

## 32- What Do We Need?

Shared by the Living Water group on Face Book

Just before Jesus Christ ascended back to the Throne Room in the Third Heaven, He met with a group in Galilee and after giving them **their instructions** and **their commission**, the group watched Him leave this earth and go into the heavens. **Who** was that group? Were any in that group the disciples of John the Baptist? Had any in that group refused to follow Jesus Christ when He called out to them to become "fishers of men" but chose, rather, to remain disciples of John the Baptist? Were the members of that group those who had been saved under the ministry of Jesus Christ but who had later abandoned Him when they found out what it was going to cost them to be a real disciple of Jesus Christ (please see John 6:64-69 printed below)?

*"<sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall **receive power**, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:6-11 (King James Version)*

*"<sup>64</sup> But there are some of you who do not believe. Jesus knew from the beginning the ones who would not believe and the one who would betray him. <sup>65</sup> And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father." <sup>66</sup> As a result of this, **many (of) his disciples returned to their former way of life and no longer accompanied him.** <sup>67</sup> Jesus then said to the Twelve, "Do you also want to leave?" <sup>68</sup> Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life. <sup>69</sup> We have come to believe and are convinced that you are the Holy One of God." John 6:64-69 (New American Bible-United States Conference of Catholic Bishops)*

We can know definitely who that group was when we read Matthew 26:14-32. *"<sup>14</sup> Then one of **the twelve**, called Judas Iscariot, went unto the chief priests, <sup>15</sup> And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to betray him. <sup>17</sup> Now the first day of the feast of unleavened bread **the disciples** came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? <sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house **with my disciples.** <sup>19</sup> And **the disciples** did as Jesus had appointed them; and they made ready the Passover. <sup>20</sup> Now when the even was come, he sat down with **the twelve.** <sup>21</sup> And as they did eat, he said, Verily I say unto you, that one of you shall betray me. <sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? <sup>23</sup> And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. <sup>25</sup> Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. <sup>26</sup> And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to **the disciples**, and said, Take, eat; this is my body. <sup>27</sup> And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

<sup>28</sup> For this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. <sup>30</sup> And when they had sung an hymn, they went out into the mount of Olives. <sup>31</sup> Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. <sup>32</sup> **But after I am risen again, I will go before you into Galilee.**" Matthew 26:14-32 (King James Version)

Who did Jesus Christ appoint to meet him in Galilee? **HIS DISCIPLES!** Why is that important? Because **none** of the disciples who had chosen to remain with John the Baptist were in the upper room when Jesus Christ instituted what we call **the Lord's Supper** even though most of the disciples who had chosen to remain with John the Baptist were just as saved as His disciples were. But they were not included when **the Lord's Supper** was instituted. So we find that not all of the redeemed who were alive on the earth at that time were invited to participate when Jesus Christ instituted **the Lord's Supper!** We can see that the Holy Spirit led Paul to record in his first letter to the church in Corinth that the practice of observing **the Lord's Supper was only passed down through subsequent scriptural churches to our present day!**

"<sup>17</sup> Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together **in the church**, I hear that there be divisions among you; and I partly believe it. <sup>19</sup> For there must be also heresies among you, that they which are approved may be made manifest among you. <sup>20</sup> When ye come together therefore **into one place**, this is not to eat the Lord's supper. <sup>21</sup> For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. <sup>22</sup> What? have ye not houses to eat and to drink in? or **despise ye the church of God**, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. <sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: <sup>24</sup> And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation (κρίμα - pronounced "kree'-mah" in English and meaning "judgment", that is, "divine discipline") to himself, not discerning the Lord's body. <sup>30</sup> For this cause many are **weak and sickly** among you, and many **sleep**. <sup>31</sup> For if we would **judge ourselves**, we should not be **judged**. <sup>32</sup> But when we are **judged**, we are **chastened of the Lord**, that we should not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." 1 Corinthians 11:17-34 (King James Version)

The Lord calls us to be good separators, not good mixers. When a "church" grows so large that they are not able to judge those they are allowing to observe the Lord's Supper, every individual member is in trouble because, as a member of that "church", they are responsible for what that "church" practices. <sup>9</sup> I wrote unto you in an epistle not to company with fornicators: <sup>10</sup> Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>11</sup> But now I have written unto you not

to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat.** <sup>12</sup> For what have I to do to judge them also that are without? **do not ye judge them that are within?** <sup>13</sup> But them that are without God judgeth. Therefore **put away from among yourselves** that wicked person." 1 Corinthians 5:9-13 (King James Version)

