

## What Saith the Scriptures – Volume 2 Parts I – III

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PART – III

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ARTICLE #38
Why Was the Law Given?

God used the Apostle Paul, more than any other of his writers, to teach the people of his time and all generations which were to follow, that Jesus took away the Old Testament law and nailed it to the cross (Heb.10:9, Heb. 1:1-2, Heb. 7-10, II Cor. 3 and 4, Gal. 1-5, Eph. 1-3, Col. 2, Col. 3:17 and many others).

According to Gal. 3:19, it was through this same apostle that he ask: "WHEREFORE THEN SERVETH THE LAW?" Now in order for us to understand and appreciate the answer to this question, we must first consider several other questions.

Question #1 - Was it given so that the children of Israel might be saved? No. First we know that from Adam until fifteen hundred BC all people lived under one and the same law. This law was not written. God delivered it to each family through the father. This we know by a few scriptures from both the New and the Old Testament which refer to that period of time.

Question #2 - Will any of the people who lived under that period of time be in heaven? Yes (Matt. 8:5-13). All right, inasmuch as some of its subjects will be in heaven and inasmuch as the children of Israel were subjects of that law, until they were given the law of Moses, then it necessarily follows that they already had a law by which they could eventually be saved.

Question #3 - Was the Old Testament covenant which God gave through Moses and other prophets for all people? No. This covenant God made and only made with the seed of Jacob (Deut. 4:8, Deut. 5:1-3, Rom. 2:14).

Question #4 - Did the patriarchal covenant continue for all other people? Yes. We find examples of others continuing to serve God (Ex. 3:1, Num. 22, Acts 10).

Question #5 - Will any of the people who lived and died under the Mosaic dispensation eventually be in heaven? Yes (Luke 13:29, Heb. 3:15-19, Heb. 11:35).

Question #6 - Would anyone from either of the first or second dispensation been saved if God had not sent Christ to die for all? No. You see one group of scriptures teach that all who have ever lived, have sinned (Rom. 3:9; 23, I Jo. 1:8-10). But another group teach that no one guilty of sin may enter heaven (Jo. 8:21-24, Rev. 21:27). And according to Heb. 9:22, the shedding of blood must precede forgiveness of sins. However, the only blood the people of the first two dispensations had to offer was that of animals (Gen. 4:1--5, Heb. 9:1-8). Then Heb.

10:1-4 teaches that the offenders by this blood could receive forgiveness for only one year at a time. Therefore it was impossible for them to be saved by those covenants. Yet, when Christ died, God allowed his blood to go back and cleanse those who had faithfully served him (Heb. 9:15, Rom. 3:25). Yes, Abraham and Isaac and Jacob under the patriarchal law and many children of Israel under the law of God, given through Moses sinned; but because they gave God their best, well the blood of Christ washed away all those sins. So on the day of judgment, they will stand before him pure and holy in his sight.

All right, with these scriptural facts in mind, let us now consider this question. Why was the Old Testament covenant given?

After the fall of Adam and Eve, God set a plan in motion for the redemption of the human family. This plan was to send his Son Jesus to become a seed of woman, who would become the redeemer (Gen. 3:14-15). The blood of this seed would be shed for the remission of sin for the faithful of all three dispensations of time. this I have already proven.

Several years later he chose Abraham to become the father of the people from which this seed would come (Gen. 11:27-32, Gen. 12:1-3, Gal. 3:6-18). This lineage passed from Abraham to Isaac (Gen. 17:15-19) and from Isaac to Jacob (Gen. 35:9-12). From Jacob came the twelve tribes of Israel. From the tribe of Judah came the house of David and from the house of David came Mary the woman who gave birth to God's promised seed (Matt. 1:1-16).

Once God established this lineage, it became necessary for him to protect it. These people could not be allowed to mix, mingle and intermarry with others. First God by controlling the affairs of this world, tucked them away in Egypt for many years (Gen. 37-50). There the lineage was safe, because the Egyptians would not intermarry with them (Gen. 46:29-34). However, when the Amorite's cup of iniquity was full, then God could with justice remove them and give unto the seed of Abraham (as he had promised) the land of Canaan (Gen. 15:13-16). After God delivered them from Egypt, they were to become his nation of people. But then there was need for a new law; which would govern them and protect his established lineage. This law would not allow them to marry those who were not Israelites (Gen. 7:1-4).

Yes, to protect the lineage of Jesus and to curb idolatry and ungodliness was why the Old Testament covenant was given. But when the seed was come, it had served its purpose (Gal. 3:19, Gal. 3:23-25). Then God Through Christ gave unto all the world the New Testament by which they were to serve him (Heb. 1:1-2).

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ARTICLE #39
We Need the Old Testament Scriptures

The scriptures presented in recent articles prove (I believe) that when God gave us the New Testament covenant, he nullified the Old Testament one. Yes, as Paul taught in Heb. 10:9, Jesus took away the first, that he might establish the second.

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Therefore, the only demands of God which are binding upon us of this dispensation of time are those found recorded in the New Testament portion of the Bible. Now of course some of the commands of God found in the New Testament are also found in the Old Testament. Yet, we do not comply with those commands because they are in the Old Testament; but because they are in the New Testament (Heb. 1:1-2, Col. 3:17, Matt. 17).

Yes, through his death Christ nullified all the demands of the two previous dispensations (Eph. 2:22-16, Col. 2:13-17, Rom. 7:1-4). However, he did not abolish all of the Biblical history and prophecies, and statements of facts peculiar to God and his teachers and his relationship with the people of that time.

My readers, the many hours which I have devoted to the study of these portions of the Old Testament have thoroughly convinced me that the Old Testament portion of our Bible is the SECOND most precious and valuable document which ever has been, or ever will be written (Heb. 8:11-13, II Cor. 3:1-11).

There are numerous New Testament scriptures which refer to Old Testament characters and events. So without some content knowledge of these referenced Old Testament accounts, it would be impossible for us to even understand that which is taught in the New Testament.

Much of the confirming evidence, that the very words of both the Old and the New Testament are those of the one and only God and that Jesus of Nazareth was the Old Testament promised redeemer is to be found in the Old Testament scriptures. This I proved in the first few articles of Volume One of this publication. A free copy of that volume of lessons will be mailed to those who request it.

Again though, we today have great need of the Old Testament scriptures, because they teach us much about God. Many of those accounts prove beyond a doubt that he is an all knowing God. Yes, he through his writers spoke of geographical, historical, and scientific facts which were unknown to learned men for years. Also he through the Old Testament writers, wrote the biography of Jesus hundreds of years before his conception and birth.

Other Old Testament accounts reveal that he is an all powerful God. In Exodus, chapters four through eleven, we read of the twelve plagues which he through Moses poured out upon Egypt. Exodus fourteen and Joshua three, gives us a word picture of his dividing the Red Sea and the flooding River of Jordan. Joshua six, says he brought down Jericho's mighty walls. My readers these are just three of the scores of Old Testament accounts which speak of the unlimited power of God. No wonder then we hear the angel ask Abraham, "Is any thing too hard for the Lord" (Gen. 18:14) and Jeremiah say to the Lord: "There is nothing too hard for thee" (Jer. 32:17).

Again many Old Testament accounts prove by both word and deed that God is a God of love and mercy. Others prove he is long suffering, not willing that any should have to suffer either in this life or the one to come. What else but love prompted him (as the Old Testament declares) to be willing to send his Son to suffer and die for our redemption from the horrible consequences of our sins?

Then too, there are numerous Old Testament accounts which reveal that he is a true and faithful God. That person does not live who can point to one single UNFULFILLED promise

which God made to the people of old. This, my friends, is why in I Kings 8:56 we hear King Solomon say: "Blessed be the Lord, that hath given rest unto his people Israel, according to that he promised there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

True many of the promises God made to those people were conditional. That is he would say I will do this or that IF you will do this or that. Then too, he would sometimes say IF you do this or that, you will receive this or that punishment.

It is also true, that all who have a good content knowledge of the Old Testament, know well, that God (without exception) kept all those promises. Oh yes, the Old Testament scriptures reveal that God says what he means and ALWAYS MEANS what he says. So once again I will ask, do we of this dispensation of time need the Old Testament's portion of our Bible? Oh, yes! The few above cited, and many many other reasons, say loud and clear that we do. In fact, I cannot see how we could without it, come to an understanding of the New Testament and by it serve God.

So my readers, let us without ceasing, thank God for it and devote much time in increasing our content knowledge of it.

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ARTICLE #40  
The Baptismal Measure of the Spirit #1

There are many New Testament scriptures which have something to say about the Holy Spirit. So the next few articles of this publication will be devoted to a study of these scriptures. Most of this study will be by the question and answer method of studying.

Question #1 - Is the Holy Spirit a Spiritual being? Yes. I Jo. 5:8 speaks of him as one of the three which bear record in heaven. Other scriptures say he may be blasphemed, glorified and grieved (Matt. 12:31, Jo. 16:14, Eph. 4:30). Then too, Paul in Rom. 8:26-27 says he makes intercessions unto God for the saints.

Question #2 - Do the scriptures speak of different measures of the Spirit? Yes, according to Matt 3:11-12 and John 1:32-33 the prophet John the Baptist said Jesus would administer Holy Spirit baptism. Then according to Acts 1:5, Jesus promised his apostles they would receive Holy Spirit baptism.

Question #3 - What is meant by a baptismal measure of the Spirit? All authorities of the Greek language say that baptism is derived from a Greek word which means to immerse, plunge, bury or overwhelm. Therefore, the baptismal measure is a full or complete one; which provides unlimited power. There was no miraculous work of the Spirit which Christ could not do. So this is why we hear it said, in Jo. 3:34, God gave him the Spirit without measure. However, all people who receive the Spirit did not receive it without measure. That this is true, is made evident by what Paul wrote in I Cor. 12:1-11. Yes, in this account, he enumerated many works of the Spirit; then he pointed out to the people of Corinth that none of them who had received the Spirit were able to do all those works. Consequently we know they had received only a limited measure of the Spirit.

