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Okay, so we're back on Sunday morning and we're studying the Book of Acts. We're going to, we've migrated from chapter one, which is basically the setting up of the framework for the birth of the church to be become, or to start, and we get into chapter two, and we're going to spend quite a bit of time in chapter two, because it lays the foundation for the whole rest of the chapter in itself. So we're going to spend some quality time here.

So for today and the next two weeks, we're going to be looking at the birth of the church. We're going to, I broke it up in three parts. We're going to do chapters two, one, verses one through three today, and next week we're off because of just in my obligation already in the past, and then the two weeks after that we're going to do part two, which is verses four and five, and then part three is five through 21.

And then we're going to come back and we're going to start all over again, looking at the baptism of the Holy Spirit, because basically we need to make sure that we understand what that is. And we're going to be looking for that for two weeks. So for the next, as we're together for the next five weeks, we're going to be landing here in chapter two, verses one through 21, and looking at it in all kinds of ways so that we can get, make sure we get a handle on it.

Now, this is us guys, all right? And it is, if only everybody understood how important this particular section of scripture is, because this sets our foundation for where we're at today. We, you know, we don't get very often in scripture to pass by scripture like this that actually gives us our foundation. This is through the beginning of the second chapter of the Book of Acts.

It is important on God's side for what He does as described here. It's important on our side for us to understand what we are part of in being the Church of Jesus Christ. Now, we're studying the Book of Ephesians tied to Revelation and all of this ties together.

You read in the substack for the sovereignty of mankind, the next to the last part associated with our own sovereignty. All of this ties together. It's one big, gigantic subject that we need to get our arms around if we're going to understand what the Church is.

So let me begin reading the open three verses in Acts 2. Jim, would you be able to mute Mark Pardo? It's coming through as like static on our end. Thank you. I'm having a hard time hearing you.

Thank you. OK, there we go. All right.

So let's let me read the opening three verses of Acts 2. When the day of Pentecost had come, they were all together in one place. That is critical. When we get into Ephesians, you're going to understand what one place is.

And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each of them. Now, this is a phenomenon that God designed to inaugurate the birth of the Church.

We are the Church, guys. We talked about this. This is our story.

This is our history. Now, remember, in the first chapter of the Book of Acts, we saw that the preparation for the birth of the Church occurred. Now, as we come into chapter two, we will experience through the lens of the Holy Scripture, the actual beginning of the Church.

In chapter one, the disciples were waiting for the coming of the Holy Spirit, and chapter two arrives. In chapter one, the disciples were equipped for their ministry. In chapter two, they are empowered for their ministry.

In chapter one, the believers are held back. In chapter two, they're sent out. Their full resources to declare the gospel message to the ends of the earth are put in place by the arriving of the Holy Spirit.

And it is the fulfillment of Acts 1A, but you shall receive power. After that, the Holy Spirit comes upon you and you shall be witnesses unto me in Jerusalem, Judea, Samaria, and the uttermost parts of the earth. So the simple explanation in these verses that I read in the inauguration of the next great event of redemptive history.

First, there was the Old Testament. Revelation, God speaking in many ways and many portions to the fathers of the of the prophets, establishing the truth, true understanding of him and his redemptive purpose in the Old Testament. And remember, when we finished studying Acts 1, we saw that basically the understanding of the fulfillment of the Old Testament scriptures is what gave the apostles the ability of being bold because now they understood how it was all put together.

And that's our understanding as well. When we should be bolden, when we completely understand the fulfillment of the Old Testament scripture by Jesus Christ and the New Testament scripture as it relates to the verse of the church and the gospel from Paul. Then there was the next great event in redemptive history after the completion of the Old Testament.

And that was the arrival of God incarnate, the Lord Jesus Christ, who came and was made flesh and dwelled among men in 30 years or so later, the next great event in God's redemptive purpose, his death, ratifying a new covenant by the sacrifice of himself. Now, let's tie this to Ephesians. Ephesians 1, 3-14 gave us God's plan of all of this occurring in the New Testament that was prophesied in the Old Testament before the foundation of the world.

So all of this was set in motion. Before God ever created one physical form of what we have been told as creation, it was, but I'm going to tell you as we continue through this and continue the substack of Genesis, what we're going to find is what we've been told as the creation was actually the manifestation of what God created before the foundation of the world. OK, so and a few days later, the next great event, which was the resurrection from the dead, by which God affirmed the satisfaction that he had in his own mind over the sacrifice Christ had rendered.

OK, so before the foundation of the world. God, Jesus and the Holy Spirit had agreed, the fact that basically Christ was going to be the atonement for our sin, he would have to die, he would have to go into hell because there was no vehicle for the Old Testament saints to go to heaven until Christ had died. So he had to go to this holding place where they were in the bosom of Abraham and let them go so that they could go to heaven.

And in that process, he gave us what we now know as redemption. And our salvation, 40 days after that, the next great event occurred, the next great event was the ascension of our Lord Jesus Christ as he went back to heaven to be crowned and seated at the right hand of God, the father having accomplished redemption. OK, so let's tie this to Ephesians.

Redemptive history in Ephesians. First, we were chosen, we were divine elected, we were called in time. Called in time means where we actually live in this physical form.

So when he completed all of that process, died or crucified, died, was buried, went to hell, came back, was resurrected. That resurrection process was our completion. OK, one of the things I did on Thursday night, I told you my week was absolutely bonkers and everything I did was not what I wanted to do.

Well, I ended the session Thursday night by hitting the end button instead of the stop record button so that we could actually be together because there was something else I was wanting to talk about. But there were a few of us that came back and I think there were about eight. And we had about another hour chat because what I wanted to do was talk about what we're talking about right now.

And we're going to get back to that at some point. But the fulfillment of Christ's crucifixion, death, burial, resurrection and ascension. Was the final act in history to give us give us the ability to go home, that process, that process, when you look at Scripture in its detail and how how how that worked out and what God did and what Jesus incurred and all this other stuff, you'll know that the words that you you spoke on the cross, it is finished, has a whole different meaning.

OK, and it's to me Thursday night because I was I had wrapped up that study Thursday during the day with all kinds of revelation. I was excited about it, but I was I wasn't going to interject that into Thursday night, but I was going to start a discussion in which we did have a great discussion on that. But we're going to get back to that for everybody here very shortly.

I just wanted to tell you about that. So the next great event is this one in chapter two of the Book of Acts. So the sinning of the Holy Spirit to bring the believers together and establish a church in which he takes up residence in the cave, he takes up residence in you.

OK. This had been promised and we'll see that promise actually when we get back together next time, because that promise is stated in John seven thirty seven on the last day, the last day of Feast of Tabernacles. The great day of the feast, Jesus stood and cried out, saying, if anyone is thirsty, let him come to me and drink.

He who believes in me, as the scripture said, from his innermost being will flow rivers of living water. We're going to you're going to I'm going to tie this into Ephesians in our study. So this will become evident for you as well.

But this he spoke of the spirit whom those who believed in him were to receive for the spirit was not yet given because Christ had not yet been glorified. OK, so. We know that basically the spirit, the Holy Spirit that is inside of us, because scripture has told us, is actually the spirit of Jesus Christ.

So there was no way that Jesus Christ being walking, continuing to walk on this earth could provide that spirit because he had to get out of the physical realm to get into the spiritual realm so that he could just spirit could be separated and sent back to us. Now, we also know that God was called the son of man and son of God. OK, one spirit, two representations, that's critical because when we get into the study of prayer, we're going to find that the Holy Spirit inside of us, Jesus Christ, is also the Holy Spirit that's sitting at the right hand of God, the father.

