

Author Insight and Purpose of Web Site

The purpose of this website is to encourage believers to earnestly contend for the faith that was once delivered unto the saints (Jude 1:3). This can only be done if believers embrace the three significant truths that occurred during New Testament times:

1. The death of Christ for sinners and what this means personally
2. The giving of the Holy Spirit on the day of Pentecost in Acts 2—known as baptism by the Holy Spirit, or the indwelling by the Holy Spirit in the believer
3. The completion of the inspired scriptures.

Christ's Death for the Sinner

What is the significance of these three events? No longer could the blood of bulls and goats ever atone for sin. Jesus' blood atones for sin: past, present and future (known as the *doctrine of Christ's unlimited atonement*). Jesus' precious payment for sin secured the believer's pardon before the Father. Nothing can be added to this perfect sacrifice . . . Nothing. Not church attendance, not baptism, not giving, not frequency of attendance at church, not leadership within the church, etc. For in Christ have most of the promises been met. Fulfillment of remaining prophetic promises are still future.

What Jesus' death means personally to the individual is that they are sinful, and this sin debt can only be dealt with through Jesus' crucifixion, burial, resurrection and ascension. Without this historical event happening, men would still be in their sin and the practice of animal sacrifice would still be in effect as a means of atoning for personal and national sins.

Baptism by the Holy Spirit

With regard to the baptism by the Holy Spirit, this event is a once in a lifetime occurrence, contrary to the teaching of multiple baptisms as taught by the Charismatic faith. Baptism by the Holy Spirit assures the believer's redemption, while securing the believer's position within God's overall sovereign plan.

The Holy Spirit produces fruit. This fruit is evident in the saint. While not inclusive of all the promises given to the elect, some of the fruit that is evident in the new creation is:

1. **Heightened awareness of sin and a reminder of what sin is**—I use the words "heightened" and "reminder" because all men have a moral conscience and this conscience has been placed there by his Creator. Over time and by circumstance and exposure to the world, men's awareness of sin has become numbed, while the definition of sin has become corrupted
2. **Crucifixion of self**—When this happens the sinner becomes a saint as they are transported out of darkness (this world with its guilt, shame, and fear) into the glorious light of Jesus Christ (his cleansing blood rendering us innocent, honorable, and steadfast in faith). This does not mean perfect from this point forward, for self is still evident, however, it means sanctified, which means the world's grip has been loosened on my life and will continue to be loosened as Christ grows in me

3. **Conviction of sin**—A constant uneasiness within man’s soul, or vexation within the mind of the sinner. At this point we do not run from our sin, but come face to face and cease with our defense mechanisms, coming to a standstill, with the awful reality of sin laying us bare
4. **Contrition for sin**—Sorrow and remorse fill the soul of the sinner as his mind is made to realize the gravity and consequence of his transgression and what it has cost God—his only begotten son. Christ paid a sin debt no man could re-pay!
5. **Repentance of sin**—A forsaking or turning from sin to pursue the righteousness of God in Christ. The pursuit of Christ’s excellence within me is not attained by determination, the persistence of the will, or any effort affected by the flesh. It can only be perfected within the individual by Christ’s Holy Spirit
6. **Sealed with the holy Spirit of promise**—What this means is that God the Father has sealed his saints, or placed his sign of ownership on his elect. This translates into the truth that nothing shall be able to separate us from the love of God in Christ Jesus. It is also the way God has chosen, in this dispensation,¹ to secure the real from the counterfeit, for many will come in his name saying ‘I am Christ’ or ‘I am a Christian.’ God’s holy Spirit of promise is his distinguishing mark of ownership invisibly placed on his elect in a dispensation that is wrought with all manner of ‘Christian’ heresy
7. **A love for Jesus’ words**—The believer will show this fruit and discipline themselves to read and meditate upon his inspired and timely teachings and precepts. If this fruit is not evident, neither is the fruit of redemption evident
8. **A recognition of which words are Jesus’ words**—With a plethora of counterfeit ‘bibles’ in circulation and the sinister ‘Christian’ academic field of “Higher Criticism,” or textual criticism as the proverbial poison apple offered within ‘Christian’ academia, is it any wonder these liars have confused the sheep. Before his religious detractors, Jesus, in John 10:26, 27 unmistakably said, “But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me . . .”
9. **Separation from the world**—If an unbeliever cannot tell you apart from the world, namely your dress, your conduct, and your speech, then the logical, spiritual assumption one can make is you are not a Christian. Even the unbeliever has a higher standard of what constitutes Christianity than the pseudo ‘Christian.’ It also reveals that no sanctification process is evident. If an unbeliever, in spite of vocal protests to the contrary, reveals not the outward fruit of sanctification, the conclusion is they are lost. They are a liar
10. **Assurance of salvation**—The belief that God through Jesus Christ and the Holy Spirit delivering my wretched soul from hell fire for all eternity, can only be understood in the light of the origin of that redemptive work. The origin of my deliverance and pardon comes from God only, “*It is God that justifieth*” (Rom. 8:33). Man’s responsibility before his Creator lay in acknowledging truth for what it is . . . Truth! We do not get to decide what is truth. That, my friend is called free-will or choice. The belief that man chooses his destiny is a teaching from man’s reprobate mind, counterfeit ‘Christianity,’ and the pit. In Roman Catholicism they call assurance of

¹ As opposed to all the previous dispensations leading up to this one.

salvation a sin—the *sin of presumption*. Rome calls it sin, because they seek to create a dependent spiritual class—dependency on Rome.

