

Holy Spirit Power for Service

Sermon Transcript by Rev. Ernest O'Neill

Since the beginning of the year we've been talking about what a Christian really was. And you remember, we said that a Christian is one who knows why so many of us feel alienation and loneliness today. A Christian is one who knows really why so many of us are seeking approval, and praise, and recognition, and acknowledgement today. A Christian is one who knows why so many of us feel life is meaningless and purposeless today. And one thing a Christian knows is that it's not because our pet dog rejected us when we were a child, and it's not because we have an overbearing mother, or because we were brought up in slums, or because our Sunday school teacher preached hell to us.

A Christian knows that men and women feel alienated and lonely today because daily, they have been living their lives as if there is no Maker in the world, as if there is no Creator. And where this Creator has blessed meekness and humility, many dear ones today live in pride, trying to establish their position and their reputation among all their friends. Where God has told us that we are to love one another even at a cost to ourselves and our own security, many dear ones today are living filled with love of themselves, making everyone subservient to their needs. And because we are living in the midst of covetness and greed, because we are living in the midst of swearing and uncleanness the Creator of the world has condemned us to die after these 70 years.

He does not want the rest of his universe polluted with us. And he has condemned us to death. And that is why so many of us feel alienated today. And so many of us feel miserably lonely and very much on our own, because in a way, we are on our own, because we're under God's condemnation, because we have rebelled against him, and we live as if he didn't exist.

So a Christian is one who knows that. But a Christian, you remember, is one who knows that the Creator allowed his son to be destroyed instead of us. And so the Christian knows that there is nothing to prevent the Father of the universe forgiving us and regarding us as his own children and overlooking all that we've ever done in our past lives that have been wrong. And he's ready to receive us as his own children. And a Christian is one who not only believes that but who, therefore, stops being greedy, stops being selfish, stops being unclean, stops hating people and criticizing people and instead receives the Spirit of Jesus into himself. And the Christian is one who therefore is born of the Spirit.

During these past weeks we have shared the truth that a Christian is one who, once the Spirit of Jesus comes into him, begins to see that even still he lives for self aggrandizement. Even after receiving the Spirit of Jesus in him he sees that there is something in him that lives for self glorification, and self deification, and self gratification. And he begins to see that the Spirit of Jesus disagrees with this center of self, and disagrees with this self desire and self deification.

And a Christian is one who begins to see that either one goes or the other goes. Either the Spirit of Jesus leaves or the spirit of self goes down in the dust. And a Christian also realizes that when Jesus died, according to 2 Corinthians 5:14 he also died. And it is God's will for him to recognize that he was crucified when Jesus was crucified, and that he died to his future when Jesus died to his future. And a Christian is, then, one who says, "Lord Jesus, I'm willing for you to run my life completely--whether it destroys my reputation, whether it spoils my future, whether it lets me down in front of my friends, or my parents, or not. I'm willing for you to take over completely."

And then a Christian is one who is filled with the Holy Spirit. And the Holy Spirit brings into that Christian's life the kind of qualities that we shared last Sunday: the fruit of victory, the nine fruits of victory, love, and joy, and peace, and long suffering, and gentleness, and goodness, and faith, and meekness, and temperance. And, dear ones, you see that the reason we do not really love each other is because we still love ourselves too much.

We are willing to help the other person as long as it doesn't inconvenience us. But, there comes a great breakthrough when a Christian says, "Lord God, I'm willing to help the world, whatever it costs me. I'm willing to forget myself for the world's sake." Then Jesus is able to fill us with his own spirit. And this Holy Spirit brings us the whole life of Jesus.

We said that this is what the thing which is, as you know, from Islam and from Buddhism, and from Confucianism, and from Zoroastrianism. All these great religious leaders gave some tenants to their followers and said, "After I die you must do your best to follow me." Jesus said, "After I die I am going to send you another counselor who will be with you. He will take of the things that are mine and he will impart them to you so that you can be like me." So that Martin Luther said, "We are little Christs," because the Holy Spirit takes the life of Christ and imparts it into us. And so, dear ones, that's God's promise to us and that's what a Christian is.

