

THE LORD JESUS CHRIST'S CHURCH

I. The Birth of The Church: Day of Pentecost

Sunday, 6 Sivan (May 24), A.D. 33 Acts 2:1-13

“¹And [pres. artl. inf. w/ev]in-the-process-of the day of /Pentecost[Festival of 50; Lev. 23:15,16] -being-completely-fulfilled, they- all+ -were unanimously at-the-same-place~. ²And suddenly out-of-The Heaven, a-noise even-as bringing a- violently-forceful -blowing[breathing] came-to-pass and it-fully-filled the whole house where [periph. impf.]they-were-continually-sitting[during the 10 days]. ³And tongues as-if of-fire appeared to-them dividing-themselves-into-parts and distributing-themselves, and [a-part]it-sat-down upon +each-one- of-them-separately. ⁴And they- all individually-were-filled ⁰with-Holy Spirit. And they-began to-speak with- other[diff.kinds of] -languages[tongues, Is. 28:11], according-as The Spirit kept-giving-to-them to-utter-forth-under-influence. ⁵Now Jews, reverent men [away-]from all nations of-the-ones under /Heaven, were-customarily-taking-up-residence[especially at Festivals] [loc. ev]in-Jerusalem[Hee-ehrou-sahláym]. ⁶Now when- this sound[call] -came-to-pass, the multitude converged-together and commingled-in-confusion because each one heard them speaking in-his[art.asprn.] own[private] /dialect. ⁷Then they- all -were-amazed-in-themselves and they-kept-marvelling, [templ.ptcp.]and-saying to[the face of] one-another, “Lo! all these+ the-ones speaking are Galilaeans[Gahleelai-oi], are-they-not? ⁸And we, how are-we each one hearing in-his[art.asprn.] /own[private] dialect [loc. ev]in-which we-were-begotten? ⁹Parthians[Phárthoi] and Medes[Máydoi] and Elamites[Ehlahméc-tai], and the-ones residing at-the **Mehsoh-pohtah-méeah**, both at-Judea[Youdaiah] and **Kahppahdohkéeah**, at-Póhntohs and the Asia[Ahséeah], ¹⁰both at-Frugéeah and at-Pahmfooléeah, at-Egypt and at-the parts-of-the Libya[LeeBún], those down-from **Kuráynay**[N. Africa] and the temporarily-residing Romans, both Jews and proselytes, Cretes[Kráytchs] and Arabians[Ahrahps]! ¹¹We-are-hearing them speaking the magnificent-things~ of-The God in-the languages[tongues, Is. 28:11] belonging-to-us. ¹²Now they- all -were-amazed and they-were-continuing-at-wits-end, saying one[another same kind] to[the face of] another[same kind], What ever [opt. of thought]could-this~ -possibly-determinedly-will-to-be? ¹³But others[diff. kind] were-ridiculing and saying, [óvt: quote] “They-are [perf. pass. subs. ptcp.]ones-having-been-saturated-with-newly-fermenting-wine”” (Acts 2:1-13 APT).

Introduction:

In obedience to The Lord Jesus Christ's command to wait in anticipation for the fulfillment of the promise of being baptized by The Holy Spirit the eleven disciples returned to Jerusalem and ascended into the upper story where they were boarding during Festival time (c. 10 days or more). Then during the days they gathered in the Temple, probably under Solomon's Porch, persisting in Prayer and Supplication, and praising and blessing The God while waiting unanimously in constant readiness in The Temple (Lk. 24:53 APT) to receive the Baptism by The Holy Spirit. During these days of waiting in prayer and supplication, The Lord added to the eleven disciples 109 souls to their number. Thus one hundred twenty men and women disciples were gathering together unanously in the same place on the day of Pentecost, Sunday, 6 Sivan (May 24), A.D. 33 - Pentecost, descent of The Holy Spirit; Birth of Christ's Church (Acts 2:1 APT).