So basically, if you look at it, a Wi-Fi connection is a direct link. There's no interruption. So if we talk through the Holy Spirit inside of us, then we're talking directly to Jesus Christ, our intercessor.

All right. There's no there's no delay. There is no interruption.

There's nobody that can have anything like that. OK, so but he had to go get glorified first to send that Holy Spirit back. So by the time you get to Acts 2, Jesus had already ascended.

He has been glorified, and now he can send the Holy Spirit. To borrow another term that's not very popular today, this is the inauguration of a new area, a new dispensation. We talked about this in our dispensations.

This is the dispensation of the church. OK, if you go back to looking at our first couple of studies of Revelation, we talked about the dispensation periods. This is the last.

No, I'm sorry. This is the next to the last. This is next to the second to the last dispensation in the timeline of this complete world.

OK, the next to the last would be the millennium. I'm sorry, the the great tribulation and the last would be the millennium. OK, we're going to get into this a little bit more in depth, too, in Ephesians, because we're going to talk about the ecological system that has been changed over time.

Because it is that ecological system of the creation that limits our life. OK, and we'll get into all of that in Ephesians. All right, so.

A new thing is born that has never been known before, something never seen in the Old Testament, something promised in the New Testament, even described in some measure by the Lord himself, who spoke of the church in the 16th chapter of Matthew. But the church up to this point has been a mystery, something hidden about to be revealed. Remember that Christ or the God held this mystery that he gave to Paul about the church, because why? He stunned Satan.

He stunned Satan, Satan did everything in his power to prevent the coming of Jesus Christ as the son of man and prevent his glorification, which he didn't know he was going to he's going to resurrect. So Satan clapped when Christ was crucified, but he was he was slapped in the face, so to speak, when Christ was resurrected. All right.

So Christ's resurrection assured a place for the Jews. Think about that. All right.

Chosen people. Christ's resurrection assured the place for the Jews. They only had to recognize him as the Messiah.

Now, but but it also was the vehicle for the mystery that God withheld from the world, from the foundation of the world, about the church, which would allow us to be part of God's family. Had Satan had known that, because he would have done all kinds of things to block our ability to go home. And he had more chance of doing that with us than he did with the Jews, because why? God had already chosen the Jews and had protected them all along the way.

He let the Gentiles just go wild. So we were out there living as Hylians. OK.

Without the knowledge of the fact that we were going to have a way home. And it wasn't until Christ died and did all that stuff that he that he sealed, he sealed that mystery in time with his resurrection. And that allowed us to have the process as described in Ephesians, think about it, before the foundation of the world ever took place.

That process was sealed, finished to allow us to move forward in the birth of the church, which is us. All right, let's continue. By the time you get to Acts 2, Christ was ascended and he's glorified and we're now waiting upon the Holy Spirit to come as described in the Old Testament and proclaimed in the New Testament by Jesus Christ.

So and this is the inauguration of the revelation of the church and what the church is and how the church lives, then unfolds through the rest of the writings of the New Testament, even to the consummation of redemption and the place the church will play in final redemption and the establishment of the kingdom of Christ in the book of Revelation. That's the reason why we're studying Ephesians. So here we meet the bride of Christ, the church.

Here we meet the branches connected to Christ, who is divine. Here we meet the flock for whom Jesus is the good shepherd. Here we meet those who are part of the kingdom of salvation ruled by the sons of God.

The church, it is called a household. It is called a family of sons of adoption. It is called a building, an edifice.

It is called a spiritual temple with Jesus and the apostles as the foundation. It is also called a body. And in fact, it is the body of Christ.

This is most unique identification of the church in the New Testament. So when you read scripture and it talks about those identities, what is it talking about? It's talking about you. OK.

It's not talking about a building, a physical constructed building. It's talking about you. So, in fact, the Old Testament, you can see Israel basically being called a vine.

You can see Israel called a kingdom. You can see Israel identified as a household and a family. You can see Israel as a building that God is building.

But the unique metaphor for the church found only in the New Testament is that the church is a body. It is a body of Christ. It is a union of believers with Christ as a living principle through them all.

Now, we learned in Ephesians on Thursday night that basically God gave us the head of the universe as the head of the church. So, in essence, living in accordance to obedience to him, we're actually his body. And I'm going to leave that with that because that description of body is quite unique.

When you look at Christ's crucifixion, according to scripture, and what actually happened, we're actually, because what scripture says, it says, put on Christ, become like Christ. This body was transformed inside by salvation. We got a new DNA focus, a new creature.

But this body becomes the body of Christ. And I'm going to just leave it at that for now and come back to it later, because that is what gets us to the point of becoming Elijah and Enoch, is understanding the dimensions associated with the spiritual and the physical, the transformation, the levels, all that stuff. And we'll get there.

In fact, in the Old Testament, you can see Israel basically called divine. OK, and you can see that the church is called the body. One new man, Paul says, not one nation ethnically, but Jews and Gentiles, all one in Christ.

The wall has come down here. All right. And when we get into history of this in these three sessions on the birth of the church, what you're going to find is there was a rift in history between Jews and Gentiles.

They didn't appreciate one another. They didn't like one another. They persecuted one another.

And that had to be dismantled for the church to be created. Because the church is one body, it's Jews and Gentiles. So Paul spent an enormous amount of time writing letters and teaching and preaching the fact that Jews and Gentiles had to stop this fighting.

OK, and that's what you begin to see in the birth of the church here next. OK, let's continue. Everyone in the church is indwelt by the Holy Spirit.

Everyone is placed into the body of Christ by Christ through the power of the Holy Spirit. This is what the Lord promised in chapter 1, verse 5, for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. Those are very important words because that is Jesus saying this is the baptism with the Holy Spirit.

When you hear somebody talk about baptism of the Spirit, you want to take them back to Acts 1, 5 and say Jesus promised that the baptism with the Holy Spirit would come not many days from now. He had to be referring to what happened a few days later on Pentecost, 10 days later, matter of fact. That is the baptism of the Holy Spirit.

And I want to emphasize that because there is so much confusion and misrepresentation of that wondrous work of the baptism of the Holy Spirit, it is Christ immersing us in the Spirit. We are put in a vat, we are lavished, the Holy Spirit is all around us. OK, you're going to get that starting in Monday in the substack or Monday or Tuesday, which we share with every other believer and constitute together the body of Christ.

Christ is the one who holds everything together. That's scripture. Now, as we come to these opening verses.

I'm going to be very patient and I want to be very careful, so I'm going to stick pretty close to my notes. I'm not going to get off script here or get off the prompter, however you want to cite it on this, because I want you to understand how significant this event is. You can't just run by these verses.

We read these verses, but too much is going on in those verses. So we got to slow down and we got to really understand what these verses are telling us. So Jesus ascended 40 days after his resurrection.

We're now 10 days later when we read verse one. OK, so chapter one ends with his ascension. Chapter two begins with the Holy Spirit.

There's a gap of 10 days. OK, when the day of Pentecost had come, they were all together in one place. OK, again, we're going to explain what one place is in Ephesians.

The believers were together. That was the pattern from the time our Lord's resurrection, when he appeared to the disciples on the road to Emma, Emma, Emma, Emma, Emma, Emmaus, and again appeared the same right to them from the period of that first appearing all the way to his ascension. He met with them.

He spent time with them. And even in the 10 days intervening, they had been told to go back to Jerusalem. This is where we end in chapter one.

Go back to Jerusalem and stay together and wait for the coming of the Holy Spirit, in which they did. They were all together in one place collectively. We don't know exactly where this place was, but we know it's not the temple, because Luke, when he defines something in the scripture, he's a very specific historian.

So when they were in the temple, he said they were in the temple. So they were in one place, somewhere outside the temple. And we see this in chapter one, verse 13, that when they went back to Jerusalem, went to the upper room where they were staying.

