

CHIEF MINISTRIES



This letter is dedicated to the memory of my mom who is now dancing with Jesus, my dad and so many others who are thanking her for saving them from the fires of hell. Many of you reading this know my mom. For those that don't, she was the backbone of Chief Ministries. Mom used to write inmates in several states and share what it meant to live out the power of the Holy Spirit within. She was a loving, caring, joyful, spiritual dynamo. Oh, how I'll miss her so. The cloud of illness has been lifted. She is herself again. More herself than at any time here on this earth. For we may be sure that God never forgets those who remember Him and serve Him and love Him. She had those mastered. And as the last journey of this faithful pilgrim took her beyond the sunset, and as heaven's morning broke, I'd like to think in the words of John Bunyan that "all the trumpets sounded on the other side."

We, here, still move in the twilight, but we have one beacon to guide us that Delma VanDyke Franklin never had.... We have her example. Thank-you mom, I love you more than you could ever know. I'll see you soon.....

July 2017

The Holy Spirit's presence is an experienced reality.

One fact we cannot miss. As we read through Acts and the Epistles we find that the possession of the Holy Spirit was of unsurpassed importance to that first generation of believers. Like any fact, it (the gift of the Spirit) could be warped out of its original shape. This certainly was true in Corinth. On one hand, they were quite impressed with the gifts of the Spirit, but on the other hand they had to be reminded that they possessed the Giver of the gifts in the special sense that their bodies were the temples of the Holy Spirit. In their fascination with one of the results of the Spirit's presence – gifts - they had forgotten the holy, sovereign character of both the Person and His purposes (1 Corinthians 14:6-7). It was important to that huge group on the Day of Pentecost, it was also important to each individual who received this gift in the days and years which followed.

Somehow, people get caught up in hotly debated theological words and phrases like "Baptized in the Spirit", "filled with the Spirit", "anointed by the Spirit". What's the overall emphasis is simply that the Holy Spirit had been "received". In fact, this matter of receiving the Holy Spirit was characterized by Peter on the Day of Pentecost as being, if that were possible, even more climatic than the forgiveness of sins!

*"Repent and be baptized every one of you, in the name of Jesus Christ so that your sins may be forgiven. **And you will receive the gift of the Holy Spirit**" (Acts 2:38).*

It was as though receiving the Holy Spirit was the core of the whole salvation package. In order to remove any doubt as to the centrality of this event, let's take a quick look at a variety of passages which magnify this fact.

You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him (Romans 8:9ESV). Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?(Galatians 3:2 ESV) So that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.(Galatians 3:14 ESV) "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?"

(Acts 10:47 ESV) (Peter's response upon the falling of the Holy Spirit upon Cornelius and his house) *If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?"*(Acts 11:17 ESV) *And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us,* (Acts 15:8 ESV) *Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."* ^{v22} *And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.* (Acts 19:21-22 ESV) *It is these who cause divisions, worldly people, devoid of the Spirit.* (Jude 1:19 ESV)

We need to answer two questions. First, what led these early Christians to place so much importance on receiving the Holy Spirit? Second, in what way was His presence and power and experiential, observable reality to them? (Or indeed was it experiential?)

Ready? Question one: **Why was so much emphasis placed on receiving the Holy Spirit?** First of all, receiving the Holy Spirit was the central dream and desire of every believing Jew who looked for and longed for the coming of the New Covenant.

And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Ezekiel 36:27 ESV) *"And as for me, this is my covenant with them," says the LORD: "My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the LORD, "from this time forth and forevermore."* (Isaiah 59:21 ESV) *"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ^{v32} not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ^{v33} But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ^{v34} And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."* (Jeremiah 31:31-34 ESV) In light of *And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. ^{v4} Such is the confidence that we have through Christ toward God. ^{v5} Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, ^{v6} who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. (2 Corinthians 3:4-6 ESV) And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD."* (Ezekiel 37:14 ESV) The content of this passage is the familiar "Vision of the Valley of Dry Bones." In the vision the "bones" represented Israel in captivity and the 'groves' represented the places where they would be held captive. Therefore, the expression "you will come to life" had nothing to do with physical life because they had that; it had reference to an entirely new dimension of life - spiritual life - which they did not receive in the days which followed although God did restore many of them to their homeland once again. *Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest.* (Isaiah 32:15 ESV) *"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ^{v29} Even on the male and female servants in those days I will pour out my Spirit. ^{v30} "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ^{v31} The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. ^{v32} And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.* (Joel 2:28-32 ESV)