Again, **none** of the disciples who had chosen to **remain** with John the Baptist nor any of His former disciples who had **abandoned** Him, were in the upper room when Jesus Christ made an **appointment** to meet **His** disciples in Galilee! So that answers the question. We know definitely who met Jesus Christ in Galilee and so we know definitely who received the **instructions** and **the commission**. Therefore, **none** of the saved disciples who had chosen to **remain** with John the Baptist nor any of His **former** disciples who had **abandoned** Him were present in the upper room when Jesus Christ gave what we call **the Great Commission**.

Jesus commissioned the members of His local churches (1) to make disciples, (2) to baptize them by the authority of the Father, the Son and the Holy Spirit and (3) to teach the new members all the things that He had taught them. We would like continue the thought of the previous Bible lesson, 31- Sharing The Truth With Everyone, where we shared information about a gift that is available to us from God to enable us to accomplish this work. This gift is so important to God's scriptural churches that Jesus instructed the Church in Jerusalem **to wait** until they received it and then they could be witnesses for Him in Jerusalem, Judaea, Samaria and unto the uttermost parts of the earth (Acts 1). In these next few lessons **we will repeat again** many of the truths we have already shared in previous Bible lessons and we intend to also go into further detail because it is so important.

" <sup>1</sup> The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: <sup>3</sup> To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: <sup>4</sup> And, being assembled together with them, **commanded them** that **they should not** depart from Jerusalem, but **wait** for the promise of the Father, which, saith he, ye have heard of me." Acts 1:1-4 (King James Version)

" <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall receive **power**, after that the Holy Ghost is come upon you: and ye **shall be** witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:7-9 (King James Version)

" <sup>44</sup> And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. <sup>45</sup> Then **opened** He **their understanding**, that they **might understand the scriptures**. <sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things. <sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, **until ye be endued with power from on high**. <sup>50</sup> And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. <sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:44-51 (King James Version)

In order for us to better understand the **power** that Jesus Christ promised to His disciples (the local church in Jerusalem) it will be helpful for us to read what Christ told His disciples in Matthew 20:20-23. " <sup>20</sup> Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. <sup>21</sup> And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. <sup>22</sup> But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. <sup>23</sup> And he saith unto them, Ye **shall** drink indeed of my cup, and be **baptized** (immersed) with the baptism that I am **baptized** (immersed) with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matthew 20:20-23 (King James Version)

Christ told His disciples that they would be immersed (baptized) into the same agent in which He was immersed (baptized). He could not have been speaking of water baptism since the disciples had already been immersed in water. He promised they were to be baptized or immersed into the same agent into which He had been baptized or immersed. Isaiah tells us about the agent into which Christ was immersed. " <sup>1</sup> There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of His roots. (1) <sup>2</sup> The Spirit of the LORD (Jehovah) shall rest upon Him, (2) The Spirit of Wisdom and (3) (the Spirit of) Understanding, (4) the Spirit of Counsel and (5) (the Spirit of) Might, (6) the Spirit of Knowledge and (7) the Spirit of the Fear (Reverence) of the Lord." Isaiah 11:1-2 (New King James Version)

This passage in Isaiah 11:1-2 lists the sevenfold work of the Holy Spirit of God. Please note that not one of the seven refers to "charismatic" gifts. This is the sevenfold work of the Holy Spirit of God described in Revelation 1:4 and Revelation 5:6.

"John, To the seven churches in the province of Asia: Grace and peace to you from Him who is, and who was, and who is to come, and from **the seven spirits before his throne...**" (Revelation 1:4 (New International Version))

"Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are **the seven spirits of God** sent out into all the earth." Revelation 5:6 (New International Version)

Please note that according to my Greek textbooks, there is no indefinite article in the Greek New Testament text. To help explain that statement, I quote from one of my textbooks, "Essentials of New Testament Greek", Broadman Press, page 16. The portions in parenthesis and the quoted words that are underlined are my contribution in order to help better understand this portion of the textbook without us having to get too technical.

