **Jn. 16:23**
(*Prayer*, SWS, 1903)
- **Jn. 16:24**
(*The outcome of a clean heart; Faith is what you want*, HTOH, 1897; *The soul-winner's personal experience*, SWS, 1903)
- **Jn. 16:29**
(*Resurrection power*, RLP, 1925)
- **Jn. 16:30**
(*Resurrection power*, RLP, 1925)
- **Jn. 16:31**
(*Resurrection power*, RLP, 1925)
- **Jn. 16:32**
(*Resurrection power*, RLP, 1925)
- **Jn. 16:33**
(*Victory over suffering*, WTHGIC, 1909)
- **Jn. 17 (entire chapter)**
(*The angels' song of peace*, LS, 1923; *The Lord's own prayer*, AP, 1929)
- **Jn. 17:3**
(*Holiness – How to get it; Present-day witness to the resurrection*, HTH, 1896;

Future punishment and the Bible; Misrepresenting God, LS, 1923; Life and death, ACC, 1976)

- **Jn. 17:8**
(*God enthroned in your life, BT, 1988*)
- **Jn. 17:9**
(*Trying the Spirits, WTHGIC, 1909; The divine intercessor, ACC, 1976*)
- **Jn. 17:11**
(*Kept in the midst of evil, ACC, 1976*)
- **Jn. 17:15**
(*How to keep holiness, TWOH, 1902; Is the baptism and third blessing?, WTHGIC, 1909; Sanctified unity, ACC, 1976; Kept in the midst of evil, ACC, 1976*)
- **Jn. 17:16**
(*Holiness – How to get it, HTH, 1896; What is holiness?, TWOH, 1902; Is the baptism and third blessing?, WTHGIC, 1909; Sanctified unity, ACC, 1976*)
- **Jn. 17:17**
(*Why should we be holy?, TWOH, 1902; Is the baptism and third blessing? (x2), WTHGIC, 1909; Sanctified unity, ACC, 1976*)
- **Jn. 17:18**
(*What is holiness?, TWOH, 1902; Is the baptism and third blessing?, WTHGIC, 1909;*
- **Jn. 17:19**
(*Is the baptism and third blessing?, WTHGIC, 1909*)
- **Jn. 17:20**
(*Is the baptism and third blessing?; Trying the Spirits, WTHGIC, 1909; Sanctified unity, ACC, 1976*)
- **Jn. 17:21**
(*Union with Jesus, HTOH, 1897; Is the baptism and third blessing?; Trying the Spirits, WTHGIC, 1909; The seamless coat of Jesus, AP, 1929; Sanctified unity, ACC, 1976*)
- **Jn. 17:22**
(*Is the baptism and third blessing?, WTHGIC, 1909; Trying the Spirits, WTHGIC, 1909; The abiding glory, ACC, 1976*)
- **Jn. 17:23**
(*Is the baptism and third blessing?; Trying the Spirits, WTHGIC, 1909; As with sons, AP, 1929; The abiding glory, ACC, 1976*)
- **Jn. 17:24**
(*Is the baptism and third blessing?, WTHGIC, 1909*)
- **Jn. 17:25**
(*Is the baptism and third blessing?, WTHGIC, 1909*)

- **Jn. 17:26**
(*Is the baptism and third blessing?; The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Jn. 18:11**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Jn. 18:36**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Jn. 19:12**
(*The unpardonable sin*, RLP, 1925)
- **Jn. 20:14**
(*God enthroned in your life*, BT, 1988)
- **Jn. 20:28**
(*The atonement*, GS, 1934)
- **Jn. 21:14**
(*God enthroned in your life*, BT, 1988)
- **Jn. 21:15**
(*Saving the children*, SWS, 1903; *A surprise commission (x2)*, ACC, 1976)

ACTS

- **Acts 1:3**
(*Resurrection power*, RLP, 1925)
- **Acts 1:4**
(*Present-day witness to the resurrection*, HTH, 1896; *Purity, Power*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Acts 1:5**
(*Present-day witness to the resurrection*, HTH, 1896; *Purity, Power*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Acts 1:6**
(*Purity, Power* WTHGIC, 1909)
- **Acts 1:7**
(*Purity, Power*, WTHGIC, 1909)
- **Acts 1:8**
(*Holiness – How to get it; Present-day witness to the resurrection*, HTH, 1896; *The renewing of power*, SWS, 1903; *Who is He?; Purity, Power* WTHGIC, 1909; *The blessedness of the Pentecostal baptism (x2)*, GS, 1934; *A bridge to God; Dynamite*, ACC, 1976)
- **Acts 2:2**
(*Power*, WTHGIC, 1909)
- **Acts 2:3**
(*Power*, WTHGIC, 1909)

- **Acts 2:4**
(*How to Get Holiness*, TWOH, 1902; *Power*, WTHGIC, 1909)
- **Acts 2:4-6**
(*Soul-winners and their prayers*, HTH, 1896)
- **Acts 2:8**
(*Purity*, WTHGIC, 1909)
- **Acts 2:9**
(*Purity*, WTHGIC, 1909)
- **Acts 2:17**
(*Who is He?*, WTHGIC, 1909; *A universal need*, ACC, 1976)
- **Acts 2:18**
(*A universal need*, ACC, 1976)
- **Acts 2:38**
(*Holiness – How to get it*, HTH, 1896)
- **Acts 2:39**
(*Holiness – How to get it*, HTH, 1896)
- **Acts 2:46**
(*The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909)
- **Acts 2:47**
(*The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909)
- **Acts 3:12-13**
(*Holiness – How to get it*, HTH, 1896)
- **Acts 3:16**
(*Holiness – How to get it*, HTH, 1896)
- **Acts 4:4**
(*Soul-winners and their prayers*, HTH, 1896)
- **Acts 4:12**
(*The unpardonable sin*, RLP, 1925)
- **Acts 4:19**
(*Holiness – How to get it*, HTH, 1896; *Stability*, ACC, 1976)
- **Acts 4:20**
(*Holiness – How to get it*, HTH, 1896; *Stability*, ACC, 1976)
- **Acts 4:31**
(*Trying the Spirits*, WTHGIC, 1909)
- **Acts 4:32**
(*The renewings of power*, SWS, 1903; *Trying the Spirits*, WTHGIC, 1909)
- **Acts 4:33**
(*The renewings of power*, SWS, 1903)

- **Acts 5:1**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:2**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:3**
(*Who is He?*, WTHGIC, 1909; *Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:4**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:5**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:6**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:7**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:8**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:9**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:10**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 5:29**
(*Be obedient*, SWS, 1903)
- **Acts 5:32**
(*Who is He?*, WTHGIC, 1909; *The guest of the soul*, GS, 1934)
- **Acts 5:41**
(*Union with Jesus*, HTOH, 1897; *Victory over suffering*, WTHGIC, 1909)
- **Acts 6:1**
(*The special campaigner*, AP, 1929)
- **Acts 6:2**
(*The special campaigner*, AP, 1929)
- **Acts 6:3**
(*The special campaigner*, AP, 1929)
- **Acts 6:4**
(*Soul-winners and their prayers*, HTH, 1896; *Preaching*, WTHGIC, 1909; *The special campaigner*, AP, 1929; *God answers prayer*, ACC, 1976)
- **Acts 6:5**
(*Soul-winners and their prayers*, HTH, 1896; *How to Get Holiness*, TWOH, 1902; *The special campaigner*, AP, 1929)

- **Acts 6:6**
(*Soul-winners and their prayers*, HTH, 1896; *The special campaigner*, AP, 1929)
- **Acts 6:7**
(*Soul-winners and their prayers*, HTH, 1896; *Evidences and practical lessons*, RLP, 1925; *The special campaigner*, AP, 1929; *God answers prayer*, ACC, 1976)
- **Acts 6:8**
(*The special campaigner*, AP, 1929)
- **Acts 6:15**
(*Red-hot religion*, RLP, 1925)
- **Acts 7:22**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Acts 7:51**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Acts 9:6**
(*The great challenge*, ACC, 1976)
- **Acts 9:17**
(*Purity – not maturity*, ACC, 1976)
- **Acts 10:19**
(*Who is He?*, WTHGIC, 1909)
- **Acts 10:20**
(*Who is He?*, WTHGIC, 1909)
- **Acts 10:44**
(*Is the baptism and third blessing?*, WTHGIC, 1909)
- **Acts 13:1**
(*Who is He?*, WTHGIC, 1909)
- **Acts 13:2**
(*Who is He?; The Holy Spirit's call to work*, WTHGIC, 1909)
- **Acts 13:3**
(*Who is He?*, WTHGIC, 1909)
- **Acts 13:4**
(*Who is He?*, WTHGIC, 1909)
- **Acts 14:1**
(*How to speak*, SWS, 1903)
- **Acts 14:23**
(*Gideon's band*, HTH, 1896)
- **Acts 15:7**
(*Is the baptism and third blessing?*, WTHGIC, 1909)

- **Acts 15:8**
(*Holiness – How to get it*, HTH, 1896; *Is the baptism and third blessing?* (x2), WTHGIC, 1909; *A bridge to God*, ACC, 1976)
- **Acts 15:9**
(*Holiness – How to get it*, HTH, 1896; *How to Get Holiness*, TWOH, 1902; *Is the baptism and third blessing?* (x2); *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *A bridge to God*, ACC, 1976)
- **Acts 16:6**
(*Who is He?*, WTHGIC, 1909)
- **Acts 16:7**
(*Who is He?*, WTHGIC, 1909)
- **Acts 16:25**
(*Soul-winners and their prayers*, HTH, 1896)
- **Acts 16:31**
(*The unpardonable sin*, RLP, 1925 x2)
- **Acts 17:2**
(*How to study the Bible*, HTOH, 1897)
- **Acts 17:25**
(*Victory over suffering*, WTHGIC, 1909)
- **Acts 18:1**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 18:2**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 18:24**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 18:25**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 18:26**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 18:27**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 18:28**
(*Must you be fed with a spoon?*, AP, 1929)
- **Acts 19:2**
(*The blessedness of the Pentecostal baptism*, GS, 1934)
- **Acts 20**
(*Paul's secret: Alive in Christ*, RLP, 1925)
- **Acts 20:17**
(*The future of The Salvation Army*, AP, 1929)

- **Acts 20:18**
(*The future of The Salvation Army*, AP, 1929)
- **Acts 20:19**
(*Zeal*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:20**
(*Some of my experience in teaching holiness*, HTH, 1896; *Zeal*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:21**
(*Zeal*; *How to speak*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:22**
(*The cost of saving souls*, AP, 1929; *The future of The Salvation Army*, AP, 1929; *Strength for bonds and afflictions*, ACC, 1976)
- **Acts 20:23**
(*Paul a pattern*, HTOH, 1897; *The cost of saving souls*; *Whom do you trust – yourself or Christ?*; *The future of The Salvation Army*, AP, 1929; *Strength for bonds and afflictions*, ACC, 1976)
- **Acts 20:24**
(*Paul a pattern*, HTOH, 1897; *Be obedient*, *Zeal*, SWS, 1903; *Love slaves*; *Holy covetousness*, LS, 1923; *The cost of saving souls*; *Whom do you trust – yourself or Christ?*; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:25**
(*The future of The Salvation Army*, AP, 1929)
- **Acts 20:26**
(*Keeping the flock*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:27**
(*Some of my experience in teaching holiness*, HTH, 1896; *Keeping the flock*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:28**
(*Your own soul*, HTH, 1896; *The future of The Salvation Army*, AP, 1929; *The atonement*, GS, 1934)
- **Acts 20:29**
(*The future of The Salvation Army*, AP, 1929)
- **Acts 20:30**
(*The future of The Salvation Army*, AP, 1929)
- **Acts 20:31**
(*Zeal*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:32**
(*Spiritual power*, HTOH, 1897; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:33**
(*Finance*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)

- **Acts 20:34**
(*Finance*, SWS, 1903; *The future of The Salvation Army*, AP, 1929)
- **Acts 20:35**
(*Holiness and self-denial*, HTOH, 1897; *Finance*, SWS, 1903; *The future of The Salvation Army*, AP, 1929; *Looking backward and forward*, GS, 1934)
- **Acts 23:11**
(*Strength for bonds and afflictions*, ACC, 1976)
- **Acts 26: 16**
(*Fools for Christ's sake*, HTOH, 1897)
- **Acts 26: 17**
(*Fools for Christ's sake*, HTOH, 1897)
- **Acts 26:18**
(*Hindrances to obtaining the blessing*, HTH, 1896; *Fools for Christ's sake*, HTOH, 1897; *Purity*, WTHGIC, 1909; *Faith is the victory*, ACC, 1976)
- **Acts 26:19**
(*Paul a pattern*, HTOH, 1897; *Guidance*, WTHGIC, 1909; *Be obedient*, SWS, 1903)
- **Acts 27:2**
(*Preaching*, WTHGIC, 1909)
- **Acts 28:4**
(*Preaching*, WTHGIC, 1909)
- **Acts 28:19**
(*Preaching*, WTHGIC, 1909)
- **Acts 28:23**
(*Life and death*, ACC, 1976)

ROMANS

- **Rom. 1:4**
(*Resurrection power*, RLP, 1925; *The Lord's own prayer*, AP, 1929)
- **Rom. 1:16**
(*Misrepresenting God*, LS, 1923; *Meditations on the resurrection*, RLP, 1925)
- **Rom. 1:17**
(*The temptations of a sanctified man*, HTH, 1896; *Misrepresenting God*, LS, 1923; *Overcomers*, ACC, 1976)
- **Rom. 1:18**
(*Misrepresenting God*, LS, 1923)
- **Rom. 1:22**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:23**
(*Red-hot religion*, RLP, 1925)

- **Rom. 1:24**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:25**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:26**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:27**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:28**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:29**
(*Red-hot religion*, RLP, 1925; *The frankness of Jesus*, AP, 1929)
- **Rom. 1:30**
(*Red-hot religion*, RLP, 1925; *The frankness of Jesus*, AP, 1929)
- **Rom. 1:31**
(*Red-hot religion*, RLP, 1925)
- **Rom. 1:32**
(*Red-hot religion*, RLP, 1925)
- **Rom. 2:4**
(*Misrepresenting God*, LS, 1923)
- **Rom. 2:5**
(*Misrepresenting God*, LS, 1923)
- **Rom. 2:6**
(*Misrepresenting God*, LS, 1923)
- **Rom. 2:7**
(*Misrepresenting God*, LS, 1923; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Rom. 2:8**
(*Misrepresenting God*, LS, 1923)
- **Rom. 2:9**
(*Misrepresenting God*, LS, 1923)
- **Rom. 2:10**
(*Misrepresenting God*, LS, 1923)
- **Rom. 2:11**
(*Misrepresenting God*, LS, 1923)
- **Rom. 3:3**
(*Death of the old man*, HTOH, 1897;
- **Rom. 3:23**
(*Death of the old man*, HTOH, 1897)