Second, it was central in the teaching of the last Old Testament prophet, John the Baptist. *I have baptized you with water, but He will baptize you with the Holy Spirit.*" (Mark 1:8 ESV). Though the term "Spirit baptism" as used by Paul in 1 Corinthians 12:13, *"For we were all baptized by one Spirit into one body,"* places the emphasis upon that act by which a person is placed in the body of Christ, it would not be a totally false conclusion to assume that the term is not directly referring to the event of receiving the Spirit. *As I began to speak, the Holy Spirit fell on them just as on us at the beginning. ^{v16} And I remembered the word of the Lord, how he said, 'John baptized with water, but you will be baptized with the Holy Spirit.'* ^{v17} *If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?"* (Acts 11:15-17 ESV). Certainly the

“baptism of the Holy Spirit” encompasses both the receiving of the Spirit and the placement of a person in Christ’s body. I fear that theologians all too readily latch onto an exclusive technical definition of a biblical term by its usage in one passage and thereby excludes it from its obvious meaning as demanded by other passages. In their sincere effort to be theologically precise, they create for themselves interpretive problems which then require unique creativity in explaining passages which will not bend to their theological precision.

Third, the Lord Jesus gave his followers abundant basis for a vivid expectation at receiving the Holy Spirit. *And I will ask the Father, and he will give you another Helper, to be with you forever, ^{v16} even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (John 14:16-17 ESV) But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. (John 14:26 ESV). "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. (John 15:26 ESV). Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. (John 16:7 ESV) When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. (John 16:13 ESV). And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high." (Luke 24:49 ESV). And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; ^{v5} for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." (Acts 1:4,5 ESV). And I remembered the word of the Lord, how he said, 'John baptized with water, but you will be baptized with the Holy Spirit.' (Acts 11:16 ESV). *Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'"* ^{v39} Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. (John 7:38, 39 ESV)*

If this were not enough to cause those early believers to view the receiving of the Spirit almost as an obsession, certainly the dramatic, life-changing effects upon those who first received the Spirit would have filled any remaining lack of interest. Little wonder that Peter said, “repent and be baptized....and you will receive the gift of the Holy Spirit.” (Acts 2:38)

Now for the second question: **In what way was His presence and power and experiential, observable reality to them?** First, I hope it is possible now, once for all, to settle in our minds that an experienced awareness of the possession of the Holy Spirit by a new believer was considered to be the norm in early, New covenant Christianity.

I do not believe the New Testament gives us any justification for the idea that the new believers knew they had received the Holy Spirit simply because someone had informed them of the fact. As if they wouldn’t have known it unless someone came along and told them. No! Such a statement hardly parallel such statements as these: *Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? (Galatians 3:2 ESV). And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." (Acts 19:2 ESV). You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. (Romans 8:9 ESV). Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us. (1 John 3:24 ESV). By this we know that we abide in him and he in us, because he has given us of his Spirit. (1 John 4:13 ESV)*

Not to mention the experiential emphasis of Acts 11:15-17 or 15:8. Of course it was an experienced thing! They knew a radical event had taken place! In that miraculous event of receiving the Spirit, new covenant life poured into their deepest beings. They had been “born of the Spirit”. Out of their innermost being “streams of living water” were flowing.

Jesus was Lord! They understood God’s truth as they had never understood it before. There was joy and spiritual power. They loved and cared for one another as they never had loved and cared before. They witnessed with conviction and boldness. And in many cases, there were very special manifestations of the fact that the spiritual flow between themselves and God was open and active: they spoke in tongues and prophesied.

Listen again - really listen - to the words of our Lord Jesus: *Now on the last day, the great day of the feast, Jesus*

stood and cried out, saying, *“If anyone is thirsty, let him come to Me and drink. ^{v38}He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water’”*. (John 7:37-38 NASB). *“From his innermost being”*. By this he meant the Spirit, whom those who believed in Him were later to receive.

In view of these most expressive words, who would wish to question the normal expectation of an experienced awareness of the reception and presence of the Holy Spirit? It was to be as tangible a reality as when a thirsty man has at last satisfied a burning thirst. Now that’s experiential!

