

"For if the trumpet give an uncertain sound, who shall prepare himself to battle?" 1 Corinthians 14:8

KJV

**KING JAMES BIBLE
USED FOR ALL
REFERENCES TO
GOD'S WORD IN
THIS NEWSPAPER**

The Original BAPTIST OBSERVER



"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..." Jeremiah 6:16

Sounding Out The Faith

July 2016



Repent or Perish?



It's up to you!

Many people are hearing messages being preached that tickle their ears, or that do not offend their life style. This message is not that type. It is as old as Moses, himself. Many people today say that prostitution is as old as man and that we see a growth in this immoral act, but when it comes to repentance, we see a decline and even an almost inexistence. Why is it that an immoral act rises and a Godly one declines as time goes by? I believe we can see the problem in a few verses. (Judges 2:1-3) Verse 1 God places Israel there for a purpose; verse 2 is where God told them to be separate; verse 3 is where God let them live, but in troublesome times.

Repentance found in the Bible involves more than belief and fast words. It takes self examination considering these three things. 1) Knowing what sin is, 2) Acknowledging the sin and turning to God to cleanse it, and then 3) despise the sin. God demands repentance. Luke 13:3 says, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." John the Baptist preached repentance and believed it strongly enough not to baptize those who did not show fruits of repentance. (Matthew 3:7-10) Christ knew the importance of repentance in a sinner. Luke 5:32 says, "I came not to call the righteous, but sinners to repentance." Yes, God demands repentance, but it is also one of the easiest things to avoid. We sometimes use the doctrine of the two natures of man as our excuse, but we are without excuse.

What is true repentance? There is an intellectual element. We might say that repentance is a change of mind. This change of mind does not mean that one

says, "I have sinned." This change of mind causes the sinner to see God in an altogether different light and to see himself for what he or she really is. There is also an emotional element. This is a person having a real heart change of their feelings. They became sorry for their sins and realized it is against God's will. True repentance does not think of consequences. It does not think of other men and wonder what they are going to do. It does not plead hereditary as an excuse, but it thinks of sin as transgression against God. It thinks of personal guilt and defilement of the innermost being.

Repentance requires a voluntary element. There must be a voluntary, inward turning from sin and a desire to be pardoned. This is probably the one thing that John was really looking for when the Pharisees and Sadducees came to be baptized in the third chapter of Matthew. This voluntary element is what we see in Luke 15:18-19, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants."

The first result of repentance is pardon. To be pardoned means to be forgiven, which takes place the moment the sinner acknowledges his sin and cries out to God for forgiveness. Ephesians 1:7 says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" The secondary result is refreshing from God. We feel like we have just taken a shower with Zest soap. Acts 3:19 says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall

come from the presence of the Lord;" The ultimate result of repentance is, of course, a closer walk with God. However, there is also a future motive. Revelation 21:7 says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Acts 17:30 says, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:" It should be very clear to us that it is no shame to repent. In fact, it is obedience to God's love and His desire for us. True repentance is not just a turning from sin. There must first be a self examination, a change of mind and feelings, and then a turning towards God. To the saved, repentance is a need in all of God's people at different times to get close to God. Isaiah 59:1-2 says, "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have his face from you, that he will not hear." To the lost, the saving of one's soul must come by repentance of sin, and faith in the Lord, Jesus Christ. (Acts 20:21)

It's up to you! Repent or perish. What will your answer to the Lord be? If you are saved, or lost, don't put it off. Repentance must not be avoided.



Digital Editions Now Available

Digital editions are now available. Please email to the address below if you are interested. If you would like the digital edition instead of the hard copy, please indicate in your email. Digital edition email: original.baptist.observer@gmail.com Visit the web page to download past issues: <http://flmbc.org/original-baptist-observer>

First Landmark Missionary Baptist Church
421 South 40th Street
Springfield, Oregon 97478

PRSR STD
U.S. POSTAGE
PAID
PERMIT NO. 178
SALEM, OR

Subscriptions are free.

However, there is a significant cost for printing and distribution. Any offerings will be greatly appreciated. Please pray for this ministry and consider partaking with us in this ministry by sending an offering to help publish the truth of God's Word.

Contact Springfield FLMBC by mail, or phone 541-747-3549.

