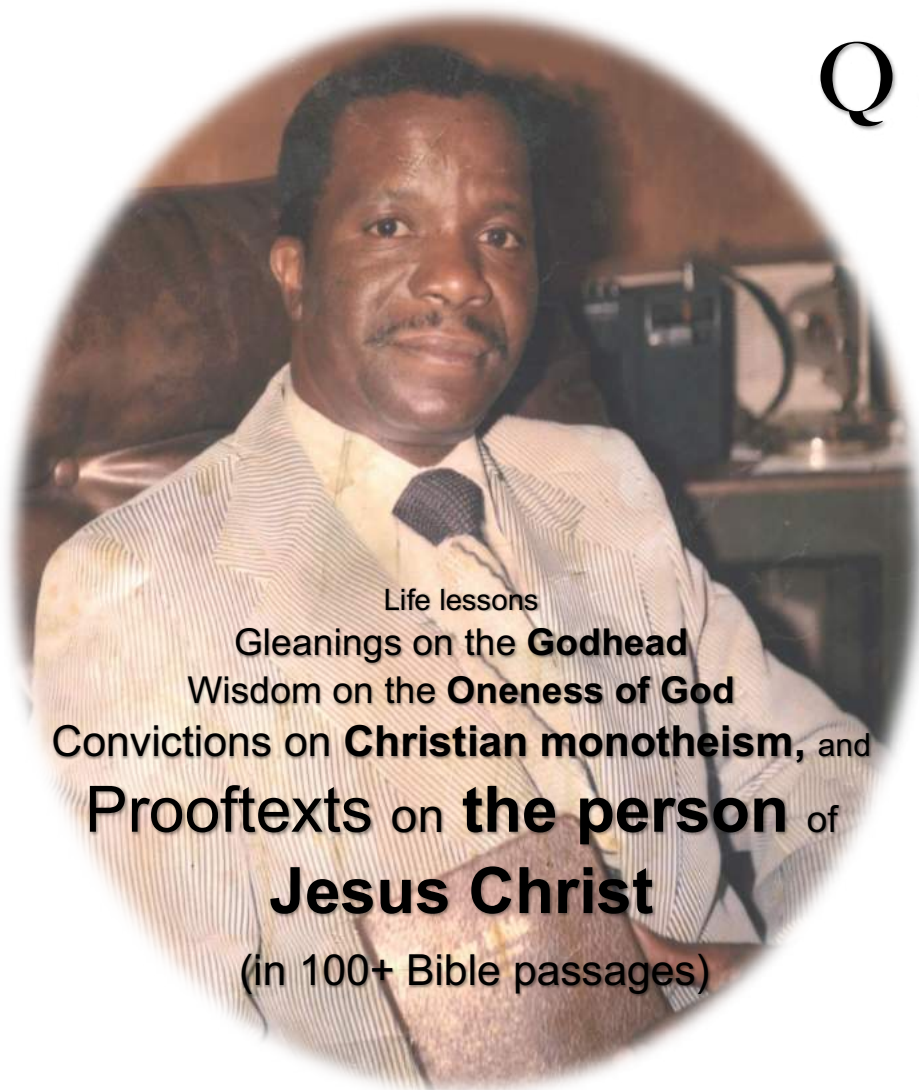


An

APOSTOLIC

Q & A



Life lessons

Gleanings on the **Godhead**

Wisdom on the **Oneness of God**

Convictions on **Christian monotheism**, and

Prooftexts on the person of

Jesus Christ

(in 100+ Bible passages)

Dr. William P. Foree

This document contains sound apostolic teaching, Biblical thoughts and perspectives from the mind and ministry of District Elder Dr. William P. Foree (Excerpts from *Christian Outlooks* ca. 1980). He was the Pastor of *Greater Bethel Temple Apostolic Church in Louisville*, and a native of New Castle, Kentucky.

In 1957 under the pastoral leadership of Bishop David T. Schultz, Foree was baptized in Jesus' name and filled with the Holy Ghost.

He served as Vice Chairman of the (P.A.W.) Aeon Bible College Board of Directors.

Dr. Foree served the Eleventh Episcopal District of the Pentecostal Assemblies of the World, The First Apostolic Council of Kentucky and Tennessee, as Chairman and District Elder. He earned a Bachelor of Theology degree from the private, historically black, *Simmons University Bible College of Kentucky*.

For nearly ten years Dr. Foree conducted a radio program through the ministry of the church and a television broadcast entitled, "Wake Up with Joy". Although he met his eternal quietus on January 30, 1988, the truth and impact of his biblical instruction lives on through those who love his writings and recorded messages.

It is my personal desire that you enjoy these 5 pieces of Apostolic Pentecostal enlightenment to the fullest!

District Elder Dr. L. McNeese
Clarksville, Tennessee
Historian, First Apostolic Council of Kentucky and Tennessee

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KNOWING THE TRUTH

Dr. William P. Foree

For unto us a child is born unto us
a son is given: and the
government shall be upon his
shoulder: and his name shall be called
wonderful, counsellor, the mighty
God, the everlasting Father, the Prince
of peace. (**Isa. 9:6, Col. 2:9**)

There are many honest hearted people today who think that when we reach heaven, we will behold three separate bodies; others think we will see two; but the above scripture and the following should convince us that these three are one. First, let us see what God is. God is a spirit (John 4:24). This spirit is omnipotent, omniscient, and omnipresent. He fills all space and matter (Ps. 139:7-9). He can't be confined to one place (1 Kings 8:27). He is invisible. Moses endured as seeing him who is invisible (Heb. 11:27; Col. 1:15). The only way God can be seen is through some object in which he is manifested: for example, when Moses

talked to God in the burning bush (Ex. 3:6), God was manifested through the bush (Heb. 12:29).