"There is no indefinite article in Greek. Thus we see that ανθρωπος (pronounced "anth'-ro-pos" ) means "man" or "a man." It does not, however, mean "the man" because Greek does have a definite article (and if the writer had meant to say "the man" he would have used the definite article). The definite article for the masculine singular is an "o" with a rough breathing mark over it (ὁ). It is pronounced "ho". This Greek definite article may also be found to be written differently and to be pronounced differently depending upon the three systems of inflecting Greek nouns. Thus "ὁ ανθρωπος" (pronounced "ho anth'-ro-pos" ) means "the man". For the purpose of the exercises the student should observe this carefully. Do not insert an English "the" in the translation unless the Greek article appears; do not insert a Greek "ὁ" unless the English "the" appears (when you translate the practice exercises at the end of this chapter from Greek into English)."

The bottom line is this. When we find the Greek definite article "ὁ" immediately preceding the Greek words that are translated "Holy Spirit" (ὁ πνεῦμα ἅγιος), it is referring to the person of the Holy Spirit. On the other hand, the Greek text may not have the definite article and will read simply "πνεῦμα ἅγιος". In that case, "πνεῦμα ἅγιος" (without the definite article) refers to the quality, the characteristics or the power of the Holy Spirit. Do you recall when Jesus Christ told the church in Jerusalem to tarry in Jerusalem until they were endued with power in Acts 1:8? We find in Acts 2:4 **the Greek text** relates that the local church in Jerusalem was filled with HOLY SPIRIT POWER. The Greek text says that they were filled with πνεῦμα ἅγιος, not ὁ πνεῦμα ἅγιος. The Greek text relates that they received the **power** of the Sevenfold Spirit of God, **not the person** of the Holy Spirit. They had already received the person of the Holy Spirit when they were saved. If the person of the Holy Spirit of God was not on this earth **prior** to the day of Pentecost, who was convicting of sin and calling people to salvation? " <sup>7</sup> *I will tell of the kindnesses of the LORD, the deeds for which he is to be praised, according to all the LORD has done for us— yes, the many good things he has done for Israel, according to his compassion and many kindnesses.* <sup>8</sup> *He said, "Surely they are my people, children who will be true to me"; and so he became their Savior.* <sup>9</sup> *In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old.* <sup>10</sup> *Yet they rebelled and grieved **His Holy Spirit**. So he turned and became their enemy and he himself fought against them.* <sup>11</sup> *Then his people recalled the days of old, the days of Moses and his people— where is he who brought them through the sea, with the shepherd of his flock? Where is he who set **His Holy Spirit** among them,* <sup>12</sup> *who sent his glorious arm of power to be at Moses' right hand, who divided the waters before them, to gain for himself everlasting renown,* <sup>13</sup> *who led them through the depths? Like a horse in open country, they did not stumble;* <sup>14</sup> *like cattle that go down to the plain, they were given rest by **the Spirit of the LORD**. **This is how** you guided your people to make for yourself a glorious name."* *Isaiah 63:7-14 (New International Version)*

Both of my Greek texts state that the translators **should not** have inserted an English "the" in the translation unless the Greek article appears. At the end of this paper, we have listed the scriptures that speak of sevenfold Holy Spirit power (**without** the definite article) and scriptures that speak of the Holy Spirit as a Person **with** the definite article.



Perhaps, before we continue in our study of who receives the illumination of the sevenfold power of the Holy Spirit, we should examine the Lord's Divine Word in order to see who was promised that illumination and why Jesus Christ, in some of His letters to the seven churches threatened to remove the illumination from some churches. Do you recall the lamp holder in the tabernacle that held seven lamps? It was the only source of light inside the tabernacle. It was the only source of illumination for the priests as they carried out their assigned duties inside the tabernacle. Please note that **only the priests** (designated members of the tribe of Levi) **entered the Holy Place in the tabernacle.** " <sup>1</sup> *Then the LORD said to Moses:* <sup>2</sup> *"Set up the tabernacle, the tent of meeting, on the first day of the first month.* <sup>3</sup> *Place the ark of the*