Published by:
Albany Missionary Baptist Church, Albany, OR
www.albanymissionarybaptist.org
Calvary Missionary Baptist Church, Reedsport, OR
First Landmark Missionary Baptist Church, Springfield, OR
www.flmbc.org
First Missionary Baptist Church of Union Gap, Sutherlin, OR
www.uniongapflmbc.com
Landmark Missionary Baptist Church, Toledo, OR
www.ourchurch.com/member/t/toledobaptist
Landmark Missionary Baptist Church, Vancouver, WA
www.vlmbc.org
Medford Missionary Baptist Church, Medford, OR
www.medfordmissionarybaptist.com
Salem Missionary Baptist Church, Salem, OR
www.salemmbc.us
First Landmark Missionary Baptist Church of LaGrande, OR
www.flmbclagrande.com

~ OREGON BAPTISTS ~

AND THEIR STAND AGAINST ALCOHOLIC BEVERAGES

There seems to be an ever growing need for compromisers to cause problems in the Lord's New Testament churches. The Word of God is clear that His people have always been commanded to stay away from the use of alcohol as a beverage. Let's consider the Scriptures first of all.

Leviticus 10:8-10, "And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean;" and Ezekiel 44:21, "Neither shall any priest drink wine, when they enter into the inner court."

These verses show that the Lord commanded priests that they were not to drink alcohol. It was not to be in the sanctuary, the house of the Lord or they would die. In Proverbs 31:3-4, the Bible clearly states that alcoholic beverages are not for kings. They would forget and pervert the judgment of the Lord if they used it. This same judgment was also committed to the priests of God. (Ezekiel 44:23-24)

In Revelation 1:4-6, the Bible clearly states that New Testament church members are called kings and priests. The pattern for conduct and behavior of a king and priest were shown to us in these Old Testament verses. Therefore, as New Testament church members we should not be partaking in alcohol because it would cause us to pervert the judgment of the Lord. The Word of God has been committed to us as New Testament church members. (1 Timothy 3:15)

Look at the behavior that is exhibited by partaking in alcoholic beverages. (Remember that Proverbs is part of the Psalm books and is still a part of our rule of faith of practice. Luke 16:16) Proverbs 20:1 says that it is a mocker and causes raging. Isaiah 28:7 says it causes one to err and stumble. Habbakuk 2:5 and 15 says that one transgresseth or sinneth by wine. The command here is that it was against God's law for one to give it to their neighbor. Proverbs 23:31 commands us not to even look at it when it is fermented. (This would be impossible to obey if fermented wine was used in the Lord's Supper.)

Considering all of these passages, it would be impossible for the Lord's people to partake in alcoholic beverages and then be pleasing to the Lord at the same time. Thus, making it impossible for fermented wine to be used in the Lord's Supper.

Ephesians 5:18 tells us to not be drunk with wine wherein is "excess". That word excess is misused most of the time. It is mistakingly used as meaning the amount that is consumed. However, when you look it up in the Greek, you will find that the old English usage of that word had to do with what was found in the alcoholic beverage. That word means unsavedness and profligacy. Profligacy means vicious conduct, corruption of morals. As you can see, the word excess tells us what

behaviors are found in the alcoholic beverage.

As pertaining to the Lord's Supper directly, Jesus observed the Passover the same night He instituted the Lord's Supper. There could be no leaven in the house. (Exodus 12:15-20; 13:7) There must be a leavening agent in order for alcoholic beverages to be made. This could not have been possible on the night of the Passover and then the instituting of the Lord's Supper. Jesus would have been breaking the law, which we know He did not do, if He gave alcoholic beverages to His neighbor, the disciples. We will not even go into how that the leaven would pervert the sinlessness of the Lord's blood by using wine, an alcoholic beverage, for the Lord's Supper.

Lastly, let's consider some true history of our early Baptist brethren. We should allow the Word of God to be our guide to truth. However, studying Baptist history also confirms that there were faithful brethren down through the ages that contended for the truth and so should we.