So maybe that's just sort of rented out the upper room. If it was the same upper room where they had the Passover meal the night that Jesus was betrayed, we don't know that for certain. But it might have been.

Scripture's not specific on that for us. And they must have just sort out of decided to stay there since the time was very short. They already had the room.

They knew where the room was. The owner of the room knew them, allowed them to do that. So one could assume that that's probably where they went.

Now, there were 120 of them. Now, think about that. There were one room, 120 people.

I don't know that I would want to sleep around 120 people at night. I don't know how anybody could sleep. You know, you've got snoring in this place.

You got somebody doing natural things over there, whatever they were doing. I don't know that I would want to do that. So there were 120 of them, according to verse 15.

So it must have been a fairly roomy place. Wherever it was, they waited there. And as we talked about, it doesn't say that they prayed for the Holy Spirit to come.

It doesn't say that they tarried for the Holy Spirit to come. It doesn't say that they were fulfilled, that they had to fulfill some spiritual requirements for the Holy Spirit to come. It doesn't say that they met the qualifications of Pentecost or somehow they paid the spiritual price to pull this thing together.

What Luke describes in verse one is history, and it is history completely at the discretion of God. When the day of Pentecost had come, they were all together in one place, and suddenly there came from heaven, Mark wrote this down. The baptism with the Holy Spirit was a sovereign act of God, based on God's timing, not based on anything they did.

All right, now, let's just stop here a moment. Let's look at all of the religions, and let's just start breaking this down. Because in our substack, we're now moving from the fact of just listening and reading about history.

We're now moving into a process where you're going to start taking that and you're going to apply it to truth. We're going to do this today. We're going to look at some religions and we're just going to talk about what this means.

OK, the rituals of the Roman Catholic Church that you have to go through to receive the Holy Spirit. The rituals of the Mormon Church that you have to go do these things, and if you go do these things, oh, you can marry as many women in heaven as you want, because that is your home. Well, all of these things are activities that man put in place, has nothing to do with God, has nothing to do with God's sovereignty.

As a matter of fact, the Scripture says you can't do anything to get salvation other than believe by faith and accept the finished work of Christ. Where in that gospel does any of those rituals or any of those things that the religious churches put in place say you're going to get salvation? Zero. Salvation is only received by faith, not by works.

After you're saved, God has already given you the works before the refoundation of the world that you're going to go do. OK, so Luke points only to the history and only to the timing of God. When the day of Pentecost had come, the word Pentecost is a Greek word meaning the 50th part of something or the 50th in a sequence or an order.

OK, to the Jews, it was the name of one of their feasts. It was the feast that took 50 days after Pentecost. The Old Testament gave it several names, all right? In Exodus 23, it's called the Feast of Harvest.

Also in Exodus, that's Exodus 23. Later on in Exodus 34, it's called the Feast of Weeks. And in the Book of Numbers, it's called the Day of the First Fruits.

So all of those are Old Testament references to this 50th day event. What is its purpose? It commemorates the first fruits of the wheat harvest. Mark that in your mind.

It commemorates, and you might even add, it celebrates the arrival of the first fruits of the wheat harvest. But it also took on some other characteristics. After the exile, it became the traditional celebration to remember the giving of the Mosaic Law.

Now, you say, why would they connect this with the giving of the Mosaic Law, the birthday of the Torah? Because it was about 50 days after the exodus from Egypt that God gave Moses the law. And so they added another 50 kind of celebration. So here on this day, this significant event in which they celebrate the harvest, they celebrate the first fruits of the harvest to come.

The indication of the harvest was coming and celebrate and remember the giving of the Mosaic Law. The Spirit's timing then on Pentecost is very, very important. God, Jesus Christ, came to what? Fulfill the law.

So when he fulfilled the law, there must have been a close of that celebration on 50 days. The Spirit comes because God deems that it is the very day the Spirit is to come to fulfill pictures from the Old Testament that were very, very important. Always to be reminded that the Spirit's coming is not in response to them praying.

It's not in response to them tearing, whether that means are meeting some kind of spiritual condition. It is God's sovereign timetable. When we get a picture of this, and we're going to get to this in some general sense in a moment, you need to sort of look at Leviticus 23 and go back on your own when you have time and go through Leviticus 23, the entire chapter.

Because in Leviticus 23, we learn of the feast of the Lord given to Israel to celebrate. That's where it's identified. And the key feasts really are the pictures of the work of Christ.

Remember, all of the Old Testament points to the cross. All of the New Testament points back to Christ. So what the Old Testament is doing, even the feasts, they're pointing to the cross.

And the key feasts really are the pictures of the work of Christ. The first was the Passover. There was in the spring on the 14th of Nisan, and the Passover was a picture of the death of Christ.

He was the ultimate Passover lamb, the perfect Passover lamb, the one true sacrifice for sin. And God bringing the fulfillment of this picture of the Passover had His Son die on the Passover. Oh, gosh, remember the precision here.

This was all done before the foundation of the world. The world had to be...Cretanion was not even there, but it was done in God's mind. That is why 1 Corinthians 5, 7 says, Christ our Passover.

So the first feast of Leviticus 23 was the Passover, which was fulfilled in the sacrifice of Christ. The second feast of Leviticus 23 was the next day after Passover, the very next day, and it was called the Feast of the First Fruits. This was the celebration symbolizing the first harvest, the first harvest to come.

This is a picture of Christ's resurrection. Which came immediately after his death. In 1 Corinthians 15, 20 says, Christ is the first fruits of those who sleep.

So you have the first feast, Passover, a picture of the Passover sacrifice of Christ. In the second one, which is the celebration of first fruits, a picture of Christ who is the first fruits of all who sleep, His resurrection, because He lives, we shall live also. We're going to get into that in Ephesians.

550 days later came the third feast. And it's discussed in Leviticus 23 around verses 15 and 16. It's the Feast of the Harvest.

This is Pentecost. And it celebrates the wheat feast. They did it by offering two loaves baked with leaven.

Now the wheat is baked and offered. The crop is not yet fully in, but this anticipates a full harvest. This is why they connected Pentecost with the first fruits.

It was a feast of harvests, but a feast of harvest is the first fruit since, but not because all of the harvest had come in yet, but because the first fruit had arrived, which promised a completion. So what they did in the Old Testament is they had a test of the first fruit the day after Passover, and they had a feast of harvest, which they basically went out and selected areas around to look at the growth of the field. And if the growth of the field was like they needed to be, then they said, we're going to have a full harvest.

So it is on the day of Pentecost that the Lord sends the Holy Spirit, who is the guarantee of our future complete inheritance. The coming of the Holy Spirit is another kind of first fruits. It comes as arban, the first fruit.

It comes as the engagement ring that word means. It comes as a down payment of the final complete inheritance. Remember, we talked about what this, the Holy Spirit, meant in Thirsty Knight's Ephesians.

It means being sealed, okay, and it means to be engaged. The earnest of the full harvest that is typified in another feast, the Feast of the First Trumpets. Now, let me add a note that ties the Feast of Pentecost to the birth of the church as well.

In the first fruits festival, the day after Passover, which pictured the resurrection, they brought bread with no leaven. Okay, think about it. They brought bread with no leaven.

Why? Why did leaven, what did leaven represented? Leaven represented sin. So they celebrated the resurrection of Christ, and there was no leaven because in Christ, there's no sin. He is the sinless one.

However, when they brought the loaf at Pentecost, it had leaven. Why? Because while there's no sin in Christ, there is sin in the church. That's the peculiarity of these images in Scripture.

