

Jack-o'-Lanterns of His Glory¹

by Sister Hettie Dunlap

Foreword: Sister Henrietta Dunlap, known to many as Mother Dunlap—a Methodist healing evangelist and early pioneer in the Pentecostal move of God—has been judged by many, Pentecostal and non-Pentecostal alike, as a true prophetess on account of her impeccable alignment with the Scriptures, her humble manner of life, her astoundingly accurate prophecies, and her charitable love for Christ, the homeless, and the oppressed. During her 78 years on this earth, Sister Dunlap wrote many hymns glorifying Christ as God and Man and these are still used in the worship services of many churches today.² She worked tireless hours in a local soup kitchen in the basement of her Methodist church for almost half her life and was a supporter of temperance and an outspoken advocate for the Negro, the American Indian, and the non-Protestant immigrant.

Sister Dunlap accurately predicted the April 1906 San Francisco earthquake two years before it happened, specifying the exact month and year in which it was to occur.³ She wrote a letter to William J. Seymour, warning him of the collapse of the Azusa Street Mission due to the lack of what she called “apostolic checks and balances” and “the toleration of spiritism and false doctrine.”⁴ She publicly rebuked Charles Fox Parham for doctrinal insubordination and “entertaining the appearance of evil,” commanding him to “repent and walk circumspectly and be not highminded, but fear.”⁵ She again prophesied the destruction of “a giant ship” and “the loss of many souls” three months before the sinking of the Titanic, naming the month of April once again in her prophecy and warning the faithful to take heed.⁶

On her deathbed, in April of 1914, she prophesied “a war great and terrible such as ne’er has been” as being “near at hand.” “The anguish,” she said, “shall strike one April morn.” Then she closed this, her last prophecy, with words of comfort, saying, “yea, but it shall last but five hundred fourscore and five days and though there be plague it shall remain but a season.” When World War I started on June 28, 1914, many thought, based on Sister Dunlap’s prophecy, that it would end the following year, but as Philip Cunningham observes, “Mother Dunlap spoke with regard to

*the nation she loved and it was the involvement of her beloved America that she addressed in her prophecy. Indeed, the U.S. declared war on April 6, 1917 and the war ended on November 11, 1918, numbering the days of America's involvement in the war at exactly 585 days."*⁷ The "plague" of which she speaks is undoubtedly the influenza pandemic, the so-called "Spanish flu," which spread throughout the world during the final months of the war and persisted through the winter, "but a season," following the end of the war. The pandemic claimed the lives of over half a million Americans, not to mention the lives of countless others around the world.

*Dr. Bob W. Dinkins hailed Sister Hettie Dunlap as a "true prophetess of the highest rank," devoting one full broadcast of the Hour of Sweet Anointing to a documentary presentation of her life and ministry.*⁸ Though involved in the early Pentecostal movement, Sister Dunlap remained a faithful member of the Methodist Church until her dying day. At Dr. Dinkins' request, made several months ago, we present here Sister Dunlap's own treatise "Jack-o'-Lanterns of His Glory," regarding parallels of baptism and spiritual progress together with helpful endnotes not found in the original treatise.

—Alex Mentis, Editor-in-Chief

PART 1:

In my search of the Scriptures, I found ten accounts with the same pattern of spiritual progress. This common pattern showed me a roadmap to follow and it will guide you just the same, Dear Soul, on your journey from earth to Glory. It is the same roadmap used by the great, spiritual giants of our Christian past and we must needs stand on their shoulders to survey the Land of Promise beyond Jordan and acquaint ourselves with the layout of that great inheritance flowing with milk and honey and swarming with Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.⁹

Aided by the counsel of brothers, sisters, mothers, and fathers in the Faith, the ten accounts of spiritual progress I have beheld in Scripture, though there surely be more, are these: firstly, Creation, Noah, the Exodus, Entering Canaan, Jewish Proselytization, Christ's Baptism, the Life of Christ, the New Birth, the First Disciples, and, lastly, Apostolic Teaching

on Baptism. And there be five steps or spiritual moments that repeat themselves in each of these accounts and these steps will be present in our lives in some measure if we follow on to know the Lord in the depths of His fulness. May the truths of these steps, these spiritual moments, visible in these ten accounts be communicated to your heart to edify your faith to go up and possess the Land of your full inheritance in Christ.

The first great spiritual moment in the life of the Christian is that moment of the onset of creation—a new creation. And water need be present at the onset for we see the Spirit moving on the face of the waters in Genesis 1:2 at the beginning. These waters are the waters of “the Deep” for “Deep calleth unto deep at the noise of Thy waterspouts.”¹⁰ The spirit of a man are deep waters¹¹ and it is this depth which hears the calling invitation from the great Deep of God through the moving of the Holy Ghost.

You see, Dear One, it’s through water that we, like Noah and the seven of his family, are saved according to First Peter 3:20 and 21. We must needs pass through the waters of the Deep, through the Flood of the Red Sea, to escape the pursuing armies of Pharoah and the violence corrupting the earth and so be fished out of peril by the rod of the Lord. Nor is it a passage through water as through a mere bath, but a passage through water by miracle, betokened by the dry ground upon which they strode (Exodus 14:29-31; Joshua 3:14-17). It is of the same nature of miracle as that which took place womb of the virgin when she said “yes” to God¹² for it is wrought in water with a word¹³ by the power of the Highest to present us to Himself unsullied by the world, a glorious church without spot or wrinkle.¹⁴ So the gourd is relieved of its poison (II Kings 4:39-41).

Just as Reverend E.J. Thayer¹⁵ pointed out, when gentiles were joined unto Israel, they first must needs pass through a special bathing called the *mikvah*, or some such, and, according to the *Talmud*,¹⁶ having thus passed through the waters, they are said to be “like a newborn child,” even as the flesh of Naaman the Syrian cleansed in Jordan (II Kings 5:14). The gourd is dipped and cleansed. Should not, therefore, Nicodemus, a master of Israel, have known of these earthly things when Jesus spoke to him about them (John 3:9-12)? If he could not perceive this first moment, this new birth, this beginning of beginnings, this earthly passage through water, how could he ever hope to perceive the higher, the deeper, yea, the heavenly?¹⁷

Now, the beginning of the Gospel, Precious Child of God, is the flesh of Jesus, our Lord. It was Reverend Nigel Jeffers¹⁸ who told me the

Hebrew word for “Gospel” is the same word for “flesh.”¹⁹ Indeed, the tapestries of Matthew and John both start with a talk about the flesh of Immanuel.²⁰ But the two Gospels woven between them both begin with John the Baptist and with his baptism for our flesh must needs pass through the waters of baptism.²¹ The beginning of the Gospel is the baptism of John (Acts 1:22) meeting the flesh of Jesus Christ. This baptism is for the remission of sins according to the Gospel (Mark 1:4). And this baptism leads us onward through earthly things to heavenly. It is this baptism that points us to the flesh of the Lamb of God.²² The disciples of John and the Jews could not look beyond baptism to see that holy flesh for while John and Jesus were holding their baptisms, the disciples of John and the Jews were all caught up with questions about baptism (John 3:22-25). Their robe got snagged on a latchet of the door and they were prevented from entering the House. For John truly pointed them onward past the waters of his baptism to the Son, the Word made Flesh in the Great Temple of His Body, to whom the Father has given the Spirit without measure (John 3:26-36).