* Philadelphia Baptist Association-1788

"This Association, taking into consideration the ruinous effects of the great abuse of distilled liquors throughout this country, take this opportunity of expressing our hearty concurrence with our brethren of several other religious societies, in discountenancing the use of them in future; and earnestly entreat our brethren and friends to use all their influence to that end, both in their own families and neighborhood, except when used as medicine." (Philadelphia Association minute book from 1707-1807, pg. 239)

* Oregon Baptists :

- "In 1886, probably nearly all the Baptists of the Northwest coast would have claimed that they were practically prohibitionists, yet a very large number of them were timid about having the fact appear on record. It was alright when someone else declared it. Yet, some very strong temperance reports and resolutions had at some time passed nearly, if not all of our Associations. But the clearest and most out-spoken ones were at that time, those of the Willamette Association.

- In 1881, it says, 'A lengthy discussion on the use of unfermented wine at the communion developed the fact, that as far as known, alcoholic wine was not used by any church of this Association, and a resolution recommending unfermented wine only, was passed unanimously.'

- In 1885, the Association 'declared unanimously its hearty endorsement of the W.C.T.U.; approved of legislative action compelling instruction in the public schools concerning the pernicious effects of alcoholic stimulants and tobacco, and believed that the time had come when all Christians should express at the polls their opposition to the traffic of intoxicants; declared that church members who electioneered for men known to be corrupt in principle and favorable to whiskey should be disciplined by the church, as well as those who practice drinking wine or other intoxicants; advised the teaching of total abstinence in the Sunday schools...'

- In 1885, the Mount Pleasant Association pronounced

prohibition necessary to the well-being of our Nation.'" (Baptist Annals of Oregon 1844-1900, pg. 325)

* Middle Oregon Association :

- 1913 - "The report on temperance was strong against the death-dealing and soul-destroying work of alcohol and its kindred evils which, we may say, go hand-in-hand." (Middle Oregon Association Minute book 1913)

- 1915 - "The report on Temperance was very encouraging. A resolution was passed that we put ourselves on record to put down the liquor in all its forms, and not to vote for anyone who favors liquor." (Middle Oregon Association Minute book 1915)

- 1918 - "Resolved, that we stand for national prohibition, and urge the election of prohibition officers." (Middle Oregon Association Minute book 1918)

- 1935 - "The report on Temperance deplored the trend toward legalizing liquor, and placed ourselves on record as opposed to it as a crime. (It appears to me that to legalize crime is to assume the responsibility for all the evil effects of it. Men may quibble, but God will be the final Judge in this, as well as all other matters.) (Middle Oregon Association Minute book 1935)

The churches in Oregon mainly all began participating in the Western Association, the Willamette Association, and the Middle Oregon Association. As you can read, they were very strong on abstinence from alcohol, prohibition, and temperance. Our brethren were standing against alcoholic beverages before the temperance and prohibition movements. They were standing on the Word of God.

These churches took a strong stand against alcohol in any form. In 1927, the push began in Oregon to legalize alcoholic beverages. Our churches had to begin to declare their stands more clearly concerning alcohol and the use of fermented wine in the Lord's Supper. Until the mid to late 1930's, our churches were still fighting against alcohol being legalized in Oregon. Some churches even had to change their statements of faith to ensure that no one mistook the word "wine" for fermented wine. As alcoholic beverages became more prevalent and legalized, our churches had to fight a "fight" that they hadn't encountered before.

In the 19th Century, almost all true New Testament churches upon organization, adopted Pendleton's Articles of Faith. It was common amongst the old statements of faith to just use the word "wine" in reference to the Lord's Supper. Alcoholic wine being used in the Lord's Supper was not a practice among the Lord's churches so there wasn't an issue. Later, it became necessary to be more specific about this term because some compromisers began to pervert the Lord's Supper with alcoholic wine. When you read in Pendleton's book, you will see that the subject of drinking was addressed as immediate grounds for exclusion from one of the Lord's churches. As you study, you will find it was understood that the term "wine" meant "fruit of the vine". In fact, other churches that desired to use alcohol, almost always made exception and noted it in their organization that they would use "fermented wine" for the Lord's Supper. These early churches in Oregon were very strong in their stand against alcohol. The churches

The Times of the Gentiles

Barabbas

The second chapter of Daniel maps out one of the more important prophetic statements in the Bible. One, that if we understand properly, becomes an outline for many prophecies given throughout the rest of the Bible. It is also an important key to most other prophecies given about end time events. When Jesus spoke of the “times of the Gentiles”, and the fulfilling, or end of this, we do well to find out how this is spoken of in Biblical prophecy. (Luke 21:24)

The historical setting of Daniel two brings us to a point in time when the nation of Israel would no longer have autonomous possession of their own land, the Promised Land that had been given them by Jehovah as prophesied to Abraham. They enjoyed and occupied this land and were governed by their own people under God’s given laws for many generations. The Babylonian captivity brings us to a time in history of the world in which God’s covenant people would still have God’s attention and know the fulfillment of prophecy. However, in this time the Gentiles would rule and dominate God’s people, and have control over their land. This second chapter of Daniel is of such significance that it has sometimes been called the “ABC’s of prophecy”.