And the Pentecost feast is not a loosely gathered chief offering, but it is a loaf, a real union of particles in a common unit, in a common body. Think about that. The loaf represented the total body of Christ as unleavened, and leavened bread, the loaf represented the entire body of the church.

All of that in the Old Testament, Leviticus 23, looks at this significant event. The Passover looked at Christ's death, the first fruit feast the next day at his resurrection. And then Pentecost, 50 days later, looked at the promise guaranteed given by God in the sending of the Holy Spirit of a full inheritance yet to come in the future.

Think about Ephesians. Look at how this church is being put together. Look how the Old Testament was put together in prophecies, in what they did in celebration, compared to what God's plan was before the foundation of the world.

Everything comes together. So in God's perfect design, since the early ages, the church was designed to be born at Pentecost to fulfill these typical predictions. The Spirit was to come as the first fruits guarantee of our full inheritance.

And that is exactly what Ephesians 1 says about the coming of the Holy Spirit. Ephesians 1, in him, verse 13, after you believe, you were sealed in him with the Holy Spirit, a promise who has given us a pledge of our inheritance. What I'm saying to let you know that the Holy Spirit came on the day of Pentecost because of all of this.

This is the divine work of God, started from the planning for the foundation of the world, prophesied in the Old Testament, provided for in the New Testament. So when some well-meaning Pentecostal, another religious religion, says things like this, here is a quote from one of their journals, by the way. We believe that the baptism of the Holy Spirit, according to Acts 2, is given to believers who ask for it.

They are so off, okay, because you don't ask for it. When you believe by faith in the gospel of Christ in his finished work, you automatically get the baptism and salvation without you doing anything. So here's another religion that is off.

So this is not something you ask for. The Holy Spirit is given to you. You don't ask for it.

This is not something God gives you to apply for it with a right formula. This is not another sovereign act of God at a precise time, like all the other actors got it exactly at the moment and in the place, in the way that God deemed it to happen. It's his sovereign will.

The church is born at this time, and the church is a kind of first fruits of the full harvest of all the redeemed. The Spirit comes as a first fruit guarantee of all future inheritance. So they're all together in one place.

We don't know exactly where they were, but you look at verse 2, and it mentions the word house. Whether they were in the upper room of that house or just exactly where, we don't know, but they were all in one place all together. We assume that all 120 of them staying together in the Lord as the Lord told them until the Spirit would come.

And there they were together waiting. And on the day of Pentecost, there was in verse 2 says, suddenly from heaven a noise like a violent rushing wind. Okay, it didn't say it was a rushing wind.

It said a sound. So there's nothing disturbing in the weather patterns. It was just the sound.

And it filled the whole house. Okay, be specific. It filled the house.

It didn't fill the exterior of the house. It filled just that house where they were sitting. Suddenly, unexpectedly, the church is born.

Suddenly, the Holy Spirit arrives. Instantaneous, unexpected, miraculous, divine from heaven. This is the proper origin.

It takes its source from God. Now let's look at the phenomenal for just a minute more. There came from heaven a noise like a violent rushing wind.

This is the noise like a wind. This is not wind. Wind makes a loud noise.

The wind here, however, is not to indicate an actual wind, but to be a metaphor or an analogy to describe the kind of sound they heard. There's no wind. Nothing is blowing around.

There's no physical wind. There's only a sound like a hurricane. The word translated here, wind, is not the usual one, which is pneuma, but it is one used here only one other place.

But the one used here is only used one other place in chapter 17, verse 25, and it really means a blast, a sound, a blast. Could as well be an explosion. It is this mysterious phenomenon.

There is no mention in, there's no motion in the air, and yet the sound was like a hurricane blast from heaven. It is the very blast of God's breath. It reaches the earth all the way from heaven.

This is the baptism of the Holy Spirit that Jesus said would come in a few days. The sound was heard all over. The sound surely gathered the massive crowd that shows up to which Peter preached.

Okay, now I want to stop here a moment. In the scripture, Jesus blew on the disciples, foreshadowing of what was to come. Jesus blew on the disciples.

God blew the Holy Spirit to earth. Okay, so but the presence of the breath of God filled only the house specific. The sound from heaven is like a hurricane, and it filled the whole house where they were sitting.

They were completely engulfed, completely immersed, completely baptized. That's what the word is intended to convey. You can actually translate it, the immersing of the Holy Spirit, literally being engulfed with the Holy Spirit.

This is the coming of the breath of God. Okay, guys, I want to stop again. If Christ holds everything together, he's got to hold it together in a manner that it's external to the body, correct? Think about it.

If he's the spirit inside of you, he doesn't hold everything spirit. I mean, we're one body and one spirit, but that's not holding us together. He says he holds everything together.

That means all physical elements. And to do that, he's got to be external to this body. So I want you to begin to think about atmosphere.

I want you to begin to think about all the conditions outside of this body that Christ, and also the Bible says Christ is everything. We talked about that on Thursday night. So Christ is everything, and everything is held together by Christ.

What is everything? It's Christ. It's Christ. Everything is Christ.

But the presence of the breath of God filled only the house, the Holy Spirit. At that moment, they were literally immersed with the Holy Spirit. Chapter 1 verse 5 is fulfilled, and the church is born.

This is, in a sense, a non-experimental reality. Salvation. You don't feel salvation.

I know that people talk about, I feel the presence of God. Yeah, okay. They don't know what they're really talking about when they say that.

Well, I say I get goosebumps all the time. Why? Because that is a physical response to my emotions. My emotions that are sparked by the Spirit's activity inside of me.

But I don't feel the presence of God. Why? Because God is not me. The only one that can experience the presence of God is God, Christ, and the Holy Spirit.

You have never felt the presence of God. You better be glad you never felt the presence of God to be truthful, okay? People say you could feel the presence of God. Really? You might have felt emotion or whatever, but you can't feel the presence of God.

Okay, now let's take that back to religion. See what man has created to facilitate a mindset of the constituents or the congregation of that church based upon a doctrine that's not even sound. You can't fill with your physical being something that is a spiritual reality.

They could hear the last. There was an audible phenomenon. There was also a visible phenomenon in the point of the fire or the tongues that were like fire.

Now we'll talk about that in a moment, but this is not an experience. This is a work of God from heaven that comes down into the souls of believers on this day. They are literally engulfed and immersed and drowned in the presence of the Holy Spirit, who then takes up the presence and takes up residence in their lives.

1 Corinthians 12 12 and 13 gives us a very important explanation at this point. For even as the body is one and yet has members, all the members of the body, though there are many, are one body, so also in Christ. How did that happen? For by one spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free, and we're all made to drink of one spirit.

Literally, we are saturated with the Spirit, immersed with the Spirit, and we all take in the Holy Spirit. Okay, so let's just think about this. If Christ is everything according to Scripture, and Christ holds everything together, and Christ is inside us in the Holy Spirit, and Christ is literally all around us, as immersing us every single point of the day in His Holy Spirit, as what the Scripture tells us, then where are we living? In Christ.

We're living in Christ, and we're living in heaven on earth. So you cannot discredit the blessings that Ephesians says that we get in this life eternal. You can experience the heavenly blessings on this earth if you are obedient.

Why? Because Christ is everything. This is an overwhelming transformation from heaven. This is a divine miracle, and as many as were baptized in this way have put on Christ.

Oh my gosh, our bodies have put on Christ. Okay, we're going to get to this in a later session in Ephesians, but I'm telling you the transformation of your body upon salvation with the changing of your DNA, making you a new person, so forth, and it says it will show through you. Your outward appearance will change.

You put on Christ. Why? Because now you become Christ. Why? Because Christ is everything.