Now what we're sharing this morning is that a Christian is not only like Jesus inside, a Christian is like Jesus outwardly in the miracles that Jesus was able to perform. You see, what stopped the world in the first century was not simply the character of Jesus, but the character of Jesus allied with the miracles of Jesus. The miracles are believable because of his character. You look at him and you say, "Yeah, he's the kind of person who would do miracles." And he did the miracles. That's what made the world stop and stare.

Loved ones, the world will never look at a body that does not look like Jesus in every way. And, you see, again and again you come into a situation, and you look at a dear one who has incurable cancer, and you love them with all your heart, but there comes a time when the life of Jesus wants to burst through and heal the cancer. Now the Christian is the one who through the baptism of the Holy Spirit is not only filled with the fruit of the spirit, but is anointed with whatever gifts of the spirit are needed to represent Jesus to the unbelieving world.

Now you can see this in the Christian church, you see, at the beginning. If you'd like to look first of all at Jesus own life in Mark 1:30-34. This is one of the miracles or the sign that made the world stop and think maybe this man is not just another teacher. Maybe he is not just another visionary. "Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. And he came and took her by the hand and lifted her up, and the fever left her; and she served them." Now one of the marks of Jesus' divinity was not only his resurrection and his sinless character, but was his ability to control the powers of nature, and of sickness, and of disease.

Now you see that that same power was imparted to the early church and to the first Christians. Acts 3:6-7, "But Peter said, 'I have no silver and gold.'" This man, you remember, in Verse 2, a man lame from birth was being carried whom they laid daily at the gate of the temple. Now in Verse 6, "But Peter said, 'I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk.' And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong." Now you see how Peter explained this. In Acts 2:38-39 he said, "Now this is available for all of you." "And Peter said to them, 'Repent, and be baptized every one of

you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.”

So a lot of us say, “Oh well, that kind of miracle, it died out after the first century.” Actually it didn’t, but a lot of us say that, “It died out after the first century.” Or, a lot of us will go along with the endowment of the church by Constantine in the third century and say, “Well those continued for three centuries but then they ceased. Now those were in order to establish the early church before the world died.” But loved ones, do you see, in Verse 39, that, “The promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him?” The promise of these gifts is for us in this present century.

You cannot tie them to the sub apostolic times. You cannot tie them to the post apostolic times. You cannot tie them to the first three centuries. They continued in some measure right down through the years. And they are present in our world today. And it is Jesus’ will that we should be baptized with the Holy Spirit not only so that we’ll be like him in our own inside lives, but so that we shall have these gifts of the spirit for outward service.

Now dear ones, a powerless church is not the church of Jesus Christ. An impure church is not the church of Jesus Christ. And you see if there are any dear old skeptics here this morning, they are skeptical because we talk, and talk, and talk and do nothing. And you remember, Paul said, “The kingdom of God is not a matter of talk but of power.” And it was power in those days. And it is power in these days for every one of us who is ready to be baptized with the Holy Spirit. And you know that’s what is needed.

You know, I know Rick who has now graduated is in medicine. And some of the rest of you are in medicine. And I agree with you. We can take care of a lot of the sickness. But what about the dear ones who are dying day-by-day of incurable disease? And you know there is a tremendous need for the power to heal sickness in our day. There’s a tremendous need to heal all the poor dear souls who spend times in psych wards and come out--a little better? A little better. And so there’s a tremendous need in these days for us to begin to become a Christian Corps of power-filled people.

Loved ones, we need a new body of people going out to India, and Africa, and South America filled with the power of Jesus’ Spirit. Not only able to establish American schools, and American hospitals which can only heal and deal with the diseases that we can deal with here in the States, but able to deal with the things that medicine cannot do. And you see it was Jesus’ way that we should receive these gifts.

Now would you look with me at these gifts because I think there is great vagueness in our minds about them, and therefore great unbelief about them? 1 Corinthians 12:4. "Now there are varieties of gifts." That is, there are different gifts. And we won’t all have the gifts--we won’t have all the gifts, "But the same Spirit," which means that you don’t own any gifts. If the Holy Spirit ever uses you to minister a gift, you don’t own this gift. The Holy Spirit lends you the gift for that period of time.