In a few brief words, Daniel sketches first the dream of Nebuchadnezzar, and then its meaning. In his vision, Nebuchadnezzar saw a great majestic image of a man standing upright. This image represented the various Gentile world powers. In Daniel seven, God showed His servant, Daniel, a picture of similar scope, the imagery changing to a series of ravenous beasts. These both tell the future, from Daniel’s time, of the Gentile world-governments, and the characteristics of how they could be understood in relation to their dominion over the people of God, the nation of Israel.

The image was said to be both excellent and terrible. This world power is excellent to those who profit by it, but terrible to those, and they are many, who suffer oppression at its hand.

The mighty statue had a head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and mixed clay. As Nebuchadnezzar viewed it in amazement, suddenly and without warning a “stone cut out without hands” smote the colossus and completely demolished it. The stone then became a great mountain filling the whole earth.

When Daniel pressed on to the interpretation, he identified the head of gold as representing Nebuchadnezzar himself, and his kingdom of Babylon. The kingdom to follow Babylon is to be Media-Persia. It was said by Daniel to be inferior to Nebuchadnezzar’s kingdom.

The kingdom which was to succeed Media-Persia was described as “another third kingdom of brass which shall bear rule over all the earth”. This empire is identified by name in Daniel 8:21 as Greece. The two thighs on the image may speak of the fact that this empire was, like Media-Persia, a combination of two adjacent countries—Greece and Macedonia.

The iron legs represented a fourth great world empire, which was to arise following that of Greece. This fourth kingdom is not named in the Old Testament, but immediately when one opens the New Testament and reads, “And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.” (Luke 2:1) This testifies that the prophecy of Daniel found its fulfillment in the great Roman Empire. Iron well typifies the resistless power of that kingdom.

Between Daniel 2:40 and 41, there is an unreckoned period of time. The legs of iron spoke of the commencement of the Roman Empire. However, the vision then passed abruptly to the final state of that kingdom, at the time just prior to the second coming of the Lord, Jesus Christ. This period was symbolized by the feet and toes which were part of iron and part clay. Thus, between these two verses is to be found what has sometimes been called “the great parenthesis” of the Old Testament prophecy. We know that between the rise of the Roman Empire and its reconstruction in the last days of this age, something previously unannounced in the program of God has appeared—the present dispensation of grace. The present church age, and its length, were not revealed by Daniel, nor to the other prophets of the Old Testament period.

Thus, the final picture in the prophecy yet remains to be fulfilled. At some later, but unspecified time, the condition is to develop represented by the feet and toes, “part of potter’s clay and part of iron”. This mixture is considered to be an attempted union between imperialism and democracy. By comparison with Daniel 7:24 and Revelation 17:12-13, the ten toes can with confidence be said to represent ten kings (or dictators) who will reign in the last days, but who will form a confederacy in the territory once controlled by the Roman Empire. There is to be a continuation of the Roman iron, even though in an adulterated state. This confederacy of the last days could well be called “the reconstituted Roman Empire”. On this yet future period, the later prophecies of Daniel cast considerable light.

The most striking feature of Nebuchadnezzar’s dream, however, was the demolishing of the great image by the Stone “cut out of the mountain without hands”. Daniel carefully explained that during the days of the ten kings (symbolized by the ten toes), God shall set up His kingdom of glory on the earth. The Stone speaks of Christ at His second advent. Other prophecies using a like symbolism may be found in such texts as Psalms 118:22; Isaiah 8:14; 28:16; Zechariah 3:9; Acts 4:11; and I Peter 2:7-8.