Oh, I do recall the moment of my baptism! Though I were but an infant of 14 months, I yet remember it and the Light it brought to my fallen soul!²³ Many do not believe me when I say it, but the Lord knows that I lie not. The Holy Ghost came to abide in that precious moment as John the Baptist is witness of the same while yet in his mother’s womb. Baptism, this first of steps is but the beginning, Precious Soul. For being born of water²⁴ through the washing of rebirth²⁵ we are created in Christ Jesus for good works (Ephesians 2:10) and through this Jordan we enter the Land of Promise (Joshua 3:14-17) and “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, but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God” (I Corinthians 2:10). Yet, unless one is born of water and of the Spirit, he cannot even *see* the kingdom of God, let alone enter it (John 3:3, 5). Do you see, Dear One, how important is this passage through water for the people of God?

Why should it not be so when it was He who came by water, even Jesus Christ (I John 5:6)? He came through this watery passage to fulfill all righteousness (Matt 3:13-17) and Jordan’s sure descent into the lifeless death of the Dead Sea was stopped clear back to Adam when the Lord of all the earth rested in the waters of Jordan (Joshua 3:13-16) at the time of spiritual harvest. How can we work the works of God unless we begin with

this first of works and yield ourselves in wondering trust as a newborn babe to the chilly waters of baptism?²⁶

So baptism saves us through the resurrection of Jesus as the reply of a good conscience to God (I Peter 3:20-21). Well and good, but as we rise from the waters of baptism, there is a battle that awaits us. The Hittite, the Amorite, and the Perrizite yet lie in wait beyond the flood of the Jordan and the flesh and tongue of the sojourner yet remains uncircumcised.²⁷ For ours is not only to wash, but to repent, and repent not only in affection, but repent in outward works of righteousness,²⁸ knowing that He hath wrought all our works for us²⁹ and the race is not to him that willeth or to him that runneth but to God who sheweth mercy.³⁰ You see, the waiting of the upper room³¹ where we're headed is not rest and relaxation. No, indeed, it is work. We must exert ourselves, being mindful of the Promise that awaits us. There is a prize to be had for the fight and the victory is to him that overcometh.³²

Having washed, it is not yet time to sit down at table. "Be not weary in well-doing for in due season we shall reap if we faint not" (Galatians 6:9). "For ye have need of patience, that, after ye have done the will of God, ye might receive the Promise" (Hebrews 10:36). You have yet to go up at the leading of the Spirit³³ and battle the flesh through disciplined prayer with fasting and charitable giving, all done in secret and known only to the Father.³⁴ Go up, my Precious One, believing "that He is and that He is a rewarder of them who diligently seek Him" (Hebrews 11:6). Yea, verily, the faith we received in Baptism is dead to us without our efforts.³⁵ Therefore, rejoice in the trying of your faith, Christian Soldier.³⁶

PART 2

There is more to say of baptism, that first of steps, but I must move along to present you with the full, Bible outline of the movements of spiritual progress. Having begun in the walk of faith, we must needs pass onward to have the shield of our faith anointed with the oil of joy.³⁷ The Holy Ghost is always found near at hand to the waters of baptism and there is a Baptism greater than the baptism of John with its remission of sins.³⁸ Purification from sins, as precious as it is, is but the forerunner to that greater Baptism of which I shall now speak.

Ever above the waters of the baptismal flood hovers the Dove of the Holy Ghost bearing the olive branch as a symbol of His mighty Anointing

Parallels of Baptism and Spiritual Progress as Seen by Mother Dunlap

Asbury Admonisher

CREATION	NOAH AND THE ARK	THE EXODUS OF ISRAEL FROM EGYPT	ISRAEL ENTERS INTO THE PROMISED LAND	JEWISH INDUCTION OF GENTILE PROSELYTES	THE LIFE OF CHRIST	THE BAPTISM OF CHRIST	NEW BIRTH	THE FIRST DISCIPLES	ANCIENT TEACHING ON CHRISTIAN BAPTISM	SPIRITUAL PROGRESS DESCRIBED BY SAINTS
At Creation Waters of the Abyss covering the earth—Genesis 1:2	Saved thru waters of the Flood covering the earth—Gen 7:7-11; First Peter 3:20-21	Baptized in the waters of the Red Sea; pass on dry ground—Ex 14:29-31; I Cor 10:1-2	Cross waters of the Jordan River, passing on dry ground—Josh 3:14-17	Waters of a ritual bath called a “Mikveh”—a proselyte is said to be “like a newborn child”	Born of the Holy Spirit & Virgin Mary by her consent—Luke 1:35-38	Baptized in the Waters of Jordan to “fulfill all righteousness”—Matt 3:13-17	“Born of Water”—John 3:5; Created in Christ Jesus for good works—Eph 2:10	John’s baptism of repentance for the remission of sins—Luke 3:2-14	“The washing of rebirth”—Tit 2:14; 3:5 A New Creation—Gal 6:15; II Cor 5:17	Purification from passions thru repentance, disciplined prayer, fasting, and almsgiving
Spirit of God hovering above—Genesis 1:2	Dove with an olive branch—Gen 8:11	Baptized in the Cloud—Num 11:25-29; I Cor 10:1-2	Males sealed with the sign of circumcision—Josh 5:1-9	Male proselytes sealed with circumcision—the sign of the Covenant (Compare Rom 4:11.)	The Holy Spirit visibly descends on Him anointing Him at His Baptism—John 1:29-34	Spirit descending like a dove upon Him—Luke 3:22	“and of the Spirit”—John 3:5	Christ breathes the Spirit upon them—Jn 20:22	Sealed by laying on of apostolic hands or Baptismal Anointing—Acts 19:6; I Jn 2:20	Purification of mind from imaginations through the divine gift of pure prayer of the heart
“Let there be light”—Genesis 1:3	Noah removes covering on the Ark, then looks and sees dry land—Gen 8:13	Israel sings “The Lord shall reign forever.”—Ex 15:18 They spy out the land—Num 13	Joshua sees Captain of the LORD’s army and stands on Holy Ground—Josh 5:13-15	Confession of the Shema: “Hear, O Israel, the LORD, our God, the LORD is One.” Deut 6:4-5	The disciples see the Kingdom of God at Christ’s Transfiguration—Luke 9:27-36	Christ sees Heaven opened—Mark 1:10	“See the Kingdom of God”—John 3:3	Christ seen by them after His Resurrection, and teaches them about the Kingdom of God—Acts 1:3; Lk 24:45	“Set your mind on things above” “where Christ is seated at the right hand of God”—Col 3:1-2	Divine Longing for the Kingdom of God and the spiritual contemplation of created things
Humanity forbidden to eat of the tree of the knowledge of good and bad—Genesis 2:16-17	Noah offers clean animals as a pleasing sacrifice to God—Gen 8:20-21	God allows them to suffer hunger & thirst in the wilderness, chastens them with trials, and feeds them with Manna—Deut 8:2-6	Warfare and forfeiture of booty to the LORD, the stoning of Achan for holding back some of the booty—Josh 6:17-7:26	Proselyte kills a clean animal in sacrifice to God; this can be understood to mean slaying oneself in devoted study of the Torah	Crucifixion, suffering, death, and burial—John 19	Christ is driven by the Spirit into the wilderness to fast and to be tempted by the devil—Mark 1:12-13; Matt 4:1-11	You know not where the wind blows—so is everyone born of the Spirit—John 3:8; Rom 8:12-14; We must enter Kingdom thru much tribulation—Acts 14:22	Disciples spend 10 days in prayer and supplication, waiting for the descent of the Spirit—Luke 24:49; Acts 1:8, 14 (Re: meaning of 10 days, see Rev 2:10)	Communion of His sufferings—Phil 3:10; led by the Spirit to mortify your members upon the earth—Gal 5:16-25; Col 3:5-11; suffer with Him—Rom 8:17	Baptism of suffering; gift of tears of repentance to mortify body’s inclination to sin; and an ongoing purification of mind & body while awaiting the Promise of the Father
Humanity cast out of Paradise from the Tree of Life—Gen 3:23-24	Humanity blessed and all animals given into their hand—Gen 9:1-2	Caleb/Joshua (filled with Spirit) enter the land—Num 14:24; Deut 34:9	Possessing the Promised Land flowing with milk and honey—Ezek 36:25-30	Considered an heir of the Torah (the Law) of God	Bodily Resurrection of Christ—Luke 24:34-43	Christ returns from desert in the power of the Holy Spirit—Luke 4:13-15; Matt 4:23-24	“Enter the Kingdom of God”—John 3:5	Pentecost fully come—Acts 2:1-4; Law of Spirit of Life in Christ Jesus—Rom 8:1-4	Know Him in Power of His Resurrection—Phil 3:10; Glorified with Him—Rom 8:17	Glorification; manifesting nature of Divinity; seeing Light of God; Exaltation