If anybody comes up to you and says, “Have you the gift of healing?” You say, “No, I haven’t the gift of healing. The Holy Spirit has the gift of healing and he can lend it to me when he wants me to have it.” Again, and again many of us come into great difficulties in healing situations, because we go out in our own strength. We say, “Oh yes, Jesus can heal you, because it said so in

the New Testament. So I lay my hands on you, and in Jesus' name rise up." And we have not received from our intuition of spirit, guidance from Jesus as to whether he wants to heal that person at that time or not. And so we're going out, not in the guidance of the Spirit, but in our own human sympathy or empathy.

So there's a real need, you see, to see that the gifts belong to the Spirit and the Holy Spirit will tell you when the gift is to be used. So, "There are varieties of gifts but the same Spirit. And there are varieties of service, but the same Lord." So, some of us may use the gifts in connection with our medical practice. Some of us may use it in connection with our psychiatric practice. Some of us may use it as a mother in our home. Some of us may use it in the body of Christ on a Sunday. "But there are varieties of service. And," then, "There are varieties of working." So alright, I don't know that I'm with "touching your radio set," too much. I don't know that I'm too enthusiastic about it. But if one brother finds that God is able to heal people through him asking people to touch their radio sets, okay, let him do it.

There are varieties of operation. It is not our place to say to them, "Ah, that's not one of the varieties." It's our place to say, "Alright, if a person was healed in Jesus name we go with it." I know another doctor in Harley Street in London, Christopher Woodard, who deals with many of the Olympic athletes. And he deals, not in any miraculous way, it seems, at all with the surgical body. He comes into a house where there is sickness and his spirit is able to discern the psychological imbalance in the dear ones in that home, the tension that is causing the strain in their bodies. And he ministers to that. And then as their spirits become whole and healthy that results in a healed body. So there are varieties of working. It's not our place to say, "That's the only way to operate that gift." "There are varieties of working, but it's the same God who inspires them all in every one."

Then in Verse 7, why are the gifts given? To make people strong individually? To draw attention to men and to women? No, "To each is given the manifestation of the Spirit for the common good." To build up a real body of Jesus, a real body of Christ. Loved ones, on the University campus, what drives the skeptics crazy is so many of us talking and not being. Now it is the Holy Spirit's desire that Jesus will live on our campuses again, not only in purity, but in outward power. And this can only come with the filling and anointing of the Holy Spirit.

Now would you just look for a moment at some of the gifts and in a few minutes I'll try to mention at least the heart of each one, and why we need them. Look at Verse 8, "To one is given through the Spirit the utterance of wisdom." Many of us come into a witnessing situation and the person says, "Well you know, I'd go with all this ministry of the Holy Spirit if it wasn't that you seem to teach that you had to be sinlessly perfect." Now we don't teach that at all. But you see, he comes up to you and says that. Or, he comes up and he says, "I would go with this ministry of the Holy Spirit if it weren't for the fact that there's all this tongues business. You all roll on the floor and speak in tongues." And we don't. And we don't roll on the floor and we don't speak in tongues in our meeting.

Do you see that the gift of wisdom is required at that moment? Not to start dealing with those apparent visible disagreements that that dear ones has. But the spirit of wisdom is needed in order to share the right thing about Jesus that that person needs at that moment. Now, that's the gift of wisdom. Where you share, not some human insight that you've gained into all this business, but where you share some part of the wisdom of Jesus that makes him real to those people. Now, that's the gift of wisdom. It's just natural in the Holy Spirit. There seems nothing miraculous to it, at

the moment that it's exercised, and yet it is miraculous. The Holy Spirit gives you a piece of wisdom about Jesus that you've got from no book and that you've got from no friends. The Holy Spirit just gives it to you at that moment, the gift of wisdom.

"To another the utterance of knowledge according to the same Spirit." A lot of us deal with our roommates as psychiatrist would. They come to us with a problem and we say, "Well now, what was your childhood like? Now, did your dog ever bite you when you were young? Or, were you ever in a meeting in church which was highly emotional and put you off this kind of thing?" Now do you see the Holy Spirit can give you the gift of knowledge, can enable you to know what is in that person's spirit and what that person needs at that moment.