covenant law in it and shield the ark with the curtain. <sup>4</sup> Bring in the table and set out what belongs on it. Then bring in the **lampstand** and set up **its lamps**. <sup>5</sup> Place the gold altar of incense in front of the ark of the covenant law and put the curtain at the entrance to the tabernacle. <sup>6</sup> "Place the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting; <sup>7</sup> place the basin between the tent of meeting and the altar and put water in it. <sup>8</sup> Set up the courtyard around it and put the curtain at the entrance to the courtyard. <sup>9</sup> "Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy. <sup>10</sup> Then anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy. <sup>11</sup> Anoint the basin and its stand and consecrate them. <sup>12</sup> "Bring **Aaron and his sons** to the entrance to the tent of meeting and wash them with water. <sup>13</sup> Then dress **Aaron** in the sacred garments, anoint him and consecrate him so he may serve me as priest. <sup>14</sup> Bring **his sons** and dress them in tunics. <sup>15</sup> Anoint them just as you anointed their father, so **they** may serve me as priests. Their anointing will be to a priesthood that will continue throughout their generations." <sup>16</sup> Moses did everything just as the LORD commanded him. <sup>17</sup> So the tabernacle was set up on the first day of the first month in the second year." Exodus 40:1-17 (New International Version)

Probably over a million and a half people left Egyptian captivity together. Only designated sons of Aaron were chosen by the Living God to be His priests (please see Exodus 40:15 printed above). The rest of the members of the Jewish Theocracy (1) entered the animal skin fence that enclose the entire courtyard, (2) offered their sacrifices on the Brazen Altar with the aid of the priests and (3) exited the courtyard. The rest of the members of the Jewish Theocracy never went to the Laver nor did they ever enter the Tabernacle. Only the priests were allowed to wash at the Laver (a type or picture of scriptural baptism) outside the entrance to the Tabernacle (a type or picture of a local, scriptural church). The priests then entered the Holy Place to perform their duties. This tells us that there were **TWO** groups of saved people who were members of the Jewish Theocracy. There were (1) those who the Living God recognized and who served Him as His priests and (2) those who were just as saved but who did not serve Him as His priests, just as **today**, you have a special group among the saved who the Living God recognizes and who serve Him as His priests through one of Christ's local, scriptural churches. <sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> As newborn babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup> If so be ye have tasted that the Lord is gracious. <sup>4</sup> To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, <sup>5</sup> Ye also, as lively stones, are built up a spiritual house, **an holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. <sup>9</sup> But **ye** are a chosen generation, **a royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup> Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. <sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they

may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:1-12 (King James Version)

We know that Peter was writing to members of local, scriptural churches in 1 Peter 2:1-12 (printed above) because those to whom he wrote his first recorded letter served in a flock that had elders and under shepherds who were accountable to Jesus Christ. " <sup>1</sup> So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: <sup>2</sup> shepherd the flock of God that is among you, **exercising oversight**, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; <sup>3</sup> not domineering over those **in your charge**, but being examples to the flock. <sup>4</sup> And when the chief Shepherd appears, you will receive the unfading crown of glory. <sup>5</sup> Likewise, you who are younger, **be subject to the elders**. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."". 1 Peter 5:1-5 (English Standard Version)

We know that Peter was writing to members of local, scriptural churches because those to whom he wrote his first recorded letter had been baptized. "<sup>21</sup> There is also an antitype which now saves us--baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him." 1 Peter 3:21-22 (New King James Version)

Again, the book of Exodus tells us that there were TWO groups of saved people who were members of the Jewish Theocracy. There were (1) those who the Living God recognized and who served Him as His priests and (2) those who were just as saved but who did not serve Him as His priests just as today, you have a special group among the saved who the Living God recognizes and who serve Him as His priests through one of Christ's local, scriptural churches. That special group is authorized and sent out just as Epaphroditus was sent out.

Please note that in Philippians 2:14-30, Paul recognized Epaphroditus as an apostle (an apostle is one sent). "<sup>14</sup> Do all things without murmurings and disputings: <sup>15</sup> That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup> Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. <sup>17</sup> Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. <sup>18</sup> For the same cause also do ye joy, and rejoice with me. <sup>19</sup> But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. <sup>20</sup> For I have no man likeminded, who will naturally care for your state. <sup>21</sup> For all seek their own, not the things which are Jesus Christ's. <sup>22</sup> But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. <sup>23</sup> Him therefore I hope to send presently, so soon as I shall see how it will go with me. <sup>24</sup> But I trust in the Lord that I also myself shall come shortly. <sup>25</sup> Yet I supposed it necessary to send to you **Epaphroditus**, my brother, and companion in labour, and fellowsoldier, but your messenger (**ἀπόστολος** - translated apostle in other passages), and he that ministered to my wants. <sup>26</sup> For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. <sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all gladness; and hold such in reputation: <sup>30</sup> Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Philippians 2:14-30 (King James Version)