- **Rom. 3:24**
(*Redemption*, BT, 1988)
- **Rom. 3:25**
(*Redemption*, BT, 1988)
- **Rom. 3:26**
(*Redemption*, BT, 1988)
- **Rom. 5:1**
(*The unpardonable sin*, RLP, 1925)
- **Rom. 5:2**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 5:3**
(*Victory over suffering*, WTHGIC, 1909; *The trial of faith wrought into experience*, GS, 1934; *Trial of faith*, ACC, 1976)
- **Rom. 5:4**
(*The trial of faith wrought into experience*, GS, 1934; *Trial and faith*, ACC, 1976)
- **Rom. 5:5**
(*Victory over suffering*, WTHGIC, 1909)
- **Rom. 5:8**
(*The unpardonable sin*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Rom. 5:10**
(*Evidences and practical lessons*, RLP, 1925)
- **Rom. 5:14**
(*The Bible and religious experience*, AP, 1929)
- **Rom. 5:20**
(*Purity*, WTHGIC, 1909; *The Bible and religious experience*, AP, 1929)
- **Rom. 5:21**
(*Purity*, WTHGIC, 1909)
- **Rom. 6:6**
(*Holiness – What is it?*, HTH, 1896)
- **Rom. 6:11**
(*Holiness – What is it?*, HTH, 1896; *Paul a pattern; Testify to the blessing*, HTOH, 1897; *Is the baptism and third blessing?*, WTHGIC, 1909)
- **Rom. 6:16**
(*The Bible and religious experience*, AP, 1929; *God enthroned in your life*, BT, 1988)
- **Rom. 6:18**
(*Holiness – What is it?*, HTH, 1896; *Purity; Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)

- **Rom. 6:13**
(*Holiness and the Sanctification of the Body*, TWOH, 1902)
- **Rom. 7:13**
(*Holiness – How to get it*, HTH, 1896)
- **Rom. 7:14**
(*God enthroned in your life*, BT, 1988)
- **Rom. 7:21**
(*When Can We Be Made Holy?*, TWOH, 1902)
- **Rom. 7:24**
(*Paul a pattern*, HTOH, 1897)
- *** Rom. 8:2**
(*Offences against the Holy Ghost*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934)
- **Rom. 8:7**
(*Death of the old man*, HTOH, 1897)
- **Rom. 8:9**
(*The radicalism of holiness*, HTH, 1896; *Preparing His House*, WTHGIC, 1909)
- **Rom. 8:14**
(*Preparing His House; Guidance*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Rom. 8:15**
(*Preparing His House*, WTHGIC, 1909; *The witness of the Spirit*, WTHGIC, 1909)
- **Rom. 8:16**
(*Preparing His House*, WTHGIC, 1909; *The witness of the Spirit*, WTHGIC, 1909)
- **Rom. 8:17**
(*The temptations of a sanctified man*, HTH, 1896; *God's secret*, SWS, 1903; *The blessedness of the Pentecostal baptism*, GS, 1934)
- **Rom. 8:22**
(*An accident interpretation and testimony*, RLP, 1925)
- **Rom. 8:23**
(*Redemption*, BT, 1988)
- **Rom. 8:26**
(*Praying in the Spirit (x2)*, WTHGIC, 1909)
- **Rom. 8:27**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Rom. 8:28**
(*Holiness and worry*, TWOH, 1902; *Hope; Victory over suffering*, WTHGIC, 1909; *An accident interpretation and testimony*, RLP, 1925 x2; *Confidence*, ACC, 1976)
- **Rom. 8:29**
(*The heart of Jesus*, HTH, 1896)

- **Rom. 8:31**
(*After the holiness meeting*, HTH, 1896; *Are you tempted?*, ACC, 1976)
- **Rom. 8:35**
(*Paul a pattern*, HTOH, 1897; *How to keep holiness*, TWOH, 1902; *The trial of faith wrought into experience*, GS, 1934; *Confidence*, ACC, 1976)
- **Rom. 8:36**
(*Paul a pattern*, HTOH, 1897)
- **Rom. 8:37**
(*After the holiness meeting*; *The outcome of a clean heart*; *Paul a pattern*, HTOH, 1897; *How to keep holiness*, TWOH, 1902; *The trial of faith wrought into experience*; *The trial of faith wrought into experience*, GS, 1934; *Confidence*, ACC, 1976; *Are you tempted?*, ACC, 1976)
- **Rom. 8:38**
(*After the holiness meeting*, HTH, 1896; *Whom do you trust – yourself or Christ?*, AP, 1929; *How to keep holiness*, TWOH, 1902; *The trial of faith wrought into experience*, GS, 1934; *Are you tempted?*, ACC, 1976)
- **Rom. 8:39**
(*After the holiness meeting*, HTH, 1896; *How to keep holiness*, TWOH, 1902; *Whom do you trust – yourself or Christ?*, AP, 1929; *The trial of faith wrought into experience*, GS, 1934; *Are you tempted?*, ACC, 1976)
- **Rom. 9:1-4**
(*Paul a pattern*, HTOH, 1897)
- **Rom. 10:1**
(*Zeal*, SWS, 1903)
- **Rom. 10:2**
(*Zeal*, SWS, 1903)
- **Rom. 10:3**
(*Zeal*, SWS, 1903)
- **Rom. 10:8**
(*How to keep sweet*, RLP, 1925)
- **Rom. 10:10**
(*Some of my experience in teaching holiness*, HTH, 1896; *How to keep a clean heart*; *Faith is what you want*, HTOH, 1897)
- **Rom. 10:12**
(*The unpardonable sin*, RLP, 1925)
- **Rom. 10:13**
(*The unpardonable sin*, RLP, 1925)
- **Rom. 10:17**
(*Faith is what you want*, HTOH, 1897; *Holy covetousness*, LS, 1923)

- **Rom. 11: 16**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 11: 17**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 11: 18**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 11: 19**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 11: 20**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 11: 21**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **Rom. 11:22**
(*Holiness. What it is not and what it is*, HTOH, 1897; *Misrepresenting God*, LS, 1923; *The atonement*, GS, 1934)
- **Rom. 11:23**
(*Misrepresenting God*, LS, 1923)
- **Rom. 12:1**
(*Faith is what you want*, HTOH, 1897; *Holiness and the Sanctification of the Body*, TWOH, 1902; *God is faithful*, ACC, 1976)
- **Rom. 12:3**
(*You!*, LS, 1923)
- **Rom. 12:5**
(*The trial of faith wrought into experience*, GS, 1934)
- **Rom. 12:8**
(*Holy covetousness; Sins against chastity*, LS, 1923)
- **Rom. 12:10**
(*The trial of faith wrought into experience*, GS, 1934)
- **Rom. 12:12**
(*Guidance*, WTHGIC, 1909; *Radiance and thorns*, ACC, 1976)
- **Rom. 12:16**
(*The trial of faith wrought into experience*, GS, 1934)
- **Rom. 12:18**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Rom. 12:21**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **Rom. 13:28**
(*The trial of faith wrought into experience*, GS, 1934)

- **Rom. 14:17**
(*The soul-winner's personal experience*, SWS, 1903)
- **Rom. 15:3**
(*The guest of the soul*, GS, 1934; *We would see Jesus*, ACC, 1976)
- **Rom. 15:4**
(*Greatly beloved*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **Rom. 15:13**
(*Hope* (x2), WTHGIC, 1909; *The soul-winner's personal experience*, SWS, 1903; *Greatly beloved*; *When the comforter is come*, RLP, 1925)
- **Rom. 15:16**
(*Is the baptism and third blessing?*, WTHGIC, 1909)
- **Rom. 15:30**
(*Praying in the Spirit*, WTHGIC, 1909)
- **Rom. 16:18**
(*The radicalism of holiness*, HTH, 1896)

1 CORINTHIANS

- **1 Cor. 1:2**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 1:9**
(*Walking with God*, ACC, 1976)
- **1 Cor. 1:11**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 1:12**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 1:20**
(*Preaching*, WTHGIC, 1909)
- **1 Cor. 1:21**
(*Preaching*, WTHGIC, 1909)
- **1 Cor. 1:23**
(*Preaching*, WTHGIC, 1909)
- **1 Cor. 1:26**
(*A word to you who would be useful*, HTOH, 1897; *You!*, LS, 1923)
- **1 Cor. 1:27**
(*A word to you who would be useful*, HTOH, 1897; *The Holy Spirit's call to work*, WTHGIC, 1909; *You!*, LS, 1923)
- **1 Cor. 1:28**
(*A word to you who would be useful*, HTOH, 1897; *You!*, LS, 1923)
- **1 Cor. 1:29**
(*A word to you who would be useful*, HTOH, 1897; *You!*, LS, 1923)

- **1 Cor. 1:30**
(*If you have lost the blessing – What?*, HTH, 1896; *A word to you who would be useful*, HTOH, 1897; *You!*, LS, 1923; *The slow sentence*, BT, 1988)
- **1 Cor. 2:12**
(*Who is He?*; *The witness of the Spirit*, WTHGIC, 1909; *What is fundamental?*, RLP, 1925)
- **1 Cor. 2:13**
(*Who is He?*, WTHGIC, 1909)
- **1 Cor. 2:14**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **1 Cor. 3 (whole chapter)**
(*How to get holiness*, TWOH, 1902)
- **1 Cor. 3:1**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:2**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:3**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:4**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:5**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:6**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:7**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 3:12**
(*The witness of the Spirit*, WTHGIC, 1909)
- **1 Cor. 3:13**
(*Holiness and humility*, TWOH, 1902)
- **1 Cor. 3:16**
(*Holiness and the sanctification of the body*, TWOH, 1902)
- **1 Cor. 3:17**
(*Physical health*, SWS, 1903)
- **1 Cor. 3:21**
(*Union with Jesus*, HTOH, 1897)
- **1 Cor. 3:23**
(*Union with Jesus*, HTOH, 1897)

- **1 Cor. 4:12**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **1 Cor. 4:13**
(*The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **1 Cor. 5:1**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:2**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:3**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:4**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:5**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:6**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:7**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:8**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:9**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:10**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:11**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:12**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 5:13**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:1**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:2**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:3**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:4**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)

- **1 Cor. 6:5**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:6**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:7**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:8**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 6:19**
(*Holiness and the sanctification of the body*, TWOH, 1902; *Physical health*, SWS, 1903)
- **1 Cor. 8:1**
(*How to study the Bible*, HTOH, 1897)
- **1 Cor. 8:8**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 9:1**
(*Hindrances to holiness*, HTOH, 1897)
- **1 Cor. 9:16**
(*An undivided heart*, SWS, 1903)
- **1 Cor. 9:17**
(*Be obedient*, SWS, 1903)
- **1 Cor. 9:25**
(*Gideon's band*, HTH, 1896; *Holiness and the sanctification of the body*, TWOH, 1902; *The temple of God*, ACC, 1976)
- **1 Cor. 9:27**
(*Holiness and the sanctification of the body*, TWOH, 1902; *The temple of God*, ACC, 1976)
- **1 Cor. 10:6**
(*The Bible and religious experience*, AP, 1929)
- **1 Cor. 10:10**
(*Testify to the blessing*, HTOH, 1897)
- **1 Cor. 10:11**
(*The Bible and religious experience*, AP, 1929)
- **1 Cor. 10:12**
(*Holiness. What it is not and what it is*, HTOH, 1897)
- **1 Cor. 10:13**
(*Whom do you trust – yourself or Christ?; Temptation*, RLP, 1925 x2; *Answering atheism*, AP, 1929)
- **1 Cor. 10:31**
(*Physical health*, SWS, 1903)

- **1 Cor. 11:1**
(*Paul a pattern*, HTOH, 1897; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **1 Cor. 11:31**
(*God is faithful*, AP, 1929)
- **1 Cor. 11:21**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 12:3**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909; *Miracle of sustained faith in Christ*, RLP, 1925; *The atonement*, GS, 1934)
- **1 Cor. 12:20**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:21**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:22**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:23**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:24**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:25**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:26**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 12:27**
(*The trial of faith wrought into experience*, GS, 1934)
- **1 Cor. 13:4**
(*The heart of Jesus*, HTH, 1896)
- **1 Cor. 13:4**
(*The outcome of a clean heart*, HTOH, 1897)
- **1 Cor. 13:5**
(*The heart of Jesus*, HTH, 1896; *The outcome of a clean heart*, HTOH, 1897)
- **1 Cor. 13:6**
(*The outcome of a clean heart*, HTOH, 1897)
- **1 Cor. 13:7**
(*The outcome of a clean heart*, HTOH, 1897)
- **1 Cor. 13:8**
(*The outcome of a clean heart*, HTOH, 1897; *Speaking with the tongues and the everlasting sign*, RLP, 1925)

- **1 Cor. 14:1**
(*Holy covetousness*, LS, 1923)
- **1 Cor. 14:2**
(*Holy covetousness*, LS, 1923; *Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:3**
(*Holy covetousness*, LS, 1923; *Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:4**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:9**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:14**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:15**
(*Praying in the Spirit*, WTHGIC, 1909; *Speaking with the tongues and the everlasting sign*, RLP, 1925; *Praise Him with song*, ACC, 1976)
- **1 Cor. 14:16**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:17**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:19**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925 x2)
- **1 Cor. 14:20**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:22**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:23**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925 x2)
- **1 Cor. 14:28**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:32**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:33**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:36**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 14:37**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)

- **1 Cor. 14:39**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **1 Cor. 15:55**
(*Zeal*, SWS, 1903; *Meditations on the resurrection*, RLP, 1925)
- **1 Cor. 15:57**
(*Zeal*, SWS, 1903)
- **1 Cor. 15:58**
(*A word to you who would be useful*, HTOH, 1897; *Ebb tides*, ACC, 1976)
- **1 Cor. 16:13**
(*Stability*, ACC, 1976)

2 CORINTHIANS

- **2 Cor. 1:8**
(*Evidences and practical lessons*, RLP, 1925)
- **2 Cor. 1:24**
(*The special campaigner*, AP, 1929)
- **2 Cor. 3:2**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **2 Cor. 3:7**
(*Red-hot religion*, RLP, 1925)
- **2 Cor. 3:18**
(*Knowing Jesus; Thanksgiving*, HTOH, 1897)
- **2 Cor. 4:2**
(*Holiness – What is it?*, HTH, 1896)
- **2 Cor. 4:5**
(*Preaching*, WTHGIC, 1909)
- **2 Cor. 4:7**
(*Hindrances to holiness*, HTOH, 1897)
- **2 Cor. 4:17**
(*Hope; Victory over suffering*, WTHGIC, 1909; *An accident, interpretation and testimony*, RLP, 1925; *The trial of faith wrought into experience (x2)*, GS, 1934; *Suffering with Christ*, ACC, 1976)
- **2 Cor. 4:18**
(*The temptations of a sanctified man*, HTH, 1896; *Hope*, WTHGIC, 1909; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 5:2**
(*Make me clean*, ACC, 1976)
- **2 Cor. 5:7**
(*Guidance*, WTHGIC, 1909)