There are five important facts to be observed concerning the day of Pentecost, the day of the Birth of The Lord Jesus Christ's Church. There are differences of doctrine concerning this Birth throughout Christendom. Some teach that the church began in The Old Testament, some teach that it began when John the Baptizer began to baptize. But Scripture clearly indicates that The True Church which The Lord Jesus Christ Himself is building began on the Day of Pentecost, the Day of her birth as described in Acts chapter two.

Note these five important facts: I. The Assembly of People on this day Day of Pentecost; II. The Appearance of The Holy Spirit; III. The Amazed Reverent Pilgrims; IV. The Anointing by The Holy Spirit.

I. The Assembly of People on this day Day of Pentecost (2:1).

“¹And [^{pres. artl. inf. w/év}]in-the-process-of the day of /Pentecost^[Festival of 50; Lev. 23:15,16] -being-completely-fulfilled, they- all⁺ -were unanimously at-the-same-place” (2:1 APT).

A. When? - The Day of Pentecost (Lev. 23:15-21, please read).

The Lord God ordered Moses, on Mt. Sinai, to record and relate to all Israel in the Law to observe The Feast or Festival of Pentecost also called ‘The Festival of Fifty’ on the morrow after seven Sabbaths are complete after the Sabbath after the Passover. In A.D. 33 that day was Sunday, 6 Sivan, (May 24). This feast was special and different from all other feasts or Festivals in that this time the wave offering of bread loaves had to be **baked with leaven** because there was evil or sin in Israel which required sacrifice and cleansing (Lev. 23:15-21). This day was a day of new beginning for the disciples who followed The Lord Jesus Christ. The God also indicated by this that leavened bread was to be used in The Remembrance Supper of The Lord by His True Redeemed disciple-saints.

B. Where? - They were in the same place where they met in The Temple, most likely on Solomon’s Porch, a portico along the Eastern wall (Lk. 24:53, please read).

C. Who? The 120 faithful men and women disciples plus a large crowd of pilgrim Jews, temporarily residing in Jerusalem during the festival, many more than the 3000 from at least fourteen locations other than Israel that were added to the number of disciple-saints (1:15;2:41). The many others ridiculed and considered that the disciples were saturated with newly-fermenting wine (2:13, please read).

II. The Appearance of The Holy Spirit.

A. The Holy Spirit Descended (2:2-4).

“²And suddenly out-of-The Heaven, a-noise even-as bringing a-violently-forceful -blowing^[breathing] came-to-pass and it-fully-filled the whole house where ^[periph. impf.]they-were-continually-sitting^[during the 10 days]. ³And tongues as-if of-fire appeared to-them dividing-themselves-into-parts and distributing-themselves, and ^[a-part]it-sat- down upon ⁺each-one- of-themseparately. ⁴And they- all individually -were-filled ⁰with-Holy Spirit. And they-began to-speak with- other^[different kind of] -languages^[tongues, Is. 28:11], according-as The Spirit kept-giving-to-them to-utter-forth-under-influence” (2:2-4 APT).

The 120 disciples were sitting in The Temple in prayer and supplication, while waiting for the promise of The Father, The Holy Spirit came in a supernatural way.

Firstly, He came with a noise of a violent blowing force (Acts 2:2 APT).

The violently-forceful blowing filled the whole house.

Secondly, Tongues **as** of fire appeared in their midst and of themselves they divided into parts, (Acts 2:3 APT).

These two factors were most unusual. Strong winds blowing outside are normal, but blowing inside a house and filling it is not normal. Additionally tongues appearing to be **of fire** but not burning or consuming are most unusual. Yet these were the signs accompanying The Holy Spirit at the birth of The Church (Acts 2:47b) to convince the disciples that the promise of The Father was fulfilled.

