

THE COLORADO FREE BIBLE COLLEGE



**A ROAD TO THE TOP
ON A LESS TRAVELED ROAD**

ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΑΡΙΤΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ
Colorado Free Bible College

**Colorado Springs, Co
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Established MCMLXXIII



OUR DOCTRINAL STATEMENT

Or

What We Believe

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS, FACULTY, AND DIRECTORS
as per Rev. Proc. 75-50, 1975-2 C.B. 587.

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THE COLORADO FREE BIBLE COLLEGE
OUR DOCTRINAL STATEMENT

INTRODUCTION

The following doctrinal statement was generated and used by me for my ordination exam. The order of each major topic follows that of your Systematic Theology notes, i.e., Chafer's Theology texts (8 Vols.). The inclusion of

BIBLIOLOGY

I believe that God has revealed His person, works, and program through special revelation. Although, through general revelation (natural phenomena) God reveals His existence, power, and glory, only special revelation gives man the description of His character of grace and His program for man's redemption. Special Revelation has been given in the incarnation of the Son of God and the documentation of the Word of God as inscripturated in the Bible. The 66 books of the Bible thus constitute the Word of God as given to man by the Holy Spirit. (Ps. 19:1-6; Jn. 1:1-18; 14:6, 20:30-31; Acts 4:12, 14:17; Rom. 1:19-20; I Thess. 2:13; Heb. 1:1-2; 4:12).

These books (The 66 that are contained in most orthodox Protestant Greek and English translation versions; 39 in the Old Testament, 27 in the New Testament.), were written by a process of dual authorship in which the Holy Spirit so superintended (carried along, II Peter 1:21) the human authors that, though having their individual personalities and different styles of writing, they composed and recorded God's Word to man without error (God breathed, II Tim. 3:16) in the whole (plenary). These Revelations were given to these original writers progressively in accordance with God's great eternal plan for the redemption, testing, and resurrection/translation of man, to the praise of His (God's) Glory. These books, variously written but propositionally stated (verbal) constitute the written Word of God and are the believer's only infallible rule of faith and practice. (Ps. 119:9, 11, 89, 105, 160; Matt. 5:17-18; Jn. 10:35, 16:12-15, 17:17, 20; Acts 17:11; I Cor. 2:7-13; II Cor. 3:18; Gal. 1:11-12; Eph. 3:2-9; Col. 1:25-27, II Tim. 3:16-17; Heb. 4:12; II Pet. 1:20-21, 3:15-16)

Though there may be several applications to any given passage of Scripture, there is but one true interpretation and that one may be found as one diligently (II Tim. 2:15) applies the grammatical-historical method of interpretation under the enlightenment of (illuminated by) the Holy Spirit. This procedure gives due consideration to the original language of Scripture, various literary forms such as Biblical Introduction, history, poetry, figures of speech, Geographical and Geological information, Flora and Fauna, Archeology and Paleographical studies etc., thus facilitating the proper understanding of the native meaning of each passage; (Ez. 7:10; Neh. 8:7-12; Jn. 7:17, 16:12-13; I Cor. 2:14-16; I Jn. 2:20)

THEOLOGY PROPER

The Triune God

I believe there is but one living and true God who is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. He is absolutely separate and above the world as its Creator, yet every-where present in the world as the upholder of all things. Further, I believe that God is one in essence, but eternally existent in three persons, Father, Son, and Holy Spirit, each having precisely the same nature, attributes, and perfections, and each worthy of precisely the same worship, confidence, and obedience. (Gen. 1:26; Deut. 6:4; Psalm 139:8; Isaiah 45:5-7; Matt. 28:19; Mark 10:18; John 4:24; Acts 17:24-29; II Cor. 13:14; Eph. 4:6).