The Holy Spirit can give you insight into that person's spirit, not just into their minds, which a psychiatrist can get, or which you can get by giving them some kind of little pictures to say what they think they are, but he enables you to see into their spirits. And he lets you know what they need at that moment. Now that's a miraculous gift. You can see why so much of our witnessing is not what God wants it to be, because so much of it is a transmission of knowledge and information. But this, you see, is the gift of knowledge. And we need it.

"To another the working of miracles." At times on the campus there, at lunch time or when we speak, we need the gift of miracles. What we say is hardly getting over to the people because of the wind, and the amplifier not being loud enough. And what we need is the gift of miracles to believe for revelation in peoples' hearts as they sit around that place. Carvosso [William Carvosso, 1750–1834, preacher in Cornwall, England] was a great Christian 200 years ago. He got into a coach, and a mile further down the road, the 12 people in the coach had received Jesus as their Savior. Now that wasn't because he was a quick talker, but because he had the gift of miracles, and he was able to believe for such a clear revelation of Jesus that they met him inside their spirits.

Now that's the gift of miracles and we need that in these days. We need it certainly to bring people into the bookshop when we still haven't a sign up outside. We need the gift of miracles to draw people in and the Holy Spirit has been doing that. You think of the gift of miracles that he has given to us even in the body so far. You think that we have never spent a penny on advertising. You dear ones have been very determined; you've sought us out, and at last found where we were. But this is the gift of miracles, you see. We have not used a natural method for propagating anything. But we have believed that Jesus would draw to himself the people that he wanted. Now, we need the gift of miracles.

"To another prophecy." The ability to foretell what is coming in the future. Yes, that's part of it. But above all prophecy is forth telling. Forth telling the right word of God to the right person at the right time. So often we bore people to tears. They come to us on campus and they say, "What is this business about Christianity." And we say, "Well, we can tell you. We'll take you through the four verses in Romans. First, we'll go to Romans 3:23, 'All men have sinned.'" And we go through our little process. Now, do you see that we need the gift of prophecy there, to apply to them the right word of God that they need at that moment? To know exactly what they need at that moment. Not to bore them with all our information, but to give them the words that the Holy Spirit wants them to have at that time. The gift of prophecy.

"To another the ability to distinguish between spirits." We need that in these days. A lot of us are engaged in witch hunting. We go to one group and we see, are they right on the line? No, they seem to be swaying a wee bit over to emotionalism. Or, we listen to some person on the radio and we

say, "Is he right on the line? No, he seems to be a little 'British Israel'. He seems to be going over that way a little." And we go to some other meeting and we say, "No, they seem to emphasize walking in obedience, just a little too much." And before you know it, all the Christians are involved in witch hunting.

The "IC" people are witch hunting the Campus Crusade people. The Campus Crusade people are witch hunting the Campus Church. The Campus Church is witch hunting somebody else. Loved ones, that is not the Father's will. The Father's will is that we should have the gift of discernment of the spirit, so that we just know, we sense immediately what the spirit of a person is, whether we've heard them speak or whether we've heard them explain their position or not. And the Holy Spirit gives us an immediate sense, through the intuition of our spirit, of where they stand, and what they need.

You can see how magnificently this gets through the false criticism, you know. You know the dear ones that really are parasites that eat of the body of Christians. You know, they are like vultures around the fringe. And they keep pecking at things that aren't quite lively. And they make their life doing that. Now you see that the discernment of spirits takes away that undergraduate sin of criticism. It brings us into a beautiful place where we trust the Holy Spirit to enable us to discern where a person is right and where they're wrong. And then we don't need to speak it out. We just rest in that. We thank the Holy Spirit for it, and we trust him to keep us right. And we pray for the other person. So the discernment of spirits, you can see, can bring great truth and harmony to the body.