That baptism also encompasses our union with Christ in His death, burial, and resurrection in Romans 6, as Romans 6 points out. So on this occasion, this day, for the first time ever in redemptive history, believing group who put their trust in Christ are immersed in the Holy Spirit, drawn together, outwardly drawn together in one body, because they now possess the same spiritual life, the life of God through the Holy Spirit in them. This becomes the norm for every believer.

Okay, I'm going to stop there because this is impact. We've got to unpack this a bit. Trust in the Savior are immersed in the Holy Spirit.

We are put in a vat. We've changed our atmosphere, drawn together in one body. If we're in the same atmosphere, we're all drawn together because that atmosphere is everything in Christ, and now we have put on Christ, so now we are becoming like Christ.

They now possess the same spiritual life. Why? Because now the same Spirit is inside everybody, and it says that that life of God is through the Holy Spirit in them, not external to them, but in them. Why? Because Christ is everything external.

You can't get the external unless you get the internal. You guys seeing this yet? Romans 8, 9 says, going forward, if any man have not the Spirit of Christ, he's none of this. So he takes up residence at the point of salvation in every believer from here on, and we are all baptized into the body of Christ by the same Spirit I just read, baptized into the body of Christ.

Christ is everything. Christ holds everything together. We are living on birth in accordance to the Prince of the Power of the Earth.

When we understand, get saved, and we are redeemed, we become one with Christ. Christ was Christ. Christ is everything.

When he baptizes us, he baptizes us with everything. That's a reason why we can we have joint heirs with Christ. 1 Corinthians 12.

So this is not an experience you seek. This is something you chase. This is not something you qualify for.

This is essentially a component of salvation. You want this. You chase it.

There is a regeneration giving you new life. That's scripture. There is a regeneration giving you new life, and then there is a uniting of every believer with all other believers in the body of Christ by sharing the common life of the indwelling Holy Spirit.

Christ is everything. He holds everything together. He separates that from the people that are not saved.

When you're saved, you become in Christ. Christ becomes in you. Why? Because you're living in Christ in this world, because Christ is everything, and Christ is in you because the Holy Spirit of himself is inside of you.

They're connected. They're connected. We're joined as with Christ.

All the blessings given to Christ, we're on this Earth and in heaven are joint heirs with us. How can we be blessed on this Earth? Because we're one in Christ. In Christ takes on a new meaning.

Paul says to the Corinthians, what know you are not that your body is a temple of the Holy Spirit, which you have of God. In other words, it comes from God. The Spirit comes from God as a gift from God.

You're not your own. You've been bought with a price. He paid a price.

You belong to him as an inheritance. You're adopted into his family. God gave you upon salvation to his son.

He placed the Spirit inside of you. Now, I want to say something else about this. I want to go back to John 17.

We have to cover all of this before we can get into some of the details further down in the text of Acts. When Jesus was praying, do you remember this in the 17th chapter to his father? It was very important to him to pray for the unity of his own. So in verse 11, the end of the verse, he's praying and he says, keep them in your name, the name which you've given me that they may be one even as we are.

We all know these verses. He prays for the unity. Let's go to Revelation.

You get a white stone. You get a new name. That new name becomes the name that's written in the Lamb's Book of Life.

Why? Because the name that you were born with is a sinful name. He gives you a spiritual name. He's everything.

He holds everything together. Salvation, you're immersed in Christ. Christ is everything.

You're immersed in Christ in this world. You're joint heirs with Christ. We become one.

So in verse 20, I don't ask on behalf of these, this is Christ talking, but for those who believe in me, that they may all be one, even as you father are in me and I in you, that they may be in us so that the world may believe. And he says it again in verse 22, the glory which you have given me, I have given to them that they may be one. Verse 23, I in them and you in me that they may be perfected in unity, perfected in unity.

That's the four times in one prayer, Jesus says, I want them to be one. I want them to be one. Now, you are probably like me.

You have heard a myriad of sermons or teachings or preachings or whatever through the years from those who are saying, folks, you know, we really need to help Jesus have his prayer answered because it's not working out that way. We need to be united. We need to love each other.

We need to be one. That is not what Jesus Christ was talking about. The unity that Jesus Christ was praying for was fulfilled on the day of Pentecost in Acts chapter two.

The prayer is answered. We are one. We might not all act like it, but we're all one.

We are one because we have all been immersed in the Holy Spirit and completely indwelled in the Holy Spirit as we share a common life as one body, one living organism with shared life. All believers baptized into one body constitute the one body of Christ. We've all been made to drink the same spirit.

We are in union with him. Now, if that did not occur on that day of Pentecost, then the prayer of Jesus Christ was completely in vain and was unanswered. Now, I don't think that that happened.

The baptism of the Holy Spirit on the day of Pentecost is the answer to Christ's prayer. We've all been placed into one body. That's why 1 Corinthians 6, 17 says, I go back to that verse a lot, he that is joined to the Lord is one spirit.

If you're joined to the Lord and I'm joined to the Lord, we're one with each other, right? We have the same life. This is done by the baptism of the Holy Spirit. So, the first time it happened, it happened on Pentecost, and then it happened as a matter of course in the salvation of every believer from then on.

So, they are just there, and then in a moment suddenly they hear the hurricane like a sound, but there's no hurricane. And this breath of God fills the whole house where they're setting an audible phenomenon, then a visual one in verse 3, there appeared to them tongues. Now, I want you to understand what appeared were little tongues, tongues that look like fire.

It wasn't real wind, and it wasn't real fire. It was the sound of a rushing, violent wind, and the appearance of fire. That's what scripture actually says.

Tongues sort of moving like they were flames, distributing themselves, and they rested on each of them. Not a physical wind, and not a physical fire. This was all supernatural.

These little tongues appeared over each of them, over each one of them to make it clear that with no exception, each had received the Holy Spirit. Their baptism had occurred. Jews had to be shown.

They could not believe. They had to be shown. So, what God did, or Christ did, is breathe the Holy Spirit and gave them a sign above them that they had received the Holy Spirit.

This is not a baptism of fire as identified in Matthew 3.11. The baptism of fire of Matthew 3.11 is a judgment. This is the visible manifestation of the descent of the Holy Spirit. We say, well, why is it necessary to have a visible demonstration of the Spirit descending in a little tongue over everybody? It is impossible then for them to know what has happened if there is not some means by which they can know that heaven has come down and done this.

And the violent rushing wind would say something happened, but the individual tongue over everyone would show that it happened to all of them. And by the way, do you remember that when the Holy Spirit came at the baptism of Jesus to empower Jesus for his ministry, that the Holy Spirit came down on him in some form that appeared as if it were what? A dove. And it rested on him.

While he was at the Jordan going through his baptism, the Holy Spirit was seen descending as if he were a dove. Here the Holy Spirit comes down and it looks like small tongues and something like flames resting on the head of the disciples, symbolizing the descent of the Holy Spirit and the baptism that Jesus had promised. And it is a saturation so that the language in John 7, 37-39 is fulfilled that they are literally engulfed in the Spirit as if he were a river welling up in them and then flowing out of them.

This is not a minimal approach. Okay, guys, what do we got? Christ is everything. He holds everything together.

When you're safe, he comes inside of you. But we have now moved inside of Christ. We've put on Christ.

Christ is in this world. He's the Spirit that we're engulfed in. You need to know that.

And if you're in the church, this is you. And again, I say it's not something you feel. It's not something you experience, but it is a reality.

It's why you love what you love and hate what you hate. It is why you're here. Why you worship.

Why you want to obey. Why you want to sing his songs in praise. Why you want to give your testimony.

Why you desire to honor God. That is the outward experience of your salvation. Because there's a power in you controlling you from heaven if you allow God to be sovereign over your life.

It's why you love other believers. It's why you want to serve them. It's why you want to care for them.