So yes, the scriptures clearly say that in the early days of the

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church, some received a baptismal and others a limited measure of the Spirit.

So yes, the scriptures clearly say that in the early days of the church, some received a baptismal and others a limited measure of the Spirit.

Question #4 - Who administered the baptism of the Holy Spirit? According to the scriptures, it was Jesus (Matt. 3:11-12, Jo. 1:32-33).

Question #5 - When did Jesus become this baptizer? After he returned to heaven (Acts 1:4-9, Acts 2:1-4).

Question #6 - How did the subjects receive this baptism? By the pouring out of a full measure of the Spirit (Acts 2:1-4, Acts 11:15-16).

Question #7 - To whom was Holy Spirit baptism promised? Jesus only promised this baptism to his apostles. John, Chapter 13 through 16 provide us two scriptural facts: ONE - Jesus was speaking and only speaking with his apostles. TWO - He promised them they (after his ascension) would receive the Spirit (Jo. 14:16-17; 25-26, Jo. 16:5-15).

The Spirit he promised them was the baptismal measure; this is proven by Luke 24:49 and Acts 1:4-5; which say that just before his ascension, he informed the apostles that it was the baptismal measure of the Spirit which he had promised them. Then in Acts 1:5, he said to the apostles, "John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."

No, Jesus did not promise the baptismal measure of the Spirit unto any one but his apostles. There are those though, who believe that John the Baptist said Jesus would baptize others also. According to Matt 3:11 (they say), unto all that came out to hear him, he said "Jesus will baptize you with the Holy Ghost." True, John said this to all that group who came out to hear him; but this is not all he said unto them. No, he said, "He shall baptize you with the Holy Ghost and with fire. Now just what was this baptism of fire of which he spoke? In verse 12, he points out that this baptism of fire will be for the chaff; who of course are the wicked.

Jesus in his parable of the tares, found in Matt. 13:24-30 and his interpretation of it as found in Matt. 13:36-43 declares that in the end of the world, he will cast the wicked into a furnace of fire or baptize them with fire. In I Cor. 6:9-10 and Gal. 5:19-21 Jesus through Paul says the wicked will not inherit the kingdom of God. Through this same apostle, he says the wicked shall die (Rom. 8:12-13). Then in Rev. 20:11-15 and Rev. 21:8, it is said the death of the wicked (the second death) will be experienced by those who are cast (baptized) into the lake of fire. Then too, in Matt. 25:31-46, we are given a word picture of Jesus (baptizing) casting the wicked into the lake of fire.

Yes, John said to all that Group, Jesus will baptize you with FIRE, yet the above referenced scriptures prove he was not saying he would baptize EVERY ONE WITH FIRE. No, he was only saying he would thus baptize the wicked.

All right, inasmuch as this is true, then it does not necessarily follow that he in Matt. 3:11 was saying Jesus would baptize all others with the Holy Spirit. So just as we did with the baptism of fire, we must let other scriptures tell us of whom John was speaking; when he said "Jesus will baptize you with the Holy Ghost."

I believe that just as there are scriptures which say Jesus on the Judgment Day will baptize only the wicked with fire, there are also scriptures which prove Jesus was ordained of God to baptize only the apostles with the Holy Spirit. These scriptures will be presented in next week's article.

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ARTICLE #41

The Baptismal Measure of the Spirit #2

In last week's article we considered some of the scriptures which speak of the Holy Spirit. Those scriptures present the following facts. ONE - Both John the Baptist and Jesus said some people were to receive the baptismal measure of the Spirit. TWO - In the early days of the church, some received the baptismal measure of the Spirit; but others only received a limited measure (Acts 2, I Cor. 12). THREE - Jesus was to be the ministrator of the baptism of the Holy Spirit. FOUR - Jesus never promised the baptism of the Holy Spirit unto anyone but his apostles (Jo. 14, 15, 16 and Acts 2:1-3).

My readers, with these thoughts in mind, let us now consider some more questions.

Question #1 - Do the New Testament scriptures give us examples of people being baptized with the Holy Spirit? Yes, according to Acts 1:1-5, Jesus on the day of his ascension promised his apostles they would receive this baptism. Then Acts 2:1-4 gives us the account of their receiving it.

Question #2 - Do the scriptures give us any other example of Holy Spirit baptisms? Yes. A few years later Paul was appointed to be an apostle for the Gentiles (Acts 9, Rom. 11:13). We know he received the baptism of the Spirit. Because in II Cor. 11:5, we hear him claim to be equal in every way with the other apostles.

Question #3 - Are there any other scriptural examples of Holy Spirit baptism? No.

Now I know some believe that Acts, Chapter 10 teaches Cornelius and his house received the baptism of the Spirit. True, Acts 10 teaches they received the Spirit (Acts 10:44). Likewise the Spirit was poured out on them just as it was on the apostles in the beginning. However, this does not necessarily prove they received a baptismal measure of the Spirit. You see it could be that the Lord only poured out upon them a limited measure of the Spirit.

There are three reasons why I do not believe that the Holy Spirit which fell on them was the baptismal measure. ONE - Both Acts 2:4 and Acts 9:17 say the apostles (who received the baptismal measure) were filled with the Spirit; but neither Acts 10:44, nor Acts 11:15 say that Cornelius and his house were filled with the Spirit. TWO - I have already shown that there are scriptures which say the apostles were to receive the baptism of the Spirit. Then too, I have also proven that no one but the apostles have been promised this measure. THREE - According to Jo. 14:25-26 and Jo. 16:12-16, Jesus promised the apostles that when they received the baptism of the Spirit, he would teach them all things and guide them into all the truth. However, the measure of the Spirit which Cornelius and his house received did not teach them all things. In fact, he did not even teach them the

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few basic things they had to know in order to be saved. Now, why do I say this? Because according to Acts 11:12-14, The Lord's dispatched angel, said to Cornelius, send for the Apostle Peter who shall tell the words whereby thou and all thy house shall be saved.

Author's Comment - Since Jo. 14:25-26 and Jo. 16:12-16 say the subjects of Holy Spirit baptism will be taught all the truth, and since Acts 1:13-14 proves the measure of the Spirit which Cornelius and his house received did not teach them what they needed to know in order to be saved; it must need follow they did not receive the baptism of the Holy Spirit. You see, my dear readers, the apostles had need of the baptismal measure of the Spirit, because they were the Lord's hand-picked earthen vessels who were by the Spirit to receive the New Testament and teach it to all the other people (Jo. 15:16, Jo. 16:12-16, Matt. 28:16-20). They also had need of unlimited power to work miracles; so that the people might know they were God sent teachers (Mark 16:14-20, Heb. 2:1-4). However, as for Cornelius and his house, the receiving of the baptismal measure of the Spirit was not essential. No, they did not need this measure of the Spirit to teach them what they had to know in order to be saved. There were God ordained men available who could do this. This is why the angel said, send for Peter. Neither did they at that time, have need of being guided into all the truth and given unlimited miracle working power; because they had not been chosen as witnesses. They had not even been saved (Acts 11:13-14).

Question #4 - Why did Cornelius and his house receive this limited measure direct from heaven and not (as all others) by the laying-on of the hands of the apostles (Acts 8:14-18, Acts 19:1-6, II Tim. 1:6)? The gospel of Christ, for the first few years was preached only to the Jews. The Christian Jews, yea even the apostles, did not understand it was to be preached to the Gentiles (Acts 10 and 11).

The Lord convinced Peter it should be preached unto them by the vision of unclean animals (Acts 10:1-28). The six Jewish brethren whom Peter took with him as witnesses, were convinced when they saw the pouring out of the Spirit upon them (Acts 10:44-47). The other apostles and the Jewish brethren in Judaea were convinced by the testimony of Peter and his six witnesses (Acts 11:1-18). But what, I ask, convinced them? The pouring out of the Spirit upon them. Yes, my readers, this and ONLY this is what the scriptures say.

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**ARTICLE #42  
The Baptismal Measure of the Spirit #3**

**WHAT SAITH THE SCRIPTURES?**

They say the Baptismal measure of the spirit was only promised to, and received by the Lord's ordained apostles. this, I believe I proved in the two previous articles. However, in this article, I would like to present a few more scriptural facts for our consideration.

We have an example of the apostles receiving the baptism of the Holy Ghost (Acts 1:1-5, Acts 2:1-4); but no example of any one else receiving it. Yet, we do know that others did

receive a limited measure of the Spirit (I Cor. 12). Now how do we know those people received only a limited measure, of the Spirit? Because: ONE - We know those who received the baptismal measure were able to perform all the works of the Spirit; Jesus (Jo. 3:34, Jo. 20:30-31, Jo. 21:25) and the apostles (Acts 2:1-4, Mark 16:20, Heb. 2:1-4). TWO - We also know the people in Corinth (several years after they had become children of God), were not capable of doing this. Therefore, we know they had not received the baptismal measure; but only a limited measure. It took ALL of them to do WHAT JESUS or ANY ONE OF HIS APOSTLES could do.

So inasmuch as we know all of this, then we know that if the Lord had promised the baptismal measure unto all; well in I Cor. 12, we would have an example of the Lord not honoring his promise. Yet, my dear readers, we cannot afford to believe this (Titus 1:2, Heb. 6:16-18, I Pet. 3:9, I Kings 8:56). AGAIN, WHAT SAITH THE SCRIPTURES?

According to Jo. 14:25-26, Jo. 16:12-16 and Acts 1:1-5, those who received the baptismal measure of the Spirit would be guided into all the truth. Then according to Luke 24:49 and Matt. 28:18-20, Jesus taught his apostles they (after being baptized with the Holy Spirit) were to teach all other people the following two things: ONE - What they must know in order to become children of God. TWO - All the things which they as children of God were to do.