"To another various kinds of tongues." Various kinds of tongues. Some known tongues such as they were able to use miraculously in Jerusalem. You remember they spoke, "Every man heard in his own tongues the wonderful works of God." And so obviously the Holy Spirit gave the apostles different languages. Because they needed them? No, the people could speak Greek, and most of them could speak Aramaic. But it was a sign to the unbelievers. It was a sign that this was something miraculous that they had to tell them. Sometimes it will be a known language like that, and sometimes it will be an unknown tongue, a language that maybe very few people in the world know, and certainly that nobody else knows, perhaps, in the group.

"To another the interpretation of tongues." The Holy Spirit will give a person the interpretation of a language that someone else is using in a meeting. I think it's important – that's the ninth gift, and it's important to see it's only one of the gifts. But because there are five instances when the Holy Spirit is recorded as baptizing people with himself in the New Testament, and because after three of those instances they spoke in tongues, this gift has become a cause for dissention and disagreement.

Now it's very important to see brothers and sisters, that there are two instances in the New Testament when people were filled with the Holy Spirit and it is not recorded that they spoke in tongues. And it is true that many of us have experienced that, too. And certainly I experienced it. The Holy Spirit filled me and I did not speak in a tongue at that time. So it's important to see that you do not need to speak in tongues to be filled with the Holy Spirit. And it's wise to get that out of the picture. But it is good nevertheless to have some clear teachings on the use of tongues, dear ones, inside the body.

There are three ways in which tongues are used according to the New Testament. Look at 14:2, "For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters

mysteries in the Spirit.” And along with that is Verse 4, “He who speaks in a tongue edifies himself.” When a tongue is given to you in private prayer it’s only for one thing, to free your spirit to glorify God. Some of us experience a great sense of the glory of God, and a great desire to praise God, but we do not have the words to praise him. We do not have a great vocabulary, we say, “Lord, you are my dear Lord. Jesus you are glorious. You are loving.” And we run out of words. And then the Holy Spirit at times bubbles out in an unknown language that we ourselves do not know.

Now the only purpose of that is to give us freedom to worship God in private. What it often does is build some dear ones up in their own spirit. And it’s a strengthening experience. Many dear ones have little experience of tongues. Some of us know an Englishman who had a great eloquence. And it just seemed he didn’t need tongues. And so he didn’t have the gift of tongues. He was just able to express his glory of God in his own language. And so God will allow you to do it in that way. In other words, that does not need to be a hang up. But when it’s used in private prayer it doesn’t need to be interpreted to anyone. It’s just between yourself and God. It’s the Holy Spirit bypassing your mind and glorifying God directly through your spirit.

Now the second use of tongues there, is in a believers meeting. That is in a group where there are all Christians. And that’s 14:26-28, “What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God.” Now do you see in Verse 26, “What then, brethren? When you come together...” In other words, the only use of tongues in public, really, is in a meeting where there are all Christians. And even there, there has to be an interpreter present to give the meaning of the tongues. The Holy Spirit will tell the person who is going to use the tongues whether there is an interpreter present or not. And so, he’ll know whether to speak or not.

But it is vital dear ones, that the tongue is only used in public in a meeting of Christians. So brothers and sisters, this morning, I don’t know that it’s the Father’s will for us to experience the use of tongues, you know. Because, really, after this Sunday we’ll be back on what we really believe God is calling us to do, to explain to the non-Christians what Christianity is about. And so I trust that there are non-Christians here this morning. And it is not the place to use tongues. It would just put them off. It certainly put me off the first time I ever heard them. I just thought they were kooks, and they should be put in an asylum and given basket work to do. And loved ones, do you see that will always be the effect on dear ones coming into a meeting? And this is not really a meeting only for Christians. And it’s bad if it ever becomes that, you see.

If there’s a meeting for Christians at all among us, it may be the evening service but really you would think of more of our weekday fellowships as meetings for Christians, or our meetings in the home. But even there where there are Christians present there must always be someone to interpret the tongues.

Now do you see the third place where the tongue is used in Verse 21-22, “In the law it is written,” that is in the Old Testament, “By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” Now you can see that all the Jews in Jerusalem on the day of Pentecost had that in their minds. And you see that the languages were a sign to them that this was taking place. “Thus, tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.” Tongues

are a sign for unbelievers, and that's the known language.