Let’s move in for a closer look. Our Bible gives us several revealing titles for this 3rd person of the Trinity. Of course, most obvious of all, He is the Holy Spirit. Not only in His being, but in everything He does. He is separated from everything that is not in harmony with the absolute perfection of God. He is a being of loftiness and splendor and utter purity. He is holy. In view of this, little wonder that the “fruit of the Spirit” is what it is! Therefore, regardless of the reality of someone’s “spiritual” experience, if it is not in harmony with biblical holiness then it is not a product of the Holy Spirit.

An apparent contradiction with this statement appears in the unholy handling of certain spiritual gifts in 1 Corinthians 14. Since we have every reason to conclude that these gifts indeed were manifestations of the Spirit, how could such a paradox exist? Clearly 1 Corinthians 13:1-3 declares that it is never God’s intention to separate the fruit of the Spirit from the gifts of the Spirit. Therefore, a gift such as speaking in tongues was truly “by the Spirit”, and therefore a holy expression. The communication itself will always be in harmony with the character of God. If it is not, it is not of God no matter how much an individual may claim it is. Nevertheless, the individual’s attitude towards his gift and the timing of that expression might be quite contrary to holiness.

Holiness is beautiful. Beautiful things are meant to be appreciated, enjoyed and respected.

Next is that initial experienced work of the Spirit in bringing that first sense of conviction of sin and the necessity of repentance. It is He who confronts us with the issue of meaninglessness and who points us towards life. He is the “Spirit of Grace” (Hebrews 10:29, see Romans 2:4, John 16:7-11, Acts 16:14)

He is also called the “Spirit of life” (Romans 8:2). It takes quite a stretch of the imagination to exclude experience from Titus 3:5-6; *‘Twas not for deeds that we had done, But by his steadfast love alone, He saved us through a second birth, Renewed us by the Spirit’s work, ^{v6}And poured him out upon us, too, Through Jesus Christ our Savior true.* (ESV). (See also John 3:3-7, 10:10, Galatians 3:21-22)

Would anyone choose to deny experience in the joyous cry of a new-born child of God, “Abba! Father!”? Little wonder those first Christians were marked by joy - they knew they were alive to God! The old covenant barriers were gone!

Another title for the Holy Spirit is the “Spirit of truth” (John 14:17; 15:26, 1 John 2:27, 1 Corinthians 2:4-10) I cannot imagine a more significant ministry of the Spirit to a believer than this. Jesus said, *“He will guide you into all truth.”* (John 16:13)

Do you remember our proposition? **Knowledge + the Will + Power brings (=) Holiness**

Remember too, that we found that scriptural power is inseparable from Spirit-taught truth. Certainly, this teaching ministry was central in our Lord’s mind when He promised that the “Helper” or the “Comforter” would come. First, He would teach by convicting men of “sin, and righteousness, and judgment” (John 16:8). As repentance and faith are awakened, there follows that fresh, clean awareness of sins forgiven. It is the Spirit of truth who bears witness with our Spirit and we cry “Abba Father!” All is well. (Galatians 4:6) This fact is fundamental to new covenant conversion.

But there is an added dimension to this particular title for the Holy Spirit which carries us away beyond any initial awareness that He has been given to us. As long as we live, it is this wonderful Person who awakens in us fresh responses to God as we listen to the actual voice of God speaking to us in the words of the Bible. In a truly mysterious way, He “testifies with our spirit” (not simply with our intellect), over and over again. And in those moments propositional truth is transformed into praise, love, patience, and hope.

Maybe this can be possible right now in action as we listen to the flow of thought which follows the Abba Father in Romans 8:15-39. Open up your Bible to that text, let's read it and take a look at it and ask what God is personally saying to you.

First, He tells me that I am to think of myself not only as His adopted son but as His begotten child. A "born one" of God (see 1 John 3:9-10. What amazing implications are wrapped up in that statement "God's seed remains in him!"). Next, the Spirit teaches me that I am an "heir", a "fellow heir with Christ". (Verse 17. Could that possibly be?) Because of this, He tells me of an entirely new way to evaluate the hard times of my life: "Our present sufferings are not worth comparing with the glory that will be revealed in us."

But He doesn't stop there. I then learn how to understand my own mortality, the groaning and corruption of my flesh - the slavery of the world in which I now live. He tells me that the day will come when "creation itself also will be liberated from its bondage of decay and brought into the glorious freedom of the children of God."