B. The Holy Spirit Disseminated (2:3).

The verb ‘disseminate’ in this sense means ‘2 : to disburse through-

out.’ In turn the verb ‘disburse’ in this sense means ‘2: to spread or distribute from a fixed constant source: c: to distribute (as fine particles) more or less evenly throughout a medium’ (Mirriam-Webster’s Collegiate Dictionary). Therefore the verb ‘disseminate’ is appropriately used to describe what took place in Jerusalem, Sunday. 6 Sivan (May 24), A.D. 33.

The tongues as of fire divided into parts, dispersed, and distributed themselves, imparting a part to each individual disciple present. Then The Holy Spirit filled them all individually. And it, a part of the tongues that divided, sat down upon each one of them. The imposing power of The Holy Spirit revolutionized the disciples: They were baptized into The Church and filled by The Holy Spirit taking control of them individually. And that were being empowered by The Holy Spirit to speak fluently in other languages than their own, in order to communicate Truth understandably. This was recognized by the Jews from at least fourteen different countries (Acts 1:5; 2:3,4a; 1 Cor. 12:13; Acts 2:4b,c-12).

It is very important to note two things: Firstly, that the speaking in a language was motivated and empowered by The Holy Spirit. It was actually spoken in the language recognized by the nationals as their very own dialect and not an unknown language designated by the speakers or a religious leader as ‘the heavenly language’ or ‘a spiritual language.’ But the proof that it was motivated by The Holy Spirit and not an evil spirit is that it is recognized by an unknown visitor in the assembly or gathering as spoken in his very own dialect and not the gibberish that is heard in some religious evangelistic meetings.

Secondly, that there was no training to speak in other languages given to these disciples, neither did they study linguistics or any other language study by these disciples. But rather it was The Holy Spirit Himself that enabled and empowered them to speak in the language foreign to them but so that the listener understood Spiritual Truth. This was a fulfillment of prophecy that introduced a new era to give the Jews, a people that required a sign in order to believe and commit trust, to commit trust in The Lord Jesus Christ (Isa. 28:11,12d cf. 1 Cor. 13:21,22). It was not originally given to lift up the speaker but to edify the hearers and enlighten them with Truth.

C. The Holy Spirit Deputed Them (2:3 cf. 1:8).

To depute or deputize is ‘to assign or commission with power to act on behalf of a superior authority.’ The Lord Jesus deputed His disciples to act as his witnesses empowered by The Holy Spirit (1:8) and they were to wait until The Holy Spirit came and empowered them. Pentecost was the moment of fulfillment of that commission. Now they can proclaim The Gospel concerning The Lord Jesus Christ with power.

D. The Holy Spirit Demonstrated Power (2:4).

The reverent male Jews from all nations under Heaven, who traveled varied distances (some more than a fifteen hundred miles by land or sea or by both) to observe the Feasts of Passover and Pentecost, were amazed at the unusual languages being spoken by the disciples as fourteen different actual languages of nations (according to Luke’s record, 2:9-11) that were spoken by the Galilean disciples. Before this, whoever heard of such power and ability as to speak in a language foreign to the speaker but known by the hearer without a human interpreter. But The Holy Spirit being the power enabling both the speaking and the understanding the magnificent things of The God by 3000 men, each one in his own dialect.

III. The Amazed Reverent Pilgrims (2:5-8):

A. Their Confusion (2:5,6).

“⁵Now Jews, reverent men [away-]from all nations of-the-ones under /Heaven, were-customarily-taking-up-residence[especially at Festivals] [loc. ev]in-Jerusalem[Hee-ehroushaláyim]. ⁶Now when- this sound[call] -came-to-pass, the multitude converged-together and commingled-in-confusion because each one heard them speaking in-his[art.aspm.] own[private] /dialect.”

When each one of the multitude heard the disciples speaking in-his own private dialect they converged together (came together and united in a common interest) upon the disciples and commingled in confusion.