The Angel, Gabriel, appeared to a virgin (Luke 1:26-27), saying that she would conceive and bring forth a son (vs. 31), Mary asked (vs. 34), "How shall this be?" ... In answer, the Angel said (vs. 35), "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God." We can also read this prophecy in Isa. 7:14. "And she (Mary) brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7)

Friends, we will acknowledge that this flesh child that was born of Mary was the Son of God because he was conceived of spirit, which is God (John 4:24). This flesh, which was

the son, was the veil for the great God of Heaven (Heb. 10:20). Now let us see if the scripture doesn't prove that he was something besides just a son: (Isa. 9:6) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." I am sure we will all agree that John the Baptist came as a witness and forerunner of Jesus (Mal. 3:1; John 1:8). Let us turn to Isa. 40:3: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." Remember, John came to prepare the way for Jesus (Matt. 3:3). "Behold, a virgin shall be with child, (Matt. 1:23) and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Now let us read Heb. 1:8: "But unto the Son he saith, Thy throne, O God, is for ever and ever: ..."

These scriptures should be sufficient to prove to any honest heart that Jesus was not only son, but both

father and son. To you and I, this is impossible, but is there anything too hard for God?

After Jesus had risen from the dead, Thomas doubted his resurrection and said (John 20:25), "Except I shall see in his hands the prints of the nails, and thrust my hand into his side, I will not believe." After eight days Jesus appeared to the disciples again, Thomas being present (vs. 26). Then Jesus said (vs. 27), "Thomas, reach hither thy finger, and behold my hands: and thrust it into my side: and be not faithless but believing."

"And Thomas answered and said unto him (vs. 28), my Lord and my God. Jesus saith unto him (vs. 29), Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen me, and yet believed." Friends, our eyes have not seen Jesus, but a blessing is pronounced upon us if we believe him to be our Lord and our God.

According to these scriptures. Jesus is God manifested in the flesh. But is he the same God of the Old

Testament? Let us read Isa. 43:1: “Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me.”

Now, we can see that he is the same God both under Law and Grace. There is just one true God. Eph. 4:6, “One God, and Father of all, who is above all, through all, and in you all.” Can we really believe in more than one God? Let us see James 2:19 “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.” Now we will turn to 1 Tim. 3:16, “And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.” When was God manifested in the flesh? When was he believed on in the world? When was he received up into glory? Read the following scripture: John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.” (vs. 14) – “And the Word

was made flesh, and dwelt among us ...” God, the Word, was made flesh. The invisible God was wrapped in human flesh to suffer in the flesh, to walk as man with man, yet without sin. (Heb. 2:14).

If you would see the Father, let us read John 14:8-9: “Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and he Father in me? ...”

There are many honest people today who don't really know Jesus; like Philip, they don't understand. Can't you let the statement that convinced Philip convince you too? Jesus said, (John 10:30) “I and my Father are one.” This doesn't say “as one” or “agree in one” or “one in spirit”, but just plain – “ONE”. The Jews got mad about the statement and picked up stones to stone him. Jesus said (vs. 32), “Many good works have I shewed you from my father; for

which of those works do ye stone me?” The Jews answered him saying, “...because that thou, being a man, makest thyself God.” Truly friends, Jesus was both man and God, human and divine. He prayed because he was flesh; he walked on water, raised the dead, healed the sick, because he was God.

Jesus declared unto the Jews (John 8:56-58), “Your father, Abraham, rejoiced to see my day: and saw it, and was glad.” The Jews said (vs. 57), “Thou art not yet fifty years old, and hast thou seen Abraham?” Jesus said unto them (vs. 58), “Verily, verily I say unto you, before Abraham was, I am.” The Jews again tried to stone him because they knew “I AM” was God’s name given to Moses (Ex. 3:14). God said say unto the children of Israel, “I AM hath sent me to you.” Isa. 43:10 – God said, “... that ye may know and believe me, and understand that I AM HE!”

Jesus said, (John 8:24) “For if you believe not that I AM HE, ye shall die in your sins.” After Jesus had been betrayed the officers came to look for Jesus, when he saw their

torches, and weapons (John 18:3-5), he asked, “Whom seek ye?” “They answered him, Jesus of Nazareth,” Jesus said unto them (vs. 5), “I AM HE.”

They went backwards and fell on the ground (vs. 6). No one could utter such powerful words other than God himself.

In the beginning God created the heavens and the earth (Gen. 1:1). “He (Jesus) was in the world” (John 1:10), “and the world was made by him, and the world knew him not.” The world couldn’t realize that Jesus was the great creator: they thought he was just Joseph’s son. All things were created by him (Col. 1:15-16) “... that are in heaven, and that are in the earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him and for him.” God’s eternal power and Godhead are clearly seen being understood by the things which are made (Rom. 1:20).