- **2 Cor. 5:11**
(*The terror of the Lord*, LS, 1923)
- **2 Cor. 5:14**
(*The way of victory*, ACC, 1976)
- **2 Cor. 5:17**
(*Holiness – How to get it*, HTH, 1896; *Dynamite*, ACC, 1976)
- **2 Cor. 5:19**
(*The atonement*, GS, 1934)
- **2 Cor. 5:21**
(*The atonement*, *The guest of the soul*, GS, 1934; *The divine intercessor*, ACC, 1976)
- **2 Cor. 6:1**
(*The man God uses*, HTH, 1896)
- **2 Cor. 6:2**
(*Fight the good fight of faith*, HTH, 1896; *How to Get Holiness*, TWOH, 1902)
- **2 Cor. 7:1**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **2 Cor. 7:4**
(*Victory over suffering*, WTHGIC, 1909)
- **2 Cor. 8:5**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **2 Cor. 8:9**
(*Holiness and self-denial*, HTOH, 1897)
- **2 Cor. 9:8**
(*Holiness – What is it?*, HTH, 1896)
- **2 Cor. 10:1**
(*The heart of Jesus; Don't argue*, HTH, 1896; *Characteristics of the anointed preacher*, WTHGIC, 1909)
- **2 Cor. 10:5**
(*Introduction*, HTH, 1896)
- **2 Cor. 10:12**
(*Hindrances to holiness*, HTOH, 1897)
- **2 Cor. 11:2**
(*The special campaigner*, AP, 1929)
- **2 Cor. 11:3**
(*The special campaigner*, AP, 1929)
- **2 Cor. 11:14**
(*Kept in the midst of evil*, ACC, 1976)

- **2 Cor. 11:23**
(*Paul a pattern*, HTOH, 1897; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 11:24**
(*Paul a pattern*, HTOH, 1897; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 11:25**
(*Paul a pattern*, HTOH, 1897; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 11:26**
(*Paul a pattern*, HTOH, 1897; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 11:27**
(*Paul a pattern*, HTOH, 1897; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 11:28**
(*Paul a pattern*, HTOH, 1897; *The trial of faith wrought into experience*, GS, 1934)
- **2 Cor. 12:4**
(*After the holiness meeting*, HTH, 1896)
- ***2 Cor. 12:9**
(*After the holiness meeting; If you have lost the blessing – What?*, HTH, 1896; x2 – *Holiness. What it is not and what it is; Hindrances to holiness*, HTOH, 1897; *The renewings of power*, SWS, 1903; *Guidance*, WTHGIC, 1909; *Texts that have blessed me*, GS, 1934; *Radiance and thorns; Are you tempted?*, ACC, 1976)
- **2 Cor. 12:10**
(*Holiness. What it is not and what it is; Hindrances to holiness; Paul a pattern*, HTOH, 1897; *The renewings of power*, SWS, 1903; *Guidance; Victory over suffering*, WTHGIC, 1909; *A thirteenth-century Salvationist*, GS, 1934; *Radiance and thorns*, ACC, 1976)
- **2 Cor. 12:14**
(*Some of my experience in teaching holiness*, HTH, 1896; *Paul a pattern*, HTOH, 1897; *Keeping the flock*, SWS, 1903)
- **2 Cor. 12:15**
(*Some of my experience in teaching holiness*, HTH, 1896; *Paul a pattern*, HTOH, 1897; *Keeping the flock*, SWS, 1903)
- **2 Cor. 13:4**
(*Practical lessons on the resurrection*, HTOH, 1897)
- **2 Cor. 13:5**
(*Present-day witness to the resurrection; The radicalism of holiness*, HTH, 1896;

The Holy Spirit and sound doctrine, WTHGIC, 1909; *What is fundamental?*, RLP, 1925)

- **2 Cor. 13:14**
(*Who is He?*, WTHGIC, 1909)

GALATIANS

- **Gal. 1:5**
(*Future punishment and the Bible*, LS, 1923)
- **Gal. 1:15**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909; *What is fundamental?*; *Miracle of sustained faith in Christ*, RLP, 1925; *The atonement*, GS, 1934)
- **Gal. 1:16**
(*Present-day witness to the resurrection*, HTH, 1896; *The Holy Spirit and sound doctrine*; *The Holy Spirit's call to work*, WTHGIC, 1909; *What is fundamental?*; *Miracle of sustained faith in Christ*, RLP, 1925; *The atonement*, GS, 1934)
- * **Gal. 2:20**
(*Fight the good fight of faith*, HTH, 1896; *How to keep a clean heart*; *Paul a pattern*; *Union with Jesus*, HTOH, 1897; *The Holy Spirit and sound doctrine*, WTHGIC, 1909; *Miracle of sustained faith in Christ*, RLP, 1925; *The atonement*, GS, 1934; *Texts that have blessed me*, GS, 1934; *Crucified with Christ*, ACC, 1976)
- **Gal. 2:21**
(*Life and death*, ACC, 1976)
- **Gal. 3:11**
(*The fight of faith*, ACC, 1976)
- **Gal. 3:13**
(*Redemption*, BT, 1988)
- **Gal. 3:24**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Gal. 3:30**
(*The divine intercessor*, ACC, 1976)
- **Gal. 4:6**
(*The witness of the Spirit*, WTHGIC, 1909)
- **Gal. 4:15**
(*Characteristics of the anointed preacher*, WTHGIC, 1909)
- **Gal. 4:19**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Gal. 5:1**
(*The temptations of a sanctified man*, HTH, 1896; *He has a program*, ACC, 1976)

- **Gal. 5:6**
(*Introduction*, HTH, 1896)
- **Gal. 5:16**
(*The abiding Spirit*, ACC, 1976)
- **Gal. 5:17**
(*Death of the old man*, HTOH, 1897; *Preparing His House*, WTHGIC, 1909)
- **Gal. 5:22**
(*Holiness – What is it?*, HTH, 1896; *The soul-winner’s personal experience*, SWS, 1903; *Characteristics of the anointed preacher, Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *The blessedness of the Pentecostal baptism*, GS, 1934; *Goodness and greatness*, ACC, 1976)
- **Gal. 5:23**
(*Holiness – What is it?*, HTH, 1896; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Goodness and greatness*, ACC, 1976)
- **Gal. 5:24**
(*Goodness and greatness*, ACC, 1976)
- **Gal. 5:25**
(*After the holiness meeting*, HTH, 1896; *Goodness and greatness*, ACC, 1976)
- **Gal. 6:1**
(*Tact*, SWS, 1903)
- **Gal. 6:4**
(*The cross: Our glory or our shame*, BT, 1988)
- **Gal. 6:7**
(*Hindrances to obtaining the blessing*, HTH, 1896; *A word to you who would be useful*, HTOH, 1897; *Seek diligently*, ACC, 1976)
- **Gal. 6:9**
(*In God’s school*, HTOH, 1897)
- **Gal. 6:14**
(*Power*, WTHGIC, 1909; *God enthroned in your life*, BT, 1988)

EPHESIANS

- **Eph. 1:13**
(*The inner circle*, ACC, 1976)
- **Eph. 1:17**
(*Practical lessons on the resurrection*, HTOH, 1897)
- **Eph. 1:18**
(*Practical lessons on the resurrection*, HTOH, 1897)
- **Eph. 1:19**
(*Practical lessons on the resurrection*, HTOH, 1897; *Greatly beloved*, RLP, 1925)

- **Eph. 1:20**
(*Practical lessons on the resurrection*, HTOH, 1897; *Greatly beloved*, RLP, 1925)
- **Eph. 1:21**
(*Practical lessons on the resurrection*, HTOH, 1897; *Greatly beloved*, RLP, 1925)
- **Eph. 1:22**
(*Union with Jesus*, HTOH, 1897)
- **Eph. 1:23**
(*Union with Jesus*, HTOH, 1897)
- **Eph. 2:1**
(*You!*, LS, 1923)
- **Eph. 2:4**
(*Holy covetousness*, LS, 1923; *Greatly beloved*, RLP, 1925)
- **Eph. 2:5**
(*Greatly beloved*, RLP, 1925)
- **Eph. 2:8**
(*Hindrances to obtaining the blessing*, HTH, 1896; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Faith is the victory*, ACC, 1976)
- **Eph. 2:9**
(*Holiness. How to get it*, HTOH, 1897; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Eph. 2:10**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Eph. 3:8**
(*Preaching*, WTHGIC, 1909; *Crucified with Christ*, ACC, 1976)
- **Eph. 3:14**
(*The blessedness of the Pentecostal baptism*, GS, 1934)
- **Eph. 3:16**
(*When the Holy Ghost is come*; *Victory over suffering*, WTHGIC, 1909; *Resurrection power*, *Greatly beloved*, RLP, 1925; *The blessedness of the Pentecostal baptism*, GS, 1934; *God is faithful*, ACC, 1976)
- **Eph. 3:17**
(*Victory over suffering*, WTHGIC, 1909; *Resurrection power*, *Greatly beloved*, RLP, 1925)
- **Eph. 3:19**
(*Present-day witness to the resurrection*, HTH, 1896)
- **Eph. 3:20**
(*Holiness – How to get it*, HTH, 1896; *How to keep a clean heart*, HTOH, 1897;

Prayer, SWS, 1903; *Praying in the Spirit*, WTHGIC, 1909; *Greatly beloved; The blessing regained*, RLP, 1925)

- **Eph. 4:3**
(*Don't argue*, HTH, 1896)
- **Eph. 4:10**
(*The blessedness of the Pentecostal baptism*, GS, 1934)
- **Eph. 4:11**
(*Trying the Spirits*, WTHGIC, 1909)
- **Eph. 4:12**
(*The witness of the Spirit, Trying the Spirits*, WTHGIC, 1909)
- **Eph. 4:15**
(*Union with Jesus*, HTOH, 1897)
- **Eph. 4:18**
(*Practical lessons on the resurrection*, HTOH, 1897)
- **Eph. 4:22**
(*Holiness – What is it?*, HTH, 1896; x2 - *Death of the old man; Holiness. How to get it*, HTOH, 1897; *How to Get Holiness*, TWOH, 1902)
- **Eph. 4:24**
(*Holiness – What is it?*, HTH, 1896; *Holiness. How to get it*, HTOH, 1897; *How to Get Holiness*, TWOH, 1902)
- **Eph. 4:29**
(*Holiness and the Sanctification of the Body*, TWOH, 1902; *Offences against the Holy Ghost*, WTHGIC, 1909)
- **Eph. 4:30**
(*Letting the truth slip*, HTH, 1896; *The sin against the Holy Ghost*, WTHGIC, 1909; *Offences against the Holy Ghost*, WTHGIC, 1909)
- **Eph. 4:31**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Eph. 4:32**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **Eph. 5:1**
(*Offences against the Holy Ghost (x2)*, WTHGIC, 1909)
- **Eph. 5:2**
(*Offences against the Holy Ghost (x2)*, WTHGIC, 1909)
- **Eph. 5:4**
(*Letting the truth slip*, HTH, 1896)
- **Eph. 5:18**
(*After the holiness meeting*, HTH, 1896; *How to Get Holiness*, TWOH, 1902; *The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909)

- **Eph. 5:19**
(*The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909; *The trial of faith wrought into experience*, GS, 1934)
- **Eph. 5:20**
(*The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909)
- **Eph. 5:25**
(*Why Should We Be Holy?*, TWOH, 1902)
- **Eph. 5:26**
(*Why Should We Be Holy?*, TWOH, 1902)
- **Eph. 5:27**
(*Why Should We Be Holy?*, TWOH, 1902)
- **Eph. 6:6**
(*How to keep sweet*, RLP, 1925)
- **Eph. 6:7**
(*How to keep sweet*, RLP, 1925)
- **Eph. 6:10**
(*Greatly beloved*, RLP, 1925; *Greater things*, ACC, 1976)
- **Eph. 6:11**
(*Recent acts of the Holy Ghost, Whom do you trust – yourself or Christ?*, AP, 1929; *Greater things; Satanic strategy*, ACC, 1976)
- **Eph. 6:12**
(*The temptations of a sanctified man*, HTH, 1896; *He has a program*, ACC, 1976)
- **Eph. 6:16**
(*The temptations of a sanctified man; If you have lost the blessing – What?*, HTH, 1896; *Overcomers*, ACC, 1976)
- **Eph. 6:18**
(*The chained ambassador*, HTH, 1896; *The secret is prayer*, ACC, 1976)
- **Eph. 6:19**
(*The chained ambassador*, HTH, 1896)
- **Eph. 6:20**
(*The chained ambassador*, HTH, 1896)

PHILIPPIANS

- **Phil. 1:3**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:4**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:5**
(*Soul-winners and their prayers*, HTH, 1896)

- **Phil. 1:6**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:7**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:8**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:9**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:10**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:11**
(*Soul-winners and their prayers*, HTH, 1896)
- **Phil. 1:21**
(*Resurrection power*, RLP, 1925)
- **Phil. 1:23**
(*Evidences and practical lessons*, RLP, 1925)
- **Phil. 1:27**
(*The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909)
- **Phil. 2:3**
(*Evil speaking*, HTOH, 1897; *The meek and lowly heart*, WTHGIC, 1909; *The trial of faith wrought into experience*, GS, 1934)
- **Phil. 2:4**
(*The meek and lowly heart*, WTHGIC, 1909)
- **Phil. 2:5**
(*Hindrances to holiness*, HTOH, 1897; *Tact*, SWS, 1903; *The meek and lowly heart*, WTHGIC, 1909; *How to keep sweet*, RLP, 1925; *The atonement*, GS, 1934)
- **Phil. 2:6**
(*The meek and lowly heart*, WTHGIC, 1909; *The atonement*, *The guest of the soul*, GS, 1934)
- **Phil. 2:7**
(*Hindrances to obtaining the blessing*; *The radicalism of holiness*, HTH, 1896; *The meek and lowly heart*, WTHGIC, 1909; *The atonement*, *The guest of the soul*, GS, 1934; *A humble heart*, *The divine intercessor*, ACC, 1976)
- **Phil. 2:8**
(*Hindrances to obtaining the blessing*, HTH, 1896; *The meek and lowly heart*, WTHGIC, 1909; *The atonement*, *The guest of the soul*, GS, 1934; *A humble heart*, *The divine intercessor*, ACC, 1976)
- **Phil. 2:12**
(*Seek diligently*, ACC, 1976)