B. Their Amazed Marveling (2:7,11,12).

“⁷Then they- all -were-amazed-in-themselves and they-kept-marveling, [templ.ptcp]and-saying to[the face of] one-another, ‘Lo! all these+ the-ones speaking are Galilaeans[Gahleelai-oi], are-they-not? . . . ¹¹We-are-hearing them speaking the magnificent-things- of-The God in-the languages[tongues, Is. 28:11] belonging-to-us. ¹²Now they- all -were-amazed and they-were-continuing-at-wits-end, saying one[another same kind] to[the face of] another[same kind], What ever [opt. of thought]could- this~ -possibly-determinedly-will to-be?’” (2:7,11,12 APT).

Being amazed and continually marvelling describes the reaction of the pilgrim Jews who travelled to the festival of Pentecost and joined the disciples in the fulfillment of the promise, that The Lord Jesus Christ made to His disciples before He ascended to Heaven. This day turned out to be the most wonderful day in which the most wonderful experience of their lives occurred. And what occurred for them shall be the most wonderful experience of the lives of those who take the necessary steps to become a redeemed, regenerated disciple of The Lord Jesus Christ, totally yielded to Him to be further disciplined and to begin disciplining others.

IV. The Anointing by The Holy Spirit (1 Jn. 2:20,27,28; 2 Cor. 1:21,22).

The verb ‘anoint’ and its various cognates is used in several ways in Scripture. It was first used by The God as he spoke to Jacob to return to Bethel where he anointed the stone, upon which he slept and set it up for a pillar by pouring oil upon it (Gen. 31:13 cf. 28:18-22). It was also used throughout The Old Testament in reference to the anointing of priests (28:41; 29:1-40:15 and many other passages) and the kings (1 Sam. 15:1) and several passages in the Samuels, the Kings, and the Chronicles) and Elisha the prophet (1 Kings 19:15) all being installed into their particular office.

But in The New Testament under The New Covenant ‘anointing’ is used in a new dimension with special meaning for the true disciples of ‘The Lord Jesus Christ. It is ‘anointing by The Holy Spirit’ called ‘the *χρίσμα* (Khrismah)’ translated ‘Significant-Anointing’ in **Koiné** (Koináy) Greek. There are only two passages in The New Testament where the word is used first by Paul in 2 Corinthians and then by John in his First Epistle. There is a distinct relation between Pentecost, the day of descent of The Holy Spirit upon the redeemed disciple-saints, which redemption took place after the crucifixion of The Lord Jesus Christ followed by His Resurrection-Ascension on the third day thereafter, and The Significant-Anointing by The Holy Spirit which took place at the same time as His descent from Heaven upon the redeemed. This Significant-Anointing indicated that the disciple-saints are established and confirmed to be in union with The Lord Jesus Christ and His Church. Paul called attention to this other aspect at Pentecost and named it The Significant-Anointing by The Holy Spirit, which verified all the redeemed disciple-saints union with The Lord Jesus

Christ which as a whole, when That Day was completed became known as The Church (Acts 2:47). There are two aspects indicated by this descent of The Holy Spirit by The God upon the 120 gathered together on That Day: A. Significantly-Anointed by The Holy Spirit; and B. Sealed for Himself by The Holy Spirit (2 Cor. 1:21,22; 1 Jn. 2:20,27,28).

A. Significantly-Anointed by The Holy Spirit (2 Cor. 1:21,22).

“²¹Now The-One verifying^[legally guaranteeing] us together-with you[&] unto Christ and ^{|Who|} significantly-anointed us, ⁰God!^[nom. excl.] ²²Who for-Himself-sealed us and gave the earnest^[down payment guarantee] of-The Spirit ^[loc. &v]in-the hearts of-ours” (2 Cor. 1:21,22 APT).