All right, inasmuch as one group of the above cited scriptures say those who receive Holy Spirit baptism would be guided into all the truth and another group say Jesus instructed his apostles to teach all the rest of the people; that portion of truth which they had to know in order to be saved and also all of his commandments which would be applicable to them as the saved. Well, it necessarily follows that the apostles and only the apostles received the baptismal measure of the Spirit. My readers, you and I have no need of a teacher to teach us that 2+2=4; our first grade teacher taught us this. Even so (in the early days of the church) if all others, as the apostles, had received the baptismal measure of the Spirit, they would have been taught ALL the truth by it (Jo. 14:25-26, Jo. 16:12-16). Yet, Jesus commanded his apostles to teach them the truth (Luke 24:45-49, Mark 16:15-16, Matt. 28:18-20, Acts 26:9-20).

**ONCE MORE -WHAT SAITH THE SCRIPTURES?**

They have much to say about four unique baptisms; the water baptism of John the Baptist, the water baptism by the authority of Jesus, the baptism of the Holy Spirit, and the baptism of fire.

However, just as sure as Eph. 4:4-6 which was written about 65 A.D., says there is one God, it also says that at that time there was only one baptism. My readers, inasmuch as this is true, well it necessarily follows that three of the four were not in force. So which one was? It was not the baptism of fire; it will be for the wicked on the day of judgment. this I proved in the July 6th article. It was not the baptism of John the Baptist. While the law of Moses was still in force, God through John the Baptist commanded the children of Israel to be baptized in water (Matt. 3:1-6). But after the old covenant was replaced by the new, people were no longer to be baptized in water because John said so; but because God through Christ commanded it (Acts 2:1-38, Acts 18:24-26, Acts 19:1-5). Oh, yes, in Acts 18, it is said that a

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Jewish man who knew only the baptism of John had need of being taught the way of God more perfectly. In the other two scriptures, Jewish people who had already received the baptism of John were taught to be baptized in the name or by the authority of Jesus.

All right, since the scriptures rule out the possibility of the baptism of fire and the baptism of John the Baptist as being the one baptism in the year 65 A.D., it must follow that the ONE and only ONE was either the baptism of the Holy Spirit or the baptism of water as commanded by Jesus. Our first grade teacher who taught us that 2+2=4, also taught us that 1+1=2; but Paul in 65 A.D. said there is ONE baptism. So which one of these two was it? My readers, Matt. 28:18-20 teaches that water baptism was to continue until the end of the world. All religious groups who believe in Jesus also believe this. Yes, they in this year 1989, are still baptizing people with water. So, just as sure as Eph. 4:4-6 teaches there was only one baptism in force in 65 A.D., well Matt 28:18-20 teaches this one baptism had to be water baptism, as commanded by Jesus.

You see Holy Spirit baptism had served its purpose and was no longer needed. I will have more to say about this in next week's article.

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**ARTICLE #43**

**Are We Saved by the Holy Spirit Baptism? #1**

**WHAT SAITH THE SCRIPTURES?**

I believe that in the last three articles, I have proven they say NO. This I say, because in those articles I presented one group of scriptures which show Holy Spirit baptism was promised unto and received by no one but the apostles. Then too, I presented other scriptures which gives examples of saved people who had received only a limited measure of the Spirit and others which prove that in 65 A.D., the only baptism in force was water baptism, as authorized by Jesus.

Oh yes, all those scriptures prove that God's ordained plan for saving sinners was not to baptize them with the Holy Ghost.

However, since so many people have been persuaded to believe that we are saved by the baptism of the Spirit, the purpose of this article will be to present additional scriptures which say NO.

Yes, there are many other reasons why I believe that the scriptures do not (as some say) teach we are saved by Holy Spirit baptism.

**REASON #1 - WHAT THE SCRIPTURES DO NOT SAY.**

There are three scriptures found in Acts 2, 9 and 16 in which we hear inquiring salvation seeking people told (by spokesmen for God) to do something. But there is no scripture which says they were told they must be baptized with the Spirit in order to be saved. Then, too, no where in the New Testament is there a statement of fact which says man is saved by the baptism of the Holy Spirit. Neither is there in all of the New Testament, one single scripture, which refers to the saved, as having been saved by the baptism of the Holy Spirit. Then, there are scriptures which say some people will be lost for this and that reason (Matt. 7:13-14; 21-27, II thes. 1:6-9). But there is not one

scripture which says they will be lost if they are not baptized by the Holy Spirit.

No, my readers, there is not even one in all the Bible, which in any way says anyone was to be, or was, saved from his sins by the baptism of the Holy Spirit. Therefore, I must believe this position that man is saved by the baptism of the Holy Spirit is foreign to the scriptures.

**REASON #2 - NO UNSAVED PEOPLE IN THE CHURCH.** Acts 2:47 says God adds to the church daily such as should be saved and Col. 1:13 says he delivers people from darkness and translates them into the kingdom of Christ or the church of Christ. Then too, I Cor. 1:2 says that the members of the church of God are the people who have been sanctified in Christ. Again Paul, in I Tim. 3:15, says the church of God is the house of God or the children of God and in Rom. 8:17 he states that the children of God are his heirs. Oh yes, beyond a doubt these scriptures prove that only those who have been saved from their sins are members of the Lord's church.

Now we know that the people in Corinth unto whom Paul wrote, were members of the Lord's church (I Cor. 1:1-2, II Cor. 1:1, I Cor. 12:27). However, we know that those people had not received the baptismal measure of the Spirit but only a limited measure of the Spirit (I Cor. 12). This I have already proven.

So my dear readers, since there are scriptures which prove that only the saved are recognized by the Lord as members of his church and since there are others which prove that the people in Corinth were members, even though they had not received the baptismal measure of the Spirit, then again, I must say the doctrine of salvation by Holy Spirit baptism is not of God.

**REASON #3 - BAPTIZED WITH WATER BEFORE RECEIVING SPIRIT.** There is a scripture in the New Testament which says that water baptism puts one into the church (I Cor. 12:13). I know of no religious group (which believe in Jesus) that will receive people into their group before they are baptized. So if we are saved by Holy Spirit baptism, then it **MUST BE** that Holy Spirit baptism precedes water baptism. **IN** fact the people who teach we are saved by Holy Spirit baptism, also teach that one is not eligible for water baptism until he receives Holy Spirit baptism.

However, we have New Testament examples of people being baptized with water who had not received the Spirit, period.

According to Acts 8:1-18, Philip an inspired man of God, baptized believing Samaritans who had not received the Spirit at all. Again according to Acts 19:1-7, the Apostle Paul baptized twelve men in Ephesus who had not received the Spirit.

Tell me, my friends, did those two Holy Spirit directed men get the cart before the horse? If those who teach we are saved by Holy spirit baptism are right, they did. Yes, even they teach that one must receive the baptism of the Holy Ghost before he is baptized with water.

Now I know that Philip and Paul did not make a mistake. So I must reject the teaching which says we are saved by the baptism of the Holy Spirit. I am sure those who teach this are good, sincere, and honest people. Yet, I cannot believe they are right without believing Paul and Philip were wrong; but this I cannot believe, without becoming an unbeliever in the authenticity of the Bible itself.

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ARTICLE #44
Are We Saved by the Holy Spirit Baptism? #2

WHAT SAITH THE SCRIPTURES?

I believe in previous articles, I have proven they say we are not. Yet, there are others who believe they say we are.

My readers, if there are scriptures (as I say) which teach we are not saved by Holy spirit baptism and if there are (as they say) scriptures which teach that we are: well the Bible contradicts itself. However, in the first few articles in Volume One of this publication, I proved that the Bible was written by men who received every word they wrote from God and that there are no contradictions to be found in it. Therefore, if they are right, well I am wrong; or if I am right, then they are wrong.

Having already presented scriptures which I believe prove we are not saved by the baptism of the Holy Spirit, I will in this article consider the scriptures which they believe teach that we are.

SCRIPTURE #1 - ACTS CHAPTER TEN

Yes other religious teachers declare this chapter teaches Cornelius and his house were saved by the baptism of the Holy Spirit. There are several reasons why I do not believe this scripture teaches salvation by Holy Spirit baptism.

REASON #1 - IT DOES NOT SAY THEY WERE.

I have read the whole of Acts 10 and Acts 11:1-18 several hundred times; but I have not found one verse which either promised them they would be saved by Holy Spirit baptism or that indicates they were saved by Holy Spirit baptism.

REASON #2 - NO NECESSARY INFERENCE.

There are many scriptural facts which may be proven by necessary inference. Yes, Matt. 6:9-15, Acts 8:13-22 and I Jo. 1:9 teach that children of God through prayer are to confess and pray for the forgiveness of sins. So these scriptures by necessary inference prove that it is possible for children of God to sin. However, there is not to be found one verse, nor any part of a verse of scripture in all of Acts 10 and Acts 11:1-18; which by necessary inference, teaches people were saved by Holy Spirit baptism. NO, we cannot say since this or that is said, in this or that verse, it necessarily follows they were saved by Holy Spirit baptism.

REASON #3 - SAVED BY HEARING WORDS.

According to acts 10:1-5, the angel (after saying, send for Peter) in verse 6, said "He shall tell thee what thou oughtest to do." Then according to acts 11:14, Peter was to tell him words, where-by he and his house might be saved. So you see, Cornelius was not told to send for Peter who would tell him and his house they must be baptized by Jesus with the Holy Spirit; but what they must do in order to be saved. Then too, according to Acts 11:15, the Holy Spirit fell on them as Peter began to speak. So it necessarily follows that they received the Spirit before Peter had time to tell them what they must do in order to be saved.

REASON #4 - NOT IN HARMONY WITH OTHER EXAMPLES.

All religious groups do not agree that baptism in water is

essential unto salvation. But all the groups which say it is not, agree that only saved people are to be baptized in water. In fact, those who contend that Acts 10 teaches we are saved by Holy Spirit Baptism MUST also teach that it MUST precede water baptism. Yes, Acts 10:44-48 reveals this.