- **Phil. 2:17**
(*Love slaves*, LS, 1923)
- * **Phil. 3:7**
(*Knowing Jesus; Practical lessons on the resurrection*, HTOH, 1897; *Texts that have blessed me*, GS, 1934)
- * **Phil. 3:8**
(*Knowing Jesus; Practical lessons on the resurrection*, HTOH, 1897; *Spiritual leadership*, SWS, 1903; *Texts that have blessed me*, GS, 1934)
- **Phil. 3:9**
(*Knowing Jesus; Practical lessons on the resurrection*, HTOH, 1897)
- **Phil. 3:10**
(*Knowing Jesus; Practical lessons on the resurrection*, HTOH, 1897; *Evidences and practical lessons*, RLP, 1925)
- **Phil 3:13**
(*How to keep a clean heart*, HTOH, 1897; *Keeping the flock*, SWS, 1903; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Phil. 3:14**
(*How to keep a clean heart*, HTOH, 1897; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Phil. 4:6**
(*Perfect peace*, HTH, 1896)
- **Phil. 4:7**
(*Perfect peace*, HTH, 1896; *The outcome of a clean heart*, HTOH, 1897)
- **Phil. 4:8**
(*The Holy Spirit's Substitute for Gossip and Evil-Speaking*, WTHGIC, 1909; *The guest of the soul*, GS, 1934; *Looking backward and forward*, GS, 1934)
- **Phil. 4:9**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Phil. 4:10**
(*Finance*, SWS, 1903)
- **Phil. 4:11**
(*The chained ambassador*, HTH, 1896; *Finance*, SWS, 1903)
- **Phil. 4:12**
(*Finance*, SWS, 1903)
- **Phil. 4:13**
(*Be obedient*, *Finance*, SWS, 1903; *You!*, LS, 1923)
- **Phil. 4:17**
(*Finance*, SWS, 1903)

- **Phil. 4:20**
(*Future punishment and the Bible*, LS, 1923)

COLOSSIANS

- **Col. 1:4**
(*Soul-winners and their prayers*, HTH, 1896)
- **Col. 1:11**
(*Greatly beloved*, RLP, 1925)
- **Col. 1:12**
(*Purity*, WTHGIC, 1909)
- **Col. 1:20**
(*The disappointed angels*, RLP, 1925)
- **Col. 1:21**
(*The disappointed angels*, RLP, 1925)
- **Col. 1:24**
(*Zeal*, SWS, 1903; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *The trial of faith wrought into experience*, GS, 1934; *Crucified with Christ*, ACC, 1976; *Suffering with Christ*, ACC, 1976)
- **Col. 1:26**
(*The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Col. 1:27**
(*Present-day witness to the resurrection; The radicalism of holiness*, HTH, 1896; *Zeal*, SWS, 1903; *The Holy Spirit and sound doctrine*, WTHGIC, 1909)
- **Col. 1:28**
(*Zeal*, SWS, 1903)
- **Col. 1:29**
(*Zeal*, SWS, 1903)
- **Col. 2:3**
(*Knowing Jesus*, HTOH, 1897; *The atonement*, GS, 1934)
- **Col. 2:6**
(*How to keep a clean heart*, HTOH, 1897)
- **Col. 2:8**
(*The radicalism of holiness*, HTH, 1896)
- **Col. 3:2**
(*The temptations of a sanctified man*, HTH, 1896)
- **Col 3:3**
(*The temptations of a sanctified man*, HTH, 1896)
- **Col. 3:8**
(*Holiness – How to get it*, HTH, 1896; *How to Get Holiness*, TWOH, 1902)

- **Col. 3:9**
(*Death of the old man*, HTOH, 1897)
- **Col. 3:10**
(*Holiness – What is it?*, HTH, 1896)
- **Col. 3:11**
(*Christ is all*, ACC, 1976)
- **Col. 3:12**
(*Holiness – How to get it*, HTH, 1896)
- **Col. 3:14**
(*Keeping the flock*, SWS, 1903; *Trying the Spirits*, WTHGIC, 1909)
- **Col. 3:15**
(*How to keep sweet*, RLP, 1925)
- **Col. 3:16**
(*How to keep sweet*, RLP, 1925; *The trial of faith wrought into experience*, GS, 1934)
- **Col. 4:6**
(*Letting the truth slip*, HTH, 1896; *How to keep sweet*, RLP, 1925)
- **Col. 4:12**
(*Holiness – What is it?*, HTH, 1896; *Holiness. What it is not and what it is*, HTOH, 1897; *Praying in the Spirit*, WTHGIC, 1909; *The special campaigner*, AP, 1929))

1 THESSALONIANS

- **1 Thess. 1:6**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Thess. 1:7**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Thess. 1:8**
(*Hindrances to obtaining the blessing*, HTH, 1896; *Faith is the victory*, ACC, 1976)
- **1 Thess. 1:9**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **1 Thess. 1:10**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **1 Thess. 2 (whole chapter)**
(*Characteristics of the anointed preacher*, WTHGIC, 1909)
- **1 Thess. 2:1**
(*Keeping the flock*, SWS, 1903)

- **1 Thess. 2:2**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Keeping the flock*, SWS, 1903)
- **1 Thess. 2:3**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Keeping the flock*, SWS, 1903)
- **1 Thess. 2:4**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Keeping the flock*, SWS, 1903)
- **1 Thess. 2:5**
(*Keeping the flock*, SWS, 1903)
- **1 Thess. 2:6**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Keeping the flock*, SWS, 1903)
- **1 Thess. 2:7**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Keeping the flock*, SWS, 1903)
- **1 Thess. 2:8**
(*Characteristics of the anointed preacher*, WTHGIC, 1909; *Keeping the flock*, SWS, 1903)
- **1 Thess. 2:9**
(*Keeping the flock*, SWS, 1903)
- **1 Thess. 2:10**
(*Keeping the flock*, SWS, 1903)
- **1 Thess. 2:11**
(*Keeping the flock*, SWS, 1903)
- **1 Thess. 2:12**
(*Keeping the flock*, SWS, 1903)
- **1 Thess. 2:14**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Thess. 2:16**
(*Misrepresenting God*, LS, 1923)
- **1 Thess. 3:2**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Thess. 3:3**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Thess. 3:4**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **1 Thess. 3:5**
(*Hindrances to obtaining the blessing*, HTH, 1896)

- **1 Thess. 3:7**
(*Hindrances to obtaining the blessing*, HTH, 1896; *Faith is the victory*, ACC, 1976)
- **1 Thess. 3:8**
(*Keeping the flock*, SWS, 1903)
- **1 Thess. 3:10**
(*Hindrances to obtaining the blessing*, HTH, 1896; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Faith is the victory*, ACC, 1976)
- **1 Thess. 3:11**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **1 Thess. 3:12**
(*Importance of the doctrine and experience of holiness to spiritual leaders* (x2), WTHGIC, 1909; *The future of The Salvation Army*, AP, 1929)
- **1 Thess. 3:13**
(*Importance of the doctrine and experience of holiness to spiritual leaders* (x2), WTHGIC, 1909; *The future of The Salvation Army*, AP, 1929)
- **1 Thess. 4:3**
(*Holiness – What is it?*, HTH, 1896)
- **Thess. 4:7**
(*Holiness – What is it?*, HTH, 1896)
- **1 Thess. 5:9**
(*The unpardonable sin*, RLP, 1925)
- **1 Thess. 5:10**
(*The unpardonable sin*, RLP, 1925)
- **1 Thess. 5:16**
(*Offences against the Holy Ghost*, WTHGIC, 1909)
- **1 Thess. 5:17**
(*Soul-winners and their prayers*, HTH, 1896; *Wrestlers with God*, HTOH, 1897; *Offences against the Holy Ghost*, WTHGIC, 1909)
- **1 Thess. 5:18**
(*Thanksgiving*, HTOH, 1897; *Offences against the Holy Ghost*, WTHGIC, 1909)
- **1 Thess. 5:19**
(*The leakage of spiritual power; Letting the truth slip*, HTH, 1896; *The sin against the Holy Ghost; Offences against the Holy Ghost*, WTHGIC, 1909)
- **1 Thess. 5:20**
(*Trying the Spirits*, WTHGIC, 1909)
- **1 Thess. 5:21**
(*Trying the Spirits*, WTHGIC, 1909)

- **1 Thess. 5:23**
(*Hindrances to obtaining the blessing* (x2), HTH, 1896; *Holiness and the Sanctification of the Body; Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909; *Faith is the victory*, ACC, 1976; *God is faithful*, ACC, 1976)
- **1 Thess. 5:24**
(*Hindrances to obtaining the blessing*, HTH, 1896; *God is faithful*, ACC, 1976)
- **1 Thess. 13:18**
(*Evidences and practical lessons*, RLP, 1925)

2 THESSALONIANS

- **2 Thess. 2:11**
(*God enthroned in your life* x2, BT, 1988)
- **2 Thess. 2:12**
(*God enthroned in your life* x2, BT, 1988)
- **2 Thess. 2:19**
(*Is the baptism and third blessing?*, WTHGIC, 1909)
- **Thess. 3:10**
(*Seek diligently*, ACC, 1976)

1 TIMOTHY

- **1 Tim. 1:5**
(*Hindrances to obtaining the blessing*, HTH, 1896; *A bridge to God*, ACC, 1976)
- **1 Tim. 1:13**
(*Crucified with Christ*, ACC, 1976)
- **1 Tim. 1:14**
(*Crucified with Christ*, ACC, 1976)
- **1 Tim. 1:16**
(*Paul a pattern*, HTOH, 1897; *Crucified with Christ*, ACC, 1976)
- **1 Tim. 2:2**
(*Finance*, SWS, 1903)
- **1 Tim. 2:3**
(*Finance*, SWS, 1903)
- **1 Tim. 3:16**
(*The atonement* (x2), GS, 1934)
- **1 Tim. 4:12**
(*After the meeting*, SWS, 1903)
- **1 Tim. 4:15**
(*An undivided heart*, SWS, 1903)
- **1 Tim. 4:16**
(*Your own soul*, HTH, 1896; *What is fundamental?*, RLP, 1925)

- **1 Tim. 6:12**
(x2 - *The temptations of a sanctified man; Fight the good fight of faith*, HTH, 1896; *Overcomers*, ACC, 1976)

2 TIMOTHY

- **2 Tim. 1:12**
(*Miracle of sustained faith in Christ*, RLP, 1925; *The atonement*, GS, 1934)
- **2 Tim. 1:15**
(*The man God uses*, HTH, 1896)
- **2 Tim. 2:1**
(*Greatly beloved*, RLP, 1925)
- **2 Tim. 2:4**
(*The temptations of a sanctified man*, HTH, 1896; *An undivided heart*, SWS, 1903; *The soul-winner's qualifications*, ACC, 1976)
- **2 Tim. 2:5**
(*Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **2 Tim. 2:9**
(*The man God uses; Letting the truth slip*, HTH, 1896)
- **2 Tim. 2:21**
(*The man God uses*, HTH, 1896)
- **2 Tim. 2:12**
(*God's secret*, SWS, 1903; *When the word of God comes*, RLP, 1925)
- **2 Tim. 2:14**
(*Don't argue*, HTH, 1896)
- **2 Tim. 2:15**
(*Soul-winners and their prayers*, HTH, 1896; *What to study; Saving truth*, SWS, 1903; *Preaching*, WTHGIC, 1909)
- **2 Tim. 2:19**
(*He has a program*, ACC, 1976)
- **2 Tim. 2:23**
(*Don't argue* (x3), HTH, 1896)
- **2 Tim. 2:24**
(*Don't argue*, HTH, 1896 (x2); *Tact*, SWS, 1903; *Trying the Spirits; The sheathed sword: A law of the Spirit*, WTHGIC, 1909)
- **2 Tim. 2:25**
(*Don't argue*, HTH, 1896; *Tact*, SWS, 1903; *Trying the Spirits*, WTHGIC, 1909)
- **2 Tim. 2:26**
(*Tact*, SWS, 1903; *Trying the Spirits*, WTHGIC, 1909)

- **2 Tim. 3:1**
(*Hold fast: A war-time meditation*, RLP, 1925)
- **2 Tim. 3:4**
(*The radicalism of holiness*, HTH, 1896)
- **2 Tim. 3:5**
(*The radicalism of holiness*, HTH, 1896)
- **2 Tim. 3:6**
(*The radicalism of holiness*, HTH, 1896)
- **2 Tim. 3:7**
(*The radicalism of holiness*, HTH, 1896)
- **2 Tim. 3:5**
(*The temptations of a sanctified man*, HTH, 1896)
- **2 Tim. 3:12**
(*Victory over suffering*, WTHGIC, 1909)
- **2 Tim. 3:15**
(*Saving the children*, SWS, 1903)
- **2 Tim. 3:16**
(*How to keep a clean heart*, HTOH, 1897; *What to study*, SWS, 1903; *Greatly beloved*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **2 Tim. 3:17**
(*How to keep a clean heart*, HTOH, 1897; *What to study*, SWS, 1903; *Greatly beloved*, RLP, 1925; *The Bible and religious experience*, AP, 1929)
- **2 Tim. 4:2**
(*The man God uses*, HTH, 1896; *Preaching*, WTHGIC, 1909; *Looking backward and forward*, GS, 1934)
- **2 Tim. 4:3**
(*Looking backward and forward*, GS, 1934)
- **2 Tim. 4:4**
(*Looking backward and forward*, GS, 1934)
- **2 Tim. 4:5**
(*Looking backward and forward*, GS, 1934)
- **2 Tim. 4:6**
(*Characteristics of the anointed preacher*, WTHGIC, 1909)
- **2 Tim. 4:7**
(*The chained ambassador*, HTH, 1896; *Paul a pattern*, HTOH, 1897; *God's secret*, SWS, 1903; *Characteristics of the anointed preacher*, WTHGIC, 1909; *When the word of God comes*, RLP, 1925)
- **2 Tim. 4:8**
(*God's secret*, SWS, 1903; *Characteristics of the anointed preacher*, WTHGIC, 1909)

- **2 Tim. 4:13**
(*What to study*, SWS, 1903)
- **2 Tim. 4:14**
(*What to study*, SWS, 1903)
- **2 Tim. 4:15**
(*What to study*, SWS, 1903)
- **2 Tim. 4:18**
(*Future punishment and the Bible*, LS, 1923)

TITUS

- **Titus 2:2**
(*Looking backward and forward*, GS, 1934)
- **Titus 2:14**
(*Why Should We Be Holy?*, TWOH, 1902; *Redemption*, BT, 1988)
- **Titus 3:1**
(*The blessedness of the Pentecostal baptism*, GS, 1934; *Greater things*, ACC, 1976)
- **Titus 3:2**
(*Evil speaking*, HTOH, 1897)
- **Titus 3:9**
(*Don't argue*, HTH, 1896)