There are six results five of which which occur immediately, and one which occurs after The Church is taken to Heaven, upon one who commits persistent personal trust to The Lord Jesus Christ and exchanges masters from Sin, Satan, Disobedience, and Unrighteousness to The Lord Jesus Christ, The God, Obedience, and Righteousness (Rom. 6:6-22). These results are: 1. Sealed for Himself by The Holy Spirit; 2. Guaranteed to receive the Eternal Inheritance; 3. Ability to Perceive All things; 4. Continually Be Taught All things after Initial Discipleship; 5. Continually Abide in Union with Holy Spirit; and the one much later 6. Not Be Shamed at His Coming-Presence (2 Cor. 1:21,22; 1 Jn. 2:20,27,28).

“²¹Now The-One verifying^[legally guaranteeing] us together-with you[&] unto Christ and ^{|Who|} significantly-anointed us, ⁰God!^[nom. excl.] ²²Who for-Himself-sealed us and gave the earnest^[down payment guarantee] of-The Spirit ^[loc. &v]in-the hearts of-ours” (2 Cor. 1:21,22 APT).

“²⁰In-fact^[emph. κατ] yourselves, you-continually-have⁰Significant-Anointing ^[away]from The⁺ Holy-One^[God] and [&]you-perceive all- things~ . . .

²⁷And-yet^[adversative use of kai] yourselves, The Significant-Anointing Whom [&]you-received ^[away-]from Him is-continually-abiding ^[loc. &v]in-you[&] and you-are-having no need that anyone continue-teaching you[&]. But-on-the-contrary, as The Same Significant-Anointing continually-teaches you[&] about all-things~ and He-is true~ and He-is not falsehood, also according-as He-taught you[&], [&]you-shall-continually-abide ! ²⁸And now, little-children^[relationship emphasis], continually-abide ^[loc. &v]in-Him! so-that, whenever He-be-displayed, we-have-boldness-of-speech and we-not-be-shamed by Him ^[&v w/loc. of tm]at-His /coming-presence” (1 Jn. 2:20,27,28 APT).

B. Sealed for Himself by The Holy Spirit (2 Cor. 1:21,22a);

“²¹Now The-One verifying^[legally guaranteeing] us together-with you[&] unto Christ and ^{|Who|} significantly-anointed us, ⁰God!^[nom. excl.] ²²Who for-Himself-sealed us . . .” (2 Cor. 1:21,22a APT).

This verse contains a very interesting and very important grammatical construction which has been overlooked by many translators and Bible commentators. It contains the use of both the articular and the anarthrous construction of a noun, an adjective, or substantive, a verb form (participle or infinitive) used as a noun. Additionally there is an unusual sentence structure regarding the subject and predicate without a verb, which indicates exclamation requiring a predicate nominative and not an accusative to complete its meaning. This calls for an emphasis on **God** as the sole agent of verifying and legally guaranteeing that one solely belongs to The Lord Jesus Christ without any other one involved. To reverse this sentence structure allows for some other one providing assistance to The God to assure Salvation. But The God needs no assistance whatever, neither humans nor angels. The Triune God alone provides Salvation with The Legal-Verifying-Guarantee (2 Cor. 1:22; 5:5) along with the significant-anointing that provides absolute

assurance that all that Salvation and Eternal Life includes shall be ours. This is a guarantee that is judicially legal and will continually stand forever and remove all doubts to validity of the promise.

Additionally The God provided The Holy Spirit to be The Seal that The God has given to completely fulfill all that He promised in The New Covenant or Testament (2 Cor. 1:22; 5:5; Eph. 1:13,14; 4:30). Seal is used as a matter of transaction. Upon transaction, there is the seal of your signature with the signature of an official officer and the seal of the notary to verify the validity of the transaction and the protection and security of both parties. Also important mail is sealed by the post office to insure that it will arrive unopened and delivered only to the person addressed. Therefore the seal is not only a verity of transaction but also a guarantee of delivery and protection. Thus The Holy Spirit is the Seal that identifies the disciple-saint in union with The Triune God that Redemption, a finished transaction has taken place, that includes the guarantee of security, protection, and delivery. And that transaction cannot be altered in any way whatsoever! This sealing is for all interested parties concerning Salvation. But The God additionally gave a guarantee to each redeemed disciple-saint that The Eternal Inheritance shall be received.