“I, even I, am the Lord: and beside me there is no Saviour” (Isa. 43:11). The angel appeared to the

shepherds on the hill at the birth of Jesus (Luke 2:10-11). For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” At that time Jesus was wrapped in swaddling clothes and lying in the manger (Luke 2:7). He was both Lord and Saviour. He isn’t different, but the Saviour of Isa. 43:11. Let us read 1 Cor. 15:47. “The first man is of the earth, earthy: the second man (Jesus) is the Lord from Heaven.” Paul spoke of the wisdom of God of “which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory” (1 Cor. 2:8). Jesus didn’t die and rise again to be Lord, but was born Lord to die for the sins of the world (1 Cor. 15:47).

“Hereby perceive we the love of God, because he laid down his life for us: ...” (1 John 3:16). Paul said (Acts 20:28) “... to feed the church of God, which he hath purchased with his own blood.” God laid down his life in the flesh and shed his blood for us (Isa. 40:3; Matt. 1:23).

When Jesus was transfigured, (Matt. 17:18) and his face shined as

the sun, his raiment was white as light. The disciples heard a voice speak from a cloud, this is my beloved son, in whom I am well pleased (vs. 5). When the disciples heard it, they fell on their faces and were afraid, but when Jesus touched them, “...and when they had lifted up their eyes (vs. 8), they saw no man, save Jesus only.” Friends, if you will get your eyes off the natural and look to God’s Word, you, also, will see Jesus only.

In Christ dwelleth all the fullness of the Godhead bodily (Col. 2:8-10) “...and ye are complete in him, which is the head of all principality and power:”

When Jesus went back to the glory world, where he sits on the right hand of majesty (Heb. 8:1), a cloud received him out of their sight. Acts 1:10-11: Two men in white apparel said, “This same Jesus ... shall so come in like manner as ye have seen him go into into Heaven.” Paul, speaking of his coming (1 Thess. 4:14) – “For if we believe that Jesus died and rose again, even so them also

which sleep in Jesus, will God bring with him.”

Will God come after his children? Yes, my friends, for when you see Jesus, you see the Father (John 12:45). Peter said, (2 Peter 3:12) “Looking for, and hasting unto the coming of the Day of God ...” Paul spoke (Titus 2:13), “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,” Truly, when we see Jesus, we will see the Great God. Then we will say, “Lo, this is our God; we have waited for him, and he will save us:” (Isa. 25:9) “and no man knoweth who the son is, but the Father: and who the Father is, but the Son, and he to whom the son will reveal him.” (Luke 10:22). The one and only way to reach God is through the body that hung upon the cross which is the mediator (1 Tim. 2:5), between God (spirit) and man. He is the door (John 10:7), the way, the truth, and life (John 14:6). Stephen contacted God (Acts 7:59), and they stoned Stephen, calling upon God, saying, “Lord Jesus, receive my spirit.” Stephen – was calling on God when he said, Lord Jesus.

It takes spirit, soul, and body to make man (1 Thess. 5:23): Three, yet one man. Snow, ice, and water, and yet all is water. It takes shell, yellow, and white to constitute an egg, yet it is all egg. It takes Father, Son and Holy Ghost to constitute the Godhead, yet the name is Jesus. We read, Matt. 28:19, “Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the son, and of the holy ghost:” What is the name? Does the Bible leave us in darkness?

Jesus said, in John 5:43, “I am come in my Father’s name and ye receive me not:” If this son came in his father’s name, then father isn’t a name, it is only a title to relationship. What name did the son bear? “And she shall bring forth a son,” (Matt. 1:21) “and thou shalt call his name Jesus.” **THE SON’S NAME SHALL BE JESUS.** (John 5:43) “I am come in my father’s name ...” Then if God’s word is true, the father’s name that Manoah asked about (Judges 13:17) must be JESUS. Paul said (Rom. 2:24) that “The name of God was blasphemed among the Gentiles ...” James, in speaking of the wicked said (James 2:7), “Do not they blaspheme

that worthy name by the which you are called?” Jesus said (John 14:18), I will not leave you comfortless: I will come to you.” - proving that Jesus is the comforter, which is the Holy Ghost (John 14:26) “But the Comforter, which is the Holy Ghost, whom the Father will send in my name ...” Many will say the Father sends the Holy Ghost.

He certainly does, but let us read John 15:26 – “But when the comforter is come, whom I will send unto you from the Father ...” This proves, too, that you can’t separate the Father and Son, because “...THESE THREE ARE ONE.” (1 John 5:7)

What is the name of the Father, Son and Holy Ghost? Jesus commanded to baptize in that name (Matt. 28:19). Do you believe these chosen disciples did what the Lord told them to do? If so, then you establish by God’s word ... (How they baptized? Remember, it is my honest conviction by the Word of God that the Father, Son and Holy Ghost are one) ... that the Name of the

Father, Son and Holy Ghost is “JESUS”.

Let us get ourselves out of the picture and go to “Thus saith the Lord.” When Peter had preached his first sermon after the Holy Ghost came, Acts 2:1-4, they were pricked in their hearts (Acts 2:37). “And said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. (Acts 2:38)

Did Peter tell these people to be baptized wrong when he said, “In the name of Jesus Christ”? Remember, Peter had the keys to the Kingdom (Matt. 16:19). Peter said (Acts 10:47), “Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we” And he commanded them (Acts 10:48) to be baptized in the name of the Lord.” What is the name of the Lord? Paul said (Acts 9:5), “Who art thou, Lord? The Lord answered, I AM JESUS ...” Please

read the R.V. on Acts 10:48: “AND HE COMMANDED THEM TO BE BAPTIZED IN THE NAME OF JESUS CHRIST.”