Yet, we have two other examples of people hearing the word and being baptized in water before they received any measure of the Spirit (Acts 8:1-19, Acts 19:1-5). So as per their own teaching the Samaritans of Acts 8 and the twelve men of Acts 19 were saved before they received the Spirit. So unless we are willing to accept what the Bible's teaching on God's plan of salvation is inconsistent; we MUST NOT believe that Acts, chapter 10, teaches (as some think) that we are saved by Holy Spirit baptism.

My readers, I believe these four reasons give us all the scriptural facts we need in order to know that Acts 10:1-48 and Acts 11:1-18 do not teach we must receive the baptism of the Holy Spirit in order to be saved. So I shall use the remainder of the space for this article to set forth some scriptural reasons why Cornelius and his house received the Spirit direct from heaven and not (as others received it) by the laying on of the apostle's hands.

For years after the death of Christ, neither the apostles nor their Jewish converts understood that the gospel of Christ was to be preached to the Gentiles.

After God had given the Jews some time to adjust, he decided to send Peter to preach the gospel to the Gentile. However, Peter had to be shown that this was what he should do. This, he was shown by the vision of clean and unclean animals (Acts 10:9-29). The six Jewish Christians were convinced when they saw the Spirit poured out on the Gentiles (Acts 10:44-48). The other apostles and Jewish brethren in Judea were convinced by the testimony of Peter and his six witnesses that the Lord had poured out the Spirit upon them (Acts 11:1-18).

No, my friends Acts 10 and 11 do not teach the Spirit was poured out upon Cornelius and his house to save them. But what it does teach, is that the Spirit was poured out on them for the purpose of convincing the Jews that the gospel of Christ (God's power of salvation Rom. 1:16) should be preached unto the Gentiles, as well as to the Jews.

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ARTICLE #45
Are We Saved by the Holy Spirit Baptism? #3

WHAT SAITH THE SCRIPTURES?

I believe they say we ARE NOT, but there are other which believe they say we ARE.

Inasmuch as I believe there are scriptures which say we are not saved by Holy Spirit baptism and inasmuch as I do not believe the Bible contradicts itself, then I cannot believe there are any scriptures which say we are. So this is why I am presently considering some of those scriptures with you.

Those who believe the scriptures teach we are saved by Holy Spirit baptism, believe this is taught by Jo. 3:1-8. This scripture (say they) teaches two things: ONE - we must be born again in order to be saved. TWO - we must be born of the Spirit

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to be saved.

So, (say they) these two verses prove we are saved by the baptism of the Spirit. True verse three in this chapter says we must be born again. But neither it nor any other verse in the chapter explain what it means to be born again. However, there are other scriptures which do.

We know that unaccountable children are pure, holy, and precious in the sight of God. Yes, according to Mark 10:14 Jesus once said "Suffer the little children to come unto me and forbid them not: for of such is the Kingdom of God." Nevertheless, when they become old enough to understand God's law and transgress it, they become guilty of sin (I Jo. 3:4). And this sin removes them from the state of being Spiritually alive to a state of Spiritual death (Col. 2:13).

So when Jesus in Jo. 3:3 says we must be born again, he is saying: you accountable people whose sins have taken away your Spiritual life must be born again. Then according to Col. 2:13 and many other scriptures, this being born again, or again receiving a Spiritual existence, takes place when God forgives sin.

So, if being born of the Spirit means we must by Jesus be baptized with the Holy Spirit, then it necessarily follows that the baptism of the Holy Spirit is for the remission of sin. Yet this cannot be true because in Acts Chapters eight and nineteen we have examples of people being born again (being saved) before they received any measure of the Spirit. This they must accept, because they say: "One is not to be baptized in water before he is saved by the baptism of the Holy Spirit."

True, Jo. 3:5 says we are born of the Spirit and it also says we are born of water. But it does not say how, or in what way we are born of either the Spirit or the water.

Yes, Jo. 3:5 says we are born of the Spirit; but I Jo. 3:9, I Jo. 4:7, I Jo. 5:1, I Jo. 2:28-29 and I Cor. 4:15 says we are born of God, Christ, and the Apostles. So we cannot say the scriptures say we are born of just one; the Holy Spirit. But we must say the scriptures teach we are begotten or born of four; God, Christ, the Holy Spirit, and the Apostles.

At first, it seems strange that the scriptures say we are born of four. However, after recalling what is taught in several other scriptures, it is easy to see why it is said we are born of the four.

Recall with me please, the following few scriptural facts. ONE - Some years after God gave the Old Testament covenant; he through Jeremiah promised to give unto us a new and different covenant (Jer. 31:31-34). TWO - Through Moses he promised to raise up another prophet like unto him; through whom he would give this new covenant (Deut. 18:18-19). THREE - Peter in Acts 3:22-26 and Paul in Heb. 1:1-2 say Christ is the prophet of whom God spoke in Deut. 18:18-19. FOUR - Christ did not give us this covenant in person. God speaks to us through him and he speaks to us through the Holy Ghost (Jo. 16:12-16, I Cor. 1:7-13). FIVE - The Holy Spirit does not in person, speak unto us, that which he received from Christ. No, he revealed it unto a few chosen men (Jo. 14:25-26, Jo. 16:12-16, I Cor. 2:6-13, Eph. 1:3-5, I Pet. 1:11-12) and they were commanded to deliver his message unto all the other people (Matt. 28:18-19, Mark 16:15-16, Luke 24:44-49, Acts 26:12-20).

All right, a few days after Christ died and returned to

heaven, he received the words of the new covenant from God. He gave them to the Holy Spirit, and the Holy Spirit gave them to the Lord ordained apostles and they declared those words unto the people. A few years later the Apostle Peter told a group of God's people that they had been born again by the word of God (I Pet. 1:23). The Apostle Paul also told the people of God in Corinth that they had been begotten by the gospel of Christ (I Cor. 4:15).

So you see my readers, John Chapter three does not teach that we are born again (saved from our sins) by being baptized with the Holy Spirit. No, all it teaches is that the Holy Ghost just as God, Christ, and the apostles and prophets had a part in the giving unto us the Jeremiah promised covenant; by which (as we just heard), I Pet 1:23 and I Cor. 1:15 say, we are born again. Yes, this is why we read in Jo. 6:44-45, I Cor. 1:17-21 and Rom. 10:8-17 that people are saved (born again) by hearing the words preached by those few inspired men. In the beginning people were born again (saved) by hearing them preach; but now we are born again (saved) by reading their words which they recorded in the New Testament.

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ARTICLE #46

Saved by the Spirit Through the Word

The scriptures presented in the few recent articles do, I believe, establish the following facts.

ONE - The baptismal measure of the Spirit was promised to, and received by, no one but the apostles.

TWO - This measure of the Spirit revealed unto them the new covenant.

THREE - It gave them power to perform great miracles so the people might know God was with them.

FOUR - It also gave them power to give others a limited measure of the Spirit.

FIVE - We must be born again in order to be saved.

SIX - To be born again (regain a Spiritual existence) is to be forgiven of the sins which took it away from us.

SEVEN - We are born of God, Christ, the Spirit and the apostles.

My readers, the purpose of this article shall be to present many scriptures which also say we are born again, or saved by the word of God.

According to I Pet 1:23, a group of saved people had been born again by the word of God. It is taught by Jo. 5:40 that if the lost are to be saved they must come to Jesus. But according to Jo. 6:45, Jesus says, no one can come to him without being taught the word of God.

The Apostle Peter in II Pet. 2:19-20 speaks of the lost escaping the pollution of the world, by coming to a knowledge of the way of righteousness. According to Rom. 10:1, Paul was praying that some lost people might be saved. Now, why were they lost? Verses two and three say they were not lost because they did not wish to be saved; but because of their lack of knowledge and ignorance of God's righteousness.

Paul, a preacher of the gospel of Christ, wrote in I Cor. 1:21 "For after that in the wisdom of God the world by wisdom knew



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not God, it pleased God by the foolishness of preaching to save them that believed." My readers, if the preaching of God's word is his way of saving the lost, it necessarily follows that his word has something to do with saving the lost.

Again the Apostle Paul in Rom. 1:16 declares that the gospel of Christ is God's power of salvation. My friends, since the gospel of Christ is God's power of salvation, please do not tell me that the word of God has nothing to do with the redeeming of sinners.

James in Ja. 1:21 says the word of God is able to save the soul. The word of God is able to do what? To save the soul. If the word of God has nothing to do with saving the soul, then James could not have made this statement.

According to Heb. 11:6, Jo. 3:36 and a host of other scriptures, if the lost are to be saved they must become believers in both God and Christ. Then too, according to Jo. 17:20, Rom. 10:13-15; 17, if they are to become believers, they must hear the word of God. Since the unbeliever must become a believer and since faith comes by hearing, the word of God; we must accept the fact that the word of God has something to do with saving the lost.

There are other scriptures such as Luke 24:46-47, Acts 2:38, Acts 3:19, Acts 17:30-31 and II Pet. 3:9 which teach that the believer must repent. Then Rom. 2:4 and II Cor. 7:10 say that the goodness of God and Godly sorrow leads to repentance. But what save a knowledge of God's word will so change a person's mind? So this group of scriptures also teach that the word of God has something to do with saving the sinner.

Now, finally my readers, there are scores of scriptures which teach that if the lost are to be saved they must obey the gospel of Christ. Please consider just a few of these with me.

Jesus in Matt. 7:21 says only those who do the will of God will be saved. Paul in Rom. 6 was addressing born again or sin forgiven people. But when were they made free from sin? Rom. 6:17-18 says it was when they obeyed from the heart the doctrine which was delivered unto them.

Again, Peter in speaking to born again people, said your souls were purified by obeying the truth (I Pet. 1:22).

The Apostle Paul in Heb. 5:9 said of Christ; "He is the author of eternal salvation unto all them that obey him." My friends, if he is the author of salvation unto them that obey him, then he is not the author of salvation unto those who refuse to obey him.