2. Guaranteed to receive the Eternal Inheritance (2 Cor. 1:22b);

“and gave the earnest^[down payment guarantee] of-The Spirit ^[loc. ἐν]in-the hearts of-ours” (2 Cor. 1:22b APT).

The Eternal Inheritance (1 Pet. 1:4) includes sharing the reign over The Kingdom of The God on Earth with The Lord Jesus Christ over Israel and all the Kingdoms during His Millennial reign (Rev. 5:10; 20:6) and then over The New Earth and all existence thereon Forever (Rev. 11:15; 22:3-5).

3. Ability to Perceive All things (1 Jn. 2:20);

“²⁰In-fact^[emph. καί] yourselves, you-continually-have ⁰Significant-Anointing ^[away]from The+ Holy-One^[God] and &you-perceive all- things~ (1 Jn. 2:20 APT).

Because regenerated disciple-saints continually have this Significant-Anointing, Whom The Lord Jesus told His disciples would teach them all things (Jn 14:26). All disciple-saints who are so Significantly-Anointed shall be able to perceive all things as The Significant-Anointing enlightens them when those disciple-saints are disciplined to maturity and learn from The God’s Holy Word.

4. Continually Be Taught All things after Initial Discipleship (1Jn. 2:27 a-c APT);

“²⁷And-yet^[adversative use of καί] yourselves, The Significant-Anointing Whom &you-received ^[away]from Him is-continually-abiding ^[loc. ἐν]in-you& and you-are-having no need that anyone continue-teaching you&” (1Jn. 2:27 a-c APT).

In this second Chapter of his Epistle, John used two similar but distinctly different Greek synonyms in addressing the children, which difference has been overlooked in most Translations of The New Testament. John addressed all his disciple-saints by *τεκνία* (tehnéeah) which indicated “a relational, affectionate, emphasis of all ages (2:1,2,12,28). But while when distinguishing his exhortation for three of the four different spiritual age groups, he addressed: the second stage, following the *βρέφη* (bréfay) babes stage (1 Pet. 2:2), as *παιδιά* (paidéeah) which indicated “educable children, with the characteristic emphasis of children of the physical age of eight days to twelve years” (1 Jn. 2:13,24), and the third stage as *νεανίσκα* (neahnéeskoi) “young men” (2:14, 18), the fourth stage as *πατέρες* (pahtéhres) “fathers” or fully mature. But it must be remembered that John is dealing with spiritual children and not physical. The reason for clarifying the physical age is to better understand the spiritual application that John has made.

In verses 2:18-27, John addressed the *παιδιά* (paidéeah) those children

of educable age, who have simplistic and pure faith and can be taught, disciplined in the first two spiritual stages of discipleship. Then understand more difficult Truth and claim all Truth for themselves. Once they have been taught they shall not easily depart. After they learn the basic Truths of Salvation, they have reached the stage where they begin to broaden their knowledge of The Word and The Holy Spirit can teach them.

This Truth concerning stages of Spiritual Life that John taught his children in The Lord should enable us to understand the value and necessity of discipleship especially through the first two stages: Babes and Little Children for it is so important for every convert to grow into the stage of spiritual young adulthood.

This Significant-Anointing-One continually abides in The Redeemed, Regenerated disciple saints as they persist in The Word and discipleship. Then they learn the importance of abiding in union with Him.

5. Continually Abide in Union with Holy Spirit (1 Jn. 2:27d-28b);

“27. . . and He-is true~ and He-is not falsehood, also according-as He-taught you&, &you-shall-continually-abide [évw/dative]in-union-with-Him! 28And now, little-children[relationship emphasis], continually-abide [évw/dative]in-union-with-Him! (1 Jn. 2:27d-28b APT).