God the Father

God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace. As the absolute and highest Ruler in the universe He is sovereign in creation, providence, and redemption. He created the universe without pre-existing materials ("Ex Nihilo") and without means. He has decreed for His own glory all things that come to pass, and continually upholds, directs and governs, all creatures and events. This He does so as in no way to be the author or approver of sin nor to abridge the accountability of morally intelligent creatures. He has graciously chosen from all eternity those whom He would have as His own; He saves from sin all who come to Him through Jesus Christ; and He relates Himself to His own as their Father. (Psalm 145:8-9; I Chron. 29:11; Psalm 103:19; Jn. 1:18; Rom. 11:33; I Cor. 8:6; Eph. 1:3-6, 3:9; Heb. 4:13; I Peter 1:17).

ANGELOLOGY

Their Origin

The angels were all created by God as a great host of sinless spirit-beings, most of whom kept their first estate of holiness and presently worship God and serve His purposes. (Psalm 148:2-5; Matt. 26:53; Col. 1:16; Heb; 1:14).

The Fall of Some

One of the angels, Lucifer, fell through the sin of pride, thereby becoming Satan, and influenced a large company of angels to follow him, who thereby became demons. (Isaiah 14:12-17; I Tim. 3:6; James 2:19; II Peter 2:4).

Some of these fallen angels 'kept not their first estate' and attempted to corrupt the human gene pool. These are kept in Tartarus until they are finally judged. Gen 6:1-8:22, 2 Pet 2:4-5, Jude 6.

(Cont.)

Satan's Work

The work of Satan and the demons is the attempted subversion and supplanting of the work of God. By a subtle suggestion, Satan accomplished the moral fall of the progenitors of the human race, subjecting them and their posterity to his own power. (Gen, 3:1-7; Job 1:12; 2:6; Esk. 28:13-15; Zech. 3:1,2; Jn. 8:44; II Cor. 4:3-4; Eph. 2:2).

Satan continues as the enemy of God and the accuser of God's people and persistently seeks to counterfeit the works and truth Of God. He has little direct power over the Believer. (II Cor. 2:10-11, 11:13-15; Eph. 6:12, 16; I Peter 5:8; I Jn. 4:4; Rev. 12:10).

Satan was judged at the cross, though the sentence was not then executed, and he will finally be consigned to the lake of fire at the end of the Millennium. (Gen. 3:15; Isaiah 14:12; Matt. 25:41; Luke 10:18; Jn. 12:31; Jn. 16:11; Heb. 2:14; Rev. 12:9; 20:10).

ANTHROPOLOGY

Man's Original Nature

Man was directly and immediately created in the image of God (having personality), free from sin. He was created with a rational nature, great intelligence, and moral responsibility to God. (Gen. 1:26-28, 2:15-25; I Thess. 5:23; James 3:9).

Man's Original Purpose

He (First Adam) was originally created from the dust of the earth, with the divine intention that he should glorify God, enjoy His fellowship and fulfill His will and purposes in the earth. (Gen. 1:26-30; Isaiah 43:7; Col. 1:16; Rev. 4:11).

Man's Subsequent Sin

Man (First Adam) subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God. (Gen. 2:16-17; 3:1-19; I Tim. 2:13-14).

Man's Present Condition

As a consequence man became subject to the wrath of God, inherently corrupt, and incapable of choosing or doing that which is acceptable to God apart from divine grace. Thus he is hopelessly lost apart from the gracious salvation which is in the (Last Adam) Lord Jesus Christ. (Jn. 1:18, 3:36; Rom. 3:23, 5:14; I Cor. 2:14, 15:22, 15:45; Eph. 2:1-3; II Pet. 3:5; I Jn. 1:8).

The fall of man was a historical and non-repeatable act, the effects of which are transmitted to all men of all ages, Jesus Christ excepted. All men thus are sinners by divine pronouncement, nature, and deed. (Psalm 14:1-3; Jer. 17:9; Rom. 3:23, 5:12-19; James 2:10).