According to I Peter 4:17, we hear Peter ask "What shall the end be of them that obey not the gospel of God." We find the answer to this question in II Thes. 1:6-9; which says they will be punished with everlasting punishment.

Oh yes, my readers, the above referenced scriptures say loud and clear that those who choose to be saved must obey the word of God as delivered unto us by the Spirit. Yes, we are saved or born again by God, Christ, the Holy Spirit, apostles, and the word of God (I Jo. 3:9, I Jo. 2:28-29, Jo. 3:5, I Cor. 4:15, I Pet. 1:22-23).

You see Jesus did not die that all WOULD be saved, but that all MIGHT be saved. The same God who sent him to die for us, also ordained that the forgiveness of sin through his blood would be on a conditional basis. Those conditions he gave to Jesus (Deut. 18:18-19, Heb. 2:1-2). Jesus gave them to the Holy

Spirit and he gave them to the apostles (Jo. 16:12-16). They gave them unto us (Matt. 28:18-20, I cor. 2:9-13, Eph. 3:1-5, Rom. 10:14-17).

So either of the following statements may be and are made: man must be born of God and of Christ and of the Holy Spirit and of the apostles; because they all had a part in giving unto us the word of God, which gives us the God ordained conditions which we must comply with in order to be born again.

My dear readers, now that you have read the article, will you please go back and read the title again? Thank you.

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**ARTICLE #47**  
**The Limited Measure of the Spirit #1**

Thus far, our search for what the scriptures say about the Holy Spirit, has been limited to those peculiar to the baptismal measure.

In this article we will begin with a consideration of what they have to say about the limited measure of the Spirit.

According to Jo. 3:34, God gave unto Christ the Spirit, without measure. In previous articles I proved that the apostles received the baptismal measure of the Spirit. All who have read the New Testament know there was no work of the Spirit which Jesus and his apostles could not do.

However, in I Cor. 12, we read about those who had received a limited measure of the Spirit. Yes, we know they had received only a limited measure, because it did not give them power to perform all the works of the Spirit.

All right, let's ask and seek for the answer to a few questions relating to this limited measure.

QUESTION #1 - When was the limited measure given unto people? Was it BEFORE or AFTER they were saved? - WHAT SAITH THE SCRIPTURES? According to Acts 8:5-13, after the people in Samaria had heard the gospel (as preached by Philip), they believed and were baptized. But as per Acts 8:14-19, it was sometime later before they received the Spirit. Then too, Acts Chapter nineteen, verses one through five, say Paul baptized twelve believing men in Ephesus. But verse six says they received the Spirit after they were baptized.

All right, since some believers in Jesus, believe they are saved before they are baptized and inasmuch as these two scriptures give us examples of people receiving the Spirit after they were baptized: it necessarily follows that their being saved preceded their receiving the Spirit.

Now true, Acts 10 and 11 give us an example of a group receiving the Spirit before they were baptized. But this example is an exception to all others. Those Gentiles received the Spirit in a different way and for an altogether different reason. Therefore, it has no bearing whatsoever on the receiving of the limited measure. The Lord poured out the Spirit on them for the soul purpose of showing the apostles and all of the believing Jews that the gospel was to be preached unto the Gentiles also. This I proved in articles #42 of this publication.

QUESTION #2 - How was the limited measure of the Spirit given? - WHAT SAITH THE SCRIPTURES? According to Acts 8:5-18, the believers in Samaria received this measure of

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the Spirit by the laying on of the apostle's hands. Verses 5 and 13 reveal that the preaching of Philip resulted in many of those in Samaria believing and being baptized. Then verses 14 through 16 reveals that sometime later the apostles in Jerusalem were sent to Samaria. Then verse 17 says, "Then laid they their hands on them and they received the Holy Ghost."

Acts Chapter 19:1-6 speaks of twelve men in Ephesus receiving the spirit. but Acts 19:5-6 says this receiving took place after they were baptized and by the laying on of the Apostle Paul's hands. The evangelist Timothy possessed a gift of the spirit, II Tim. 1:6. But how did he receive that gift? By the laying on of the hands of the Apostle Paul II Tim. 1:6.

My readers, these scriptures say two things: ONE--the people in the early days of the church received gifts of the spirit and TWO--they were received by the laying on of the hands of the apostles. So, inasmuch as this is true, and since we have no example of any of them receiving a gift-or gifts, by any other way, we must conclude that the gifts were given and only given by the laying on of the hands of the apostles.

I have heard some say that I Tim. 4:14 says Timothy received the gift of prophecy by the laying on of the hands of the presbytery. Yes, this is what this scripture says and the word presbytery is used to designate the elders of the church and not the apostles. But this does not prove that Timothy received this gift of the spirit by the laying on of the hands of those who were not apostles. No, because the apostles could also serve as elders of a congregation of the church (I Pet. 5:1-4). So how will anyone prove that the elders who gave Timothy this gift were not also apostles. Think about this. Mr. X has eight children, five boys and three girls; but one of them is dead.

All right, with nothing to go on but what is said in these statements is it possible to say that the child who died was a girl? No, of course not. Neither is it possible to prove the elders who laid their hands on Timothy were not apostles. Therefore, all the admissible examples prove beyond a doubt that the gifts of the spirit which were given to the children of God in the beginning days of this age, were given and only given, by the laying on of the apostles' hands.

There are also recorded facts in Acts 8 which also prove this. ONE--Philip had received two gifts, the gift of prophecy and the gift of working miracles (Acts 8:5). TWO--They could not receive the gifts by the laying on of his hands (why did they have to wait for apostles to come down from Jerusalem to take care of this? (Acts 8:14-17). Then verse 18 says "When Simon saw that through the laying on of the apostle's hands, the Holy Ghost was given, he offered them money." What did Simon see? That the Holy Ghost was given by the laying on of the apostle's hands.

Next week's question will be: Why were they given those gifts?

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ARTICLE #48
The Limited Measure of the Spirit #2

In last week's article (#47), I believe we found the scriptures say: that in the early days of the church some people, after being

saved, did by the laying on of the apostle's hands, receive a limited measure of the Spirit. This limited measure of the Spirit is often referred to as the gifts of the Spirit (Acts 2:38, Rom. 12:6, I Cor. 12:1-11, II Cor. 13, II Cor. 14, I Tim. 4:14, II Tim. 1:60>

Now as I promised in last week's article, our question for consideration today will be: why were those people given miraculous Spiritual gifts? WHAT SAITH THE SCRIPTURES?

In previous articles we have heard scriptures say the following six things. ONE - The baptismal measure of the Spirit was promised to the apostles (Jo. 14:25-26, Jo. 16:12-16, Acts 1-5).

TWO - The apostles received the baptism of the Holy Spirit (Acts 1:5, Acts 2:1-14).

THREE- This baptismal measure of the Spirit was to reveal unto them all the new covenant,; which God (by Jesus) was to give unto the world (Jer. 31:31-34, Deut. 18:18-19, Heb. 1:1-2).

FOUR - The Apostles were given the responsibility of teaching all others, all of the new covenant which was to be revealed unto them (Luke 24:44-49, Mark 16:15-16, Matt. 28:18-20, Acts 26:9-20).

FIVE - This measure of the Spirit gave unto the apostles power to perform all the works of the Spirit.

SIX - The purpose of those works was to prove unto the people that God was speaking through them.

SEVEN - The limited measure of the Spirit was received and only received by the laying on of the apostles' hands.

All right, now to our question for today. What was the purpose of the limited measure of the Spirit? After Jesus had promised his apostles the baptism of the Holy Spirit, which was to guide them into the truth, or all the word of God for the New Testament, he then charged them to teach it to all others. This my friends was a task too great to be accomplished by just thirteen men. So the Lord, through the Spirit, gave them power to pass on to others Spiritual gifts by the laying on of their hands. This enabled them to provide themselves with many helpers.

First they had need of many others to help them teach all the alien sinners, what they must know in order to be saved. Therefore they would (by the laying on of their hands) cause others to receive the necessary gifts for this work. From what we find recorded in Acts Chapter eight, we have an example of one of these people. We know Philip had received the gift of prophecy; because he taught the people of Samaria what they must know in order to be saved (Acts 8:5-13). We also know he had received the gift of working miracles (Acts 8:6-7; 18). Now why was this gift necessary? So that the people might know the Lord was indeed speaking through him. Verse six says "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Why did the people give heed unto the things which Philip preached; because they saw the miracles which he did.

Yes, the apostles were commanded to preach the gospel unto every person in the world. However, this was just half of their assignment. Those who accepted their teaching were then to be taught all the things which the children of God were to do (Matt. 28:18-20). Therefore, the apostles also had need of a lot

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of help in fulfilling this portion of their commission. After they, through the preaching of the gospel of Christ, would convert some of the people in a given area, they could not remain there long enough to teach them all that they as children of God needed to know. No, they had to be on their way to preach unto the lost souls in some other places. So they by the laying on of their hands would give unto that group all the Spiritual gifts they would need in order to carry on with the Lord's work.

Philip after converting some of the people of Samaria remained there until two of the apostles came and by the laying on of their hands bestowed upon them gifts of the Spirit. Then both the apostles and Philip departed from this group to preach the gospel unto others (Acts 8:25, Acts 8:26-40).

The twelfth chapter of First Corinthians gives us a good word picture of an early day congregation of the Lord's church and its gifts of the Spirit. Some of them had one gift of the Spirit and others another. But as is said in verse seven, "The manifestation of the Spirit was given to each for the good of all. Those who had received the gift of prophecy served as inspired teachers and those who had received the gift of miracle working, could by those works prove that God was with them. Those who had received the gift to speak with other tongues could teach those whose language they did not understand.

So you see, with all these gifts they could live, teach and do all the work as demanded of God through the New Testament; even though they did not have a written copy of it.

Yes, in the beginning years of this our dispensation, at least some of the saved people (by the laying on of the apostle's hands) received a limited measure of the Spirit.