Some people have gone to a foreign country and have been given a language that was spoken by the people in that country. I know one instance of a man who went to a hotel in New York. And he was sitting in the lobby, and he began to speak in a language that he didn't know to the person beside him. And the person beside him turned around and said to him in English, "How do you come to know perfect Arabic?" And the man didn't know, but he had spoken it by inspiration of the Holy Spirit. Now that was a sign to an unbeliever, you see. That was a sign--he could speak Arabic in the Holy Spirit, but he had never learned it. It was a sign to the unbeliever. But that's the only reason and it must be a known language at that time.

Now loved ones, in spite of the time going quickly, I do think that we should be open for at least two minutes for any questions that you want to share, because this is the last Sunday that we'll deal with the basic principles of the Christian faith. And next Sunday God will lead us, I believe, into again the proclamation of what the Christianity is really about. That's basically for the unbeliever. We want a place where you can bring people who aren't Christians, and where they can see, not only the Spirit of Jesus, but they can understand what we're talking about.

Question from audience:

How can you discern between true tongues and untrue tongues or tongues in the flesh?

Reply from Pastor O'Neil:

What brother means is that many people enter into some experience of tongues but they grieve away the Holy Spirit and they continue on making up tongues. And it's just meaningless. Or, Buddhists speak in tongues. So you can obviously speak in tongues guided by other spirits than the Holy Spirit.

How do you distinguish between them? Only the Holy Spirit, brother. Only the Holy Spirit can enable you inside to know that this is a real tongue given by the Holy Spirit. You cannot tell by the outward signs. It's only by the Holy Spirit himself. He can give you discernment of spirit.

Question from audience:

In a meeting of Christians if one person speaks in tongues can the same person interpret?

Reply from Pastor O'Neil:

Yes. Yes, many times a person has received a message in tongues and they've given it first in tongues and then spoken it. I know a well known hymn that is song today that was given to the person first in tongues, and then he was given the interpretation of it.

Question from audience:

Is it true that the gifts of the spirit are to mature us in love?

Reply from Pastor O'Neil:

That's right brother, the gifts of the spirit are unimportant unless they transmit the life of

Jesus. And it is many people's experience that they have come through a time when they have ministered in the gifts of the spirit. And then Jesus has brought them to a quieter time when they have really ministered the life of Jesus, even without the apparent gifts, though obviously, they were using gifts like discernment and knowledge.

But that's right brother, I agree with you, the gifts are not important and no end in themselves. And that's why Father has led us in the body to try to keep them in the right place: a means of transmitting the life of Jesus. And that is what we are here for, to transmit the life of Jesus, not to have fun exercising gifts, or drawing people in curiosity to see gifts ministered.

Question from audience:

What do you say to someone that says the gift of tongues is for everyone and that all Christians need it?

Reply from Pastor O'Neil:

Brother, all I can say is you point to the five instances in the New Testament, because normally, that kind of person says you're not baptized with the spirit unless you speak in tongues. You point to the five instances and you say, "Now you must admit, brother there are two instances of the five where the people are not recorded as using tongues. And you must admit that Jesus, as far as we know, did not use tongues." And so it's necessary to point to that and then point to known instances of many of us, brother, that have come into the fullness of the Holy Spirit and have not used tongues.

Then it's important to point to the fact that the Holy Spirit distributes to each the gifts that he wants them to have. And in no case--in fact, it's the very opposite. If you'd like to look at the end of 1 Corinthians 12, the exact opposite of that is implied in Verse 29. "Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?" And the answer in the Greek--you can tell by the form of the question in the Greek that the answer expected is, "No. Of course everybody is not an apostle. Everybody has not the gift of healing. Everybody has not the gift of tongues."

But of course, brother, the distinction they make is that tongues is a sign of the baptism of the Holy Spirit. But the other takes care, even of that. And it's still he's just saying, "Yes, yes certainly tongues are great. I want you all to speak in tongues if you want but I want you to prophesy." And it is interesting, dear ones, that, while we should not quench the spirit, and we should not teach against tongues, yet it's interesting Paul spends so much time giving cautions about it, isn't it? And so we need to walk gently and carefully there.

Well dear ones, I know there are many questions but I would trust the Holy Spirit to interpret these things to you.

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