You've been bought with a price. You belong to the Lord. This is what he has given you.

Verse four, then says, and they were all filled with the Holy Spirit. Again, another way to say essentially the same thing. Literally in and inundated with the Holy Spirit, immersed with the Holy Spirit, placed in union with the Holy Spirit.

The Holy Spirit is their life. Now you'll never lose the Holy Spirit because the Holy Spirit himself is a down payment of the future inheritance. Ephesians 1. So he's God's engagement ring.

God's guarantee. God's down payment. God's first installment.

God's first fruit. You cannot lose the Holy Spirit. You cannot be without the Holy Spirit.

That's permanent. But the Bible does say this, the instruction of Ephesians 5.18, but be being kept filled with the Holy Spirit. What does that mean? It simply means let the presence of the Holy Spirit dominate you, be sovereign over you.

That was the domination at the beginning. They were completely filled in the Holy Spirit. They were totally controlled by the Holy Spirit.

Filled not in the sense that you would feel like glass, static, but be filled in the sense that you would feel sails move something along like words of Paul, holy men of God were moved along. In other words, you continually strive to be like Christ. So it's a feeling that empowers.

Now I believe that at the point of salvation, every believer is both baptized and filled. And while we will never lose that baptism, we will never forfeit the presence of the Holy Spirit because he himself is the guarantee of our future inheritance. We're told that in Ephesians.

The challenge for us as believers is to maintain that feeling of the Holy Spirit, which is to say to be continually yielding to the Spirit's power and control so that he moves us, your sanctification. The baptism of the Holy Spirit, you could say you don't experience, but the filling of the Spirit you do. Because if you're yielding to the Holy Spirit, then you know you possess joy, gratitude, peace, and all the fruits of the Spirit.

Love, joy, peace, gentleness, goodness, faith, meekness, self-control. When all of those are your attitudes, you know you're being filled with the Spirit. The challenge for a Christian is not to redo the baptism.

That's when the Spirit took up residence. You don't have to do that. That's once and only once, and it's not experiential.

That's a divine reality like regeneration. The fruit of it, the fruit of it, however, is the work of the Spirit in us to control us for our good and God's glory. And that's something that we maintain by the means of grace and by our faithfulness.

There's never a repeat of the baptism of the Holy Spirit, but I want you to notice something. In chapter 4, verse 8, Peter, who obviously was there on the day of Pentecost, was baptized with the Holy Spirit, placed into the body, was again filled with the Holy Spirit. He was filled on the day of Pentecost, and in chapter 4, right before he preached, he was filled again.

At that point, the Holy Spirit literally took over and controlled him as he spoke. In chapter 4, verse 31, they prayed. The place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the Word of God with boldness.

The filling of the Holy Spirit is the ongoing experience that we want to sustain. That is what we strive for. In chapter 6, verse 5, the statement found approval about finding some men to take care of the duties of the widows so the apostles could give themselves to prayer and the ministry of the Word.

The statement found approval with the whole congregation, and they chose Stephen, a man of full faith, and the Holy Spirit. Here was the Spirit-filled man, meaning a man who walked in the power of the Spirit, who manifested the fruit of the Spirit. It shows in verse 8 again that he was full of grace and power.

Now, in the seventh chapter, that wonderful chapter about Stephen, when the people heard Stephen's message, it says in verse 54, they were cut to the quick, convicted, being gnashed their own teeth at him, but being full of the Holy Spirit. He gazed intently into heaven and saw the glory of God just standing at the right hand of God in the moment of his suffering. He was filled with the Holy Spirit, and he was made ready to face his Lord.

In other words, he knew he was going to die. They were going to stone him. Chapter 9, the conversion of Paul.

Ananias departed and entered the house. After laying his hands on Paul, he said, Brother Saul, the Lord Jesus, who appointed you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit. This concept of being filled with the Holy Spirit simply means that the Holy Spirit, who is in full residence with you already, you're sealed in the life of a believer, is taking over complete control.

In other words, bit by bit by bit, you're letting your life go to the Holy Spirit, and the more you do that, the more Christ gains of you, the more blessings you become, and the more you become like Christ. That's the idea, guys. And that's why in Ephesians 5 it says, being kept filled with the Spirit.

Apply the means of grace to stay in the will of the Holy Spirit. In chapter 11, for example, news about them reached the ears of the church at Jerusalem. Now this is about Paul and Barnabas.

They sent Barnabas off to Antioch, and when he arrived and witnessed by the grace of God, he rejoiced and began to encourage them all with resolute heart to remain true to the Lord. Now this is Barnabas. He was a good man, full of the Holy Spirit.

Everybody is baptized with the Holy Spirit at conversion, but we're not always full of the Holy Spirit. That is completely under his control, completely under his control. Now in chapter 13, in Acts, Saul, also known as Paul, filled with the Holy Spirit, fixes his gaze on Elmias, the magician, the sorcerer.

At the end of chapter 13, verse 52, the disciples were continually filled with joy and with the Holy Spirit. So that's the pursuit of yours and my life, not the baptism of the Holy Spirit, but to be continually being filled with the Holy Spirit. That's what we're after.

That is experimental. Baptism is positional. Filling is practical.

Baptism grants the Holy Spirit. Filling yields to him. Nowhere in the New Testament is anybody ever told to seek to be baptized, but we're told to be being kept filled.

The best way to understand that is to compare Colossians 3 with Ephesians 5. In Ephesians 5, being kept filled with the Holy Spirit and the results are all laid out in Ephesians 5. Speak to yourself in songs, hymns, spiritual songs, sing and make melody, your heart with the Lord, being submissive husbands, wives, parents, children, slaves, masters, all the relationships. If you're filled with the Holy Spirit, all those relationships fall in line to the honor of God. Okay, stop right here.

Mouthful. You understand the fruits of the Spirit. That is how you're growing.

You understand whether or not you're being filled by the Spirit, by what's coming out of what? Your mouth and your actions. If you are not speaking in praise, in worship, in the manner by which God has told you to do, then you're not being filled with the Holy Spirit. If your relationships are outside of that which is honorable to God, you're going to have difficulty and you know when you have that difficulty, you're not being filled with the Holy Spirit.

All of these examples that you guys have got questions about, am I saved? Am I not saved? Am I being filled with the Holy Spirit? Am I not being saved? How do I know I'm saved? All that is result of your fruits. You absolutely will know yourself when you do a self-assessment, which is what we're doing in Ephesians. You will absolutely know yourself whether or not you're being continually filled with the Holy Spirit.

In Colossians 3, you have all exactly the same relationships, exactly the same instruction, only instead of saying be filled with the Spirit, as in Ephesians 5.18, in Colossians 3.16, it says, let the word of Christ dwell in you richly. Oh my gosh, I had a question this week about how does the Scripture become the mind, how is the Scripture the mind of God? Okay, because it's His Word. It's the Word of Christ.

It is His thoughts. It is His thought patterns. It is His ordinances.

It is His blessings. It is all of these things, and that's how we are being taught through His Word, and His Word is His mind. His mind is no different than the Word, and the Word is no different from His mind.

In John, it says the Word was with God, and the Word was God at the beginning of time. So if that's the case, then the Bible is the mind of God. It's how He manages this whole creation.

Let the Word of Christ dwell in you richly. What does it mean to be filled with the Spirit? It is to be dominated by the Word which dwells in you richly. That means let the sovereign control dwell in you richly.

Take over your life. Be in control. Provide you blessings.

Continue to be in Christ, on and on and on. This isn't mystical. You're not chasing some kind of esoteric experience with the Holy Spirit.

To be filled with the Spirit is to be under His total control, and that means to be obedient to His will as revealed in His Word. Oh, where did we get the will? In Ephesians. That's God's will to His Son.