Do God's people today receive these gifts of the Spirit? The purpose of next week's article will be to search for the scriptural answer to this question.

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ARTICLE #49
The Limited Measure of the Spirit #3

The New Testament historical record, reveals two important facts. ONE - The apostles and only the apostles received the baptismal measure of the Spirit.

TWO - The early day children of God received a limited measure of the Spirit which was often referred to as a gift of the Spirit. The scriptures presented in previous articles confirms these two facts.

So I ask, "Were these gifts of the Spirit for the early day people of God only or were they to be given unto God's people, until the end of time?"

The purpose of this article shall be to present scriptural evidence, which I believe proves they were only given to those of the first few years. First let me say, there are two groups of scriptures which prove THE WAY BY WHICH THEY WERE GIVEN WAS DISCONTINUED.

One group sets forth the fact that the gifts were given and only given by the laying on of the apostles' hands. This has been proven in previous articles. Then there is another group of scriptures which prove, that the apostles appointed by Jesus and of whom we read in the New Testament were not to have

successors (Acts Chapter one).

You see in the beginning of the personal ministry of Christ, he appointed twelve men to help with that work, whom he also named apostles (Luke 6:13, Luke 9:1-6). These same twelve he ordained to be the twelve apostles in his soon to be established church (Luke 22:29-30). However, before the death of Christ and the establishing of this church, one of those men (Judas) betrayed him and shortly thereafter committed suicide. So another had to be chosen.

One of the above cited scriptures (Acts 1) gives us an account of this event. Read all the Chapter; but consider carefully verses twenty-one and twenty-two, because they teach that only those who could say "I saw Jesus before and after his death," could serve as apostles in the Lord's church. Then too, this same thing is taught in Acts 26:16. Which says Jesus appeared unto Paul to make him a witness. Yes, after seeing the resurrected Lord, he could as the other twelve say, "I saw Jesus before and after his death." This my friends qualified him to serve as a special apostle for the Gentiles (Acts 1:20-22).

Our nation has a law which forbids a naturalized citizen to become our president. Therefore, unless this law is changed, well, so shall it always be. Likewise (as we have just seen) God, in the beginning of the church age, gave a law which forbids anyone serving as an apostle who had not seen Jesus before and after his death. Did he change that law? The scriptures do not say so, therefore we must say, "The scriptures say the thirteen apostles appointed by the Lord were to have no successors."

Yes, my friends (as we have just seen) there is one group of scriptures which teach the gifts of the Spirit were received and only received by the laying on of the apostles' hands. Also (as we have just seen), there is another group of scriptures which show that the apostolic office of the church was to be a very temporary one, therefore, must we not conclude that the receiving of the miraculous gifts was also a very temporary thing.

You see when the ONLY WAY by which SOMETHING is to be accomplished, is discontinued and no provisions are made for any other way, then that SOMETHING (whatsoever it may be) ceases. So after the last person who received the limited measure of the Spirit, by the laying on of the hands of the last New Testament apostle to die, was the last person who had or ever would receive the limited measure of the Spirit.

Yes, for the first years of this, the New Testament church age, it had apostles who possessed a baptismal measure of the Spirit and many other members who received (by the laying on of the apostles' hands) a limited measure of the Spirit. Yet as we have seen, this was only for the first few years.

But why were gifts discontinued? Because they were no longer needed.

My dear readers, the people of that time were not saved by the receiving of either the baptismal measure or the limited measure of the Spirit. In this series of articles, I have already proved that the baptismal measure was received by the apostles only; and that no one but those who were already saved received the limited measure. Oh yes, Acts 8 and Acts 5 both give us an example of saved people who had not received any measure of the Spirit.

Then too, I have proven that people in the beginning were

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saved by the word of God, as preached by the Holy Spirit inspired apostles and prophets. This proof was presented in article #46. However, some of those inspired people, while preaching the word were also writing it. After it was all recorded, the purpose of the gifts had been served; and were discontinued. This my friends is why Paul told the people in Corinth that the gifts of the Spirit were to cease when that which was perfect (complete) was come (I Cor. 13:8-13).

In the beginning people were saved by hearing the Holy Spirit inspired word of God spoken; whereas, today we are saved by reading the word of God which was written by them.

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ARTICLE #50
God the Miracle Worker

Biblical history reveals, that from the beginning of time until the recording of the last book of the New Testament, God did many miracles.

With this thought in mind let us consider the following questions. Question #1 - Did God do any of those miracles through men? Yes, through Noah he brought many plagues upon the Egyptians (Ex. 4-12). He by David (with a sling and a stone) smote the giant Goliath (I Sam. 17). Through Joseph and Daniel He interpreted the dreams of the great rulers Pharaoh and Nebuchadnezzar (Gen. 41, Dan. 2). Through Jesus (as a man) he did many mighty works (Jo. 5:36, Jo. 9:1-3, Jo. 14:10-11, Jo. 20:30, Jo. 21:25). In the early days of the church, he through the apostles and others did many miracles (Mark 9:19-20, Heb. 2:1-4, Acts 8:14, I Cor. 12).

Question #2 - Did God perform all his miracles through men? No, there was no man through whom God fulfilled his promise of a child unto Abraham and Sarah (Gen. 17:17-21). It was not through a man that God did the impossible for Zacharias and Elisabeth (Luke 1:5-15). No man had anything to do with the miraculous birth of Jesus (Matt. 1:18-25). It was not through a man that God brought that whale to the shore and demanded that it vomit up its prize catch, Jonah (Jonah 1-2). God, without man, let down the vessel wherein were all manner of animals for Peter to behold (Acts 10:1-16). God, without any assistance from man, raised Christ from the dead (Acts 3:13-15, Acts 17:30-31). It was not through any man that God spared Daniel by locking the jaws of the lions (Dan. 6).

Author's comment - The above cited scriptures in the answer to question #1 proves that God in the past, did some of his miracles through men. So, we may say there have been times when there were miracle working men.

Question #3 - Did the world have miracle working men for the first few years of this dispensation of time? Yes (Mark 9:19-20, Heb. 2:1-4, Acts 8:14, I Cor. 12).

Question #4 - Has the world had miracle working men since that time? I believe the scriptures presented in articles forty through forty-nine prove that the answer to this question is NO.

I also believe that the silence of historians likewise proves the same. Because in no book, except the Bible, do we read about anyone here on earth who has brought people out of the grave (Jo. 11:1-46), healed people afflicted with a disease for

which there was no known cure (Luke 17:11-19), stilled a storm at sea (Matt. 8:23-27), restored a withered hand (Matt. 12:9-14), restored a severed member of the body with the touch of a finger (Luke 22:49-51), given sight to a man born blind (Jo. 9:1-41), fed thousands with five loaves and two fishes (Luke 9:1-17), spoken sixteen unknown languages (Acts 2:1-11), said to a forty year old cripple from birth, rise up and walk (Acts 3:1-8, Acts 4:22), healed people taken with palsies and that were lame (Acts 8:7), set a man free from an eight-year stay in bed (Acts 9:33-35), brought back the dead to life (Acts 9:36-42, Acts 20:9-12), and sent a grown man for his first walk (Acts 14:8-11).

My dear readers, if after the days of the apostles and their co-laborers, God continued to work miracles through men, then pray tell me why no one has ever seen any such mighty works being done? I believe God's purpose for working miracles through Jesus and then through his apostles was accomplished when the last word of the New Testament was written (Jo. 20:30, Mark 16:19-20, Heb. 2:1-4, I Cor. 13).

Now my friends, if any of you think I am wrong, well I will be glad to give you an opportunity to prove it. Yes, I will go with you to the crippled children's hospital and watch you work; and if you heal one of those little crippled ones, the readers of this article will be informed by your latest convert.

Question #5 - Did God cease to perform miracles at that time? The scriptures (as I have proven in previous articles) say God discontinued his working miracles through men; but they do not say he discontinued his working miracles. To say that God is no longer involved in performing miracles, would be to say he no longer has anything to do with the outcome of anything. However, to say this would be to deny what is taught in many scriptures.

All who have read the New Testament, know it teaches God's people who are living as his word directs, may (through prayer) ask and receive. However, we also know that we are not to ask God to do for us that which we can do for ourselves (Gal. 6:5). Therefore, when we (by prayer) ask God to do these impossible things, we are asking him to perform miracles. According to I Cor. 10, God through Paul says he will not suffer his people to be tempted above that which they are able to bear; but will with the temptation make a way to escape.

My readers, inasmuch as God promised to do these things, then we must say he has promised to be our miracle worker.

NO. God no longer works miracles through men; but YES, HE always has been, is now, and will forever be a miracles worker.

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ARTICLE #51
The Spirit Beareth Witness with Our Spirit #1

The Apostle Paul wrote in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Beyond any doubt, this scripture says, we do not have to guess or hope, but can know for sure whether we are or are not the children of God. Yes, it says if the testimony of the Holy Spirit is in harmony with the testimony of our spirit, well we may know we are the children of God which is just one of the

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many ways of saying, we may know we have been forgiven of all the sins committed since we became accountable.

Now, the purpose of this article shall be to present what I believe to be the testimony of the Holy Spirit and what I know to be the testimony of my spirit. The testimony of the Spirit as found in Matt. 7:13-14; 21, Matt. 8:10-12, and Matt. 21:31-46 says: Some will be saved and some will be lost. Then in II Peter 3:9, he declares that it is not God's will that any shall be lost. Therefore, we know that our salvation is conditional. But what are the conditions?

In one group of scriptures he hath born witness that we must believe God is and that Jesus of Nazareth was his Son (Heb. 11:6, Jo. 3:18). Is this the only conditions with which we must comply? No. Because in another group of scriptures, we hear him proclaim, we must repent. Yes, in Luke 24:46-47, he says repentance is for the remission of sins. Then in Acts 2:38 and Acts 3:19, he affirms there is no remission or blotting out of our sins unless we repent. Again in Acts 17:30, he says God has commanded all men to repent. His final testimony is that we must repent or perish (II Pet. 3:9). No wonder then, in Ja. 2:24, we hear him testify that we are not saved by faith only. This is also why we hear him say unto a group of accepting believers (Acts 2:14-37), save yourselves.