SOTERIOLOGY

Its Elements

The salvation of man consists in the satisfaction of divine justice, the forgiveness of sins and reconciliation with God, the imputation of the righteousness of Jesus Christ, the gift of eternal life, every spiritual resource needed for life and godliness, and the guarantee that those thus saved shall never perish. (Jonah 2:9; Isaiah 53:6, 10; Jn. 10:27-29; Rom. 3:24; 5:8-9; 8:38-39; II Cor, 5:18, 19, 21; Gal. 2:16; Eph. 1:7; II Peter 1:3; II Pet. 3:9; I Jn. 4:10)

Its Attainment

This salvation is based upon the elective grace of God, was purchased by Christ on the cross, and is received by grace through faith, apart from any virtue or work of man, through the instrumentality of the Word of God, as applied by the Holy Spirit. (Jn. 1:12, 3:16; Acts 16.:31; Rom. 8:29-30; 9:14-24; 10:8-13; I Cor 15:1-8; Eph. 1:4-5; 2:8-10; II Thess. 2:13-14; Heb. 11:6).

Its Results

This salvation results in righteous living and good works as its proper evidence and fruit and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through interaction with the Word of God. This is accomplished by conformity of the believer to the image of Christ, culminating in his glorification at Christ's Pretribulation coming for His Church. (Jn. 5:24; 10:28; Rom. 8:35-39; I Cor. 6:19-20; II Cor. 3:18; Eph. 2:10; 5:17-21; Phil. 2:12-13; Col. 3:16; II Peter 1:4-10; 1 Jn. 3:2-3; I Thess. 4:13-18; II Thess. 2:1-3, Rev. 4:1).

ECCLESIOLOGY

Its Nature

All who have placed their faith in Christ are united together immediately by the Holy Spirit in one spiritual body, the church, of which Christ is the Head. The believer's position is heavenly as to citizenship¹. This body began on the day of Pentecost and will be completed at the coming of Christ for His own. In addition to the spiritual union and communion which extends to the entirety of the body of Christ each believer is encouraged (commanded) to associate themselves together in local assemblies. (Matt. 16:18; Acts 1:4-5, 11:15; 2:26-27; I Cor. 12:13; Eph. 1:22-23; 2:19-22; 3:4-6; 5:25-27; Phil 3:20-21; Col. 1:18; Heb. 10:25).

(Cont.)

¹ See Figure 01.

Its Relationships

I believe that the individual members of this body and these local assemblies are priests before God having the privilege and responsibility of offering prayer and spiritual sacrifices to Him. Because God alone is Lord of the conscience, He has left it free from those doctrines or commandments of men which are in anything contrary to His Word. For this reason, separation of church and state should be maintained. Since civil magistrates are ordained of God, subjection in all lawful things commanded by them should be yielded by the believer in the Lord. (Matt. 22:15-22; Rom. 12:4-21; I Pet. 2:5-9; Rev. 1:6; Rom. 13:1-7; I Pet. 2:13-17).

Our Position as believers in The Lord Christ Jesus, is eternally secured by His Atoning Sacrifice for sins to all (by grace alone) who believe the Gospel message. We are positionally seated with Him in the heavenlies (by grace alone) from where we wait for His coming for His church - His Body. (Rom. 5:1-11, 8:28-39, 10:8-13, I Cor.15:1-11; Col. 1:20-23; II Pet. 3:9; II Cor.1:22, 5:5; Eph. 1:13-14, 17-23, 2:4-7; Phil. 3:20-21; Col. 3:1-4)

Our Practice as believers in The Lord Christ Jesus is determined by our conformity to the Image of Christ. This is accomplished by the work of the Holy Spirit in the Believer's life; through faith-reckoning on our heavenly position in Christ (Figures 1 and 2) - allowing the Holy Spirit to control us through His ministry of the Word of God in our lives. It does not change our Position in Christ (eternally saved). However, it can change our rewards at the judgment seat of Christ. Although the entire Word of God is profitable for the Christian, the epistles of Paul, and John's Gospel and Epistles must be the focus as to the ministry of the Holy Spirit in our lives. (Rom. 6:11-14, 8:1-4, 26-27; I Cor 2:11-16; Eph. 3:13-19, 5:17-22; Phil. 3:7-16, Col. 3:1-15, 3:16-17; Heb. 13:5-6 (GK.); II Pet. 3:9 (GK.); II Cor. 5:10; II Tim. 3:16-17; Heb. 4:12; Gal. 1:11-12, 2:20-21, 5:1-6; Eph. 3:1-10; Jn. 7:37-39, 14:23-26, 16:7-15; Acts 1:4-5, 2:32-40, 11:44-48; I Cor. 3:16, 12:13)