Peter referred to those he wrote to in 1 Peter 5:1-5 (printed earlier in this paper) as sheep who were members of a fold or a flock. Please remember that Jesus Christ had told His disciples, the first local, scriptural church, that there were saved people who were not members of their fold, the local church in Jerusalem, who would one day in the future all be caught up together. They also would, one day, all be a part of one fold in Heaven. " <sup>14</sup> *I am the good shepherd; and I know mine own, and mine own know me, <sup>15</sup> even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. <sup>16</sup> And **other sheep I have, which are not of this fold**: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd." John 10:14-16 (American Standard Version)*

We believe that when Jesus Christ said that He had other sheep who were not members of the flock He was establishing in Jerusalem (the first church that was ever established), He was referring to members of two other groups of saved people, members of the Family of God, who were on this earth at the time. One group were the disciples of John the Baptist who did not come to Him when He called them to be part of His called out assembly. The second group were those who had come to Him when He called them to be part of His called out assembly but later abandoned him. Even though they were not His disciples and members of the church in Jerusalem, it is important to remember they did not lose their salvation. They were just not in the place Christ authorized in order to give Him the greatest service. " <sup>66</sup> *At this point many of his disciples turned away and deserted him. <sup>67</sup> Then Jesus turned to the Twelve and asked, "Are you going too?" <sup>68</sup> Simon Peter replied, "Master, to whom shall we go? You alone have the words that give eternal life, <sup>69</sup> and we believe them and know you are the holy Son of God." John 6:66-69 (The Living Bible)*

Those who remained disciples (the recognized members of the local church in Jerusalem) needed the illumination and the sevenfold Holy Spirit power in order to do the work Jesus Christ commissioned them to do in Matthew 28:18-20. " <sup>16</sup> *The eleven disciples went into Galilee to the hillside to which Jesus had directed them. <sup>17</sup> When they saw him they worshiped him, though some had doubts. <sup>18</sup> Then Jesus came up and said to them, "All **authority** in heaven and on earth has been given to me. <sup>19</sup> Therefore, as you go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, <sup>20</sup> teaching them to obey all that I have commanded you. And remember, I am with you every day until the end of the age." Matthew 28:16-20 (International Standard Version)*

Jesus Christ had more than eleven disciples when He ascended back to Heaven. Matthew 28:16 simply says that the first eleven disciples were present in Galilee. We see however, that some of those present had doubts. Each of the first eleven apostles had seen Jesus Christ at least once during the forty days between His resurrection and His ascension to the Throne Room of the Living God, so none of them would have had doubts. So who had doubts? **Some of the over five hundred of His disciples who met Him in Galilee, as He instructed.** (1 Corinthians 15:1-11, printed below).

Paul wrote in his first letter to the local church in Corinth, " <sup>3</sup> *I passed on to you what I received, of which this was most important: that Christ died for our sins, as the Scriptures say; <sup>4</sup> that he was buried and was raised to life on the third day as the Scriptures say; <sup>5</sup> and that he was seen by Peter and then by the twelve apostles. <sup>6</sup> After that, Jesus was seen by more than five hundred of the believers at the same time. Most of them are still living today, but some have died. <sup>7</sup> Then he was seen by James and later by all the apostles. <sup>8</sup> Last of all he was seen by me—as by a person not born at the normal time. <sup>9</sup> All the other apostles are greater than I am. I am not even good enough to be called an apostle, because I persecuted the church of God. <sup>10</sup> But God's*

*grace has made me what I am, and his grace to me was not wasted. I worked harder than all the other apostles. (But it was not I really; it was God's grace that was with me.)* <sup>11</sup> *So if I preached to you or the other apostles preached to you, we all preach the same thing, and this is what you believed." 1 Corinthians 15:3-11 (New Century Version)*

So, just as the priests who served in the Hebrew Theocracy needed illumination as they carried out their assigned duties inside the tabernacle, the priests who serve Christ in one of His local, scriptural churches need the sevenfold power and illumination of the Holy Spirit today in order to fulfill the commission in Matthew 28:16-20 that has been passed down to us.