Therefore, we see that as a faithful child of God, we have no existence outside of him. He is our strength, our life, our joy, our very reason for living. The joy that he gives transcends all-natural catastrophe. He has lifted us above the shadows of the “petty pace” of earthly existence and causes us to dwell in heavenly places with him. Even in suffering there is joy.

“As sorrowful, yet always rejoicing as poor, yet making many rich; as having nothing and yet

possessing all things. II Corinthians 6:10. While the worldly man is filling his belly with the corruptible treasures of this life, we rest in the assurance that although weeping may endure for the night, surely joy cometh in the morning!

Let us savor this great truth as it is presented to us by the God of our salvation through his living word. Even as the heart panteth after the water brook, let us begin to stretch out toward him that he might engulf us in his thirst-quenching love. Surely the springs of living water will burst forth into floods of joy as the hallelujahs roll.

DEATH OF THE OLD MORALITY

Dr. William P. Foree

It's just a sign of the times

Matthew 16:1-4

King James Version

¹*The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.*

²*He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.*

³*And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

⁴*A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.*

DEATH OF THE OLD MORALITY

If we look at the scripture, Matt. 16:1-4, we note the Pharisees and Sadducees try the Lord by asking for a sign. Jesus in answering their question presents three points worthy of note – one, he compliments their ability to read weather signs: red sky at night forecasts fair weather; red sky at morning forecasts foul weather. These men are reading signs in the sky or heavens, and they are reading accurately these signs.

The second point, Jesus condemns their failure to read the signs of the times which were obvious. Even so, we must be careful in our observations of times and seasons; let us be sure to read the most obvious signs. Third point, Jesus implied to the Pharisees and Sadducees that “signs of the times” are already present, that God had provided “signs of the times” as nature provides signs of the weather. The question arises, “What are these

signs?” In answer to this question, we see the moral signs; in **Matt. 24:3-12**, Jesus’ own answer to the disciples’ question, “What shall be the sign of thy coming, and the end of the world?”

Jesus replied, “Iniquity shall abound.”

Now we know that we have always had iniquity. It is as old as man, and it was this abounding sin that brought Jesus into the world (**Rom. 5:20**). However, lawlessness today and immorality among men, women, and young people is without parallel in the history of civilization. Let’s look at the editors of some of the world’s leading periodicals. One magazine some years ago – namely, **Look Magazine** [September 24, 1963 issue]

– used fourteen pages to call our attention to this fact. It was entitled, “Morality, U.S.A.” Quoting world leaders, the following statements were published:

“We are witnessing the death of the old morality. In our world of masses of people, jet age, travel nuclear power, and fragmented families, - conditions are changing so fast that established moral guidelines have been yanked from our hands.”

“We are free to be prejudiced or promiscuous, to cheat or chisel. We are floundering in a money-motivated, sex-obsessed, big-city dominated society.”

Romans 5:20 (KJV)

***Moreover, the law entered, that the offence might abound.
But where sin abounded, grace did much more abound:***

In 1963 the issue of **Look Magazine** that Dr. Foree referenced also questioned:

1. How to solve our crises of morality
2. Have our churches failed?
3. Has money become God?
4. Is sexual morality gone?

THE PEWS AND THE PASTOR

AN APOSTOLIC Q & A SESSION

#1

Greater works than Jesus?!!!

The question is:

What did Jesus mean, when He said:

*“He that believeth on me,
the works that I do shall he do also, and greater works than
these shall he do?”*

St. John 14:12

Dr. Foree responded:

The works of which Jesus here spake were His miraculous works, the same as those mentioned in the two preceding verses – works to which He appealed as proofs of His Divine person and mission.

Let’ take a good look at the verse you chose, or from which your question comes. Note the last clause

of St. John 14:12 – Jesus stated, “... because I go to my Father.”

In the Book of Acts there are many recorded incidents of wonderful healings wrought through the apostles. Many would seem to be as great as what Jesus did. Examples: the raising from the dead of a woman called Tabitha whose Greek name was Dorcas (Acts Ch. 9, verses 36-41).

Acts 9:36-37 / 40-41

King James Version

³⁶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did.

³⁷ And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

⁴⁰ But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

⁴¹ And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

The lame man was healed in Acts, the third chapter verses 1:10.

Acts 3:1-10

King James Version

³ Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

² And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

³ Who seeing Peter and John about to go into the temple asked an alms.

⁴ And Peter, fastening his eyes upon him with John, said, Look on us.

⁵ And he gave heed unto them, expecting to receive something of them.

⁶ Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Certainly, these were great miraculous works, but Jesus said they would do greater works than He did, in what sense was He speaking? Well, first of all, Jesus did not

consider His miracles His greatest works. In the Gospel of Saint John, chapter three, Nicodemus, a ruler of the Jews, came to Jesus and began the conversation pointing to His miracles

as proof of his link with the Divine. Jesus completely ignored and pushed aside the question of miracles, pointing out that the “new birth”, or regeneration of man was more important. Therefore, Jesus indicated that bringing man to a spiritual identification or to the image of God

was more important than His miracles. Jesus’ work was mainly with “the lost sheep of the House of Israel.” The disciples would go into all the world and preach the gospel to every creature, making disciples of all men (Matt. 28:19).