(Gen 1:2; 8:11). For a man must needs be born not only of water, but *of water and the Spirit*. Likewise, a man must needs be baptized not only in water for the remission of sins, but in the Holy Ghost and fire (Matthew 3:11). This Greater Baptism, indeed this Greatest Baptism, dunks us into the very realm of the Kingdom of God in hopes that what we once could only see afar off through remission of sins and removal of the spiritual scales from our eyes, we now can experience by living in the Spirit.

The Glorious Baptism in the Holy Ghost is a dunking into the very life-giving Breath of the God, for “Spirit” and “Breath” are the same in the original according to Reverend Camden J. Byrd.³⁹ Thus it is, in kind, the spiritual quickening breathed forth by the resurrected Christ on the evening following His Resurrection (John 20:22). I will have you know, Beloved Seeker, that our entrance into the Life of God is ever only by degrees and we shall never plumb its depths. It is deeper than the bottomless lake at Wizard’s Clippe,⁴⁰ greater than the ocean’s depth. This fathomless, Holy Ghost Baptism is an inexhaustible supply of the oil of Illumination (Hebrews 10:32) and according to the measure of our faith we should bring our vessels not a few.⁴¹ This endless Anointing is a share in the very Kingship, Priesthood, and Prophethood of our Lord Jesus Christ and by it we can even become partakers of the Divine Nature.⁴² It is the Seal of the Spirit, the Earnest of our inheritance (Ephesians 1:13-14), and as the Seal of the New Covenant, it is prefigured by circumcision under the Old Covenant for circumcision is called by the apostle, “a seal of the righteousness of the faith” (Romans 4:11). For first comes the blessing of Abraham upon the Gentiles, so that, having been justified by faith and made righteous through remission of sins, they, in turn, might receive the promise of the Spirit through faith (Galatians 3:14).

For, again, as Reverend E.J. Thayer makes plain, the male, gentile proselytes to Israel were sealed with the sign of circumcision following their purification in the purifying waters of the *mikvah*. By this New Covenant circumcision we, like gourds, are picked and brought in to adorn the House of God⁴³ for “in one Spirit we were all baptized into one Body, whether we be Jews or Gentiles” (I Corinthians 12:13) and this holy circumcision of the Spirit is given to all for “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28). And so, Dear One, we are sealed inside the ark of salvation which is Christ by the seal of the Holy Ghost.⁴⁴

The Mighty Baptism of the Holy Ghost, the realm of the Kingdom, is conferred on us by the sovereign act of the Mighty Baptizer, Jesus Christ. In the Old Testament, we see the elders of Israel, having passed through the waters of the Red Sea, baptized in the Cloud of the Spirit and prophesying as He gave them utterance (Numbers 11:25-29; I Corinthians 10:1-2). Likewise, in the New Testament, we see It falling suddenly without human instrumentality on two occasions—at Pentecost (Acts 2:1-4) and at the house of Cornelius in the case of the “Gentile Pentecost” (Acts 10:44-48). Otherwise, we normally see this Baptism communicated through a human vessel as when Moses laid his hands upon Joshua (Deuteronomy 34:9). As Luke clearly testifies, “through laying on of the apostles’ hands the Holy Ghost **is** given” (Acts 8:18, so reads the Greek in the present tense according to Reverend Reynold Tucker⁴⁵). Thus, we see in Acts the apostles bequeathing the Holy Ghost through laying on of hands to the Samaritans (Acts 8:14-17) and to the Ephesians (Acts 19:1-7). Likewise did Paul do for Timothy, his son in the faith (I Timothy 1:2; II Timothy 1:6-7).⁴⁶

There is one exception to the usual conferral through apostolic hands and that case concerns the case of Paul the Apostle upon whom was laid only the hand of a layman, “a certain disciple at Damascus, named Ananias” (Acts 9:10), that Paul might receive his sight and “be filled with the Holy Ghost” (Acts 9:17). In this particular case, the layman Ananias is “sent” (vs. 17), which, according to Brother Tucker, is from the same Greek root as the word “apostle.” So that even in the case of Paul, it was a special emissary, a temporary “apostle,” as it were, designated so by the command of God, who served as the human mediary by which the Holy Ghost Baptism was bestowed on Paul by the Great Baptizer. God chose it this way in order that Paul should be called as an apostle without any direct contact with the other official apostles so that he might say he did not receive his Gospel from men, but rather directly, through the revelation of Jesus Christ (Galatians 1:11-12).

Do you see, Aspiring Pilgrim, how that in these first two spiritual steps on the journey, God doth so wonderfully work through human instrumentality and material substance, in the one case water and in the other the apostolic hand? And should He not do so when He Himself did work by taking the form of a servant being made in human likeness? He became flesh and dwelt among us and lived in dependence upon the

substance of His material creation. So should He not also use this material substance to purify mankind and communicate the gift of His worship-worthy Spirit through His Body, the church? Indeed, should He not also communicate that same Spirit through the anointing with oil and prayer in like manner as the laying on of hands? Is not healing communicated through either laying on of hands or anointing with oil? And is not the Mighty Anointing of the Holy Ghost communicated through either laying on of hands or the oil of anointing? Was it not through the oil of anointing in the case of David the King (I Samuel 16:13)? Search the scriptures and you shall see it.

To what end is this Mighty Baptism given? Is it not to make us sons? “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Romans 8:15). Truly, the true end of the Glorious Baptism of the Holy Ghost is prayer—that is, the privilege to call upon God as a son, even as His own Son. Is the Holy Ghost not the Spirit of grace and of supplications (Zechariah 12:10)? Yea, indeed, it is by Him that we cry Abba, Father. For when the disciples asked Jesus to teach them to pray, He instructed them and finished his lesson with the Promise of the Holy Spirit (Luke 11:1-13). And the tongues which he gave at Pentecost speak not unto men, but unto God (Acts 2:4; I Corinthians 14:2). “And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Romans 8:27). But we must needs pray not only with the gift, but also with the mind,⁴⁷ for if the Spirit prays in us, He may yet remain a barbarian unto us⁴⁸ if we ourselves do not enter into His prayer with our minds and ourselves pray together with Him in one united Abba, Father.