Its Organization

These local assemblies, all of these being part of the Universal Church, have been given the needed authority for administering that order, discipline, and worship which Christ the sovereign Head has appointed. The biblically designated officers serving under Christ and over the assembly are elders and deacons. (Matt. 18:15-18; Acts 6:1-6; L Cor. 14:40; Eph. 4:11-12; I Tim. 3:1-13; Titus 1:5-9; I Peter 5:1-5).

Its Mission

The mission of the church is to glorify God by building itself up in the faith by instruction of the Word, to fellowship and observe the ordinances, and to communicate the gospel to the entire world. (Matt. 28:19; Acts 2:41-42; Romans 15:6, 9; Eph. 3:10; 4:11-16; Heb. 10:25).

(Cont.)

Its Gifts

To fulfill its God-ordained mission of edification and evangelism the church has been given spiritual gifts. One class of gifts is that of **gifted men**, who are given for the equipping of the saints for the work of this ministry. The other class of gifts is that of **spiritual abilities**, which are broken down into three categories; Message Gifts, Serving Gifts, and Sign Gifts. Each member of the body of Christ receives at least one such gift, and in general their own unique set of gifts. These are sovereignly bestowed by God the Holy Spirit, the place of ministry is assigned by God the Son, and the power for this ministry is given by God the Father. It is essential that each member develops and employs his spiritual gift(s), for the church to accomplish its task. (Rom. 12:3-8; I Cor. 12:4-11; 27-31, 14:1-40; Eph. 4:8-13; I Tim. 4:14; II Tim. 1:6; I Pet. 4:10-11).

Since these gifts are bestowed by the Lord in order to fulfill specific purposes in God's program we believe that when the purpose of any gift is fulfilled, that particular gift is terminated. (I Cor. 12:11; 13:8-10; 14:21-22; II Tim. 4:20 with Acts 19:11-12; Heb. 2:3-4).²

Its Ordinances

Two ordinances have been committed to the local church; Water Baptism and the Lord's Supper. Christian baptism is the immersion of a believer in water into the name of the triune God. Both ordinances are a command of Christ. Likewise, the Lord's Supper was instituted by Christ for commemoration of His atoning death. These two ordinances are to be observed until the return of the Lord Jesus Christ for His Church. (Note Lev. 4:6-7 in LXX; Matt. 28:16-20; Luke 22:19-20; Acts 2:41; 10:47-48; 1 Cor. 11:23-29; I Thess. 4:13-18; II Thess. 2:1-3, Rev. 4:1).

ESCHATOLOGY

Man's Intermediate State

At death the souls of the redeemed pass immediately into the presence of Christ and there remain in joyful fellowship until the first resurrection, that is, their bodily resurrection unto life. The souls of the unsaved at death descend immediately into Hades where they are kept under punishment until the second resurrection, that is, their bodily resurrection unto damnation. (Luke 16:22-23; 23:43; I Cor. 15:35-58; II Cor. 5:8; Phil. 3:20-21; II Thess. 5:12; Rev. 20:11-15).³

The Rapture of the Church

The next great event in the fulfillment of prophecy is the personal, bodily return of the Lord to remove from the earth His waiting church and to reward them according to their works. (Jn. 14:2-3; Rom. 14:10-12; I Cor. 3:11-15; 15:51-53; II Cor. 5:10; I Thess. 4:15-17; II Thess. 2:1-3; Titus 2:11-13; Rev. 3:10; 4:1).