Matthew 28:19-20

King James Version

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Every full-gospel mission that results in men being baptized in Jesus’ name and being filled with the Holy Ghost is a fulfillment of that prophecy. Jesus continues to do these greater works through His body, which is the church of the Lord Jesus Christ.

Behind all our efforts is the same One that said to the disciples, “Behold, I send you forth as sheep among wolves.” He made that statement to strengthen His disciples when troubles and difficulties became

a reality. They would remember that He that sent them was able to sustain them. Let us, as we go to do these greater works, realize that God is doing the work in us, through us, and by us.

Nicodemus is sort of a representative character. He is always with us, one way or the other. The situation is always recurring wherever the call to higher truth comes face to face with mere traditional teaching or hereditary precept. Nicodemus is the embodiment of religious

conventionalism and social respectability. He is always trying to reduce the mysterious to the commonplace. He has his dwelling among current traditions and rules and interpretations, and he will not look

beyond them. But Jesus' answer is always the same – for this is the great work: **the regeneration of mankind.** “Ye must be born again” is ever the cry of the true gospel minister.

John 3:7

King James Version

Marvel not that I said unto thee, Ye must be born again.

#2

TOLERATING WITHOUT PARTICIPATING?

***“We often hear the expression:
‘Raise your tolerance level.
Be more tolerant of other people’s way of life.’”***

Dr. Foree was asked to comment [on what this means]:

Dr. Foree responded:

Thank you. I addressed this question once before.

Tolerance, according to Webster's Dictionary, is "*the disposition to tolerate beliefs, practices or habits differing from one's own.*" Where there is not tolerance, there is prejudice and bigotry. Intolerance raised up Hitler.

Intolerance is tearing Northern Ireland apart. Intolerance causes persecution, both religious and social. Racial and social tensions with their attending hostilities are the results of intolerance.

The intolerant are swayed mainly by emotions. The tolerant are mainly motivated by understanding and reason. Intolerance also manifests itself in gossip and slander, unjust criticisms, wrongs done to associates, and a multitude of other things. Lack of tolerance creates a gulf between people, nations – separates people, causes enmity and discord.

Tolerance realizes that a point of view may change as more truth is

unfolded. Thus, understanding is one facet of tolerance.

There is a teaching today known as humanism. Simply stated, humanism is a man-centered doctrine that mistakenly thinks it can solve the problems of man, independent of God. Their philosophy is "No deity will save us; we must save ourselves." Promises of immortal salvation or fear of external damnation are illusory and harmful. Must I tolerate this type of teaching? Yes, for though we would never agree, we can't deny the man the right to say it.

The concept that one must accept as true another's belief in order to manifest tolerance is ridiculous. We must speak out against this type of teaching. We must not vote for those who propagate sexual permissiveness, pornography, or any type of immoral socially contaminating teaching, the toleration of the sinner, but not the sin. Paul wrote (Eph. 5:11): "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*"

Toleration, like every other desirable and good quality, can be perverted to accomplish an undesirable or evil end. It can be used

as a cloak for wrongdoing. This is seen in anyone who advocates toleration for things that are wrong.

Revelation 3:16 (KJV)

*So then because thou art lukewarm, and neither cold nor hot,
I will spue thee out of my mouth.*

Remember, the Laodicean Church Age will be an age of toleration, lukewarm, neither for nor against, just neutral (Rev. 3:16). But we must stand flat-footed against false teaching, separating ourselves from all except the teachings of the Apostolic Doctrine. There is no neutral ground.

In Noah's day the Sons of God mixed and mingled with the daughters of men. The product was men of renown (Gen. 6:4), but God called it a stink in His nostrils. Thus, toleration was unacceptable.

Let's hold fast to the Apostolic teaching and continue steadfast in the faith.

#3

Sounding Like Saints ~ Living Like Sinners

The question is:

“Is speaking in tongues the only evidence of the new birth?”

Dr. Foree responded:

To keep down any confusion, let me quote scriptural evidence of the rebirth as stated in our **Ministerial**

Manual of Discipline of the Pentecostal Assemblies of the World, Inc.; subject: “Speaking With Tongues,” page 40.

Acts 2:4

King James Version

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

We believe that “speaking with tongues” as the Spirit gives utterance (Acts 2:4) is the initial evidence of the indwelling of the Spirit; not only on

the day of Pentecost for the one hundred and twenty, but for all believers for all time. Jesus told Nicodemus:

“The wind bloweth where it listeth, and thou hearest the “sound” thereof, but canst not tell whence it cometh and whither it goeth; so is EVERYONE that is born of the Spirit”

St. John 3:8

Speaking with tongues is the “sound” of the Spirit, heard by EVERY believer. It is synonymous with the cry of the “newborn babe” in the first birth (birth of the flesh); for

God has sent forth His Spirit into our hearts in the second birth (birth of the Spirit) CRYING, Abba, Father (Rom. 8:15; Gal. 4:6).

Isaiah 28:11-12

King James Version

***¹¹ For with stammering lips and another tongue will he speak to this people.
¹² To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.***

We hold that there is a vast difference between (1) “speaking in OTHER tongues as the Spirit gives utterance” and (2) “the GIFT of tongues” as mentioned by St. Paul’s letter to the Corinthians (1 Cor. 12-14). “Speaking in tongues” as the Spirit gives utterance is the supernatural, Spirit-enforced sign or

witness of the Spirit’s indwelling.