The pure prayer of the mind and heart, offered to us by the Holy Spirit, has been deemed by God to be acquired through our striving. Should it not be so? Did not the Master tell us to strive to enter in (Luke 13:24)? *But, is it not a gift?* you ask. Surely, it is a gift and surely it is given, but as the Land of Promise was given by God, yet we must go in and do battle to possess it. The giants in our own imagination are many and they are fierce, but through the Lord we shall trample upon them. After the baptism of John, the kingdom of heaven suffereth violence and the violent take it by force (Matthew 11:12). Let us labor to enter into His rest (Heb 4:11). When the Spirit prays through us, it is possible that we might honor

God with our lips through the prayer of the Spirit while our hearts are far from him. We, by the grace of God, must tame our unruly hearts to pray with the Spirit.

Fellow Pilgrim, we are but wading in the outer shallows of this great Baptism which is to be the sum total of our eternal life in God. Verily the gift is given, but the depths of this gift can never be fully plummeted for its depths are the very depths of God. Deep calleth unto deep. Now let us go up, Beloved of God, and possess the Promised Gift of the Holy Ghost through an active faith which worketh by love.⁴⁹

PART 3

As we turn now to the third great moment in our upward pressing toward the mark for the prize of the high calling of God in Christ Jesus,⁵⁰ we must be careful to keep in mind the first works of the first step⁵¹ and the mighty grace of the second.⁵² As long as we earthbound mortals dwell in this realm of the natural, we must needs be engaged in the earthly struggle of the battle through the discipline of prayer and temperance, the efforts of fasting, and the painstaking secrecy of true almsgiving and charity in the sight of the Father.⁵³ Alcohol is the devil's ploy to rob from God, to kill charity, and to foil discipline. Thank God for men of God like Thomas B. Welch who took a stand for righteousness and helped get the ungodly devil's drink out of the churches. He made it more possible for many to walk the straight and narrow and engage in the battle rather than the bottle.⁵⁴ So as we engage in the battle let us not lose sight of the prize for that prize is a greater measure of the Grace of the Spirit into which we have been baptized. If we have been given it, where shall we be if we fail to press in and experience it in some measure and, perhaps, even dive into its depths? So it is in the cadence of this march between the left foot of repentant human striving and the right foot of the Spirit's Grace that we can begin to move from Glory unto Glory.

Now the first experiencing of this Glory, not simply in body, but in heart and mind, can only come by Divine revelation. And it is this revelation to the human heart that is the subject of the third great moment in the upward sojourn. It is what the saints of the Eastern church have called "illumination" and it follows upon purification and prayer of the heart.⁵⁵ This illumination can happen at the same time as the bestowment of pure prayer in the Spirit through the mighty Baptism of the Holy Ghost or it can

occur at other times after the first bestowment of pure prayer in the secret place of the heart. This illumination is the power of spiritual vision to see the Kingdom of God in the material world. This power of vision allows us to see the spiritual purpose of things in relation to the Kingdom of God.

It is as the Spirit of God was hovering above the waters of the Deep that God spoke the words of illumination and said, “Let there be light!” And there was light. The deepening of the revelation of Christ after His Baptism in Water and the Spirit comes by way of miracle and illuminating transfiguration as the Uncreated Light of the Kingdom shines forth from the material creation as it shown from the Body of Christ on the Mount of Transfiguration (Mark 9:1-3). At such a moment (and I dare say there shall be many of these moments if we progress in purification and spiritual prayer), the blinders are taken off our eyes and minds and our understanding is opened to understand the Scriptures⁵⁶ and to know that good and acceptable and perfect will of God.⁵⁷ Noah removes the covering from the Ark allowing him to look and see dry land—a place of habitation prepared for him by the will of God (Gen 8:13). It is after Israel crosses Jordan and receives the sign of circumcision (Josh 3:14-17; 5:1-9) that Joshua beholds with spiritual vision the Captain of the Army of the Lord and stands in the perfect will of God on holy ground in the place prepared and sanctified by God’s Presence. In this place of revelation, the dominion of the Kingdom is in view.

The Land of Promise, the Place of the Kingdom of God, is manifest unto those who purify themselves through disciplined prayer, fasting, and almsgiving in the Secret Place of the Most High.⁵⁸ When the children of Israel ascend from the miracle Baptism of the Red Sea, they sing of the Glory of God’s Kingdom, saying, “The Lord shall reign forever” (Ex 15:18) and they go forth in two’s like a pair of eyes to spy out the Land of Promise, though some failed to behold the Promise in faith. Even unto the Master Heaven was opened at the descent of the Spirit (Mk 1:10). Likewise, those born of water and the Spirit are enabled to see the Kingdom of God (Jn 3:3). After the first disciples receive that water of John’s baptism and the Breath of the Spirit of remission of sins breathed into them by the Resurrected Lord, they behold Him for forty days, receiving His instruction regarding the Kingdom of God.⁵⁹

Reverend E.J. Thayer told me over tea one day that the newly-circumcised, gentile proselytes now joined to Israel would then confess the

great confession of Israel of the Thrice-Holy God, saying, “Hear, O Israel, the LORD, our God, the LORD is one.”⁶⁰ With this confession, they did declare in prophetic mystery the revelation of the Holy Trinity and of His Kingdom. Brother Thayer also told me that the first Christians would pray the Lord’s Prayer in the company of all the church upon their ascent from the waters of baptism in which they would pray, “Thy Kingdom come, they will be done on earth as it is in heaven.”⁶¹ In the spiritual moment, or moments, of which I speak, we catch the vision of Heaven’s Kingdom having sway in the earthly realm. This vision cannot be brought forth by human exertion, but is wholly the fruit of grace, though it come more readily to those who, by faithful effort, have broken up the fallow ground⁶² in preparation for the seed-sprouting rains of spiritual revelation.⁶³ From the seeds come the gourds, like ripened pumpkins, empty and prepared to be filled with Him.

By this gift of grace, this illuminating operation of the Holy Ghost, we may fulfill the apostolic command to set our minds on things above where Christ is seated at the right hand of God (Col 3:1-2). Through this gracious operation, we experience how things should be, or could be, under the total reign of God and as we receive this illumination, we may experience a sense of homesickness, because we see the corruptible state of the natural world at the present and know that the incorruption we seek and for which we hope is not yet made manifest other than to the eyes of faith. This experience produces a divine longing and a flow of repentant tears which turn the soul more fully toward the coming Kingdom. And it is toward this experience of spiritual suffering that we will turn our focus in the next spiritual moment of which I shall speak.

Part 4⁶⁴

After we have caught a glimpse of the Heavenly Kingdom on earth and seen the spiritual purpose of the natural things of this material world, we will suffer hunger and thirst for that coming Kingdom. Yea, we will pine for it. For we will know what things could be like and how they are not presently because of the corruption that is in the world through our wayward desires such as the desire for the drink.⁶⁵ Having received the firstfruits of the Spirit, we will groan within ourselves, longing for what cannot be fully attained until He comes again in Glory. That hunger and

thirst for the kingdom yet to come shall cause us pain and suffering. Is it not already so, My Beloved Fellow Traveler?

