

# Acts #2

by Stephen Kaung

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*The Day of Pentecost marked the birth of the church as a unified, organic body, baptized with the Holy Spirit, and empowered to speak in different tongues to reach people from every nation, tongue, and tribe.*

**Duration:** 1:13:59

**Scripture:** Joel 2:32, Acts 2:17-21, Acts 2:33, Acts 2:36, 1 Corinthians 12:12-13

**Topics:** "Church Unity", "Holy Spirit"

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## Description

In this sermon, the speaker emphasizes the importance of understanding the significance of the body of Christ. He explains that while Jesus physically preached and performed miracles during his time on earth, he continues to do so through his church today. The speaker highlights the event of Pentecost, where 120 believers were baptized into one body by the Holy Spirit. This baptism resulted in the believers becoming a unified body, rather than just a congregation. The speaker also mentions the sound and fire that accompanied the event, emphasizing the need to understand the deeper meaning behind these manifestations.

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## Transcript

May we read from the book of Acts, chapter 2. Acts, chapter 2. We'll read from verse 1. And when the day of Pentecost was now accomplished, they were all together in one place. And there came suddenly a sound out of heaven, as of a valiant impetuous blowing, and filled all the house where they were sitting. And there appeared to them parted tongues as of fire, and it set upon each one of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave to them to speak forth. Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven. And that the rumor of this having spread, the multitude came together, and were confounded, because each one heard them speaking in his own dialect.

And all were amazed and wondered, saying, Behold, are not all these who are speaking Galileans? And how do we hear them each in our own dialect, in which we have been born? Parthians, and Metes, and Elamites, and those inhabitants inhabit Mesopotamia, and Judea, Cathagonia, Cappadocia, Pontus, and Asia, both previous, as Pennsylvania, Egypt, and the part of Libya, which adjourns Cyrene, and the Romans sojourning here, both Jews and Prophets, Cretans and Arabians, we hear them speaking in our own tongue, the great things of God. And they were all amazed, and in perplexity, saying one to another, What will this mean? But others, mocking said, They are full of new wine. So Peter, standing up with the eleven,

lifted up his voice, and spoke forth to them, Men of Judea, and all the inhabitants of Jerusalem, let this be known to you, and give heed to my words.

For these are not full of wine, as he supposed, for it is the third hour of the day. For this is that which was spoken through the prophet Joel, and it shall be in the last day, says God, that I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with dreams. Yea, even upon my bondman, upon my bondwoman, in those days will I pour out of my spirit, and they shall prophesy.

And I will give wonders in the heaven above, and signs on the earth below, blood and fire, and vapor of smoke. The sun shall be changed to darkness, and the moon to blood, before the great and glorious appearing day of the Lord come. And it shall be that whosoever shall call upon the name of the Lord shall be saved.

Verse 33 Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which he beholds and hears. Verse 36 Let the whole house of Israel therefore know assuredly that God hath made him, this Jesus, whom ye have crucified, both Lord and Christ. 1 Corinthians 12 Verses 12 and 13 For even as the body is one and has many members, but all the members of the body being many are one body, so also is the Christ.

For also in the power of one spirit we have all been baptized into one body, whether Jews or Greeks, whether born men or free, and have all been given to drink of one. Last night we mentioned that the gospel according to Luke recalls what our Lord Jesus began to do and to speak. But the book of Acts recalls what our Lord Jesus continues to do and to speak.

In the gospel according to Luke the Lord began to do and to speak in his own person. In his own personal body. But in the book of Acts he continues to do and to speak in a mystic, corporate body.

Even the body. So strictly speaking the book of Acts should not be called the Acts of the Apostles. Because originally you don't find that in the manuscript.

Strictly speaking it should be called the Acts of our Lord Jesus, of the Risen Lord, by his Spirit through his Church. It is still the same Lord who is speaking and who is doing it. The only difference is once he did it in his own physical body, now he is doing it in his mystic, corporate body.

For this reason it is of great importance for us today to know what this body is. How this body is formed. How does it function.

Because the Lord Jesus is today speaking and doing in that body. How important it is that by the grace of God we will give him that body. We will be that body or in that body.

So that he is able to continue to finish what he is speaking and what he is doing. Last night we mentioned after his resurrection he spent 40 days appeared to his disciples living. Speaking to them the things concerning the Kingdom of God.

In those 40 days he prepared his disciples for the Day of Pentecost. In those 40 days he drew them, he drew them out. He lifted them out of the realm of the physical into the realm of the spiritual.

He delivered them out of the flesh into the spirit. He put them on the resurrection ground so that they may become that new vessel that he is making. And then for 10 days the 110 people they waited in Jerusalem making themselves ready.

So we mentioned last night that those 50 days were very important days. These were the days where the Lord Jesus prevailed and his people prevailed with him for the birth of the church that is the body of Christ. Now we cannot go back we have to go on.

120 people assembled in that upper chamber in Jerusalem. When the Lord Jesus was on earth there must be more than 120 people following him. At one time the Bible says he appeared to 500 devils probably at the time of his ascension.