Isaiah predicted this would happen at the time of the “rest and the refreshing” (Isa. 28:11-12). Jesus said that “new tongues” would be one of the “signs” following believers (St. Mark 16:16-17); it was first demonstrated at Pentecost upon the

Jews (Acts 2:4); it was also manifested at Caesarea Philippi at Cornelius' house (Acts 10:45-46) where it was the evidence of the presence of the Holy Ghost in the lives of Gentiles; it happened again at Ephesus after twelve men were baptized in Jesus' name by St. Paul (Acts 19:1-7).

Now having quoted our Manual of Discipline of which I am in agreement fully, I would like to point out that scripture tells us (1 John 3:9):

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” Here is also evidence of the new birth: a man that is born of God doesn't continue to sin. The Greek tense is – practice sin. Certainly, no man born of God will practice sin; for if any man be in Christ, he is a new creation.

In 1 John 4:7 we read:

“Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.”

This verse is also evidence of the new birth; but let's keep in mind that the Love of God is shed abroad in our hearts by the Holy Ghost (Rom. 5:5). So, we must have the Holy Ghost in order to have Divine Love.

We must have the giver before we can have the gift; the Holy Ghost is the dispenser of the gifts (1 Cor. 12:4). Now there are diversities of gifts, but by the same Spirit. Let me quote one more scripture.

1 John 5:1

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

Now, to believe that Jesus is the Christ is to believe that Jesus is Prophet, Priest and King: another evidence.

Do you believe that Jesus is a Prophet? If so, the prophets made known the Will of God to men.

Do you believe that He is Priest? The priests offered up

sacrifices on behalf of the people. Has Jesus offered up the one sacrifice for you? Have you accepted that sacrifice?

Do you believe that Jesus is King? Then you are His subjects, disposed to do His Will. The Will of God is that we are all born of water and Spirit.

The question is:

“When you hear someone in the church use the terms ‘liberals and conservatives’ what comes to mind?”

Dr. Foree responded:

I assume by liberal, they are thinking of those who feel that they have the right to disagree with traditional teachings.

In 2 Thessalonians 2:15 we read: “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” Traditions generally denote the apostle’s instructions in Christianity, whether these are given by word of mouth or by letter.

There is a move on today to reconcile humanistic and secularism teachings with apostolic doctrine. It is an ungodly effort to recruit the best thinking of the day into the realm of apostolic teachings. The great thinkers of our day are respected, but

human rational inquiry cannot answer all the questions of Divine writ. Note 1 Cor. 2:9-10, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (vs. 10). But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

The logical outcome of liberal theology is the wilderness where there are no sure and certain paths, no wells of refreshment, no field where grow the foods for the soul. There is only the pitiless sun of uncertainty bearing down and offering not solace. Apostolic liberalism offers no hope for the hopeless, no comfort for the

comfortless, no salvation for the sinner, no Savior for the penitent. Instead, it offers culture for salvation. Among Apostolics, Jesus only folks, it says, “if it’s your thing, do it;” – therefore it is a tool of the devil. It was especially needful at Thessalonica, that the exhortation “hold fast to the traditions” be taught because of the restlessness that prevailed on the subject of the Rapture. Believers were not “to be carried away by every wind of doctrine, “lest “being led away with the error of the wicked, they should fall from their own steadfastness.”

Webster’s Dictionary defines conservative as tending to preserve established institutions, etc., opposed to change. Consequently, conservatism as used among brethren of like faith would mean to hold fast to the principles of our doctrine, as found in Hebrews, chapter 6 vs. 1, 2.

The question is:

“What should be our attitude toward the charismatic movement?”

Dr. Foree responded:

I suppose by charismatic you mean the group of professing Christians who gather in groups, praying and exercising the spiritual gifts without organized or pastoral supervision.

Well, let's look at the word charismatic. It comes from the Greek word charisma, which is translated “gift” throughout 1 Corinthians the twelfth chapter except for the first verse when it does not appear in the original. Certainly, all oneness groups believe in the gifts of the Spirit which are given for the edifying of the Body of Christ. However, Paul's writing in 1 Cor. 14:40 dealing with spiritual gifts says, *“Let all things be done decently and in order.”*

Spiritual gifts were given to the church and should be exercised according to the move of the Spirit.

We note in the gospel of Luke, chapter 9, verses 49 and 50: (vs. 49) *“And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us,”* (vs. 50) *“And Jesus said unto him, forbid him not: for he that is not against us is for us.”* In the harmony of the gospels Mark says it this way: (Mark 9:39) *“But Jesus said, forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.”* I like the way the American Standard Version states this verse: (Mark 9:39) *“But Jesus said, do not hinder him, for there is no one who shall perform a miracle in my name, and be able soon afterward to speak evil of me.”*

Certainly, if a man performs a miracle or healings in the Name of Jesus, he will not be able to speak evil of the Name.

However, we must keep in mind that the scriptures also teach in St. Matt. Chapter 7, verses 22, 23: *“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (vs. 23): “and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”* I gather from this that salvation is not to be based on works or miracles, etc., but doing the entire Will of God.