Let not this painful longing, this fellowship of His sufferings, come as a surprise to us. For though we have tasted but morsels of the powers of the coming age, we must, with patience, wait for the full manifestation of the sons of God. Our transgression in reaching for the knowledge of good and bad without the proper preparation of abstinence led to our losing the greatest good—the tree of life.⁶⁶ So, being cast out of paradise, we are subjected in nakedness to corruption, hoping someday to be more fully clothed upon from on high when that which is perfect is come. If only we had endured the trial of postponement unto the end. We often miss God's best by hastily taking things into our own hands. We bring forth an Ishmael instead of simply waiting for God to bring forth Isaac. And we suffer yet more. If only we would have waited on the Lord and on His timing and providence.

We live in a present condition of suffering.⁶⁷ This passing life is a life salted with pain and anguish. Every sacrifice shall be salted with fire (Mark 9:49). And all human beings must undergo the sacrifice of death. Lazarus suffered under the chastening hand of the Father and so did the rich man in the torment of hell (Luke 16:25). Why? For our profit, He says, “that we might be partakers of His holiness” (Heb 12:10). Why should it surprise us that we should undergo such a baptism of suffering (Mark 10:39)? When He ascended from the baptismal waters of Jordan, He was immediately driven by the Spirit into the wilderness to fast, to suffer hunger and thirst, to dwell with the wild beasts, and to be tempted by the devil (Matt 4:1; Mark 1:13; Luke 4:2). When the Holy Ghost is leading the way, He will always lead us, first and foremost, to mortify the deeds of the body so that the life of Jesus may be made manifest in our mortal body (Rom 8:13; II Cor 4:11). Even in the height of His Glory, on the Mount of Transfiguration, He spoke with Moses and Elijah of His coming suffering and death (Luke 9:30, 31). In our striving to share in the Glory of God we must first realize in our own experience that the cross is our Glory (Gal 6:14).

The vision of His Glory on the Mount leads us toward crucifixion, suffering, death, and burial. Everyone who is born of the Spirit is driven mysteriously like the seemingly random wind⁶⁸ through the agony of Gethsemane and brought to rest in the dark and silent tomb on the seventh

day through the excruciating labors of the Cross. But remember, Child of God, that if we suffer with Him, we will also reign with Him⁶⁹ and the sufferings of this present time are not worthy to be compared with the unspeakable weight of Glory that shall be revealed in us.⁷⁰ Hallelujah! It is through much tribulation that we must enter the Kingdom (Acts 14:22).

Noah, having looked and seen the dried land of the Kingdom prepared for him, took clean animals, sanctified and acceptable to God, and offered them as a pleasing sacrifice to the Father of spirits (Genesis 8:20-21; Hebrews 12:9). We are in a time of trying, tried by an ordeal of fire, that we may come forth as pure gold. In order to sanctify Israel, He allowed them to suffer hunger and thirst under His chastening hand in the crucible of the wilderness (Deuteronomy 8:2-6) and yet, even so, He fed them with hidden manna (Revelation 2:17) that the nations round about them know not of until they could say with the Son that their meat was to do the will of the Father (John 4:34).

Dear One, the Father seeketh the true worshippers to worship Him in spirit and in truth.⁷¹ With the hook of the Cross, He seeks to reel in the hearts of men to full devotion unto Himself⁷² that they may share not only in His sufferings, but in His Glory.⁷³ It was out in my garden, among the pumpkins, that Brother Thayer made me to understand how that when a gentile had first undergone the ritual bath and circumcision, and had then confessed the kingdom of the Thrice Holy One, he then killed a clean animal in sacrifice to the Lord.

“But what application does it have for us Christians?” I asked Brother Thayer.

“Much,” he said. And he told me how that the rabbis understand the sacrifice of the clean animal to mean the slaying of oneself in total devotion to the study and practice of the Scriptures.

“So like these pumpkins,” I said, “the blade of the Word must be applied to us in order that we may become Jack-o’-lanterns of His Glory as the light of the Word shines forth from our very countenance as on the Mount of Transfiguration.”

“Yes, Mother,” said Reverend Thayer. “You’ve understood it well.”

Neighbor, the fire of the Holy Ghost must get inside us. *Everyone will be salted with fire.*⁷⁴ But, if we really want to shine for Jesus, the fire’s got to get inside. How is that going to happen? Well, the Father is going to have to carve a door through our head into our innermost being, pull out all

the slime inside, clean us up, whittle our eyes so that we can see and our mouth so that we can speak what we've seen, and then plant the very fire of His Divine Love within us. Glory to God!

What does God ask from us? Everything! All the spoil of battle is His, not ours. Hold nothing back. Achan held himself back from full devotion, keeping some of the booty for himself. In recompense he was stoned by the stone of the stony tablets of the Law (Joshua 6:17-7:26). Ananias and Sapphira held themselves back from full devotion, lied to the Holy Ghost, and were slain by the sword of the Spirit, the New Law (Acts 5:1-11). If you want to die, hold back some measure from God, and you will die the death. If you want to live the new life of the Spirit, give your all to God, resist unto blood, striving against sin, and despise not the chastening of the Lord nor faint when you are rebuked by Him, "for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth" (Hebrews 12:4-6). And when He receives you as a son, He will send forth the Spirit of His Son into your heart, crying, Abba, Father (Galatians 4:6-7). The Anglican presbyter, Reverend Camden J. Byrd, told me of a saying of one of the Desert Fathers of the East which reads, "Surrender your blood to receive the Spirit."⁷⁵ Truly, they who live godly in Christ Jesus will suffer persecution⁷⁶ in their battle against unrighteousness even unto the shedding of their own blood. But such sacrifice and pain is not worthy to be compared with the reward of the Spirit of Glory and of God that shall rest upon us when we suffer for His name.⁷⁷

When we are in the midst of the heat of trial, we must oft remind ourselves of the Promise which awaits us at conquest's end. That precious Promise at the end of each battle victory is a greater measure of the manifestation of the Spirit within us—even to the measure of waters to swim in,⁷⁸ a river that cannot be crossed for the exceeding greatness of its currents. The Lord allows Satan to throw us into prison at times⁷⁹ to be tried by the tormentors for ten days until we have paid every farthing we owe for the merciless unforgiveness of our soul and great is the taxation laid upon us (Matthew 5:26; 18:21-35).⁸⁰ Sometimes this debt is paid in the heat of prayer and supplication as we tarry ten days in an upper room, waiting for the descent of the Holy Ghost and fire (Luke 24:49; Acts 1:8, 14).⁸¹ But if we will endure unto the end, we shall be rewarded with no greater prize than the Fullness of the Holy Ghost Itself, come to abide in a

greater manifestation of Divine Love and Power of which I shall shortly speak.

Part 5

The sufferings of Christ's Body are a crosstree ladder⁸² like Jacob's Ladder⁸³ stretching from earth to heaven with each rung of the ladder being a higher, and more intimate share in the Glory, love, and power of God. The Lord coaxes us to suffer, to exert an effort in prayer, self-denial, and the generous pouring out of our lives to pull ourselves up onto a higher rung, into a higher share of His Glory. Each day He crieth out to us afresh and anew, saying, "Come up hither,"⁸⁴ and it is we that must heed the invitation to share in His sufferings⁸⁵ and "press toward the mark for the prize of the high calling of God in Christ Jesus."⁸⁶ As we move upward, we must cling to the Cross lest we fall headlong in the despair of Judas.