HEBREWS

- **Heb. 1 (chapter)**
(*The meek and lowly heart*, WTHGIC, 1909)
- **Heb. 1:1**
(*The Bible and religious experience*, AP, 1929)
- **Heb. 1:2**
(*Jesus – The working man*, HTOH, 1897; *The Bible and religious experience*, AP, 1929)
- **Heb. 1:3**
(*Jesus – The working man*, HTOH, 1897)
- **Heb. 2:1**
(*Letting the truth slip*, HTH, 1896)
- **Heb. 2:3**
(*Is the baptism and third blessing?*, WTHGIC, 1909; *The atonement*, GS, 1934)
- **Heb. 2:4**
(*Speaking with the tongues and the everlasting sign*, RLP, 1925)
- **Heb. 2:9**
(*Hope*, WTHGIC, 1909)

- **Heb. 2:10**
(*Hope*, WTHGIC, 1909)
- **Heb. 2:11**
(*Union with Jesus*, HTOH, 1897; *Hope*, WTHGIC, 1909)
- **Heb. 2:12**
(*Hope*, WTHGIC, 1909)
- **Heb. 2:13**
(*Hope*, WTHGIC, 1909)
- **Heb. 2:14**
(*Jesus – The working man*, HTOH, 1897; *Hope*, WTHGIC, 1909; *The atonement*, GS, 1934)
- **Heb. 2:15**
(*Jesus – The working man*, HTOH, 1897; *Hope*, WTHGIC, 1909)
- **Heb. 2:16**
(*Jesus – The working man*, HTOH, 1897; *Hope*, WTHGIC, 1909; *The atonement*, GS, 1934)
- **Heb. 2:17**
(*Jesus – The working man*, HTOH, 1897; *Hope*, WTHGIC, 1909)
- **Heb. 2:18**
(*After the holiness meeting*, HTH, 1896; *Hindrances to holiness*, HTOH, 1897; *Hope*, WTHGIC, 1909; *Temptation*, RLP, 1925; *Answering atheism*, AP, 1929; *Are you tempted?*, ACC, 1976)
- **Heb. 3:1**
(*Hindrances to holiness*, HTOH, 1897; *The guest of the soul*, GS, 1934; *We would see Jesus*, ACC, 1976)
- **Heb. 3:2**
(*Hindrances to holiness*, HTOH, 1897; *The guest of the soul*, GS, 1934)
- **Heb. 3:12**
(*The temptations of a sanctified man; Fight the good fight of faith*, HTH, 1896; *Death of the old man*, HTOH, 1897; *Greatly beloved*, RLP, 1925; *Satanic strategy*, ACC, 1976)
- **Heb. 3:13**
(*Offences against the Holy Ghost*, WTHGIC, 1909; *Greatly beloved*, RLP, 1925)
- **Heb. 3:15**
(*How to Get Holiness*, TWOH, 1902; *Greatly beloved*, RLP, 1925)
- **Heb. 3:18**
(*Death of the old man*, HTOH, 1897)
- **Heb. 3:19**
(*Death of the old man*, HTOH, 1897)

- **Heb. 4:2**
(*Hindrances to holiness*, HTOH, 1897)
- **Heb. 4:3**
(*Death of the old man*, HTOH, 1897)
- **Heb. 4:12**
(*The leakage of spiritual power*, HTH, 1896; *What to study*, SWS, 1903; *The guest of the soul*, GS, 1934)
- **Heb. 4:15**
(*After the holiness meeting*, HTH, 1896; *Holiness What it is not and what it is; Hindrances to holiness*, HTOH, 1897; *Prayer*, SWS, 1903; *Hope*, WTHGIC, 1909; *Answering atheism*, AP, 1929; *Are you tempted?*, ACC, 1976)
- **Heb. 4:16**
(*Fight the good fight of faith; Soul-winners and their prayers*, HTH, 1896; *Prayer; The renewings of power*, SWS, 1903; *Characteristics of the anointed preacher*, WTHGIC, 1909; *Temptation*, RLP, 1925)
- **Heb. 5:7**
(*The temptations of a sanctified man*, HTH, 1896)
- **Heb. 5:35**
(*Fight the good fight of faith*, HTH, 1896)
- **Heb. 6:4**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Heb. 6:5**
(*Present-day witness to the resurrection*, HTH, 1896; *Keeping the flock*, SWS, 1903; *The sin against the Holy Ghost*, WTHGIC, 1909)
- **Heb. 6:6**
(*The sin against the Holy Ghost*, WTHGIC, 1909; *Red-hot religion*, RLP, 1925)
- **Heb. 6:12**
(*Your own soul; Faith: The grace and the gift*, HTH, 1896)
- **Heb. 7:25**
(*Misrepresenting God*, LS, 1923)
- **Heb. 8:5**
(*Whom do you trust – yourself or Christ?*, AP, 1929)
- **Heb. 9:14**
(*The atonement*, GS, 1934)
- **Heb 9:27**
(*Is death a mystery*, RLP, 1925)
- **Heb. 10:5**
(*Power*, WTHGIC, 1909)
- **Heb. 10:14**
(*The witness of the Spirit*, WTHGIC, 1909)

- **Heb. 10:15**
(*The witness of the Spirit*, WTHGIC, 1909)
- **Heb. 10:20**
(*The way of victory*, ACC, 1976)
- **Heb. 10:22**
(*Hindrances to obtaining the blessing*, HTH, 1896)
- **Heb. 10:23**
(*Overcomers*, ACC, 1976)
- **Heb. 10:25**
(*Letting the truth slip*, HTH, 1896)
- **Heb. 10:23**
(*The temptations of a sanctified man; After the holiness meeting; Present-day witness to the resurrection*, HTH, 1896; *Greater things*, ACC, 1976)
- **Heb. 10:29**
(*The sin against the Holy Ghost*, WTHGIC, 1909)
- **Heb. 10:35**
(*The temptations of a sanctified man*, HTH, 1896)
- **Heb. 10:36**
(*Faith: The grace and the gift; Present-day witness to the resurrection*, HTH, 1896)
- **Heb. 10:37**
(*Faith: The grace and the gift; Present-day witness to the resurrection*, HTH, 1896)
- **Heb. 11:6**
(*Faith: The grace and the gift; Letting the truth slip*, HTH, 1896; *Faith is the victory*, ACC, 1976)
- **Heb. 11:7**
(*Guidance*, WTHGIC, 1909)
- **Heb. 11:8**
(*Guidance*, WTHGIC, 1909)
- **Heb. 11:24**
(*Spiritual leadership*, SWS, 1903)
- **Heb. 11:25**
(*The temptations of a sanctified man*, HTH, 1896; *Spiritual leadership*, SWS, 1903; *Temptation*, RLP, 1925)
- **Heb. 11: 26**
(*The temptations of a sanctified man*, HTH, 1896; *Spiritual leadership*, SWS, 1903; *Temptation*, RLP, 1925)
- **Heb. 11:33**
(*Perfect peace*, HTH, 1896)

- **Heb. 11:34**
(*Perfect peace*, HTH, 1896)
- **Heb. 11:35**
(*Perfect peace*, HTH, 1896)
- **Heb. 12:1**
(*Hindrances to obtaining the blessing*, HTH, 1896; *God is faithful*, ACC, 1976)
- **Heb. 12:2**
(*Hindrances to obtaining the blessing*, HTH, 1896; *The unpardonable sin*, RLP, 1925; *God is faithful*, ACC, 1976)
- **Heb. 12:3**
(*The dangers of middle age*, LS, 1923; *The guest of the soul*, GS, 1934; *We would see Jesus*, ACC, 1976)
- **Heb. 12:6**
(*In God's school*, HTOH, 1897; *An accident, interpretation and testimony*, RLP, 1925)
- **Heb. 12:7**
(*As with sons*, AP, 1929)
- **Heb. 12:8**
(*As with sons*, AP, 1929)
- **Heb. 12:10**
(*The radicalism of holiness*, HTH, 1896; *Holiness. How to get it*, HTOH, 1897)
- **Heb. 12:11**
(*The trial of faith wrought into experience*, GS, 1934; *Trial and faith*, ACC, 1976)
- **Heb. 12:14**
(*Holiness – What is it?*, HTH, 1896; *Why Should We Be Holy?*, TWOH, 1902; *Importance of the doctrine and experience of holiness to spiritual leaders*, WTHGIC, 1909)
- **Heb. 12:15**
(*The dangers of middle age*, LS, 1923)
- **Heb. 12:16**
(*The dangers of middle age*, LS, 1923)
- **Heb. 13:1**
(*How to keep sweet*, RLP, 1925)
- **Heb. 13:5**
(*What about my future?*, *The unpardonable sin*, RLP, 1925)
- **Heb. 13:6**
(*What about my future?*, RLP, 1925)
- **Heb. 13:21**
(*Future punishment and the Bible*, LS, 1923)

JAMES

- **Jas. 1:2-7**
(*My testimony*, LS, 1923)
- **Jas. 1:2**
(*After the holiness meeting*, HTH, 1896; *Holiness What it is not and what it is; Hindrances to holiness*, HTOH, 1897; *My testimony*, LS, 1923; *Temptation*, RLP, 1925; *Whom do you trust – yourself or Christ?*, AP, 1929; *Are you tempted?*, ACC, 1976)
- **Jas. 1:3**
(*Holiness What it is not and what it is*, HTOH, 1897; *My testimony*, LS, 1923; *Temptation*, RLP, 1925; *Whom do you trust – yourself or Christ?*, AP, 1929)
- **Jas. 1:4**
(*Holiness What it is not and what it is*, HTOH, 1897; *My testimony*, LS, 1923; *Whom do you trust – yourself or Christ?*, AP, 1929)
- **Jas. 1:5**
(*The legacy of holiness*, HTOH, 1897; *Holy covetousness; My testimony*, LS, 1923)
- **Jas. 1:6**
(*My testimony*, LS, 1923)
- **Jas. 1:7**
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- **Jas. 1:21**
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- **Jas. 5:17**
(*Praying in the Spirit* (x2), WTHGIC, 1909)
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(*Is the baptism and third blessing?*, WTHGIC, 1909)
- **1 Pet. 1:2**
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- **1 Pet. 1:3**
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- **1 Jn. 3:8**
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2 JOHN

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- Sowing and reaping
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- Trial of faith
- Greater things
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- Sanctified unity
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- Reluctant praying
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- The pursuit of truth
- Strengths for bonds and afflictions
- Seeing ourselves
- Suffering with Christ
- Purity – not maturity
- Faith is the victory

- God is faithful
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- Are you tempted?
- Dynamite!
- Satanic strategy
- Christ is all
- A transaction with God
- The abiding Spirit
- From praise to peace
- Confess your faith
- God answers prayer
- The soul-winner's qualifications
- The morning cometh!

How Long LORD, How Long? Perseverance in Prayer - Psalm 6:3

by Lieut.-Colonel Janet Munn

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Long before the woman appears pregnant and brings forth her child there is life growing within her. Similarly, all those hours memorizing vocabulary words and conjugating verbs, only to feel completely bewildered in listening to this foreign language. But then, seemingly suddenly, the riddles are unraveled, the babble is sensible, the language is understood.

So in prayer – with great determination, pressing in, not giving up, always believing, earnest and deep heart cries – sometimes even after years of seeing nothing change, suddenly – breakthrough! In a moment the miracle comes, she is healed, delivered, rescued. He is brought to his senses. After all those years. After a long battle. Suddenly, finally, victory comes. Something was happening all along. What took so long? What if we'd given up sooner?

Jesus repeatedly described the Kingdom of Heaven as like a seed, or a farmer who plants the seed and waters it consistently, doesn't know how it grows, but it surely does. Often imperceptible yet totally reliable growth is happening in the seed cared for by the farmer, and in the Kingdom of God when God's people pray.

Key Scripture: Luke 18: 1-8

The ideas developed in this Scripture include the struggle by the powerless for justice (18: 2-3), demonstrated in Jesus' selection of a widow, a vulnerable woman, as the "hero" (18:1, 3), and the necessity of relentless perseverance, fuelled by the imagination of what can be, until justice is meted out (18: 3-7).

The Struggle of the Powerless for Justice

"In a certain town there was a judge who neither feared God nor cared what people thought. And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'" Luke 18: 2-3

Jesus tells a parable of a widow in need of justice, but the judge arbitrating her case is unjust. The widow is without resources of any kind and has no hope of ever extracting justice from such a judge. She is a symbol of all who are poor and defenseless in the face of injustice. Yet, despite her lowliness in society she recognizes a deeper claim to recognition. This story told by Jesus shatters stereotypes and highlights the power of the seeming powerless.

Some have called the Gospel of Luke "The Gospel of the Outcast". The earliest Christian communities were people who had been without a future, but now they had hope again; they were the people on the margins in their society, but now they had community again.

Read Luke 18: 1-8

- What are the injustices you see in the world – close at hand or around the globe? How can we pray for these?
- Who are the powerless, the vulnerable, in our day, like the widow was in Jesus' day? How can you, how can we Christians, help them?
- When do you feel most powerless? What can you do about it? What can you do with the sense of powerlessness?
- Try praying out loud from the book of Psalms, for example, from Psalm 6 and 13 where David prayed, "How long, LORD?"

The Image of God -- As Judge or Vulnerable Widow?

"Finally [the judge] said to himself, 'Even though I don't fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!'" Luke 18: 4-5

The traditional interpretation of the unjust judge of Luke 18 is that the judge represents God, not in the sense of corrupting justice, but in the sense of supreme power and authority. This does affirm one aspect of the image of God.

We must remember that the theme of the vindication of the powerless is a constant one in the Scriptures, and the ministry of Jesus of Nazareth continued this identification of the chosen of God with the poor. In two of Luke's earlier parables, the woman represents God (the Kingdom likened to a woman with yeast in Luke 13:20-21 and to a woman searching for a lost coin in Luke 15:8- 10).

Here in the Luke 18 parable the widow demonstrates a God-like quality – the relentless pursuit of justice. She embodies godly power in the midst of apparent powerlessness. This is our God, the God of compassion who brings good news to the poor, does not break the bruised reed or extinguish the smoking wick. This gives hope to those who wait in darkness, is revealed in Jesus Christ, and in the persistent widow of Luke 18. We as followers of Jesus are invited to the same: to draw on the power of weakness to overcome deathdealing powers.

- Describe some characteristics of God from both the Old and New Testaments.
- What aspects of God's character are especially important to you at this time in your life?
- Consider how the LORD is revealed in this parable in both the judge and the widow.
- What hope do you receive from thinking about these things?