(Cont/)

² See Figure 02.

³ See Figure 03.

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The Tribulation Period

After this removal from the earth the righteous judgments of God will be poured out upon the unbelieving world. These judgments will be climaxed by the return of Christ in glory to the earth with the Church saints to reign and judge the world and angels with Him, at which time the Old Testament and tribulation saints will also be raised and the living will be judged. (Dan. 9:27; 12:1; Jer. 30:7; Matt. 24:15-31; 25:31-46; Phil. 3:20-21; II Cor. 5:10; I Cor. 6:1-4; II Thess. 2:7-12; Rev. 16:1-19, 21; 20:6).

The Millennium

After this judgment Christ will establish His Messianic Kingdom in which the resurrection saints will reign with Him over Israel and all the nations of the earth. (Deut. 30:1-10; Isaiah 11:1-16; 65:17-25; Ezek. 37:21-28; Phil. 3:20-21; II Cor. 5:10; I Thess. 4:15-17; II Thess. 2:1-3; Rev. 19:11, 14; 20:1-6).

The Eternal State

At the close of the millennial reign the unsaved dead will be raised and committed to eternal punishment and the saved will enter the eternal state of glory with God. Having fulfilled His redemptive and kingdom missions as the Son of Abraham and the Son of David, Christ will deliver up the kingdom to God the Father that the Triune God may reign forever in all spheres, (Mark 9:43-48; I Cor. 15:24-28; II Thess. 1:9; II Peter 3:10-13; Rev. 20:11-15; 21:1-4; 22:5, 11).

CHRISTOLOGY

Jesus Christ, the second Person of the Trinity, is the eternal Son of God and the virgin-born Son of Man who was incarnated as the God-Man to reveal God, redeem men, and rule over God's kingdom. I affirm His activity in creation and upholding of the universe, being the revealed One for whom creation was decreed. (Psalm 2:7-9; Prov. 30:4; Isaiah 7:14; 9:6; Jn. 1:1-5, 18, 29; 10:36; Col. 1:16-19; Heb. 1:3; I Jn. 1:3).

I believe that in the incarnation He surrendered nothing of the divine essence, either in degree or kind, all the while voluntarily limiting the manifestation of the divine attributes forming this essence (kenosis). Although He was fully man, since He was also fully God, He was without sin as to nature, unable to sin in principle (impeccable), and did not sin in fact. (Jn. 1:14, 29; 8:46; II Cor. 5:21; Phil. 2:5-11; Col. 2:9; Heb. 4:15; 7:26; I Peter 2:21-24).

(Cont.)

⁴ See Figure 03.

By His sinless life, miraculous ministry, His substitutionary and penal death, He satisfied divine justice concerning sin. (Matt. 11:2-6; 12:28; Rom. 3:24-26; II Cor. 5:19; Heb. 1:3; 10:5-10; I Jn. 2:2; 4:10).

In the resurrection of Christ from the grave God confirmed the deity of Christ and His acceptance of the atoning work of Christ on the cross, raising Him bodily as a guarantee of the future resurrection to life of all believers. (Matt. 28:6; Jn. 14:19; Acts 2:30-31; Rom. 1:4; 4:25; 6:5-10; I Cor. 15:20).

After His ascension to the Father's right hand, He sent the Holy Spirit as a Companion to Himself to assume the care and keeping of His own. Throughout this age Christ is seated at the Father's side [with the members of His Body, the Church] performing the intercessory aspect of His High Priestly work for believers. (Jn. 15:26; Acts 2:33; Rom. 8:27; [Eph 1:3, 20, 2:6] Hebrews 7:25, 10:12, 12:2; I Peter 3:22; I Jn. 2:1).