Now please - think for a moment. Right now, as you are listening to God's personal voice to you. If the Holy Spirit's teaching presence is not producing some response from you it is because you are not thinking. The voice of God is certainly worthy of exclusive focus.

I believe that one of the major hindrances in experiencing the truth of God as one studies the Bible is that we tend to divorce Bible reading from prayer. It is strange that we are so emphatic concerning the Bible being God's Word, are so passive to the personal voice of God to us! Isn't it true that when we read the Bible, God is indeed speaking to us? Really speaking! Imagine how rude you would be if someone were talking to you and you not only never looked at them, you never even acknowledged they were talking - even to simply nod your head from time to time. I am sure that much of Scripture was given to us to be used as one side of a two-way conversation. Even as the disciples interacted with Jesus when He spoke to them, we too should do the same. I would like to illustrate this to you at length, but I hope you get the idea. Start asking God questions as you read. Pause to thank Him for what He is saying. Confess the difficulties you sense in wrapping your mind around His amazing words. And then listen to His answers as you read again and then read on. God is having a talk with you - as tangible a talk as anyone could have. In fact, it is more tangible than most conversations, because what He is saying is written down in black and white! Can any human truly have a personal audience with the Most-High God and then walk away as though nothing happened? He can if he is unaware of it!

No, you can't push any button marked "Experience." Nor are feelings the central issue. But it is true that the conscious, experienced response to Spirit-taught truth is a tangible trademark of His presence. Even as the awareness that you love your brother is another trademark of Spirit-begotten life (1 John 3:10). The Spirit of truth does produce experience.

But Romans 8 is not finished yet.

Next, this Divine Teacher guides us through an understanding of my mental weakness. Those times when I do not even know how to put the cry of my heart into words. Those times when neither my lips nor my mind seemed capable of shaping prayer to the Father.

The Spirit tells me that He intercedes for me when I come to the end of my mind. And His intercession is always "in accordance with God's will" (verse 27). Since that is true, then Romans 8:28 is understandably true. And yes.... I do love Him.

Then from His mind through my mind all the way into my inner man He teaches me of the glorious sovereignty of God (verse 29-30). He teaches me the infinite giving of my God (verses 31, 32). He teaches me of the glory of my dying, rising, living Savior who also intercedes - for me! And finally (verse 34-39), as though I could absorb anymore, He tells me how much, how very much He loves me. And that He will never stop loving me! (Oh God, my God!) All this from only 24 verses

To receive the Spirit is to receive the Spirit of truth. To come under His tutelage is to walk through the doors of truth leading to experience unknown before.

Now let's stop for a moment and get our bearings.

Over the years of earnestly studying, outlining and reading Scripture, I had sensed an emptiness in my heart and an embarrassing lack of reality in my life.

Looking back, I am afraid that although I was exercising my brain, I was only in a very limited sense being taught by the Spirit. I am sure that part of the reason was that I was after feelings rather than after Spirit-taught truth. It was as though the Bible was some sort of Aladdin's lamp to be rubbed by my mind in order to satisfy my experiential whims, rather than a supernatural treasure which answers only to the Holy Spirit. Whose intention is to bring me into the light of the glory of God. I was failing to appreciate the fact that experience is a byproduct of the Spirit's teaching work in the context of faith. We simply cannot forget that His teaching is a mysterious, supernatural event.

So much more could be said.

To receive Him is to receive the "Spirit of promise" (Ephesians 1:13) who leads me to change my definition of "hope" from something I wish would happen to something I know will happen. (Romans 15:13)

He also is the one who gives fruit - behavioral fruit. And gifts - spiritual gifts. And then the power to manifest them both!

In view of all these things, we are compelled to ask a different question. Why isn't the experienced reality of the presence and the power of the Holy Spirit the norm for Christians today?

It is quite obvious that the early church had not yet been conditioned against the Holy Spirit's sovereign right to manifest His presence and power. In fact, they expected it. Sometimes, in radical, life-changing ways. Both at the moment of salvation and afterward. Remember that the first observers concluded that those first Christians were drunk!

The Holy Spirit could be quenched, too. Through their sin, certainly, but also in other, more sophisticated, "orthodox", ways. Only today we don't call it "quenching the Spirit." Perhaps it's the "program" of "decency and order."