Relentless Perseverance Fuelled by Imagination

There was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.' . . . And will not God bring about justice for his chosen ones, who cry out to him day and night? Luke 18: 3, 7

The powerlessness of the widow in this parable is beyond doubt. Her case looks hopeless. The woman's only asset is her persistence. In the Kingdom of God as told by Jesus in this parable, her persistence is enough. In teaching this parable Jesus not only demonstrates a concern for a widow, but even the implication that this woman's conduct – persistent, relentless, importunate, annoying perhaps -- was a model to the disciples of divinely affirmed behavior. It is difficult to imagine a stronger endorsement of the widow's persistence than that given by Jesus.

Through this teaching Jesus calls us to persist in challenging injustice because the way things are is not necessarily the way things are meant to be. This includes countless cultural practices that need to be challenged with the new thing that has happened and continues to happen through the entrance in the flesh, of Jesus Christ into the human story. Existing culture must be challenged and at times confronted with the redemptive word of Scripture

The parable of the persistent widow expresses the potential impact of refusing to give up on a vision, an imagination of justice restored.

- For what have you been persevering in prayer? What are the things for which you need God to “suddenly” break in?
- What are your dreams for how things can be rather than how they are?
- How can we encourage each other to persevere, and never give up?

Then Jesus told his disciples a parable to show them that they should always pray and not give up.

Luke 18:1

You don't have to see God to know him.
Faith, which works by love, can see in the dark.
Lyell M. Rader

Start Stomping

by Major Stephen Court

Dusk fell on the remote hills and sparse tree line, playing tricks with your vision. Was that a wild animal skirting across the valley, or, more innocuously, a shadow? As night settled into its quiet somnolence, the highly decorated Commander parachuted in to enemy territory. The Reclamation Operation began. And that, folks, is the beginning of the end of human history. Jesus undertook to reclaim enemy land and re-establish the Kingdom of God on planet earth.

The Salvation Army has a healthy view of spiritual warfare, recognizing that, in this gigantic reclamation operation, spiritual warfare is the means to the end of the return of Jesus Christ as global King. To many people, spiritual warfare, as engaging as subject as it is, can become the end. That it is a reclamation operation connotes that the earth is now not under the control of God. People tend to get all tied up in knots at this statement, as if it is somehow a poor reflection on the sovereignty of God. This is poor thinking. Watch this: God created everything. He set the rules in this closed system called humanity. These include such things as free will and consequence. God, having set the rules, plays by them. Now, when people, choosing with their free will, sinned, the consequence was that satan, who had bamboozled them, lawfully took their dominion over the earth that had been delegated to them by God. Do you follow? And so the Bible correctly states that satan is the god of this age and the power of darkness in this world. He owns it. That is why Jesus initiated the massive reclamation operation.

The whole scenario has been compared to D Day and V-E Day. Though THE decisive victory was won at D Day, much fighting remained. Some battles were lost. Casualties mounted. There was much carnage, before V-E Day arrived. This is important to emphasize because many Christians believe, incorrectly, that Jesus crushed satan at the Battle of Golgotha and that all we have to do is mop up. No no no. Such thinking has some serious consequences affecting our battle readiness, our battle performance, our battle willingness, and the well-being of others.

You see, Jesus did not crush satan at the Battle of Golgotha. Yes, He defeated him. Yes, He humbled him. Yes, He won in such a way that we can compare it with D Day. But the Bible calls it a bruising, not a crushing. This bruised enemy is dangerous. The wounded foe is a dangerous enemy. History records that the wounded foe is a dangerous enemy. The movies record that the wounded foe is a dangerous enemy. Rocky made a career of it. The WWE records that the wounded foe is a dangerous enemy. Nearly every fight follows the same theme, with one person rising back from the brink of disaster to heroically defeat the opposition.

Dutch Sheets explains the situation well.

Back in Genesis 3:15, when God is dictating the consequences of sin to Eve and to the serpent, He asserts that her Seed will bruise the serpent's head, and the serpent will bruise His heel. Jesus will bruise satan. And He did that at the Battle of Golgotha. But look at Romans 16:20: "The God of peace will soon crush satan under your feet."

Two things are pertinent here:

a) God will SOON crush satan. That means satan isn't crush yet.

b) He will soon crush satan under OUR feet. There is a boatload of good stuff right here. First, it shows us Jesus' modus operandi, His mode of operation, the ways He does things. We know that Joshua is a type of Christ. That is, his life foreshadows some of the things that Jesus does centuries later. They share the same name. They both lead their people out of the wilderness into the promised land. And so on.

You may remember that after Joshua took Jericho the surrounding nation-states were terrified. A southern coalition was formed by five kings to rid Caanan of the Israelite intrusion. The Battle of Gilgal was a historic victory. The five kings attacked the Gibeonites at Gilgal, knowing that Joshua would get sucked into the fighting to honour the brand new covenant he had entered with them. It was a supernatural battle. The Bible reports that the sun stood still, waiting for Joshua to finish off the five armies of Amorites. Not only that, but God directly pitched in by hurling great hail stones at the enemy and killing more of them than the Israelites did.

When the battle was obviously lost, the southern coalition kings hid in a cave at Makkedah. At the end of the day, Joshua and his army rolled the stone away and yanked out the frightened kings. Now, Joshua could have easily killed them on the spot. Instead, he had the captains of his men of war place their feet on their necks. When you place your foot on the neck of the foe you are exercising your complete domination over your foe, Joshua was sharing the domination with his soldiers and allowing them to share in the victory. THEN he chopped off their heads. Catherine Booth exhorts us, "Keep the foot of faith on [satan's] neck."

The God of peace will soon crush satan under your feet. You probably remember Ephesians 1:22,23 on our position in Christ. We are the body.

Jesus is the head. All things are under our feet. All we have to do is start stomping.

Teach Me to Serve

by Major Dieudonné Louzolo

To serve means to be of help or assistance to a person, a community or a cause. Another meaning is to meet the needs of.

Imagine a welcome meeting. The newly appointed officer comes in with her officer's epaulets on a restaurant waiters dress instead of the formal white shirt. In her address she says: "as this waiters dress means, I have come to serve, not to command." So imagine again the same officer just some months later, proving to be as cruel as ancient French Colonists, even more. Isn't it wiser just to serve and let people realize through your deeds that you have come to serve instead of proclaiming it in the very start? Don't we need just to serve and not to tell our soldiers or our people that we are servant leaders?

Leaders of God's army we really need to learn from Jesus, the Servant Head of the Church.

Servants in a privileged position

As God's servant we are serving the Head of the Church who dared to call us friends and no longer servants. "I no longer call you servants, because a servant does not know his master's business. Instead I have called you friends, for everything that I learned from my Father I have made known to you," John 15:15. We are serving not a boss, but a friend who loves us all the time. Proverbs 17.17 reads: "a friend loves at all times..." We are serving a Master who is watching over night and day (Psalm 121; 2 Chronicles 16. 9a; Romans 8.34).

Serving God through others

We are serving God by serving our neighbor.

- To loose the chains of injustice and untie the cords of the yoke;
- To set the oppressed free and break every yoke;
- To share your food with the hungry and
- To provide for the poor wanderer with a shelter;
- To cloth the naked ;
- Not to turn away from your own flesh and blood. [Isaiah 58.6-7.](#)

Serving God joyfully

We are serving God by serving our neighbor. Psalm 51.14. Some officers have already lost the joy of their calling. What we experience in the ministry may sometimes make us loose the joy of our calling.

Serving God with tears of love

Imagine that those you are serving need your failure; they are struggling for you to fall down. Jesus washed the feet of disciples who were about to deny him or even to plot

for his death. John wrote: "Jesus now showed them the full extent of his love" (John 13. 1) before he washed their feet. Officers sometimes find themselves serving in a hostile environment, or serving hostile leaders, or hostile people. We cannot serve them as we should, if we do not let Jesus fill us with the same full extent of his love. Anyway, we have to serve as we are saved to serve. We may even do it with tears provided we complete our calling to serve the Almighty through them. David sang: "**those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him**", "Psalm 126.5-6. Our Lord Jesus said: "**blessed are those who mourn, for they will be comforted**", Matthew 5.4.

In John 21: 15-17, before Jesus left his lambs and sheep to Peter's care, he first of all asked him if he loved him. Jesus wanted first to make sure that Peter will minister unto them out of love. Without love our service is nothing but a chore. Love those you are serving and love the Lord whom they belong to.

Oh Jesus, Great servant, fill us with the full extent of your love, so that we may serve like you, no matter if we should do it with tears!

Serving God without judging His people

Elijah thought he was the only person left who was still true to God. He thought he was only one who remained faithful. He said: "**I have been very zealous for the Lord God Almighty . The Israelites have rejected your covenant, broken down your altars , and put your prophets to death with the sword . I am the only one left , and now they are trying to kill me too.**" 1 Kings 19:10. He was so self-confident that he labeled all the Israelites as if he were as omniscient as God. Yet, he did not know that there still were seven thousands Israelites "**whose knees have not bowed down to Baal and whose mouths have not kissed him**", 1 Kings 19:18.

So, as servant of the Almighty, we just need to serve His people without judging them because whatever our cleverness, wisdom, education, race, spiritual maturity, we are not God who knows everything about His own people. Paul said: "**Who are you to judge someone else's servant ?**" and "**You, then, why do you judge your brother ? Or why do you look down on your brother?**" Romans 14:4, 10.

Finally let us borrow these challenging words from our song book and pray : "*Here at the cross in this sacred hour, here at the source of reviving power, helpless indeed, I come with my need; Lord, for Thy service, fit me I plead*". SASB 440.

Oh Lord, teach us to serve.

Major Dieudonné Louzolo
Training Principal, Congo-Brazzaville Territory



The Fall of the Human Will

by Lieutenant Xander Coleman

We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
[Salvation Army Doctrine 5]

The Fall

'The Fall' refers to the concept that creation in general (and humanity in particular) is not what it God intended it to be (McGrath, 2001: 25), as The Salvation Army's fifth article of faith suggests. It follows that a perfect God's creation must also be perfect. 'God's intention was that we would live in a state of love and harmony with him, with one another, and with the rest of creation' (The Salvation Army, 2010: 109). Humanity, though, is manifestly not perfect, as evidenced by countless instances of cruelty on a macro and micro scale. Hanson and Hanson argue that 'man's consciousness of moral failure or paralysis is one of the central facts of his existence, witnessed to by authors who have no connection with Christianity as well as by Christians and Jews' (1981: 132). We know that things are not as they should be – 'the empirical evidence for that is impressive enough in all conscience!' (Milne, 1998: 129). How does one deal with this discrepancy? Many theologians point to the Genesis 3 narrative as a story of a Fall, whereby 'all Adam's posterity was permanently alienated from God', and certainly by the first century AD this was the main understanding of that text according to the rabbinic tradition (Hanson & Hanson, 1981: 128). **>Read Genesis 3**

There is no room for sin in the will of a perfect God, and so the first sin must have been an exercise of human free will in rebellion against the will of God. This understanding of 'our first parents' having a free will is consistent with the idea of a loving God, who 'made us free, wanting us to love him voluntarily, not as puppets' (The Salvation Army, 2010: 109) When this freedom was misused unto sin, humanity fell. Consequently we have this paradox whereby humanity is 'both specially created and willfully fallen' (The Salvation Army, 2010: 109); the nature and extent of the 'fallenness' will be discussed shortly.

Total Depravity

The new state in which humanity exists as fallen in sometimes referred to as depraved, or totally depraved. It has been called 'the moral condition of fallen humanity' (The Salvation Army, 2010: 113), and while one might assume that *total* depravity implies such evilness that there is no longer any good, this is not the case: the depravity that humanity experiences is total in that it extends to every part of being (Milne, 1998: 131). 'It is not concerned with the depth of sin, but rather about the breadth of the influence of sin in human life' (The Salvation Army, 2010: 114). No part is untainted by sin; least of all, argues Augustine, the human will. 'We are wholly fallen and hence wholly in need of redemption' (Milne, 1998: 131).

The effects of this depravity are manifold, and perhaps an exhaustive list cannot be drawn up, but here are some:

1. **Separation/estrangement from God:** 'Adam's expulsion from the Garden of Eden gave geographical expression to our spiritual separation from God' (Milne, 1998: 133). Isaiah observes, 'your iniquities have been barriers between you and your God, and your sins have hidden his face from you so that he does not hear' (Isaiah 59:2, NRSV). Similarly aware of the effects of sin, the Psalmist writes in repentance, 'Do not cast me away from your presence, and do not take your holy spirit [sic] from me' (Psalm 51:11, NRSV). He is well aware that in our sinful state we are unworthy and unfit to stand in God's presence or enjoy intimacy with him.
2. **The Wrath of God:** Not only does humanity's open rebellion against God distance them from him, but it attracts his ire. Indeed, 'God's presence becomes a place of dread' as our sinful will encounters resistance and opposition from him (Milne, 1998: 133). The sacrificial system in the Old Testament, and Jesus' final sacrifice for sins demonstrate the need for the wrath of God to be appeased by death – indeed, perhaps the animals that died to cover Adam and Eve's nakedness point to Christ's death to cover humanity's sinfulness. Certainly, 'the wrath of God is revealed from heaven against all ungodliness and wickedness' (Romans 1:18, NRSV), yet 'Jesus...rescues us from the wrath that is to come' (1 Thessalonians 1:10, NRSV).
3. **Disharmony 'with the created universe'** (The Salvation Army, 2010: 111). In our fallen state we are at odds with creation, which is subjected to frustration on account of our fallenness and eagerly anticipates the redemption of the world (see Romans 8:19ff). World systems perpetuate evil and oppression as the planet and its most vulnerable inhabitants are exploited by the powerful (Milne, 1998: 136). Interestingly, the Romans 8 passage implies that it is as humanity is redeemed that the created world 'will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God' (Romans 8:21, NRSV).
4. **Slavery to sin:** the human condition is such that our will is affected and we find ourselves doing that which we do not want to do (see Romans 7:19-20 for a picture of the frustration of this human condition). The core of who we are is affected, so that Jesus can assert that 'it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these things come from within, and they defile a person' (Mark 7:21-23, NRSV). 'Like a narcotic addict trying to break free from the grip of heroin or cocaine', so is our futile attempt to break the stranglehold of sin in our lives (McGrath, 2001: 25).

Original Sin

Though 'original sin' is often used as a synonym for total depravity, Augustine held that the first 'original' sin effected an ontological change in humanity, permanently marring the image of God in us. It created in us a propensity for sin; we don't just commit sins, but we exist in a state of sinfulness (the holiness movement, including Salvationist theology and kerygma, grasped hold of this distinction: 'So wondrously saving from

sinning and sin' (Charles Collier, SASB 640)). Augustine argued that this sinfulness was passed down from parent to child over the generations, which Hanson and Hanson suggest was an attempt 'to give what he thought was a scientific basis to his own psychological observation' (1981: 133). That this original sin still affect and infects humanity is evidence of the power it has, despite some current theologians challenge to the doctrines of the Fall and Original Sin (Brian McLaren, for example, denies the validity of Augustine's Platonic-dualistic interpretation of Genesis 3 (2010, 45ff); Hanson and Hanson content that 'the sooner the Augustinian doctrine of original sin is buried in the sands of history the better... responsible Christians should be ashamed to reach such a doctrine' (1981, 133)).