The disposition to tolerate beliefs, practices or habits differing from one’s own is defined as tolerance by Webster. Where there is no tolerance, there is prejudice and bigotry. Intolerance also expresses itself in those minor acts of gossip and slander, sharp business practices, unfair competition, unjust criticism, wrongs done to associates and a multitude of other things. So, as I see it, tolerance is the ability to see the other point of view.

However, when it comes to the Word of God, there can be only God’s view. Many of the charismatic groups that I know do not want to yield to government by a God sent pastor. This, of course, is contrary to scripture; consequently, I think that we should pray for them and maintain an open-door policy but hold fast to the Word of God.

As found in Acts 20:28 Paul writes to the Ephesian elders and to all elders: *“Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

The true church has to be fed, and God has ordained pastors and elders of the churches for that purpose. To neglect to yield to God’s order is to violate the Will of God. Consequently, we cannot change to accept those who refuse to obey but pray that their eyes will come open to the truth.

The question is:

***How do you feel about Pastors who Live in Luxury
While Many of Their Members Have the Bare
Necessities of Life?***

Dr. Foree responded:

This is a very interesting question and one which I believe deserves an honest answer.

Let me begin by quoting a verse of scripture: Matt. 6:31-33, *“Therefore take no thought, saying, what shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.”*

I conclude from these verses that the Lord did not forbid ministers or anyone else from enjoying the material things of life; but rather, He promised to give them to us if we

would establish the right priorities and put the most important things first – which of course is the worship of God, seeking the salvation of lost souls, and living a holy sanctified life.

It is not the fault of the pastor who is living in luxury that others around are lacking, nor is it because some are lacking that the pastor enjoys luxury; and I might say, it is quite the contrary. Being a pastor myself, I note that most of the things that my wife and I have, which would be considered luxuries were given to us by members of our congregation or some other individual who felt that they wanted us to enjoy these items (even including the down payment on our luxury car).

Is this a blessing? Yes, when *they* have it; but when the *pastor* has it, some will say that he is blessing himself.

Our Lord never condemned wealth per se. It was the lust after and love of money to the exclusion of everything else – including love, justice, and benevolence.

So then, if one lives in luxury without sharing it with the needy, that individual is violating the spirit of charity. If, however, the individual of luxurious surroundings is faithful to the spirit of charity, he will recognize that it is more blessed to give than to receive and he will be glad to share with those less fortunate.

When our Lord requested the rich young ruler to go sell his possessions and give to the poor (St. Matthews 19:21), He was stating a particular case and was not issuing a general rule for all to follow. In the case of the rich young ruler, his security was in his possessions. Our security must be in God.

If you can remember, in the case of the rich man and Lazarus (St Luke 16:19-31) the Lord did not condemn the rich man for being rich, but for ignoring the needs of the beggar.

I believe that if God has helped us and has given us beyond the bare necessities of life, we should use these things to help the less fortunate.

The question is:

What is True Worship?

‘Much of what we are calling worship seems to be entertainment. Disco beats, loud singing, jumping, and shouting are not worship, per se.’

Dr. Foree responded:

TTrue worship is manifested in preparation; to worship we notice that the Apostle James wrote in James 1:21, 22: *“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.”*

This verse indicates that there should be some preparation of the worshiper when he comes to the House of God to hear the gospel.

When we consider into whose presence we come, we will not rush into God’s Presence without thought. All carnal thoughts should be laid aside. Let’s consider what James says: lay aside all filthiness and superfluity of naughtiness. Filthiness, or unclean thoughts, should not be a part of the sanctified mind at any time, and certainly not at a time of worship.

Filthiness is sin in any form, and God cannot be worshiped properly unless we lay aside every weight and the sin that does so easily beset us. In the text the filthiness seems to be anger: “... the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness...”

If we come to the House of God with a spirit of anger, how can we accept the word of peace while we are at enmity with the minister, your brother or sister? If we forgive not those that have transgressed against us, can we expect to find forgiveness through the Word of God? Also, James speaks of superfluities, of

naughtiness: this is the giving of your strength to something that is wrong. If we are to worship God, we must not let ourselves be instruments of carnal desires, seeking to receive the word our way or worship in a carnal manner. In the Gospel of Saint John, we find the Lord Jesus deals with this question: “What is true worship?” And his answer is: “God is a Spirit: and they that worship him must worship him in spirit and in truth.” (St. John 4:24)

The first essential of true worship is a true appreciation of God’s Character. One of the mistakes of Israel was that they could never get a clear perception of God; they thought his boundary was Palestine; they thought that he was “here” and not there. In Isa. 57:15 we read:

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

Everything depends on our conception of God. Do we come to Him in awed quietness? Or do we come to Him with dirty hands and folly as the children of Israel did with their offerings. They felt that He could be appeased if they brought Him a carnal offering, and in addition, with unclean hands.

It is the debased conception of God that the prophet sets himself to remove. But in removing it, he does not fall into the opposite mistake of representing God as a Being with whom we can have no fellowship. He is High, Holy and Unchangeable and at the same time He dwells with the humble and the contrite. But let’s keep particularly in mind: He dwells in the high and Holy place. So, if we are going to fellowship with Him and if His abode is going to be with us, we must be Holy.