The tree of life which mankind lost at the Fall (Genesis 3:23, 24) has been restored to us in the Cross so if we wish to share the Eternal Life of the Holy Trinity,⁸⁷ we must share in the sufferings of the Cross. The Cross is the tree of life and through it the Law of the Spirit is fulfilled because the commandments of the Spirit are carried out through the application of the Cross in the crucifixion of the flesh with its deathly desires (Romans 8:4, 13; Galatians 5:24; James 1:15).

Love of God and of neighbor is the way of the Cross. There must needs be suffering in every act of Love. So many avoid the way of Cross, the way of Love, because it involves pain, the inner pain of lack, of yearning, of caring. I have seen so many folk, wandering through life in the pursuit of pleasures of this world, but they are utterly deadened to the joy of living for God and their neighbor. They are numb to the Love of God. The child-like glimmer in their eye is gone. They plod along in despair or they race ahead in worldly excitement, but they have forgotten where life is experienced abundantly, that is, in service of the Lord and of the poor, the Indian, the Negro, and the lost. When we close our eyes to those less fortunate, we cease to experience the abundance which we possess, and our riches are hidden in the earth. How then dwelleth the love of God in us? Sadly, we who have shown no mercy shall receive no mercy on that Day.⁸⁸ Why? Because if we wish to stand on His right with the sheep, we must needs travel by way of the painful Cross and so share in His agonies.

Through our partaking of the sufferings of the Cross, we are empowered to “reign in life by One, Christ Jesus” (Romans 5:17). When Noah sacrificed the clean animals as a sign of the Cross and a well-pleasing savor unto God, he was blessed in return by the Lord and granted kingly dominion over all animals (Genesis 9:1, 2). When we mortify the flesh in purity, we shall reap the benefit of dominion over our untamed, bestial nature and even over the tongue, that world of iniquity, and the fires which ignite it shall no longer be the fires of hell, but the Fire of God. In the wilderness of prayer and fasting, the Lord Jesus lived in harmony with the wild beasts (Mark 1:13) and having endured this season of suffering, he returned in the power of the Spirit into Galilee (Luke 4:14), teaching with authority, preaching the Gospel of the Kingdom, and healing all manner of sickness and disease among the people resulting in widespread fame (Matthew 4:23, 24). It was at this time, at the onset of His ministry that He manifested forth His Glory by changing the mundane water into the Wine of the Kingdom, subduing the laws of nature to the Law of the Spirit.

As we look unto Jesus the author and finisher of our faith who, for the joy set before Him, endured the Cross, despising the shame, we shall press on in our race toward the prize (I Corinthians 9:24; Hebrews 12:2). Upon each victory following every testing of our faith, we shall taste of the fifth movement in the life of the Christian—the foretaste of that Glory to be revealed in us at the Resurrection. At such moments we enter into the Kingdom Glory, power, and authority of the Throne of God. But let us not think that we shall enter into it without faith, for faith is our overcoming victory (I John 5:4). Caleb and Joshua came with a good report mixed with faith, having a different Spirit, and they entered full of the Holy Ghost into the land of Promise through their faithfulness (Numbers 14:24; Deuteronomy 34:9).

The zealous pursuit of the supernatural gifts of the Holy Ghost, which the Apostle commands us to covet, must needs lead us down the sacrificial pathway of the Cross, the way of Love. The Highway of Love is the “more excellent way”⁸⁹ to the Higher Life of tasting the Divine Glory of the Kingdom. Through Love we shall drive out the enemies of God and take possession of the Promised Land flowing with milk and honey (Ezekiel 36:25-30). This streaming forth of the Word’s nurturing milk and the sweetness of the Heavenly Spirit is not something to lie hidden beneath the ground like the talent of the wicked servant (Matthew 25:18). Rather, it

flows out into the public concourses of life in full view of angels, demons, and men for the enlightening, cheering, comforting, and quickening of the world. In our sharing of His sufferings, we become a channel of that supernatural Love which reverses the laws of corrupt nature and brings sustenance to the famished, sweetness to the embittered, and deliverance to the captives.

According to Reverend E.J. Thayer, under the ancient Law, once a man had been washed from the abomination of idolatry in the *mikvah* bath and marked with the covenant sign of circumcision and had offered a clean sacrifice at the altar of dedication, he was then considered a full-fledged heir of the *Torah*, the Law of God. So also, when we have laid our all on the altar of sacrifice and Pentecost has fully come (Acts 2:1-4), then we stand as heirs of a Higher Law, the Law of the Spirit of Life in Christ Jesus which sets us free from the Law of Sin and Death (Romans 8:1-4). That Higher Law does not bring bondage, but rather Freedom, for by It we are enabled to Love and so fulfil the Law. Hallelujah! So we become pleasing children of the Father rather than children of wrath.

The Higher Law of the Spirit begins to operate in us, moving us at times both inside and outside the camp, the church, as it did Samson the Nazarene (Judges 13:25).⁹⁰ Whenever this Higher Law, the Law of Miracle, becomes manifest in us, what shall be wrought in us and through us by the Father is the demonstration of Spirit and of power of which the Apostle speaks.⁹¹ We shall operate at those times in the authority and power of Jesus, manifesting the nature of Divinity of which we may become partakers through faith in the promises (II Peter 1:4). Now His Divine Nature has power to supplant the laws of nature, bringing them under the dominion of the Law of the Spirit, enabling us to accomplish even greater things than He did before His glorification and ascension to the right hand of the Father. Through it we are granted authority and power to transform the natural, defy natural laws, and reverse the effects of the Curse just as He changed the water to wine, walked on water, healed, and raised the dead. Even we ourselves shall be transformed from fleshly to spiritual so as to behold the Light of His Glory in the power of His Resurrection (Philippians 3:10). Yea, verily, this transformation is our glorification and exaltation (Romans 8:17), and our manifestation as the children of God (Romans 8:19; I John 3:2).

Let us not, however, think that we shall ever and always live in this Glory while yet in the fallen, mortal flesh. Our present foretastes of that future Glory are but fleeting glimpses of that Glory which yet awaits us on the banks of the Crystal Sea. Through our communion in the Body and Blood of Christ (I Corinthians 10:16),⁹² we are made members of His Flesh and of His Bone (Ephesians 5:30) and the miraculous powers of Jesus's Resurrection Body (Luke 24:30-51) may be made manifest in our mortal bodies, according to the Apostle (II Corinthians 4:11). Even so, we but know in part and prophesy in part until that which is perfect is come (I Corinthians 13:9, 10). Alas, such moments of Glory are but fleeting, making us long even more for that future weight of Glory that shall be revealed in us when He appears to all creation in His Glory to administer justice and the consummation and restoration of all things. Then, always and ever, for all Eternity, we shall be jack-o'-lanterns of His Glory. The Divine Faculties of the Spirit shall be manifest with the Power and Glory of His Divinity, not in the ghoulish, rotting gourds of this perishing world, but in our transfigured, Deified⁹³ bodies changed into His Likeness. Praise His Name!