11. **An understanding of what redemption really is**—A very obscure passage in Jesus' most profound parable, the parable of the sower and the seed, assures the reader that unless this parable is understood, the pure and deeper meaning of his parables remain clouded in obscurity. In the context of the parable of the sower and the seed, as recorded in Mark 4:13, Jesus tells his disciples, "Know ye not this parable? and how then will ye know all parables?" Why is it imperative to know, during this dispensation, who is saved and who is not? Because fellowship will not be, nor ever has been, a determining factor in defining the believer. It is only the Holy Spirit's faith² that is the standard for the believer
12. **The gospel is NOT inclusive but exclusive**—Countless examples from the Old and New Testaments teach the principle of an exclusive gospel. You have the story of Noah, his wife and family, namely eight people, delivered from the wickedness of the world (population in the billions) that had come upon it because of man's depravity, through a world-wide deluge. There is also the story of Sodom and Gomorrah's fiery annihilation and judgment, with Lot's deliverance, along with his daughters. The Exodus tells us of God's patience and forbearance on a generation, approximately 600,000 men, probably 1.2 million people with women (wives), who because of unbelief, perished. They never saw the promised land. Only Joshua and Caleb, from that generation, entered the land flowing with milk and honey, because of their faith and God's miraculous demonstration of his promises. In Jesus' parable of the sower and the seed in Matthew 13, his followers coming to him and wanting to know why he is teaching in parables to the multitude, tells his disciples, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." There is also the parable of the one and ninety and nine sheep. We learn from this story that it is the one sheep (recognizing his lost condition) that is saved while the ninety-nine sheep who believe by their works (religion) they are justified before God. Finally, Jesus, in Matthew 7:13, 14, says "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

The Authority of the Inspired Scriptures

The significance of this teaching is found in I Corinthians 13:8-10, "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away."

Paul, under the Holy Spirit's anointing, tells us that while the love of God in Christ Jesus will endure and abide, other apostolic offices and gifts will cease. Christ had already

² Luke 18:7, 8—And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

come so this cannot be a reference to the resurrected Lord. There is only one other perfect that would come—the written word. Paul said the office of prophet would cease with its subsequent future predictions . . . They would fail, Paul says. The gift of tongues interpretation would cease along with the gift of tongues speaking. By the way, the current tongue’s phenomenon is not from God but of demonic origin. It is not even tongues as has been verified by linguists. These ‘tongues’ are gibberish! These ‘church’ gatherings are nothing more than séances dabbling in the occult. Knowledge would vanish away because it was found incomplete at the time Paul wrote this. Paul says “For we know in part, and we prophesy in part.” Why is this?

Because when the word of God had been completed, then that which was in part would give way to the authority contained in the completed scriptures. Apostolic authority, where ‘the church of the living God, is the pillar and ground of the truth,’ would give way to that supreme authority contained in the completed scriptures.

The reasons for this seminal doctrine, the *finality of scripture*, is that inherent in it are two additional doctrines. One, I have briefly mentioned above, and that is scripture’s authority. This authority supersedes all human authority: synodic gatherings, ecclesiastical bodies, ecumenical conclaves, Vatican councils.

It also says that all clerical bodies, whether they be Catholic, Orthodox or Reformation churches are anathema (cursed) because they seek to re-establish authority in lieu of scriptural authority. This is evidenced by their ascendant offices, possessing various ranks of authority within the disparate (differing) religious bodies, their ‘non-offensive,’ inclusive, ecumenical *statements of faith*, as well as the authority in which they seek to operate and justify their existence.

The other doctrine inherent within the finality of scripture is said to be scripture’s ability to authenticate itself (*the doctrine of self-authentication*). Scripture is the ultimate witness against itself. We are to compare scripture WITH scripture. Not anything else.

Scripture, because of the manner in which it was given to men, inspiration, is eternal and therefore, in a class by itself. It is above the mental scrutiny and inquisition of men and therefore above man’s reproach (criticism)—something the written word of man is not.

This is why the term “*Higher Criticism*,” which is actually a reproach of the scriptures, is such an asinine and empty field of academic pursuit. Anyone who ignores the inspiration of scripture is someone who is not saved, scripturally ignorant, or a lost pagan with a spiritual ‘chip on their shoulder’ toward Jesus and his words.

Inspiration means without error, or *inerrancy*. Inspiration from God also carries with it the idea that God’s eternal words will be *translated* correctly, or faithfully written from one language to another by a process of formal, word for word, equivalency. God’s words have also been *preserved* in spite of human attempts at textual corruption and manuscript destruction. *Transmission* carries with it the idea God, through his elect, has given us his perfect words down through the ages from the original autographs in Antioch, Syria to us in America (from one locality to another) with the Authorized King James Version (from the Hebrew, Greek and Latin into English).