To receive the Holy Spirit as a gift who dwells in my body (1 Corinthians 6:19) should certainly imply an acceptance of His absolute right to bring about all He wants to accomplish inside of me. In view of who we now are as born ones of God, it is insanity to offer Him anything less than unlimited freedom of operation in our lives. No strings attached. We have no scriptural right to build restraining fences around God's Spirit. Do we dare dictate terms, saying, "This far and no farther?" Do we dare say to Him, "You may produce the fruit of the Spirit in my life, but you are not allowed to express and empower through me any spiritual gift You might desire to give me?"

How tragically we have quenched his gracious Spirit through our shabby half-truths! Using our supposedly biblical arguments, we have roped off the manifestations of the Spirit to whatever limits our particular "Christian" culture deems sufficiently respectable. We have maintained rigid standards to "protect" the body from anything which might appear strange even though it is biblically sound. "What have we done?"

Are you absolutely confident that the logic of these interpretations which tell you that gifts have ceased in today's church body adequately overrides those passages which without any question encourage the acknowledgment of all the spiritual gifts? Is your confidence so solid that you not only would forbid their exercise by God's people in their local assemblies within the limitations of 1 Corinthians 14:23-40 and 1 Thessalonians 5:19-22, but also would ostracize those who "prayed in the spirit" in private? Are you sure of your biblical base for redefining the gift of prophecy so as to remove it from any hint of its being a revelatory gift? Before God I urge us all to tremble as we handle God's inerrant Word. Could it possibly be that we have suppressed the precious ministry of the Spirit, sincerely believing that the corrective instructions to the church at Corinth are either not adequate or are not relevant for our times? Though it most certainly is true that the expression of my spiritual gift is no mark or guarantee of godliness, it may well be true that forbidding their exercise may stifle the overall ministry of the Spirit and weaken the godly character of a body of believers.

Of course, we fervently believe in all those remarkable stories of the Spirit's work in the Acts and the epistles. "But that was a long time ago. So please don't rock the boat! Who wants to be classed with those "other Christians"?" "Things might get out of hand." And yet by saying those very things we are expressing a lack of confidence in the Lord of the church. We are casting aspersions on the protective quality of His Holy Word which we hold in our hands and which speaks to those very concerns!

We talk much today about "Spirit control." Yet it would appear that we are much more concerned about controlling the Spirit. We are like David's wife, Michal, who could not reconcile the King's "leaping and dancing before the Lord" out of sheer joy before God with the prescribed dignity of a monarch. We would prefer to shut our windows and stay safely within our controlled environment. And like Michal, we may remain spiritually barren to our death.

There is a glorious freedom in the safety of the Lordship of the Father, Son, and Holy Spirit who have given us not only their Word, but also themselves.

I am afraid in our day, if someone came up to me and asked, "Are You Saved?" And I responded by saying, Yes, I received the Spirit when I was 8 years old," they would not be pleased with that answer even though it is in perfect harmony with the New Testament emphasis. It would be far more "orthodox" for me to say "I received Christ!". Which would also be a correct response (John 1:12, Colossians 2:6, 1 John 5:12). Now, of course, it is impossible to receive the Spirit apart from repentance and faith related to the gospel concerning Jesus Christ, but it is in that event of receiving the Spirit, that Jesus' risen life and all that is the outflow of that, comes to me. How many brand-new believers have been told, much less were aware of the fact, that in believing the gospel they would receive the Holy Spirit?

When was the last time you heard a brand-new child of God say, "Praise God! I have received the Spirit"? Yet we can be sure that those very first Christians said exactly that! But of course, that was not all they said. They spoke of forgiveness, of joy, of the Lordship of Christ - of being alive toward God.

Spirit-taught truth cannot help but form a wide - deep channel for the flow of the Spirit's power. But such truth left either unknown or misunderstood will choke one's capacity to function as a lover of God or a displayer of Jesus in the real world even as it did for some in Corinth or Galatia or Colosse. Actually, I suppose we can be thankful that there were some Christians even in the early church who were confused or ignorant. Otherwise those corrective epistles might never have been written!

Go after the Holy Spirit, experience His presence.

Revival is coming it starts with you.

Be Blessed

Chief

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Christ's

Heart

In

Every

Felon