¹ This treatise and its table have been extracted, unaltered, from the *Asbury Admonisher* (September 2, 1911), pp. 6-8, 12; (September 16, 1911), pp. 7-9; (September 30, 1911), pp. 6-9; (October 14, 1911), pp. 5-7; and (October 28, 1911), pp. 7-10. The endnotes are references and annotations inserted by SSP faculty and Feema Press staff and are more in line with the teachings of Bob Dinkins Ministries. Not all of the opinions expressed in the original treatise reflect the views of Bob Dinkins Ministries. Yet it is truly beautiful how Sister Dunlap uses a satanic symbol, the Jack-o'-Lantern, and subverts it to demonstrate one of the truths of the Word of God. We believe that had she had the fuller revelation which we have received today she would not have used such a devilish symbol, brought to full manifestation in such Hollywood horror films as "Pumpkinhead" to try to illustrate her point. In her co-opting of a Satanic symbol, let us not lose sight of the fact that Sister Dunlap was neither an occultist nor a Devil-worshipper, nor a proponent of Halloween or Trick-or-Treating, but rather a true handmaiden of the Word of God.

² Among her most popular hymns are *I Beheld a Ladder, My Beloved Has a Garden*, and *Hallelujah! I'm Healed*. Others less known are *A Spirit Hath not Flesh, Imperishable Manna*, and *David's Ewe Lamb Had a Lambkin*.

³ Philip Cunningham, *In April It Shall Be: the Life and Ministry of Mother Dunlap*. (Pittsburgh: Freewill Publications, 1972), p. 83.

⁴ *Ibid.*, p. 85.

⁵ *Ibid.*, p. 78.

⁶ Emily J. Dixon, *Mother Dunlap: Woman of Faith*. (Burbank: Feema Press, 1990), p. 65.

⁷ Cunningham, p. 163.

⁸ Bob Dinkins Ministries, *Hour of Sweet Anointing*. (SFVB: April 29, 1990).

⁹ Deut 7:1.

¹⁰ Ps 42:7.

¹¹ Compare Prov 18:4 and 20:27.

¹² Lk 1:35, 38.

¹³ Eph 5:26.

¹⁴ Eph 5:27.

¹⁵ believed to be the same E.J. Thayer who was a Methodist circuit preacher in the counties of Ohio, Kentucky, and West Virginia surrounding Huntington, West Virginia in the late 1800's.

¹⁶ *The Babylonian Talmud, Yevamot 22a*.

¹⁷ Jn 3:12.

¹⁸ This Nigel Jeffers may be the same Presbyterian scholar who occasionally lectured at Oberlin College between the years 1888 and 1895.

¹⁹ "Gospel" in Hebrew is *בְּשִׁיר*. "Flesh" in Hebrew is *בְּשָׂר*. They are written and pronounced practically the same.

²⁰ Matthew begins with Christ's geneology and John with the "Word made flesh."

²¹ Mark begins with John's baptismal ministry and Luke begins with the birth and prediction of John the Baptist's ministry.

²² Jn 1:28-29.

²³ Sister Dunlap, though a true-blue believer in her later years, yet nevertheless was tainted by the false, unbiblical teaching of infant baptism. We can only surmise that her recollection of her infant baptism as being a moment of spiritual enlightenment is rather the product of an imaginative, though godly, soul.

²⁴ Jn 3:5.

²⁵ Tit 3:5.

²⁶ Sister Dunlap reveals here the hold which the man-made, unbiblical tradition of infant baptism yet had on her. She also betrays an undue emphasis upon baptism which is simply a symbol and not a reality according to the Word of God. She seems to have more of a sacramental, superstitious view of baptism inherited from her methodism rather than a biblical view of baptism as a point of contact for the release of the believer's faith as taught by Dr. Dinkins and other men of God.

²⁷ Joshua 5:1-12.

²⁸ Lk 3:8.

²⁹ Is 26:12.

³⁰ Rom 9:16.

³¹ Lk 24:29; Acts 1:13-14; 2:1-4.

³² Rev 3:21; I Jn 5:4.

³³ Matt 4:1.

³⁴ Matt 6:1-6.

³⁵ Jam 2:26. Here it sounds like Sister Dunlap is teaching "works righteousness." Though it may sound this way, rest assured that Sister Dunlap was a daughter of the reformation, a firm believer in justification "by faith alone without the deeds of the law" (Rom 3:28). Sister Dunlap simply means that true faith will automatically, *ipso facto*, bear fruit in righteous living and good works, not for the purpose of salvation, but for the purpose of gaining more jewels in the believer's crown at the judgment seat of Christ.

³⁶ Job 23:10; Prov 17:3; Lk 16:23-25; Acts 14:22; Heb 12:6-14; I Cor 3:12-15; Jam 1:2-4; I Pet 1:6-7.

- ³⁷ See Ps 45:7 and Is 21:5. In ancient times leather shields were anointed to make them more supple to resist the onslaught of arrows in battle.
- ³⁸ Mk 1:7-8.
- ³⁹ Reverend Camden J. Byrd was an Anglican slavery abolitionist from Maryland who died 13 years after the end of the American Civil War.
- ⁴⁰ A legendary lake in Jefferson County, West Virginia.
- ⁴¹ II Kings 4:3; Rom 12:3; Eph 4:7.
- ⁴² II Pet 1:4.
- ⁴³ Compare this statement with I Kings 6:18 and 7:24 in the *New International Version*.
- ⁴⁴ Gen 7:16.
- ⁴⁵ Reverend Reynold Tucker, a Methodist minister and Bible scholar, authored the classic work "Jewels of New Testament Greek" in four volumes (Philadelphia: Restorationist Press), 1845.
- ⁴⁶ Thus we see also today through the ministry of Dr. Brother Bob W. Dinkins and other anointed men of God who have a share in the apostolic anointing.
- ⁴⁷ I Cor 14:15.
- ⁴⁸ See I Cor 14:11 in the Greek.
- ⁴⁹ Gal 5:6.
- ⁵⁰ Phil 3:14.
- ⁵¹ Sister Dunlap refers here to baptism, which, if we leave aside the taint of carnal churchianity on her doctrine, we may take as referring rather to believer's baptism serving as a point of contact for the release of faith.
- ⁵² Sister Dunlap refers her to the mighty Baptism in the Holy Ghost with the prime proof of speaking in other tongues.
- ⁵³ Matt 6:3-18.
- ⁵⁴ In 1869, Brother Thomas Bramwell Welch helped to reinstitute sacred Welch's unfermented wine back into communion instead of the idolatrous, whorish use of fermented wine propagated by the Great Harlot, Her Sisters, and Her Children.
- ⁵⁵ Sister Dunlap refers here to the "saints" of the Eastern Whorethodox "churches." We can see by her referencing them that she was still in the process of ridding herself of the man-made traditions which affected her Methodistic tradition. Sister Dunlap lived in the initial kindling of the modern-day, Pentecostal move of God and, though mightily used by God in the gift of prophecy, she yet was affected by the static cling of carnal churchianity which was so pervasive in her day. We believe Sister Dunlap would have come out from among them to be separate had she heard the outward call of God which has been sounding more fully since the late 1970's. Sometimes the people are slow to respond to the call of God and it can take several generations to fully purify the church of man-made traditionalism and carnal churchianity.
- ⁵⁶ Lk 24:45.
- ⁵⁷ Rom 12:1-2.
- ⁵⁸ Ps 91:1.
- ⁵⁹ Acts 1:3.
- ⁶⁰ Deut 6:4.
- ⁶¹ It appears that E.J. Thayer is referring here to some traditionalistic practice of carnal churchianity.
- ⁶² Hos 10:12.
- ⁶³ Hos 6:1-3.
- ⁶⁴ Part 4, more than any other of this treatise, is the section least in accordance with the teachings of the Word as expounded by Dr. Brother Bob W. Dinkins and other leaders of the current, last-

days revival sweeping the earth. Strangely, it is in this section that we find the first blatant reference to the Satanic ritual of carving Jack-o-lanterns. Despite the extensive usage of Scripture throughout the treatise, Sister Dunlap's emphasis in Part 4 on suffering does not measure up to the scrutiny of the Word of God. We suspect that when she wrote Part 4, she was not fully prayed up and she was certainly not functioning under an anointing of infallibility in her account of this forth great moment of spiritual progress.