There is another important point we would like to mention. The members of Christ's scriptural churches need to daily petition the Holy Spirit to keep them filled with the sevenfold power and illumination of the Holy Spirit so that they can **excel** in doing the work Christ commissioned them to do in Matthew 28:16-20 (printed earlier). This, of course, has nothing to do with salvation but is applicable to service.

In addition, may we call your attention to the fact that once the church in Jerusalem received the sevenfold power of the Holy Spirit, that was **all** they needed to be successful in fulfilling the commission they had been given. No wonder so few churches today experience success in fulfilling their commission. Instead of **seeking** and **using** the sevenfold power of the Holy Spirit, they are depending upon programs of one sort or the other to be successful in reaching the lost for Christ, baptizing them into their membership and teaching them the things Christ taught His disciples. Because of that, we find the membership has little success in reaching the lost and are experiencing a dwindling membership of literate teachers. Some have lost **all** their literate teachers and have to rely on the "fluff" in their literature and their classes instead of the meat of God's Divine Word. They reach the point where the attitude within that church is "we are rich and have need of nothing". When that happens that church forces Jesus Christ out and He will not even be present when they claim to be dining with Him (the Lord's Supper). <sup>14</sup> *"To the angel of the church in Laodicea, write this: "The Amen, the faithful and true witness, the source of God's creation, says this: <sup>15</sup> "I know your works; I know that you are neither cold nor hot. I wish you were either cold or hot. <sup>16</sup> So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. <sup>17</sup> For you say, 'I am rich and affluent and have no need of anything,' and yet do not realize that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup> I advise you to buy from me gold refined by fire so that you may be rich, and white garments to put on so that your shameful nakedness may not be exposed, and buy ointment to smear on your eyes so that you may see. <sup>19</sup> Those whom I love, I reprove and chastise. Be earnest, therefore, and repent. <sup>20</sup> " 'Behold, I stand at the door and knock. If anyone hears my voice and opens the door, (then) I will **enter** his house and **dine with him**, and **he with me**. <sup>21</sup> I will give the victor the right to sit with me on my throne, as I myself first won the victory and sit with my Father on his throne." Revelation 3:14-21 (New American Bible - United States Conference of Catholic Bishops)*

TO BE CONTINUED...

## SCRIPTURES THAT SPEAK OF SEVENFOLD HOLY SPIRIT POWER (**WITHOUT THE DEFINITE ARTICLE**)

Matthew 1:18; 1:20; 3:11

Mark 1:8

Luke 1:15; 1:35; 1:41; 1:67; 2:25; 4:1; 11:13  
John 1:33; 7:39 (Last Reference); 20:22  
Acts 1:2; 1:5; 2:4; 4:8; 4:31; 6:3; 6:5; 7:55; 8:15; 8:17; 8:19; 9:17; 10:38; 11:16; 11:24; 13: 9;  
13:52; 19:2(both references)  
Romans 9:1; 14:17; 15:13; 15:16  
1st Corinthians 2:13; 12:3(both references)  
2nd Corinthians 6:6  
1st Thessalonians 1:5; 1:6  
2nd Timothy 1:14  
Titus 3:5  
Hebrews 2:4; 6:4  
1st Peter 1:12  
2nd Peter 1:21  
Jude 20

#### SCRIPTURES THAT SPEAK OF THE HOLY SPIRIT AS A PERSON WITH THE DEFINITE ARTICLE

Matthew 3:16; 4:1; 10:20; 12:32; 28:19  
Mark 3:29; 12:36; 13:11  
Luke 2:26; 3:22; 12:10; 12:12  
John 7:39 (First reference); 14:26  
Acts 1:8; 1:16; 2:33; 2:38; 5:3; 5:32; 7:51; 8:18; 9:31; 10:44; 10:45; 10:47; 11:15; 13:2; 13:4;  
15:8; 15:28; 16:6; 19:6; 20:23; 20:28; 21:11; 28:25  
Romans 5:5  
1st Corinthians 6:19  
2nd Corinthians 13:13; 13:14  
Ephesians 1:13; 4:30  
1st Thessalonians 4:8  
Hebrews 3:7; 9:8; 10:15  
1st John 3:7; 3:8