His Son, before He died on the cross, willed everything to us, the church, and how do we know that? Because it's in the Word of God. It's in His mind, and we know that He does nothing without counseling His Word, His will. So the church is born on the day of Pentecost, and what signifies its birth is the arriving of the Holy Spirit.

You say, wait a minute, hasn't the Holy Spirit been around before, like in the Old Testament? Of course it was around, but Jesus said there's a distinction. He told the disciples, He has been with you, like in the Old Testament. He will now be in you.

There's a distinction. There's a dispensation. New age.

It's not a question of whether he's there or not. It's a question of degree. Okay, hear me out.

This is a new dimension, and the with you and in you distinguishes the body concept, which isn't in the Old Testament, in which we're united in the same way uniquely in a common shared life. That was not the Old Testament. That's just one feeble way to explain this amazing moment in God's economy when a new era was born, which we've got to understand the Bible by dispensations.

The Bible deals with periods of time, and he deals in those periods of time differently, and you're a part of it because at your salvation you were baptized with the Holy Spirit, and he lives in you. Your body is the temple of the Holy Spirit, and you must be continually being kept filled with the Holy Spirit by allowing him to control your life, move you along in your life experience in obedience, and accord to his divine truths. Why is it important to study the Bible? Why is it important to strive for sanctification? Because how do you know the will of the Holy Spirit if you don't know the revelation of the Holy Spirit's will in Scripture? That is God's mind.

Well, that's what happened in the opening three and a half verses of Acts. The rest we're going to leave until we get back together, and we're going to pick up in verse 4. So that ends this morning's teaching on Acts chapter 1 verse 1 through 3. Any questions or comments? Yes? No? Let's see if anything's in the chat. Victoria? Can you go over the fruits of the Spirit again? You mentioned about growing in action and words and relationships.

Can you just kind of reiterate that for me? Yeah, basically you're going to get this in 1 Corinthians, Colossians as well, but fruits of the Spirit are love, joy, peace, long-suffering, meekness, mildness, kindness, all that stuff, loving the saints. Yeah, I got that, but you were talking about like our relationships and our words. Yeah, I mean basically what I was talking about is knowing the fact of whether or not you're continually being filled with the Holy Spirit, okay? And you will know that by what comes out of your mouth and your actions.

And if you have relationship problems, you know you're not being filled with the Holy Spirit, because there should not be any relationship problems if you're living underneath God's covenant and being obedient, okay? So that's what I was talking about is you'll know, okay? You'll know you're saved by the fruits, okay? Which is love, joy, peace, long-suffering, meekness, mildness, love for the saints, blah, blah, blah. You're going to know whether or not you're being continually filled with the Holy Spirit based upon what's coming out of your mouth and your actions. And if your relationships are going out of whack, you're not being filled with the Spirit.

If you don't have the fruits of the Spirit in your words, actions, or deeds, you're not being filled with the Holy Spirit. Does that answer your question? You don't have the influence of those that are coming at you. Yeah, but it's how you handle it.

It's how you handle it. The world is still going to come at you. Right.

That's what I was thinking. Yeah, sure. The world's still coming at you, but it's how you handle it.

Right. Thanks. Pop Roy, my best bud, what's going on? So over in verse 42, it says, And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

What chapter are you reading at? I'm in Acts chapter 2. Okay. And I'm in verse 42. I just read.

Now I'm in verse 43. Okay. And fear came upon every soul, and many wonders and signs were done by the apostles.

Why were they afraid? Something was happening around them. Remember, they had to be shown. So something was going on, and basically they were fearful about what they were seeing surrounding them.

So if you go look up the term, they were actually in terror, okay, because of what the signs were. Okay. So the signs and wonders were creating the fearful feeling that they were having because of something new.

So this has never happened before? No, never happened before. So all of a sudden there's all of these people in a room, and people are talking in tongues, and the apostles are getting up, and they're probably scared of what's been happening in their lives. Right.

I mean, this is brand new. That's the reason why they had to know. The Jews had to be shown because they didn't accept.

Remember, Melchizedek came to give them the knowledge of a new beginning. They shredded him. Jesus came, and they didn't accept him.

So what was God going to do to give the Jews signs and wonders so that they know that God is doing what he said he was going to do? Well, he created fearful settings. He blew at them and created hurricane-sounding sounds around them. He gave them visible things to see above their heads, and then he gave the apostles the ability to do the same.

So all of this is going on right now in this chapter. It's all pertaining to the Jews. Right.

This has nothing to do with the Gentiles. Not yet. Gentiles haven't been brought into it because Paul is the one that brings the Gentiles into it.

Yeah. Well, Peter has an experience, Stephen has an experience, or Philip has an experience, and Peter has an experience, and Paul brings it into play. And we're going to get into that as our study, but right now we're just focused on the Jews.

Did that answer your question? Yes, it did. Thank you. Nourishing fear means reverence.

Yeah, it could. Okay. In this definition of Scripture, though, it means that they actually were trembling.

They were exceedingly afraid. What did I say about that? Okay. The Jews in the Old Testament had been given an order process of sacrificial lambs for atonement for their sins, and that was a sacrificial system that had been there for thousands of years.

When Christ got to the point where in time Christ was going to come, God sent Melchizedek to the Jews to tell them and show them with what he was named for as basically a different sacrificial system that was about to come, which was Christ, and there would only be one final sacrifice being the physical manifestation of God as the Lamb of God. And that's what Melchizedek came to teach the Jews, and they rejected that. But at that point in time, the Jews were being taught not only through Melchizedek, but even in the prophets after that, that there would be a Christ coming.

That's the reason why the Jews looked forward to Christ, but they didn't accept him, but that's how it started. So, Joanna, I hope that answers your question. If not, we got a whole thing on Melchizedek in the library.

Oh, it's going in, Melchizedek is in two parts of the Bible, one in the Old Testament, one in the New Testament. I think it's… It talks about Melchizedek in Hebrews chapter 7. Yes, it's Hebrews. I knew it was Hebrews, but I did want to give a generalization on it.

I wanted to actually pull the Scripture up. So, you can find this in Genesis 14. That's the Abrahamic Scripture in the Old Testament.

In the New Testament, it's Hebrews 7, chapter 7, verses 1 through 17. Anything else, guys? It's going to be interesting when we get to Hebrews chapter 7, probably down the road another year from now. Yeah, yeah.

Hebrews is a good book. Hebrews is a good book. All the books are good books now because of what you understand the Bible to be.

They were just standalone books, but now they're so integrated. You now understand that they're completely integrated. I wish there was… There's no commentary out there.

In various ways, it's there, but it's somewhat difficult to do research because it's all over the place. But when we go back to rewrite the substack in creation, we're going to get this in a process order. You guys know that I'm process-oriented.

We're going to get this in a process order that you know when was the very beginning, and when was creation, and when was manifestation, and what is our life. We're going to get all of that laid out in a process order that we can now understand. And then when you read the scriptures, you can tie it back where it is.

Where does it go? What does this prophecy mean, or blah, blah, blah. Anyway, that's where we're going. It's going to… It's taking a while to get there because we've got to get you guys up to speed on nomenclature and how this works, and then we can also put it together.

All right, guys. Anything else? Sure. No other questions? Victoria? Can I ask this question? It's not pertaining exactly to Acts, but don't you think we are in, right now, Genesis 6, and we have been probably for a number of years.

I mean, I think you mentioned the sexual revolution started or could have started in the 1930s, as opposed to like the splitting of the sea with Moses. Yeah, I mean, we're in both. Okay, we're under the judgment of God, which is Genesis 6. Okay, we're under the judgment, but God is going to correct this.