Augustine used three analogies to communicate the concept of original sin, and how Christ can be seen to redeem:

1. A hereditary disease that spiritually weakens human beings, incurable by human means. Christ comes as the Great Physician to heal (McGrath, 2001: 446).
2. A spiritual power that holds us captive, and from which we are unable to break free. 'Human free will is captivated by the power of sin and may only be liberated by grace.' Christ, the source of that grace, comes as the liberator (McGrath, 2001: 446).
3. A hereditary guilt – Christ brings forgiveness and pardon (McGrath, 2001: 446).

Pelagian Controversy

Pelagius, a 5th century wannabe monk (Hill, 2003: 74), didn't believe in the Fall or original sin or total depravity. Appalled at the way purportedly religious people justified their sinful lifestyles by appealing to their inherent depravity, Pelagius took a different view of the human condition to Augustine. The freedom of human beings to choose either good or evil was at the heart of his theology. He stressed the importance of human responsibility to choose morality (McGrath, 2001: 24): rather than being slaves to sin, human beings had all the internal resource to make good decisions (26). Rather than being bound by an inheritance of fallenness, 'humanity possessed total freedom of the will, and was totally responsible for its own sins' (McGrath, 2001: 444).

Pelagius' argument makes some logical sense: God is perfectly just and would not 'command us to do what is beyond us, and then punish us when we fail' (Hill, 2003: 74). If God has commanded it, then, it must be possible to obey that command. Therefore, we must be able to choose to live upright lives, otherwise God is being unfair. And if we are able to live morally good lives, we have the responsibility to do so, otherwise God is justified in condemning us.

Grace meant something different for Pelagius than it did for Augustine: the latter understood the concept as undeserved help and favour given as a gift, in much the same way we do today. The former interpreted the grace of God to mean something else. Firstly, it referred to the natural faculties given by God to everyone: free will, and the ability to choose to conform to his moral code. Secondly, it referred to external enlightenment given to humankind to know how to live moral lives: for example, the ten

commandments or the example of Jesus. According to Pelagius, 'grace informs us what our moral duties are', but does not assist us to perform them (McGrath, 2001: 447).

Augustine of Hippo challenged Pelagius' theology and took a much different view on the human condition. His thinking is still evident in mainstream contemporary orthodoxy, and will seem much more agreeable and familiar to present-day Christians. Below is a chart comparing the different perspectives argued by Augustine and Pelagius (data taken from McGrath, 2001):

<u>Pelagius</u>	<u>Augustine</u>
There is no inherited sinfulness, but each person is responsible for his or her own sins	Original sin is inherited; humans are contaminated in a state of sin from birth
Human nature is perfectly free to choose between right and wrong	Human nature is in slavery to sin, resulting in impaired ability to choose right
Human nature is autonomous and self-sufficient	Human nature is weak, fallen and powerless
Sin is a deliberate action against God's revealed law	Sin is both a state of being and an intentional action
Humans are able to initiate their own salvation	Humans are unable to take steps toward salvation
Responsibility for moral success (or failure) placed on humans	Responsibility for moral success (and, by implication, failure) placed solely on God
Grace involves the natural faculties given to all humans to make right choices and the revelation of divine law.	Grace is the undeserved help and favour of God given as a gift
Salvation is earned by making morally responsible decisions and good works	Salvation is by God's grace from start to finish

The Will

Augustine imagined the human will like a pair of scales which weighed up whether to behave in a good or evil way (McGrath, 2001: 444). Before the fall they were equally balanced, but because of our depravity they are now biased toward evil, weighted scales. They are not unable to tend toward goodness, but they are certainly not fair. The human will, therefore, is depraved in that it always has a bias toward evil.

Pelagius, by contrast, rejected totally the notion of any fixing of the scales: they are in perfect working order and human beings are free to choose good or evil actions.

The Augustinian school of thought regarding depravity won out in the end and shaped the dominant Christian thought on the matter for centuries, whereas Pelagius was branded a heretic at the council of Cathage in 418 AD. But his challenge to Augustine raises some pertinent questions:

To what degree is salvation a partnership between an individual and God rather than a divine act on an individual? If salvation is God's grace from start to finish, why are some people saved and not others? Can a person resist the grace of God and refuse salvation?

It took a thousand years before some of these questions were tackled by Martin Luther, then Jean Calvin, then Jacob Arminius, then John Wesley. Wesley rejected the notion that salvation was available to a select few, whom God chose not to damn: it was inconsistent with the concept of a God of love. However, he was well aware of the propensity of people to sin and of the need for God's grace to lead people to repentance and faith. 'Wesley held that because of their fallen nature, humans are powerless to choose good or evil solely on their own. However, all humans benefit from God's prevenient grace' (The Salvation Army, 2010: 123), which is a precursor to saving grace. Prevenient grace enables individuals to choose good, but can be resisted by free will (The Salvation Army, 2010: 124).

Discussion Questions

1. In what ways was Pelagius right? Do his arguments have any merit?
2. What dangers might be associated with Augustine's understanding of the human condition?
3. Do human beings have free will? To what extent?
4. Does God command us to do something we cannot do, then punish us when we fail?
5. Can you think of any other effects of the Fall?
6. Until the last century or so, many theologians assumed that the Genesis 3 narrative was a historical event, though with progressive scientific discoveries some hold that such a position is untenable. What are the theological implications if the story of the fall is metaphorical?

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Even Greater Things

by Captain Mark Braye

General Albert Orsborn served as the international leader of The Salvation Army from 1946-1954. He was a poet. His many songs and hymns in The Song Book of The Salvation Army are filled with rich quotations from and allusions to Scripture and wonderful elements of theology and the spiritual life.

General Orsborn's hymns are sung weekly across the Army world. They help us tell our story, witness to the world and each other, and they remind us of our relationship with our Triune God.

One of my favorites is song number 769, referred to as "What a work the Lord has done" or, more commonly, "Greater things."

Orsborn was a Captain when he penned these lyrics in the year 1908. He was stationed at Lowestoft II Corps with a fellow officer, a Lieutenant. Throughout the long and cold winter months of the year, there were few visitors to the Corps and attendance to Sunday worship would be smaller. This would discourage the officers. One morning, during prayers, the Lieutenant prayed: "Give us, O Lord, faith for greater things."¹

In a flurry of inspiration, Captain Orsborn wrote this song. It was published in *The Field Officer* in 1909 and later, after being revised, in *The Musical Salvationist* of March 1924. It was included in *Salvation Army Songs* in 1930 and editions of the Song Book ever since.²

More recently the song was covered, brilliantly I might add, by the American-Salvationist band transMission on their 2009 album *The World for God*. The lyrics to the hymn are beautiful. The three verses read:

What a work the Lord has done
By his saving grace;
Let us praise him, every one,
In his holy place.
He has saved us gloriously,
Led us onward faithfully,
Yet he promised we would see
Even greater things.

Sanctify thy name, O Lord
By thy people here
For the altar of the sword
Save us from our fear
When the battle rages fast
Help us in the fiery blast

¹ Gordon Taylor, *Concordance To The Song Book Of The Salvation Army*, 1990, page 210.

² Gordon Taylor, *Concordance To The Song Book Of The Salvation Army*, 1990, page 210.

Let us not be overcast
Prove thy greater things

Every comrade, Lord, we pray
Thou wilt richly bless
Lead us forth into the fray
One in holiness
One in faith and harmony
One in perfect charity;
Then we know that we shall see
Even greater things³

And the chorus states:

Greater things! Greater things!
Give us faith, O Lord, we pray,
Faith for greater things.⁴

The famous lyrics and most direct quote from the Bible is the phrase and notion “greater things.”

Jesus is on his way to Galilee in John chapter one. He meets and asks Philip to follow him. Philip then goes and finds Nathanael. Nathanael approaches Jesus and Jesus says, “Here is a true Israelite, in whom there is nothing false.” Nathanael is surprised and asks, “How do you know me?”

Jesus answers: “I saw you while you were still under the fig tree before Philip called you.” “Rabbi, you are the Son of God,” Nathanael said, “you are the King of Israel.” Jesus responded with these words: “You believe because I told you I saw you under the fig tree. You shall see greater things than that... I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man.”⁵

Much later in John’s Gospel, chapter fourteen, Christ is comforting his disciples in this exchange: “Do not let your hearts be troubled. You believe in God; believe also in me. My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.” **Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”**

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him.” Philip said, “Lord, show us the Father and

³ Albert Orsborn, “What a work the Lord has done,” *The Song Book of The Salvation Army*, #769.

⁴ Albert Orsborn, “What a work the Lord has done,” *The Song Book of The Salvation Army*, #769.

⁵ This exchange and these quotes are from John 1:43-51, *NIV*.

that will be enough for us.” Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it.”⁶

This is a wonderful passage. Christ’s words, spoken to the disciples, but for us as well, provide inspiration and peace. They’re also challenging words. They challenge us to do “even greater things.”

Even greater things than has already been recorded in the Gospel According to John?

Let’s take a look at the “things” that have been recorded in John, as far as chapter fourteen:

- Jesus turns water into wine in chapter two
- Jesus acknowledges the fact he’s the Messiah and heals the official’s son in chapter four
- He heals a man by a pool in chapter five
- He feeds five thousand people with five loaves of bread and two fish and walks on water in John 6
- Jesus heals a man born blind in chapter nine
- He raises Lazarus from the dead in John 11

These are great things; these are exceptional things.

Jesus has promised his followers they “will do even greater things than these...”

How?

I believe the answer is found in the final words of the passage. Jesus’ followers “will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.”

Christ is still the power source behind these “even greater things.” Jesus, now residing with the Father, will work through us and use us for “even greater things.”

“Lead us forth into the fray, one in holiness, one in faith and harmony, one in perfect charity; then we know that we shall see even greater things.”

⁶ John 14:1-14, *New International Version*

Crisis, Process

by Jonathan Evans

John Wesley discovered righteousness not mystical quietism, nor in work-righteousness but by encountering the Holy Spirit. (Leslie R. Marsten, "The Crisis-Process Issue in Wesleyan Thought" *Wesleyan Theological Journal* (Vol. 3 Spring 1969), 3 - 4.

On May 24, 1738 John Welsey received an assurance of faith at an Aldersgate society meeting, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that He had taken my sin, even mine." [John Wesley, *The Works of John Wesley*, Journal May 24, 1738 (Peabody, Massachusetts: Hendrickson Publishing House, 1986) 1:103.]

"The first sowing of this seed I cannot conceive to be other than instantaneous; whether I consider experience, or the word of God, or the very nature of the thing; however, I contend not for a circumstance, but the substance: If you can attain it another way, do. Only see that you do attain it; for if you fall short, you perish everlastingly." (Wesley, *Works* 8:48)

"And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel "the love of God shed abroad in our heart by the Holy Ghost which is given unto us"; producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honour, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into "the mind which was in Christ Jesus." (Wesley, Sermon 43, "The Scripture Way of Salvation" *Works*

This experience became the initiation point of holiness in Wesley's "way of salvation," *via salutis*, also referred to as the **order of salvation**.

Somehow, he [Wesley] could never grasp the fact that people, formed by the traditions of Latin Christianity, were bound to understand "perfection" as perfectus (perfected)—i.e., as a finished state of completed growth, ne plus ultra! (nothing beyond). For him, certainly since his own discoveries of the early fathers, "perfection" meant "perfecting" (teleiosis [in Greek]), with further horizons of love and participation in God always opening up beyond any given level of spiritual progress. (Albert Outler, *Theology in the Wesleyan Spirit* pp73).

Wesleyan theology was outworked in the participation in the means of grace and the Methodist structures. Snyder observes that examining Wesley's organization, particularly class meetings of Methodists are important in understanding his views on sanctification. Snyder, *The Radical Wesley*, 149.

From the time of our being born again, the **gradual work** of sanctification takes place.

We are enabled “by the Spirit” to “mortify the deeds of the body,” of our evil nature; and as we are more and more dead to sin, we are more and more alive to God. We go from grace to grace, while we are careful to “abstain from all appearance of evil,” and are “zealous of good works,” as we have opportunity, doing good to all men; while we walk in all His ordinances blameless, therein worshipping Him in Spirit and in truth; while we take up our cross, and deny ourselves every pleasure that does not lead to God. It is thus that we wait for entire sanctification; for a full salvation from all our sins—from pride, self-will, anger, unbelief; or, as the Apostle expresses it, “go on unto perfection.” John Wesley Wesley, Works, 6:46.

Synthesize crisis and process:

"It need not, therefore, be affirmed over and over, and proved by forty texts of Scripture, either that most men are perfected in love at last, that there is a **gradual work** of God in the soul, or that, generally speaking, it is a long time, even many years, before sin is destroyed. All this we know: But we know likewise, that God may, with man's good leave, 'cut short his work,' in whatever degree he pleases, and do the usual work of many years in a moment. He does so in many instances; and yet there is a gradual work, both before and after that moment: So that one may affirm the work is gradual, another, it is instantaneous, without any manner of contradiction. (John Wesley, *A Plain Account of Christian Perfection*)

This is what he says in his sermon on “The Scripture Way of Salvation”:

1 Thessalonians 5:11: “Encourage one another and build each other up,” a process of encouragement in the spiritual pilgrimage of spiritual life development.

“Going on to perfection” has a consistent and clear end in view: 1) love (of God and neighbor), 2) trust (in Christ and the sufficiency of His grace), and 3) joy (upwelling in the heart from the “prevenience” of the indwelling Spirit). This is “holy living”: to love God (inward holiness) and neighbor (outward holiness) with all your heart, to trust securely in Christ’s merits, and to live joyously “in the Spirit” (Albert Outler, *Theology in the Wesleyan Spirit pp.72*)

Jesus Christ: Truly and Properly God

by Cadet Dawn Marie Paulson

“When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’ So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’ Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven’” (The Nelson Study Bible NKJV, Matt. 16:13-17). Over the centuries there has been great debate about who Jesus really was—even while He was on earth there was confusion! C.S. Lewis popularized the debate in the last century with his famous ‘Lord, Liar, Lunatic’ argument. So who really is this Jesus of history—was He Lord as He claimed, was He a liar who only claimed to be Lord, or was He a lunatic who mistakenly thought He was Lord? The Salvation Army, along with many other Christian denominations, believes that “in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man” (The Salvation Army Handbook of Doctrine XV). Although we adamantly affirm the humanity of Christ, the focus of this paper will be on the deity of Christ — that Jesus Himself and Scripture assert that He is ‘truly and properly God’ and that this belief is essential to Christian doctrine.