Related to man, Christ is the only Mediator between God and man; the Head of His body, the Church; the coming universal King who will reign on the throne of David; and the final Judge of believers as well as all (including the evil angels) who fail to place their trust in Him as their Savior from sin. (Isaiah. 53:10; Luke 1:31-33; Jn. 5:22; 5:27-29; I Cor. 3:14; II Cor. 5:10; Eph. 1:22-23; Col. 1:18; I Tim. 2:5; Heb. 7:25; Rev. 20:11-15).

PNEUMATOLOGY

It describes the work of the Holy Spirit, the third Person of the Trinity, to execute the divine will with relation to the world of men. I affirm this sovereign activity in creation, the incarnation, the written revelation, and the work of salvation. (Gen. 1:2; Matt. 1:18; Jn. 3:5-7; II Peter 1:20-21).

His work in this age began at Pentecost when He came from the Father, as promised by Christ, to initiate and complete the building of the body of Christ which is the church. The broad scope of this special divine activity includes convicting the world, glorifying the Lord Jesus and transforming believers into the likeness of Christ. (Jn. 14:16-17; 15:26; 16:7-9; Acts 1:5, 2:4; I Cor. 12:13; II Cor. 3:18; Ephesians 2:22).

This work in believers involves that of regeneration, baptism into the body of Christ, indwelling, sanctifying, instructing, empowering for service, and preserving to the day of Christ (Figure 3). I believe that He alone administers spiritual gifts to the church, not to glorify Himself or the gifts by ostentatious displays (Figure 4), but to glorify Christ and implement His work of redeeming the lost and building up believers in the most holy faith. (Jn. 3:5-7; 16:14-15; Rom. 6:3; Rom. 8:2; I Cor. 6:19; 12:4-13; Gal. 3:27; Eph. 1:13-14; II Thess. 2:13).