It is important to be taught because it is according as you were taught that you continually abide in union with Him. Note it is not as you choose to learn nor as you are taught by a human however spiritual but as you put into practice in your life what you were taught by The Holy Spirit. In this way you truly learn to continually abide in union with Him.

6. Not Be Shamed at His Coming-Presence (1 Jn. 2:28).

“28And now, little-children[relationship emphasis], persistently-abide [évw/dative]in-union-with-Him! so-that, whenever He-be-displayed, we-have-boldness-of-speech and we-not-be-shamed by Him [évw/loc. of tm]at-His /coming-presence” (1 Jn. 2:28 APT).

John posed another reason for his disciple-saints to continually abide in union with The Lord Jesus Christ and The Holy Spirit. That is in order that they have boldness of speech and not be shamed by Him at His coming- presence when we all must stand before Him on His Judgment Seat in Heaven. Note the Greek verb *αἰσχυνθόμεν*(aisxunthómehn) an aorist passive subjunctive with the preposition *ἀπό* (apó) in the ablative of means case is to be translated ‘to be shamed by.’ If the voice was active and not passive, it should be translated ‘ashamed.’ Thus it has a different connotation than most translations or versions and should read that we “not be shamed by Him rather than “be ashamed ‘from’ or ‘on account of’ or ‘because of’ Him. So John was warning that failure to abide in union with The Lord Jesus Christ shall result in being shamed by Him when standing in judgment at the time of His coming presence and be speechless without an answer or excuse, because The Holy Spirit has been given to maintain that persistent union with Him.

It is to be noticed that the collective disciple-saints were called The Church, which The Lord Jesus said that he would build (Mt. 16:18) at the close of the day and the end of this chapter and ever since but not before (Acts 2:47). However many other names have been given by humans to their place of worship.

Conclusion:

Today we considered the events that took place on The Day of Pentecost, the day of The Birth of The Church which The Lord Jesus Christ is building. We learned that The Holy Spirit came upon The Lord Jesus Christ’s disciples to inaugurate The Church just as He promised. We noted

four actions of The Appearance of The Holy Spirit: A. He **Descended** in a supernatural way upon the 120 disciples as they gathered together daily in the Temple waiting for Him to come; B. He **Disseminated** into tongues as of fire which of themselves divided into parts, dispersed, and distributed themselves, imparting a part, to each individual disciple present.; C. He **deputed** Them to Proclaim The Gospel concerning The Lord Jesus Christ with His supernatural power; and D. He **Demonstrated Power** enabling them to speak in fourteen different actual languages of nations and enabling 3000 of the hearers to understand in their own dialect the magnificent things of The God. Then we observed the amazement and confusion of the reverent pilgrims who c\went to The temple in Hebrew celebration of the Festival of Pentecost.

Finally we observed The Anointing by The Holy Spirit and six results: 1. Sealed for Himself by The Holy Spirit and its meaning; 2. Guaranteed to receive the Eternal Inheritance; 3. Ability to Perceive All things; 4. Continually Be Taught All things after Initial Discipleship; 5. Continually Abide in Union with Holy Spirit; 6. Not Be Shamed at His Coming-Presence. It was noted that, at the close of the day and the end of this chapter and ever since, but not before, the collective disciple-saints were called The Church, which The Lord Jesus said that He would build (Mt. 16:18).

Now it behooves each one of us and all our acquaintances and loved ones to ask ourselves, Is this baptism by The Holy Spirit our own personal experience? Am I truly persistently daily abiding in union with The Lord Jesus Christ, The Holy Spirit, and with The God, The Father? Is this a reality with me and with those with whom I fellowship through life?

Application:

What shall you do to be sure that you shall **not** be shamed by The Lord Jesus Christ when ever we stand in Judgment before Him, which Judgment is unavoidable to escape?

Dr. Fred Wittman

For next week: Read and meditate upon: **The New Church's First Sermon** by Peter (Acts 2:14-42).