My readers, you do not command those who have been saved to save themselves. Yes, if we are to be saved, we must believe in both God and Jesus. However, let us not conclude that these two are the only conditions. The same Spirit who (through two groups of scriptures) has testified we must believe and repent has through another, said we must confess our faith in Jesus. Remember, in Acts 8:26-40, he gave us an example of what a man did in order to be saved. Also remember, that one of those things was to confess his faith in Jesus, likewise when we read Jo. 18:37 and I Tim. 6:12-13 we hear the Spirit testify that Timothy made this same confession before many witnesses. Then, in addition to these two examples, he says that if one is to be saved he must with the mouth confess the Lord Jesus.

All right, are these three: faith, repentance and confession all the conditions? No, they are not. This I must say; because there is another group of scriptures through which the Holy Spirit has also classified baptism as a condition of salvation, for the alien sinner. Yes, in Mark 16:16, he declares, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. True (as some say) in the last part of this scripture he did not say; He that is baptized shall be damned. However, this does not prove that baptism is non-essential. No, it does not make void what he said in the first part of the scripture. Since believing precedes baptism (Acts 8:36-37), it was not necessary for him to say: He that is not baptized shall be damned. He that believeth not stands condemned already (Jo. 3:18). Compare Mark 16:16 with this statement: He that receives money and will save some of it, will have a bank account. But, he that does not receive any money will not have a bank account. Should I have also said: He who does not save some of the money he receives will not have a bank account?

In Acts 2:37 we hear people ask, what shall we do? Then, in Acts 2:38, we hear the Spirit through Peter say unto them, repent and be baptized for the remission of sins. My readers, the word 'for' in this scripture as the word 'for' in Matt. 26:27, was

translated from the Greek word *eis*, which means with a view to. So just as sure as Matt. 26:27 teaches the blood of Jesus was shed in order that we might receive remissions of sins, then Acts 2:38 also teaches we are to be baptized in order to receive remission of sins.

Again, in I Pet. 3:20, the Holy Spirit through Peter said Noah and his house were saved by water. In Gen. 7:17, he tells us how they were saved by water. Yes, he says the water lifted up the Ark. If the water had not lifted up the Ark, it would have covered it; and Noah and his house would have been destroyed. After saying they were saved by water, he in I Peter 3:21 declares that just as water was one of the factors which saved them, well baptism is also one of the conditions of our salvation.

So, yes my readers, this scripture as the other two I have presented proves that the testimony of the Holy Spirit is that baptism is one of the conditions of salvation. Once more though our spirits should ask, is there yet other conditions? The Holy Spirit's answer is no. Because (says he) baptism puts one into the church (Col. 2:18, I Cor. 12:13); and all who are in the church have been saved (Acts 2:47).

So how does the Holy Spirit and my spirit both testify that I am a child of God?

The Holy Spirit's testimony (through the writers of the Bible) is that to become a child of God I must believe, repent, confess my faith in Jesus and be baptized; and the testimony of my spirit is: I as a believer, have repented, confessed my faith and been baptized, so I know I am a child of God.

Some may ask: Did you not experience any kind of feeling? Oh, yes. After I was baptized, I was very happy and as the man from Ethiopia, I went on my way rejoicing (Acts 8:38-39).

This is the only type of feeling I have found the scriptures associate with ones being saved.

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**ARTICLE #52  
The Spirit Beareth Witness with Our Spirit #2**

The purpose of last week's article was to show (as Rom. 8:16 says), if the testimony of our spirit is in harmony with the testimony of the Holy Spirit, we may know we are the children of God.

The purpose of today's article will be to allow the testimony of the Holy Spirit to answer some questions of the spirit of a child of God.

As the spirit of a child of God, I ask; is it possible for me to sin? The Holy Spirit has said unto children of God: Sin not (I Cor. 15:34), talk with other children of God who have sinned (Matt. 18:15-17), and when you sin, repent and pray unto God for forgiveness (Acts 8:22). Then in I Jo. 1:8, he says that if children of God say they have no sin, they are liars.

Again, as the spirit of a child of God, I ask: Does God want me to turn away from sin? The Holy Spirit in I Cor. 15:34 and Eph. 4:26 commands children of God not to sin. In Rom. 6:1-2 and Rom. 12:9, he says God's children are to abhor that which is evil. In Rom. 13:12, he says they are to cast off the works of darkness. His testimony found in Eph. 4:17-31 is that God's

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children are not to walk as the ungodly, but are to put away all evil. His admonition in Col. 3 is that they put off the old sin stained garment and put on the cloak of righteousness. In I Pet. 1:14-16, we hear him say to children of God: You are to be holy, even as he who called you is holy.

Yet again, as the spirit of a child of God, I ask: Does God want me to do good? The Holy Spirit says God wants us to present our members as instruments of righteousness (Rom. 6:12-13). In Rom. 7:1-4, he affirms that children of God are to bring forth fruit unto him. In Gal. 6:2, he states that they are to bear one another's burdens. In Gal. 6:9-10, he says they are not to be weary in well doing; but are with every opportunity to do good unto all men. His proclamation unto the people of God in Ephesus was; work, so that you may have to give to him that needeth (Eph. 4:28). According to Heb. 13:16, he pleaded with God's Hebrew children not to forget to do good. In Titus 2:14, he says to God's children: Maintain good works for necessary uses, that you be not unfruitful. Now let us read what the Holy Spirit inspired his writer Paul to record in Titus 3:8, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Then finally, the Holy Spirit announces that with God, our helping others and keeping ourselves unspotted from the world, is pure and undefiled religion.

Author's comment - I believe the Holy Spirit's testimony, as presented above, definitely proves that God does want his children to turn away from all evil and do good. Now back to the child of God's questions.

The spirit of the child of God says: Yes, I can see that the testimony of the Spirit proves that it is God's will that I turn away from evil; but will I be condemned if I refuse to do so? The Holy Spirit says: Only those who comply with the will of God shall enter the kingdom of heaven (Matt. 7:21). In Heb. 10:26-27, he says if we go back to a willful life of sin, we will have nothing to look forward to but a fearful judgment and fiery indignation which shall devour the adversaries. Again the testimony of the Spirit found in Heb. 5:8-9 and Ja. 2:8-12 is that Jesus is the author of eternal salvation, unto and only unto those who live in obedience unto all his commandments. Then in I Cor. 15:34, Eph. 4:26; 28 and many other scriptures, he says Jesus has commanded us to turn away from evil. The Holy Spirit in Jo. 5:8-9 says those who do evil will come forth from the grave unto a resurrection of damnation. Many times, the Holy Spirit (through his writers) said to children of God: If you live an evil life you will be lost. Yes, through them he said, ye shall die (Rom. 8:12-13), lose your right to inherit the kingdom of heaven (I Cor. 6:7-8) and experience God's severity terror, and wrath (Rom. 11:22, II Cor. 5:8-11, Eph. 5:6).

The spirit of the child of God asks: Are you saying I must live a perfect life in order to be saved? The Holy Spirit says this is impossible (answer to question #1). But children of God who are really trying may (by repentance and prayer) receive forgiveness, when they fall short (I Jo. 1:6-7, I Jo. 2:1-2, I Jo. 1:8-9). Likewise, even those who go back to a willful life of sin, can receive forgiveness. But to do so, they must (before death) repent and pray to God (Luke 15:11-32, Acts 8:18-23, Heb.

9:27, Luke 16:20-31).

The spirit of the child of God asks: Will I also be condemned if I refuse to do good unto others?

Author's request - My readers, before reading any farther, please read Matt. 25:31-46. Now get a piece of paper and pencil. All right, construct six lines of small circles. Drop down three lines and draw one large circle (Matt. 25:31-32). Again drop down three spaces and divide the above circles into two groups (Matt. 25:32). Near the bottom of our paper draw two circles. Below the circle on the left, write: The lake of fire and below the one on the right: The kingdom of heaven. Now draw an arrow from the group on the right to the kingdom of heaven (Matt. 25:34-40), and another from the group on the left to the lake of fire (Matt. 25:41-16). What do you think this scripture says?

My readers, I hope that the scriptures presented in this article, have been enough to convince you that the testimony of the Spirit is not (as some says): A child of God cannot so sin as to lose his soul.

Jesus died that we might be (by his blood) made free from sin; but not that we might be given a license to continue to sin.

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ARTICLE #53  
First Things First

According to Matt. 7:21, Jesus affirms that only those who do the will of God will be saved. So inasmuch as this is true and inasmuch as God has ordained some things to be first, then we must abide by this ruling. Therefore, the purpose of this article will be to set forth some of the things which I believe God has said must come first.

(One) - If I understand what is taught in Matt. 28:18-20, well a person must first be taught and then baptized. Likewise in the examples of baptisms, we find the people were first taught and then baptized (Acts Chapters 2, 8, 10, 16 and 19). This no doubt accounts for the Biblical absence of any example of the unaccountable being baptized.

(Two) - As per Heb. 11:6 and JO. 3:36, if the alien sinner is to be saved, he must believe that God is and that Jesus is his Son. But others teach that this belief is to come from the hearing of God's word (Rom. 10:13-17, Jo. 20:30, Acts Chapter 2, 8, 10 and 16). Yes, these scriptures say that the faith which the Lord demands is produced by hearing the undeniable evidence found in his word. However, my readers, those who do not believe in the Bible will not by this evidence become believers in God and his Son Jesus. Then too, some who believe in the Bible have a faith that is based on no greater evidence than that which persuaded them (as children) to believe in Santa Claus. So before we begin with teaching an alien sinner what the Bible says, he or she must do to be saved, let us first find out if his or her faith is based on the evidence found in the Bible. If so, great; but if not, then let us first teach them that portion of God's word. Rom. 10:17 and JO. 20:30 do not say faith comes from hearing the words of your parents. NO, they say faith comes from hearing the word of God.