Gentiles will have dominion over the people and the land of Israel until the second coming of Jesus, at the end of the tribulation, which events lead into the millennial reign of Jesus here on the earth. Then the Times of Gentiles will be concluded, and Israel will once again have her land, as spoken of in the end of Isaiah and the last half of the book of Ezekiel. This is then fulfilled as Jesus reigns over all the earth from His throne in Jerusalem. Then even Gentile lands and people will be under His control, as He reigns as King of Kings, fulfilling this and other end-time prophecies. The harmony is consistent from Old Testament into the New Testament.

Murder and insurrection was my charge,
For a time though, I was at large.
Until the Roman soldiers caught me,
Before Pilate’s Bema Seat, they brought me.
To hear that awful judgment given,
Through hands & feet—nails to be driven.
Death by crucifixion was my fate,
To be executed before Passover’s date.
As the day of death drew near,
My nights were sleepless—filled with fear.
Until ANOTHER was cast into prison,
A following after HIM had risen.
HE had been scourged, & mocked, & beaten,
The charge of blasphemy had been written.
Pilate’s Passover custom to pardon & release,
Any prisoner by special request of the priests.
Yet, the Sanhedrin, acting in a frenzied haste,
Choose to release me—despite my case.
And Pilate—fearful of a Jerusalem riot,
Gave into the crowd, to restore the quiet.
In symbolic fashion, Pilate washed his hands,
Declared himself clean of the Blood of the MAN!
Then a centurion came to my cell,
My pardon & my release he did tell.
I was told that I was now free to go,
My cross went to that Bleeding MAN though.
That young Rabbi & Prophet from Nazareth’s town,
Still wearing upon HIS head that thorny crown.
Was decreed to bear my cross up that hill,
Where a slow & excruciating death would kill.
While I, the guilty, was let go—
JESUS of Nazareth hung there though.
The Innocent SON for the guilty ones,
Salvation’s work was finally done.
And after 3 days in a rich man’s grave,
The LORD JESUS arose from the dead to save.
All who in faith that come unto HIM,
Truly repenting from their sins.
And I, Barabbas, the one who was let go,
Must come to the SAVIOUR,
With my head hung low.

Written by Sis. Jacqueline S. Glynn

2/7/12

“If I Were The Devil”

If I were the devil I'd want to engulf the whole world in darkness, have 1/3 of the real estate, 4/5 of the population, but I wouldn't be happy until I had the ripest apple on the tree. So, however necessary, I'd set about to take over the United States by subverting God's own churches with a campaign of whispers. With the wisdom of a serpent I'd whisper the same question to you as I whispered to Eve in the garden of Eden, "Yea, hath God said?"

To the youth I'd convince them that man made God, instead of the other way around. I'd confide that what's bad is good, and what's good is "square". In the ears of the young married couples I'd whisper that work is debasing and cocktail parties are good for you. To the old I'd teach to pray after this manner, "Our Father, which art in Washington..."

I'd get organized by educating authors in how to make lurid literature exciting, so that everything else would appear dull and uninteresting. I'd threaten television with dirtier movies, and visa versa. I'd peddle narcotics to whom I could by selling alcohol to people of distinction, and tranquilizing the rest with pills.

I'd soon have families, churches, and nations at war with themselves until each in their turn were consumed. With promises of higher ratings, I'd have mesmerizing media fanning the flames.

I'd encourage schools to refine young intellects, but neglect to discipline emotions by letting those run wild. Before you know it, you'd have to have drug-sniffing dogs and metal detectors at every school house door.

Within a decade I'd have prisons overflowing. With flattery and promises of power, I'd get the courts to do what I construe as against God and in favor of pornography. I'd designate an atheist to front for me before the highest courts, and get the preachers to say, "She's right." Thus, I could evict God from the courthouse, school house, and the Houses of Congress.

In churches, I'd substitute psychology for righteousness and deify science. I'd lure pastors and deacons into misusing boys, girls, and church money. I'd make the symbols of Easter an egg, and Christmas a bottle. I'd take from those who have and give to those who want, until I had killed the incentive of the ambitious.

What will you bet that I couldn't get the whole United States to promote gambling as the way to get rich? I'd caution against extremes in hard work, patriotism, and moral conduct. I'd convince the youth that marriage is old-fashioned, but swinging is more fun and that what you see on television is the way to be.