THE SEALING BY, AND THE EARNEST OF THE HOLY SPIRIT

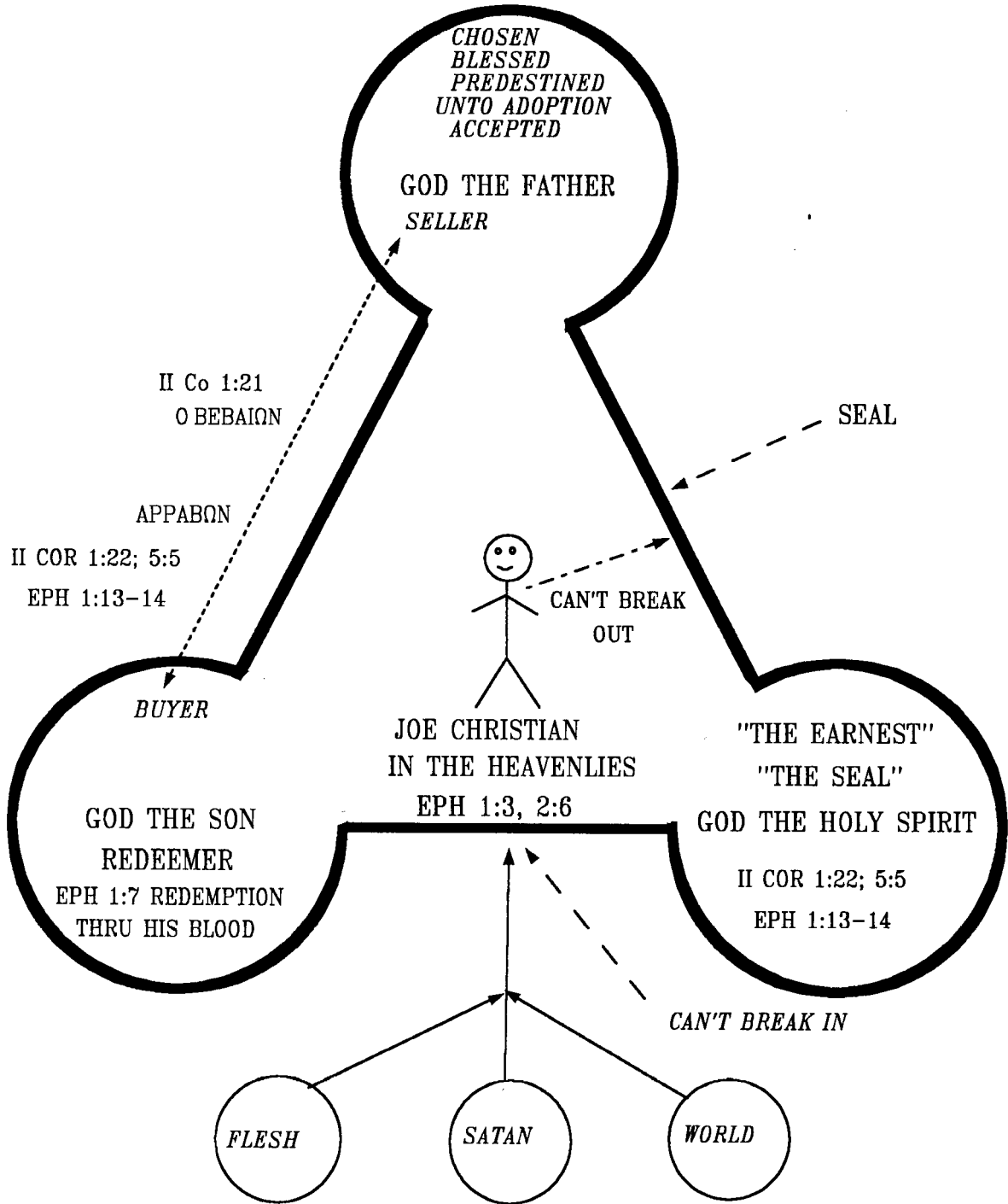


Figure 01. A Believer's Position

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
Preaching - Rom 12:6, I Cor 12:10, I Cor 14:2 I Tim 4:13-16	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. I Cor 2:1, 4, II Cor 4:2	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. I Tim. 4:1
Teaching - Rom 12:7 II Tim 2:2	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit Eph 1:16-19	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. Col. 2:18, Rev. 2:20	Teaching of false or unsound doctrine under inspiration of an evil spirit. I Tim 4:1, 2 Cor 11:14,15
Faith - I Cor 12:9	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes.	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. I Cor 10:20
Utterance of Wisdom - I Cor 12:8	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding.	Revelations supposedly from the spirit world received from evil spirits.
Utterance of Knowledge - I Cor 12:8	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. Acts 26:9, Rom. 10:2	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
Paraclete Gift - Rom 12:8	The Holy Spirit's given acts of love, manifesting Christ' love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, e.g. Peter's advice to Christ. Matt. 16:22,23
Mercy Acts of Love - Rom 12:8	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia)	Manifestations of interest in human welfare - guided by Satan. Gen. 3:1,4,5, e.g. Mormonism
Giving - Rom 12:8	Giving under the Holy Spirit's control. (cheerfully) II Cor 9:7	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). II Cor 9:7	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
Discernment of Spirits - I Cor 12:10	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. Heb. 4:12	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. Mk. 1:23,24; 3:11; 5:7; Acts 9:15; Jas. 2:19
Serviceable Ministrations - Rom 12:7	Material service rendered under guidance of and wisdom of the Holy Spirit. Ex. 35:30-35; Acts 6:1-7	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
Ruler (Administration Oversight) - Rom 12:8	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
Miracles - I Cor 12:10	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional-religious enthusiasm.	Miracles wrought through satanic power. Ex 5:1-8:7
Healing - I Cor 12:9	Healing wrought by God's power in response to Holy Spirit given faith. Jas 5:13-15	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.
Varieties of tongues - I Cor 12:10	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. Is. 28:11, Acts 2:4-16; Joel 2:28-29; I Cor 14:21-23	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and the glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result.
Interpretation of tongues - I Cor 12:10	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"