In the Gospel of St. John, the foundation on which true worship rests is a revelation of who God is and His character. God is a Spirit. He is eternal as regards time, without beginning and without end; infinite as regards space,

everywhere present, filling all things, or rather containing all within Himself. God is wisdom; God is power; God is greatness; God is Holiness; God is love; God is unity; God is eternity; God is omnipresence, omnipotent, omniscience, immutable, invisible, incomprehensible, along with many other attributes that we won't take time to name. We cannot give any kind of embodiment to God, other than was manifested in Jesus. For it is through Jesus we see God and man. Another error men make is to try to localize God as the woman of Samaria did. The woman's question: Where should we worship? The answer was: Nowhere in particular – and yet everywhere. Jesus said: Where two or three are gathered together in His Name He would be in the midst of them. God is a Spirit in nature, but He is a Father in character. Jesus unveiled Deity and revealed Himself as the Father of all redeemed humanity. Jesus reveals the character of God to be that of infinite love.

Realizing what God is and realizing what we are: redeemed children, we present ourselves to our God to offer Him the adoration and the glory which are due. God is a Spirit, so we must worship through the medium of the Spirit

We note in Eph. 2:18:

For through him we have access by one Spirit unto the Father.

So then, access to God is through the spirit. The Spirit is the Holy Ghost, so one essential to worship is we must have the Holy Ghost. Disco beats, loud singing, jumping, and shouting are not worship, per se.

Much of what we are calling worship seems to be entertainment. But whatever is done through the Holy Ghost in praise to God is acceptable to Him. One man [may] come in a carnal state, sit right beside you and not worship. You may, on the other hand, have a beautiful time of worship, for you are in the spirit praising and blessing God.

The question is:

Why is There So Much Trouble in the Marriage of People of God Today?

“Marriage today is by many entered into with little idea of its responsibilities or its sacred obligations.”

Dr. Foree Responded:

If by trouble you mean marital problems and inability to cope with marriage even though the persons are saved, you have asked a very diversified question with perhaps a complexity of answers that I am sure I am not totally capable of answering. But let’s look at the institution of marriage as ordained of God and see if we can find some answers.

In Genesis 2:18 we find these words: **“And the Lord said, it is not good that man should be alone: I will make him an help meet for him.”**

Note Genesis 2:21-22:

“And the Lord God caused a deep sleep to fall upon Adam, and he slept: And he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.”

Let’s look at verses 23 and 24:

“And Adam said, this now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore, shall a man leave his father and his mother and shall cleave unto his mother and shall cleave unto his wife: and they shall be one flesh.”

First of all, I note that in Genesis 2:18 the woman was not a helpmeet nor a helpmate but - two words - a help meet for him that is fit or suitable for him. The original meaning of the word "meet" means a front, a part opposite, a counterpart or mate. Man's companion or help was to correspond to him. Each is suited to the other's needs. Note verses 21 and 22 of the same chapter.

God did not choose man's companion of "help" from some other order of beings, but made her from man - of the same substance - and he took this substance not from man's feet that he might have an excuse to degrade, enslave or trample upon her, nor from man's head that the woman might assume authority over man, but from man's side from over his heart, the seat of affections, that the woman might stand at his side as man's equal, and side by side with him together under God to work out the purpose and destiny of the race.

Thus, marriage was ordained of God, not purely for the purpose of peopling the earth and perpetuating the race, but to promote social order and

human happiness, to prevent irregular affections, and through well-regulated families to promote truth, purity, and holiness from age to age.

Marriage today is by many entered into with little idea of its responsibilities or its sacred obligations. It is sometimes entered with more lust than love-preparation which is a most important ingredient often left out. I read somewhere that in scripture, woman was not made till everything was in the highest state of readiness for her reception. Before her creation not only must there be a home for her reception and provision for her maintenance, there must be a husband that feels the need of her sweet companionship, that longs for her coming, and that can appreciate her worth. Hence, he who seeks a wife should first find a house in which to lodge her, the means to support her, but especially has the love wherewith to cherish her. So many ill-prepared marriages have difficulty because the connubial bliss of the honeymoon bed is not enough to keep a marriage happy. Our age is a complex, economic age in which increasing participation by women in business

and professional responsibilities leaves little time for home and family—relatives, friends, babysitters, and maids in some cases serve as substitutes for mothers in the homes. Family participation in home activities become negligible.

Lack of planned common interests leaves a vacuum from which teenagers seek to escape and so fall prey to delinquency. Our age is caught up in a terrible influence of sex-oriented TV programs; infidelity is shown on TV as the norm rather than the exception, a thing to be despised. The glorification of the female body, adventures in the realm of extra-marital affairs all tend to destroy ideals and standards and weaken moral fiber. The best homes seem to be far from perfect because we have this treasure

in earthen vessels. However, the choicest treasure in any home must be the love of God that comes down from above. When God is given top priority, when the true values are spiritual, and obedience to God's Word is paramount, when the husband loves the wife as Christ loved the church, when the wife will reverence her husband in the fear of God, when children obey parents and a new commitment to our marriage is made, when for better or worse is adhered to, when the scripture in St. Matt. 19:6 – *“Wherefore they are no more twain but one flesh. What therefore God has joined together, let no man put asunder.”* – is held in reverence and Godly fear, all marital problems may not be solved, but the disillusionment of marriages will be greatly reduced.

And whatsoever ye do in word or deed, do all **In The Name Of** the Lord **J**esus, giving thanks to God and the Father by him.

Colossians 3:17 (KJV)





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Produced by:

IPC BOOKS

ITNOJ Publishing Consultants

P.O. Box 2265, Clarksville, TN 37042

931-551-9200

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