(Three) - There are scriptures through which God has

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commanded all of us as his people to obey the elders of the church (Heb. 13:17), our employers (Eph. 6:5), and all the laws of our civil government (Rom. 13:1-5, I Pet. 2:13-14). There are other scriptures through which he teaches wives to be in subjection unto their husbands (Eph. 6:1). Must we obey these commandments in order to be saved? Yes. James teaches that to disobey one is to disobey all (James 2:8-12). However, here again we must allow first things to be first. Yes, before we submit to the will of any of the above, we must first determine if it is in harmony with God's will (Matt. 10:37, Acts 4:19). We can never under any circumstances, disobey God, in order to obey him.

(Four) - When we sin, a sin which involves only God and ourselves, we may receive forgiveness by repenting and praying unto him (Acts 8:22). But when we sin against another person, as well as God, then we must first be reconciled to the other person before we go to God (Matt. 5:23-24). Many times I have seen brethren, who after taking part in the worship service, come down and confess they have sinned against the church. To do this is to put the cart before the horse. God's rule is that we first be reconciled unto those who have aught against us. The congregation of the church that I am a member of, extends an invitation before and after the worship service. The one before the worship service is for members of the church who have need of making confession. Whereas, the one after the service is for those who have need of obeying the first principles of the gospel.

(Five) - God has promised his children he will see to it, that they have the daily necessities of life. That is, if they will seek first his kingdom and his righteousness. Isn't it great to know that we can comply with the Lord's command found in II Tim. 2:4, without having to fret and worry about whether or not we will have the necessities of life (Matt. 6:25-33)?

(Six) - God wants all his people to be teachers of his word (Heb. 5:12, II Tim. 2:2, Tit. 2:3-5). However, his will is that they acquire a knowledge of his word first (Heb. 5:12, II Tim. 2:2). So none of us should ever attempt to teach others that which we ourselves do not understand.

(Seven) - In Matt. 7:1-5, we find another first set forth. This account teaches that before we (with God's word), begin to teach others they will be condemned if they do this or that or leave undone this or that, we are to first teach ourselves. Yes, God wants all of his people to teach: that is, all of them who are willing to practice what they preach. God does not want any teachers whose way of life says: do as I say and not as I do. He says these kind of teachers will be responsible for his name being blasphemed (Rom. 2:21-24). So let us first clean up our own yard before saying anything about our neighbors.

(Eight) - Will all fornicators be lost? Yes. Paul in I Cor. 6:9-10 and Gal. 5:19-21 says they shall not inherit the kingdom of heaven. This same apostle in Rom. 1:29-32 says they are worthy of death. Then in Eph. 5:1-6, he declares that God's wrath will be poured out upon them. What is Fornication? The Bible defines it as a sex relationship between a man and woman who are not husband and wife (I Cor. 7:2). Does God recognize any sex relationship? Yes, he approves of sex between a man and woman who are husband and wife (I Cor. 7:1-5, Heb. 13). Sure, my readers, God approves of sex between a man and

woman; but first they must be married.

(Nine) - The qualifications for those who serve as elders are itemized in I Tim. 3:1-7 and Titus 1:5-11. A plurality of men are to be appointed to oversee each congregation of the Lord's church (Tit. 1:5, Acts 20:17-28, I Pet. 5:1-5, Phil. 1:1). However, first the appointing congregation, must have men who are qualified to serve as elders. Yes, the first seven verses in I Tim. 3 sets forth the qualifications for those who are to serve as elders. In verse eight, we begin to read the qualifications men must have who serve as deacons. Then in verse ten we hear Paul say "Let those also first be proved." The word these in this statement refers to the deacons and the word also refers to the elders. So God through Paul in this verse commanded that men are not to be appointed to serve as elders and deacons before they have those qualifications.

Oh yes, my readers. God demands that some things be first. So let us strive to never be guilty of changing the order.

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#### ARTICLE #54 The Silent Watchman

My readers, please read Ezekiel 33:19 before you read this article. Thank you.

What can be said for the watchman of any group, who will not warn them of an impending danger? About the least which would be said by all decent people would be: "That watchman is a person who cannot be trusted"; and God says: "His spiritual end shall be the same as those whom he failed to warn" (Ez. 33:6).

From Ez. 33:7, we hear God say unto Ezekiel "So thou, O son of man, I have sent thee a watchman unto the house of Israel; therefore thou shall hear the word of my mouth, and warn them from me." As God's watchman for Israel, from whom was his warning to come? From God (Ez. 33:7). What would this warning be called? The word of God (Ez. 33:7). What was to be the warning? The wicked shall die (Ez. 33:8). Of what death did God speak? Not the death of the body; but the death of the soul (Ez. 33:9). What is the death of the soul? It is to be cast into the lake of fire (Rev. 20:14, Rev. 21:8). What did God say would happen to the wicked if they were not warned? He said they shall die (Ez. 33:8). What did he say would happen to Ezekiel if he did not warn them? He said he would also die (Ez. 3:8, Ez. 33:9). If he could deliver his soul by warning them, then it necessarily follows he would lose it if he neglected to warn them. Yes, this is why in verse eight, we hear God say if you warn them not, their blood will be required at thy hand.

The above referenced scripture provides us with information peculiar to God and his watchman under the Old Testament dispensation of time; but let us now consider some questions which would pertain to God and his watchmen under the New Testament age.

**Question #1** - What is the responsibility of spiritual watchmen? They are to teach the word of God unto others and to exhort and admonish them to abide by it (Ez. 33:7-10).

**Question #2** - We know that God had watchmen under the Old (Ez. 33). But does he have watchmen, who are proclaimers

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of God's word, in this dispensation of time? If so, then in the beginning God had watchmen. Yes, in the beginning God revealed unto the apostles and prophets all the New Testament; and commanded them to teach it unto all others (Eph. 3:1-5, Jo. 14:26, Jo. 16:12-15, Matt. 28:19-20).

Again, we know that those inspired teachers or watchmen taught those whom they had taught, to teach others (II Tim. 2:2). We also know the purpose of this teaching was to make other teachers or watchmen (II Tim. 2:2). Therefore, we know that God has had, does now, and always will have watchmen.

**Question #3** - Who are God's watchmen or teachers today? God has some special teachers today. One group is elders, who are also called bishops; and another group is ministers who are sometimes called evangelists (Eph. 4:11-12, Titus 1:5-11, I Tim. 3:1-2, Phil. 1:1).

**Question #4** - We know that God's watchmen, who shunned to (warn) teach those who had need of hearing specific portions of his word, were condemned. Does this also hold true with his New Testament watchmen or teachers? Yes. The Apostle Paul, in I Cor. 9:16, said "Woe be unto me if I preach not the gospel." Again according to acts 20:20, he said to the people of Ephesus, "I have kept back nothing that was profitable unto you." Once again to those people he said, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

The elders by God's word, rule over and (teach) feed the congregation which they serve as bishops (Acts 20:17-28, I Pet. 5:1-2); and Heb. 13:17 says they "watch for their souls as they that must give account."

Yes, the elders and ministers are God ordained New Testament watchmen and oh what a great responsibility theirs is. However, they are not the only God decreed New Testament teachers or watchmen. No, all of God's New Testament children are to the extent of their ability, to be teachers or watchmen (Eph. 4:11, Heb. 5:12, Acts 18:24-26).

**Question #5** - Will the silent watchmen of this group also be held accountable for those whom they fail to warn? Please consider with me a few reasons why I believe they will.

**Reason #1** - Since above cited scriptures say: All of us are watchmen and that the elders and ministers who fail to warn will be condemned and inasmuch as God is no respecter of persons, how shall the silent of this group escape?

**Reason #2** - No one guilty of sin will enter heaven (Jo. 8:21). But, what is sin? It is transgressing any of the teachings of God (Jo. 3:4, Ja. 2:5-12). God has taught all his people to talk with, encourage, and admonish those who have sinned (Matt. 18:15, Luke 17:3-4, II Thess. 3:14-16, Ja. 5:19-20). Likewise God has taught all his people to teach those who do not know the truth (Heb. 5:12, Acts 18:24-27).

My dear readers, since transgression of any teaching of God is sin and since God (as we have just seen) has taught all his people to be warning watchmen and inasmuch as no one guilty of sin can enter heaven, well it seems to me that all the silent watchmen will be denied an entrance into heaven.

**Reason #4** - All of us are taught to love all people as we love ourselves (Matt. 5:23, Luke 10:25-37). If we were in a lost condition, would we want someone to warn us? I believe we would. If so, then we should read one of God's commandments

found in Matt. 7:12.

Oh, yes, my readers, if we are to escape the wrath of God, we must not play the role of a silent watchman. However, even if we could not be lost, would not our love for lost souls constrain us to warn them. God's people are also taught to be concerned about the physical needs of others (Matt. 25:31-46). In my judgment, we are much more faithful in ministering unto the physical needs of people than we are ministering unto their spiritual needs. I wonder why. Jesus once said: For what is a man profited, if he shall gain the whole world, and lose his own soul or what shall a man give in exchange for his soul? I believe that we as believers in the Bible, know that the life to come is much more important than this one. Then why will we drop what we are doing and rush to rescue one who is in danger of a great physical loss; but just quietly move about in the midst of those who are not complying with the will of God?

Those who minister unto the physical needs of people, receive greater rewards in this life than those who according to truth and nothing but the truth, minister unto their spiritual needs. Everyone loves and praises those who help others (Acts 10:1-2; 22, Acts 12:20, Acts 9:36-39). However, many do not love and praise those, who as watchmen warn those who are in danger of losing their soul (Isa. 30:8-11, II Tim. 4:1-4, II Chron. 18:6-7, Acts 8:51-53, Matt. 5:11-12, Jo. 15:18, Gal. 4:16, I Cor. 4:9-13).

Could this be the reason why we sometimes neglect to blow the trumpet???