During His earthly ministry, Jesus made claims to His deity a myriad of times, though it was not always understood by His listeners. Jesus commended Peter’s confession that He was the Christ, acknowledging that it was God who had revealed this and meanwhile acknowledging that this truth was hidden from most. When Jesus spoke, He taught with the authority of God: “And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, not as the scribes” (Matt. 7:28-29). Many times throughout His ministry, Scripture records Jesus saying, “You have heard said...but I say to you...” In saying this, He is claiming his authority as God — not merely as a scribe or a Pharisee who would have had to always recognize the authority of the Law and the prophets—but as God Himself. This was very significant, and as Scripture records, this authority that Jesus spoke with astonished His listeners. Jesus’ continual reference to God as His Father also points to His claims to deity. On more than one occasion He claimed that He and the Father were One — a claim which ultimately led to His death, since the Jews charged Him with blasphemy. Furthermore, John’s gospel records the seven “I am” statements of Jesus: “I am the bread of life” (Jn. 6:35), “I am the light of the world” (Jn. 8:12), “I am the door of the sheep” (Jn. 10:7), “I am the good shepherd” (Jn. 10:11), “I am the resurrection and the life” (Jn. 11:25), “I am the way, the truth, and the life” (Jn. 14:6), and “I am the vine” (Jn. 15:1). These statements would have been alarming to Jesus’ listeners because to them, Him saying “I am” would have been a direct reference to God’s revelation of Himself to Moses in the burning bush — “I AM WHO I AM” (Ex. 3:14). Therefore, for each of His “I am” statements, the Jews would have interpreted that as Jesus claiming to be God. Even more so, this would have been a direct claim to YHWH, the sacred name of God that was not even spoken aloud by the Jews, so for

Jesus to use this name for Himself would have been preposterous. Yet, Jesus knew who He was and He claimed this identity at certain times, depending on the circumstance. When others were given revelation of Jesus as the Messiah, He accepted their worship, which also supports the belief that Jesus claimed to be God. For instance, after Jesus walked on water to meet the disciples in the boat and then calmed the storm, “those who were in the boat came and worshiped Him, saying, ‘Truly You are the Son of God’” (Matt. 14:33). Jesus accepted this worship and accepted their proclamation of His deity. In His life and ministry, Jesus proclaimed that He was truly and properly God — speaking with God’s authority, using God’s sacred name as His own, demonstrating the close connection He had with the Father, and receiving worship.

The Biblical writers also validate Jesus’ claims to deity. Typological and prophetic writings of the Old Testament point to Jesus, while New Testament writers confess the Jesus they knew and experienced while He was on earth. For the focus and scope of this paper, four New Testament writers will be briefly assessed on their confirmation that Jesus was truly and properly God — John, Paul, Peter, and the author of Hebrews. John’s affirmation of Jesus’ deity has already been mentioned to some extent, yet John’s reason for writing his gospel is important to mention as support of Jesus’ deity. John writes, “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (Jn. 20:30-31). Paul has within his letters numerous affirmations of Christ’s deity, Philippians 2:5-11 being a well-known and famous passage dealing with both the deity and humanity of Christ — known as the hypostatic union. Paul’s letter to the Colossians is rich with Christology. In it he writes, “He [Jesus] is the image of the invisible God, the firstborn over all creation...All things were created through Him and for Him...For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross” (Col. 1:15; 17; 19-20). Further in this same letter, Paul writes, “For in Him dwells all the fullness of the Godhead bodily” (Col. 2:9). The author of Hebrews also affirms the deity of Christ, writing, “[God] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high” (Heb. 1:2-3). It is clear that the New Testament writers understood the deity of Jesus and affirmed in their writings that He truly was God, from the beginning of time, while He was on earth, and after He ascended to the Father.

A belief in the deity of Christ is absolutely essential to Christian doctrine. Jesus openly claimed to be God and the Biblical writers wholeheartedly supported this claim, particularly those in the New Testament. Thus, if Christians believe that Scripture is true, they must also believe that Jesus is fully God, even while He was a man. Jesus’ deity has everything to do with Christians’ knowledge of God since He was the ‘image of the invisible God.’ Furthermore, Christ had to be God in order to be a worthy sacrifice

for the sin of mankind. And finally, His deity should affect the worship and obedience of His followers.

The person of Jesus Christ has been debated — and continues to be debated—inside and outside religious circles. Christian doctrine and those who call themselves Christians, however, must adamantly affirm His deity — believing that He is truly and properly God, just as He and the Biblical writers asserted. This belief is essential for Christ to have been God's revelation and the Redeemer of mankind. Thus, the deity of Christ should inform one's way of life — a life lived in worship and obedience to the One who is truly and properly God.

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Songs of Holiness – Part 5

by Major Melvyn Jones

In this the last of five articles about holiness songs I move from the songbook of The Salvation Army to the hymnbook of the Keswick Convention: Hymns of Consecration and Faith. I possess a copy of the second edition of this hymnbook. The opening page contains a hidden tragedy.

Hymns of Consecration and Faith

For use at General Christian Conferences, Meetings for the Deepening of the Spiritual Life, and Consecration Meetings

First edition compiled and arranged by
Rev. J Mountain

New and Enlarged Edition Compiled and Arranged by
Mrs. Evan Hopkins

Marshall, Morgan & Scott Ltd
London and Edinburgh

Before I refer to the hidden tragedy I briefly mention that The Salvation Army has links with this page. Morgan was a member of the early day committee of the Christian Mission. Evan Hopkins was an Anglican vicar who was deeply impressed by the methods of The Salvation Army, which he copied. Hopkins played an important part in the setting up of the Anglican Church Army.

However let me now uncover the hidden tragedy. It can be found in the statement: *First edition compiled and arranged by Rev. J Mountain*. What is not stated is that Robert Pearsall Smith played an important part in its creation. Smith together with his wife Hannah Whittal played a prominent part in the promotion of holiness – The Higher Life – in Victorian Britain. Yet there is no mention made of Smith in either the first (1875) or second (1890) edition of this hymnbook. It states the truth, but not the whole truth, that the first edition was compiled and arranged by Rev. J Mountain: but any reference to Smith had been quietly dropped.

The tragedy? Smith, the influential promoter of holiness in the early days of the Higher Life Movement, had been involved in an inappropriate relationship with a young lady. As a result he was quietly airbrushed out of the records and never again took part in the British holiness scene. The full details of what happened will never be known because the situation was handled in a clandestine manner. Singing the songs of holiness – even compiling a songbook of holiness songs – is one thing. Recognising the reality of sin and living the life of holiness is another. We are not called to just sing about holiness or to only seek after holiness but rather we are called – by the grace of God – to be holy.

I end where I started, with scripture: a passage that contains one of the greatest holiness songs. It is a passage that puts God first – high and exalted: that has man recognising his sinfulness in the presence of a holy God; a sinful man cleansed by the action of God not by his own works; a man thus fitted and ready to respond to God's call to service. This is good Army holiness teaching!

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory." At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"⁷

"Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

⁷ Isaiah 6:1-8

Semantics Antics

by Major Stephen Court

Words have power. Yes, this truth is usually used in the context of either speaking life instead of death (see James on the tongue) or of the prophetic (see the creation account of God speaking things into being).

But it also goes for semantics - the meanings of words.

When we use certain words we imply and apply certain meanings. When these words enter the general vocabulary they shape the meaning of the things they describe. Words have power.

We (The Salvation Army) have been using some words and terms far too carelessly. Here are some examples:

lay (as in 'lay people' and 'laity'): this refers to people who are not ordained and otherwise qualified to participate in Christian service. It is carelessly applied to everyone who is not an officer. This is poor theology and terrible history. Despite the spiritual inferiority complex-induced mistake of the late 1970s and the 'ordination' of officers, there is not some mystical abracadabra 'ordination' that accompanies commissioning. All of our generals and the vast majority of our commissioners (in all of history) have not been 'ordained' in the mistaken sense that the relatively recent commissioning exercise has appended. By the loose use of the term 'lay' that means Booth, Railton, Booth-Tucker, Higgins, Carpenter, Orsborn, Kitching, Coutts, Wickberg, Wiseman, Brown, Wahlstrom, Burrows, Tillsley, Rader, Gowans, Larsson, Clifton, Bond, and Knaggs were/are ALL 'LAY PEOPLE'. The term is ridiculous in a Salvationist context. There are no 'lay people' in The Salvation Army. There are converts, recruits, soldiers, and officers. That's it.

Words have power.

clergy: Official SA websites (AUE, USE, C+B, among others) as well as influential sites (e.g. wikipedia) define or equate officers as and with clergy. This is evil. Officers are not clergy. Officers are soldiers who have given up secular employment and covenanted to make themselves exclusively available temporally and geographically for the salvation war in vocational leadership. 'Clergy' by definition requires ordination. Watch the end of the faulty reasoning:

If 'officer' equals 'clergy'; and,

'Clergy' requires 'ordination' (which it does by definition); then,

All the generals and most of the commissioners were not/are not officers.

By using words like 'clergy' and 'laity' we are reinforcing the unbiblical clergy/laity split,

one of the key strategies of the devil against the people of God.

Words have power.

pastor: These are the four New Testament 'offices' Paul outlines in Ephesians 4: apostle, prophet, evangelist, and teacher/shepherd. The last - teacher/shepherd - includes a word that is translated only once in the whole New Testament as 'pastor' but clearly means 'shepherd'.ⁱ

Those covenantally involved in vocational Christian leadership - our leaders - are called corps or commanding officers, divisional commanders, territorial commanders, and general. They are not formally called evangelist, apostle, prophet, shepherd/teacher even though many fill one or more of these roles. To pick one out of the hat (with the increasingly rare exception of 'evangelist' as in 'territorial evangelist', the chosen term is always 'pastor') is to call hockey hall of famer Wayne Gretzky a penalty killer. Now, Penalty Killer Wayne Gretzky certainly was efficient in killing penalties but to limit his impact on the ice to penalty killing is ridiculous.

Why then do officers (and lots who attend meetings) call officers 'pastors'? Excellent question, no good answer to which is available, but some explanation is possible:

- A. we have an inferiority complex when compared to churches;
- B. we have an identity crisis in which we don't know that we are not a church (see below);
- C. we are catering to a church subculture instead of fighting to rescue lost people from hell;
- D. we are overwhelmingly influenced by non-Salvationist Christian content (books, conferences, TV, radio, podcasts, blogs, etc.).

Remember, words have power. What are the effects of officers being called 'pastor'?

- i. we sabotage our mission because, among the people we are trying to rescue from heading to hell, 'pastor' generally has negative connotations. So we inaccurately identify with something that is unpopular in trying to reach the people with whom it is unpopular. Ridiculous.
- ii. we change what it means to be an officer from some heroic combination of apostle/prophet/evangelist/teacher/shepherd leading troops in a salvation war to some bad-breathed, shellac-haired, touchy-feely stereotype aiming to keep the pews warm.
- iii. we limit Holy Spirit, who actually works through all FOUR offices, not just a distorted half of the teacher/shepherd one.

Only church people seem attached to terms like 'pastor'.

Could it be that we use a term like 'pastor' because we want church people to attend our

meetings and don't really care about people who are lost?

Words have power.

church: For centuries we have understood the 'Church' to be a place where the gospel is preached and the sacraments are administered. However, The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus.

Based on these definitions, is your corps a church?

No. (unless you are surreptitiously passing around bread and grape juice and splashing your people with water)

So, by definition, your corps is not a church. Why call it one?ⁱⁱ Why identify with something that is manifestly unpopular with the people who are headed to hell that we are trying so hard to reach with the Gospel? Why sabotage your local mission and the mission of our global movement? Your corps is not a church despite what someone stuck on a sign or put in a magazine or said from the microphone.

Words have power.

service: This one is hilarious. Just this Sunday afternoon a salvationist took a phone call at the hall. The person had been calling, apparently, for the last hour but our explain, "we've been in service for the last hour and a half... we were in service... we were in service..."

Well, this person was evidently LOOKING for some service and it made absolutely NO SENSE to him that The Salvation Army had been in service and yet had neglected to pick up the phone to SERVE him! Now, our friend had been taught that what had just happened was a religious ceremony (that is the definition of her use of the term 'service'). But to the people going to hell, 'service' means service - the act of being served - and we'd not been serving them.

So, for the record, The Salvation Army does not hold 'services'. We have what are called 'meetings'. Check out your history. We have holiness MEETINGS and salvation MEETINGS and soldiers MEETINGS and all kinds of meetings. But we don't 'have services'. As the sign on the way OUT of one garrison said, 'The service begins when the meeting ends'. Let's keep our serving in VERB form, please.

Words have power.

Do you get it? The words you use affect what we are. When you use terms like 'church' and 'pastor' and 'service' and 'clergy' and 'lay' you are watering down The Salvation Army and compromising the testimony of salvationists and insulting soldiers and limiting Holy Spirit and sabotaging our mission and hindering our effectiveness. Stop it, please.

Don't even get me started on 'members', 'ministry boards', 'sanctuaries'...

Endnotes

ⁱ 1. 'Pastor'. For some reason, people like this term. In KJV it comes up once - Jeremiah 17:16 (NIV renders it 'shepherd'); in NIV 'pastor' turns up once - Ephesians 4:11.

But the word in Ephesians 4:11 is 'poimen' and it actually appears 18 times in the New Testament, 17 times being translated 'shepherd'. So it seems like 'pastor' is a biblically rare synonym for the much more popularly used term 'shepherd'.

Since 'shepherd' actually means something, apart from being a synonym, and since 'shepherd' lacks the negative connotative accretions of 'pastor' in today's society, it makes much more strategic and biblical sense to use that term instead of 'pastor'.

This says nothing of the replacement of CO with 'pastor' ('pastor' is not nearly synonymous with CO and so is an even worse replacement for CO than it is for shepherd).

So, let's agree that 'pastor', being unbiblical and unpopular, is a term we should avoid.

ⁱⁱ 'church'. The Bride of Christ? Metaphor. Flock? Metaphor. Building, temple, body? All metaphor. But the Army of God? The Salvation Army? We're not a metaphor. We're not a comparison to something that we aren't. We're an army. 'Church' carries negative connotations throughout the West. The large majority of populations in developed countries vote with their feet that 'church' is irrelevant and unimportant and marginalised. Why on earth would we rush to pretend to be a 'church' when it is, a. not accurate, and b. not effective? Why on earth would we forfeit our God-given, biblical identity as an Army? (possibly because we got the 'prophetic trumps relevant' principle backwards and we have a spiritual inferiority complex).