Figure 02. SPIRITUAL GIFTS

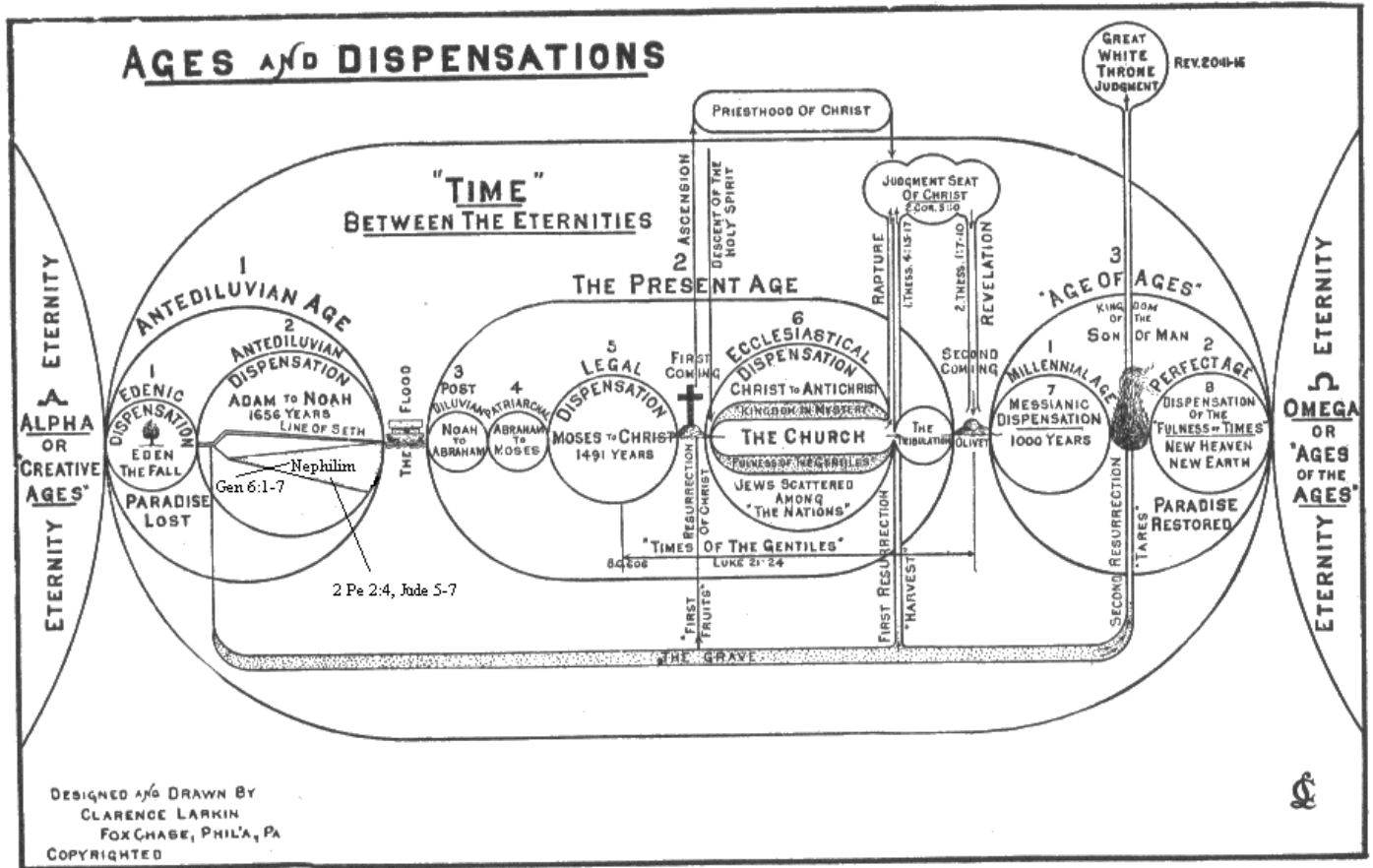


Figure 03. A Dispensational Chart - Clarence Larkin - edited by NEC