This is not His second coming, as some people, affluent people are talking about. We're in the final age, no doubt about it, but by scripture, as we've already learned, I tried to do that early on with you guys so that you guys could get that out of your mind and know that we're just in judgment. By scripture, things have not happened.

Now, pay attention because we're moving down the timeline. We're still moving down that second coming timeline. Okay, and Ezekiel 31 is something that's got to happen before we get even to the great tribulation time period, because in scripture, it says that in Ezekiel 31, just paraphrase, that the people from the north are going to attack Israel, not the cabal Israel, but Israel as people, and God is going to step in and destroy them, and it's going to take them six months to get rid of the bodies.

Okay, for those of you who don't know that prophecy, probably ought to go read Ezekiel 31 and 32, get your sort of mind's eye around that, because that has got to happen even before we get to the time period of great tribulation, because nowhere in the great tribulations is there six months set aside to deal with the death of people because they try to take over Israel. They try to destroy it. So, yes, we're both at the time of a Red Sea moment, and we're both at the time of divine judgment in Genesis 6. And oh, by the way, if you continue on through Genesis, and you get into Scripture, and not Genesis 6, but Isaiah 45, when Isaiah prophesies all this stuff, he actually gets into a gentleman who, by Scripture, is just like Trump.

So, biblical prophecy in history repeats itself. Does that answer your question, Victoria? Yes, thank you. Okay, Maria.

Hi, I'm just asking questions about, you know, you're talking about the book of Ezekiel. You're talking about when they try to destroy Israel. You're talking about the Hebrew people.

You're not talking about the Kabbalah. Right, that's exactly what I said, yes. Okay, that's what I meant.

Okay, there's a difference. Okay, thank you. There is a difference.

So, what's going on in Israel right now is a taking out of the Kabbalah. What's not going in Israel right now is a destruction of the Hebrew people. But that has got to happen.

So, we know that we're into the end age. We just don't know how far we are from the second coming, except when we look at Hosea, and it gives us the three-day scenario. And it said he would come in the third day.

Well, the third day, depending upon Scripture, means that basically the third day is around 2030, 2030, 31, somewhere around in there, depending on how you look at that doctrine. Okay, Robert. Yeah, Jim, several months ago you talked about, I believe, the seven-year cycle of a feast and famine that would probably happen.

Did I hear that correctly, that you think that might happen? Basically, the question is, do you think that'll happen? If that's correct, will it happen before the rapture? Oh, yeah, it's good. No, it's not going to. Basically, the feast and famine stuff is inside the tribulation period.

Now, that does not, you can't define famine as a supply chain issue. Okay, famine is going to happen when the rulership, the Antichrist, okay, we're going to get this in Revelation. I want to get two ahead of ourselves.

But Ezekiel 31 in prophecy has got to take place. The identification of the Antichrist has got to be made known. None of that has happened yet.

The rebuilding of the temple can be done before or after, it doesn't matter in that process. I think when you see Trump coming back in office, he's going to green light that, just like Cyrus did in Isaiah 45. Okay, there are a lot of parallels here that's going on.

So, that's what I think. We in this world are not, we in this world are moving to prosperity. Christ's judgment is going to be over with, and he's going to, just like he's done throughout all the Bible, when the judgment is over with, he rekindles his people.

He gives his people blessings, puts them in that, and they go about their course of life. And soon later, they come right back to where they started from, which is exactly what's going to happen here. The question is, is how long is that process going to take? And if we look at scriptures, there's many things in scriptures that will give us the timing of that once things start.

Victoria. I had another question I said to you this morning. When are the, I mean, where in the Bible were divine constraints present? Divine constraints is the Holy Spirit constraining this world.

That is the process. Okay, so Christ holding everything together. Think about that.

So, if you look at that, Christ holding everything together. Christ is everything. He holds everything together.

The Holy Spirit constrains evil because of the Holy Spirit's presence on this earth. Think about that. Guys, the Holy Spirit's not just inside of us.

It's all around us. That's the reason why it constrains the world from us. Okay, we live inside of Christ.

That bubble of the Holy Spirit in this earth, we live inside of that as Christians. That's the constraint of the Holy Spirit to the world's evil to us. When that is lifted out of here upon rapture, this world goes to total chaos.

Okay, and that's the reason why you now look at the Antichrist, and you go to the four horsemen, you go into the all of the other stuff in the tribulation period. Didn't you mention that, though, a lot on Thursday, that we're not under constraint right now? We're in judgment? No, we're under constraint, but we're in judgment. Okay, the Holy Spirit is allowing this to happen because why? The Holy Spirit is judging us.

Even though the Holy Spirit is judging us, or God's Christ is judging, they're all one and the same. It constrains the evil around us. God deals with his judgment, but the world he still constrains.

Okay, well, I misunderstood that then. And then what's significant, forgive me for asking, God, the significance of the blood dripping from Christ onto the ark? I listened to Trey's video for the sacrifice. Because Scripture said he will anoint the throne.

So that's how it was done? That's how it's done. There's no more higher anointing than Christ's blood. So is it symbolism then? I don't think in this case it was symbolism, because his anointing is his blood.

So that's how we're anointed under salvation. So the presence of God has been sitting on the ark. Have people experienced that, do you think, in the Old Testament? No, there was no anointing from the ark.

The ark was used as the means by which the bishop, once a year, went in and made sacrifice for all the people at that time. Oh, I don't know. I thought he was sitting on the ark for someone, his throne.

Yeah, okay, now wait a second. Go to Hebrews, study the ark. What you're going to find in Hebrews is the actual real ark is sitting in heaven.

And the replica of the ark is what was produced in Exodus and Leviticus. So the real ark is in heaven. And you'll find that if you study the ark in the chapter in the book of Hebrews.

So when Christ said, I'm going to anoint the ark, he anointed the physical replica of the ark by his blood, which he will sit on, because that was the throne of David. Okay. The ark, if those of you listen to Trey, you would actually get from scripture what the ark actually looks like.

Okay, that's what I profoundly enjoyed because it came out in detail. And some of the things I studied a long time ago was putting those pieces together. And some of it I just haven't completed, but this group actually completed it.

And it was kind of interesting. Does that answer your question? Yes, thank you. Okay, Maria.

My question is about when you say we're under judgment, we're under judgment based on a nation? Yes, as people, as people and nation. The nation can't fulfill anything more than what its people want. So we're as a people and a nation are under judgment.

Okay. All right. Well, what about us? Basically, God protects his people.

You need to be obedient and live in his control and he protects you. That's right. That's what I meant.

But we still go through the judgment. I see. I see.

Think about the judgment of fact of child trafficking. We're living in that. Sex trafficking, human trafficking, drugs, inflation, we're living in it.

But God protects us from it. Right. Okay.

Okay. All right. Yes.

Thank you. Guys, anything else? Great session, I think. I hope you guys got a lot out of it.

We're going to get more and more in depth of this because this defines who we are. And after salvation, it defines who we are. So.

All right. So let's pray and we'll call it a day. Father, thank you for this morning.

Thank you for the opportunity to come to your throne again and see your sovereign nature and your ability to teach. Please make sure that basically we all discern the truth and place it in our hearts and change our belief systems and grow more towards our sanctification and allowing us to become daily filled with your Holy Spirit and allowing you to have control over more and more of our lives, making us more like Christ and being able to move through the levels of spiritual growth that your scripture actually tells us. Father, we ask that you bless us.

You keep us in your intercessory prayers. And we ask that basically you give us the protection and the understanding, discernment of this screwed up world. And in doing so, give us peace and joy in our hearts that we know that you're 100% in control.

And we ask all these things in your name. All right, guys, I'm going to hit the hard button.