⁶⁵ II Peter 1:4.

⁶⁶ Gen 16:17.

⁶⁷ Sister Dunlap clearly lacked the fuller teaching on the healing, health, prosperity, and total victory provided for in the atonement. We believe that had she known this fuller teaching she would not have placed such an overemphasis upon suffering.

⁶⁸ Jn 3:8.

⁶⁹ Rom 8:17; II Tim 2:12.

⁷⁰ Rom 8:18; II Cor 4:17.

⁷¹ Jn 4:23.

⁷² Jn 12:32-33.

⁷³ I Pet 5:10.

⁷⁴ Mk 9:49.

⁷⁵ This unbiblical saying corrupts the free grace of God's precious gift of the Spirit. Sister Dunlap quotes this Eastern "father" as an authority, but she is gravely mistaken on this point according to the Word of God. We cannot buy the Holy Ghost with our own blood. That's a lie of the Devil. The Holy Ghost has already been purchased by the Blood of Jesus and given to us freely without price. We don't really understand how Sister Dunlap could have missed the clear teaching of Scripture on this point. Despite her high level of spirituality, she was on this point obviously mistaken.

⁷⁶ II Tim 3:12.

⁷⁷ I Pet 4:14.

⁷⁸ Ezek 47:5. Dr. Bob talks about this measure of the Spirit in his teaching on the Feema Flow.

⁷⁹ Rev 2:10; Sister Dunlap lacked the teaching of being destroyed for a lack of knowledge and didn't realize that the prison door is locked from the inside for the Christian and the key to deliverance is a faith-filled, positive confession based on the Word.

⁸⁰ Here Sister Dunlap seems to be insinuating that we can earn our salvation or pay for our deliverance from the Enemy or purchase the gift of the Holy Ghost through our human effort. We don't believe that's what she's saying here. Rather she's either referring to unbelievers, people under the Old Covenant (the Jews), or else referring to the havoc Satan wreaks upon the lives of backslidden Christians.

⁸¹ Sister Dunlap seems to be mistakenly speaking of prayer as if it were currency. She, like the old-time Pentecostals, is under the mistaken belief that you have to tarry for the Holy Ghost. She didn't receive the later Bible teaching that rather than us tarrying on God, God is tarrying on us, waiting for us to open our mouths and begin to speak in faith whatever syllables come forth.

⁸² Jacob's Ladder is compared to the cross in the writings of the second-century, carnal proto-catholics Justin the Martyr and Irenaeus, Bishop of Lugdunum. See Irenaeus, *Demonstration of the Apostolic Preaching* 45 and Justin Martyr, *Dialogue with Trypho* 86.

⁸³ Gen 28:12.

⁸⁴ Prov 25:6-7; Rev 4:1; 11:12.

⁸⁵ Phil 3:10; Col 1:24; I Pet 4:13.

⁸⁶ Phil 3:14.

⁸⁷ Sister Dunlap exhibits here the influence of carnal churchianistic interpretation of the Biblical data regarding the various manifest personages of God. The term “Trinity” is not a Biblical term because it does not appear in the Word of God, but was rather invented by various members of carnal churchianity. The man who popularized the unbiblical term was an Eastern Orthodox bishop in Cappadocia called “Basil the Great” within the man-made traditions of Eastern Orthodoxy and Roman Catholicism. Nevertheless, this widespread, acclaimedly “orthodox” term, though unbiblical, can be co-opted by the Truth of the Word. It can be used to describe the data extracted here and there from various prooftexts which are used to support varying understandings of what the term “Trinity” might refer to. There are many understandings of what the term “Trinity” means and how it is used based on varying interpretations of the various passages in the Bible. The only true understanding of the word “Trinity” is the understanding which accords with the whole counsel of God as revealed in the entirety of the Word. If even one verse is omitted from that counsel, we end up with a perversion of the true, Biblical understanding to which the word “Trinity” refers. Fortunately, Dr. Brother Bob W. Dinkins and other men of God, functioning under the true interpretative leading of the Holy Ghost, have not failed to declare unto us the whole counsel of God and the true doctrine of the “Trinity” in its entirety. While Sister Dunlap’s understanding of this doctrine, though flawed by humanistic religiosity, comes close to the full revelation of the Word on the topic, it is highly unlikely that she possessed the full revelation of it as proclaimed in the fuller revelation of the current move of God which was formerly eclipsed by man-made traditionalism and denominationalistic churchianity. Yet because of her clear following of the Holy Ghost in so many other areas, it is obvious that Sister Dunlap, had she lived in our day, would have been a part of the fuller move of God and of the fuller revelation of the true, Biblical doctrine of the various personages of the fulness of the Godhead which have been made manifest across the various dispensations of God’s dealings with men.

⁸⁸ Don’t be fooled into thinking that Sister Dunlap, a daughter of the Reformation, is preaching works righteousness here. She is most assuredly teaching the loss of rewards which the believer could have gained had he or she been more involved in the work of evangelism. Sister Dunlap, a prophetess of God, certainly believed in justification by faith alone, apart from works.

⁸⁹ I Cor 12:31.

⁹⁰ Sister Dunlap intends here the word “Nazirite,” referring to Samson’s vow of dedication to God, involving abstinence from certain behaviors (e.g., refraining from cutting his hair or drinking strong drink; Judg 13:5-7).

⁹¹ I Cor 2:4.

⁹² Though this may sound like the heathenish doctrine of the “Real Physical Presence” of Christ in communion, that is not what Sister Dunlap is referring to. Sister Dunlap was a Holy-Ghost-filled, Full-Gospel, Wesleyan-holiness Methodist, not a papist, a Lutheran, or an Eastern Orthodox heretic.

⁹³ Here Sister Dunlap uses a word commonly used by only Eastern Orthodox and Mormons. We can only conjecture her connection with either or both of these religious groups. Most likely she became acquainted with the term through the Anglican minister Camden J. Byrd who seems to have been familiar with Eastern Orthodox teaching. The concept of being deified is similar to the teaching of several men of God such as Brother Kenneth Copeland and Brother Frederick Casey Price concerning the believers status as a little “god” exercising the authority of God on the earth and taking back the rule of planet earth from Satan who stole it from Adam by tempting him to eat the forbidden fruit. It is highly plausible that Sister Dunlap would have been a Word-of-Faith teacher had she lived in our generation.