Thus, I could undress you in public and lure you into a bed where there are diseases for which there is no cure. Then I'd separate families by putting children in uniforms, women in coal mines, and objectors in slave-labor camps.

In other words, if I were the Devil, I'd just keep doing what he's doing. If you asked how progress was going, here's what I'd say:

My job keeps getting easier as time slips away. I can imitate the brightest light, and make the night look just like day. I put some truth in every lie to tickle itching ears, and draw people just like flies, because they like what they hear. I'm gaining power by the hour, and they're falling by the score. It's getting very simple now, since no one believes in me any more. "Heaven is just a state of mind," my books read on the shelf. "Have you heard that God is dead?" (I made that one up myself!) They dabble in magic spells, and get their fortunes read. They've heard the truth, turned away, and followed me instead.

I used to have to sneak around, but now they just open their door. They're not watching for my tricks, since no one believes in me any more. My job keeps getting easier as day slips into day. The magazines and newspapers print every word I say. The world is just my spinning-top, it's all like child's play. I dream that it'll never stop, but I know it's not that way. But still my work goes on and on, always stronger than before. I'm gonna make it dark before the dawn since no one believes in me any more. Everyone likes a winner, so with my help you're guaranteed to win. Hey, people, you ain't no sinner, because you got the truth within! As your life slips by, you'll believe a lie, that you did it on your own, but don't worry. I'll be there to help you share a dark, eternal, flaming fiery home!

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"



Filled with the Spirit

In Ephesians 5:18 the Bible says to filled with the Spirit. The word filled in the Strong's is G4137~to make replete. That comes from G4134~replete or covered over which comes from G4130~fulfill. The word replete means filled or well supplied. This simply means we are to be controlled by the Spirit.

When does this take place? Romans 6:13, 16, 17 shows us yes, we yield in salvation, but we are not controlled by the Spirit unless we continue to follow. Yes, we yield in righteous acts such as baptism and church membership, but we are still not controlled by the Spirit unless we continue to follow.

Ephesians 3:16-19 shows that complete control by the Spirit in surrender ultimately one must be in one of the Lord's New Testament churches.

In John 20:22, who was the Comforter to the church at this time? Jesus and the Holy Spirit are one - John 14:9-12, 16-18. Jesus was the Comforter at this time. When would He send another Comforter? John 14:26; John 15:26-27; and John 16:7 all make it clear that it was after He was gone.

In Acts 2:1-4, the Holy Spirit now takes up His own office work as Comforter. In Acts 1:1-5, Jesus tells them to wait until they receive power. The Holy Spirit only filled Jesus' office as Comforter until He took up His own office work as Comforter on the day of Pentecost. Remember, in John Jesus said the Comforter would come after Jesus left. The Father would send Him.

In Acts 1:8, Jesus promises His church would receive power. The word power is G1411~force; miraculous power; from G1410~to be able or possible. This word comes from the same origin of our word dynamite. This power was unlimited.

John chapters 14, 15, 16 all show the work of the Holy Spirit as Comforter. John 14:17 says the world cannot receive the Spirit. Why not? He was dwelling in a special way with only the Lord's New Testament church, and then later the churches. "He dwelleth with you and shall be in you". Did they know about the Spirit? Yes, but He was coming in a different office work.

John 14:25, Matthew 18:20, and John 14:27. This is the peace He was speaking of. This is why assembling is so important. The Matthew 18:20 capacity is what makes it all real!

John 15:8 tells us a members of local New Testament churches we are to bear fruit. How can we bear much fruit? Acts 1:8 tells us the power of the Comforter. Wow! Do we really understand the work of the Holy Spirit as Comforter in a local New Testament church?

John 16:13 promises that the Comforter will guide us into all truths as members of a New Testament church. We have access to the benefits of the Comforter with us all the time, but do we access that power.

John 14:26 and I Corinthians 2:10, 16 show us that the Comforter wants to guide us and lead us spiritually through the Word. We can access that power as we study and grow in the Word. If we don't study, the Comforter can't recall it to our remembrance. What a privilege that God has granted to us as New Testament church members

However, there is a greater capacity of the Comforter that takes place in the assembly. Acts 4:31 and Exodus 40:34-38 show us the great things that can be accomplished when we are in the actual physical presence of God. This is what takes place every time one the Lord's churches assembles in church capacity. We are so blessed!