But surely there were more than 500 brethren. But out of those who were the Lord there were 500 who saw him ascended. Out of the 500 there were 120 who gave themselves to continual prayer for 10 days.

Now I wonder probably some of the 500 or maybe all of the 500 they returned to Jerusalem but after a day or two or after a few days probably they couldn't stand it anymore and they began to scatter. So when it came to the day of Pentecost only 120 were there. They were there continuing in prayer intimately.

Look at these 110 people. Who were they? Among the 120 there were the 12 apostles. If you consider Matthias as one of the 12 it depends on your interpretation.

You find there were the 12 apostles. These 12 apostles were people who were with the Lord Jesus since the day of John the Baptist until the day he was taken up to heaven. So for over 3 years these people knew the Lord Jesus.

They heard the call of discipleship. They left everything to follow the Lord. They were with the Lord when the Lord was speaking.

They were with the Lord when the Lord was doing many things. They were as it were they were with the Lord through his death and through his resurrection. They were with the Lord during that 40 days of his appearance.

And they were together prevailing in prayer for 10 days. Wonderful people. These 12 apostles had a good background of history.

Can you find any 12 people who had a better background more solid history with the Lord than these 12 apostles? Not easy to find. Not only the 12 apostles were there there were some women there. Now these women were the same women as you'll find in Luke chapter 8 they minister unto the Lord and to his disciples during the earthly days of our Lord.

Our Lord with his disciples traveled around preaching the gospel of the kingdom. And these women they ministered to the Lord and to the Lord. When the disciples, the apostles were so frightened scared to death hid themselves.

Some of these women considered as the feeble sex. They were there at the cross. They saw the body of the Lord Jesus buried.

And they came early in the morning and they were the women that saw the Lord before the others. And they were the women who were given the message to the disciples of our Lord. The Lord said I go to see

my Father, your Father, my God.

These were wonderful women. They were there. Not only these women were there the Bible says the mother of Jesus was there.

And his brethren in the front. The mother of Jesus Mary was the most blessed among all women. How she gave her body to God.

That out of her womb the Son of God might come. The sword entered into her soul. But she was willing.

And his brethren. These brethren you know they did not believe the Lord when the Lord was living. They even in a sense were sarcastic.

And so now if you want to be famous now don't hide yourself in the hilly country in Galilee. Go to Jerusalem at the feast. Show yourself.

Then you will become famous. They did not believe it. They were strange.

There they were. His brethren. After his resurrection something.

Of course the Lord appears himself again. His brethren. And two of his brethren in the flesh as we know wrote two of the books in the New Testament.

The Epistle of Jude and the Epistle of James. They turned completely to the Lord. And they gave themselves completely.

And aside from these there were others. But certainly all the rest of the hundred and twenty people were the elite. The king of the followers of our Lord Jesus.

And these hundred and twenty people were together for ten days. Think of that. Giving themselves to continual prayer.

You cannot find a congregation in the whole world of more spiritual a better congregation than this congregation of a hundred and twenty. Anyone would be satisfied with such a congregation. If I'm privileged to be in that congregation what more do I want? So wonderful people gathered together with one accord.

With such a congregation you don't need pentacles. You will think that that's enough. Surely God can use this congregation of a hundred and twenty people to be His witness to the whole world.

But the Lord said here was a congregation of a hundred and twenty members the best you can ever have on this earth. And yet the Lord said what the Lord wants is not a congregation. A congregation cannot be that vessel through which He can continue to speak He needs.

We will be satisfied with a congregation if we can get the best members. But the Lord Jesus is not satisfied with the best congregation in this world. And with all good members He wants us.

Because only a body can be that vessel through which He can express Himself. Dear brothers and sisters, we must see the difference between a congregation and a body. The difference between a congregation and a body is the difference between heaven and earth.

A congregation can be organized by man. But a body must be born. A congregation may be a gathering of many superior members.

When you look at each individual, every individual is superior. And they can come together and pray. Wonderful.

But they are 12 in 420 individuals. They may come together and pray. But they are not one body.

They are still 120 individuals. But a body with 120 members is different. It is not just a matter of congregating.

It is a matter of being one. Even when they are not together, they are one. It is organic.

Not organizational. There is a unity there which you do not find in a congregation. What the Lord is looking for as a continuation of Himself on earth is not a congregation of many congregations.

But and because what He wants is a body, and only a body can continue His speaking. Therefore, there is a day. The day of Pentecost is the day when the body is born.

When the church is born. Dear brothers and sisters, the church cannot be organized. It can only be born.

If you organize it, it is a congregation. But if it is born, it is a house. Here you find a congregation of 120 people.

And they pray together with one accord, Good Spirit. But the Lord says, that's only a prayer. That's not it.

When the day of Pentecost was accomplished. That is when it was fulfilled. They came to the 50th day.

And they were together, 120 people, still praying together. Now they must have met very early in the morning. Very early.

I don't know how early, but it must be very early. And when they were together in one place, suddenly there was a sound coming on from heaven. As a violent, impetuous blowing.

Now, in different versions you'll find there are different descriptions. As a mighty wind, the rushing of a mighty wind, and so forth. Well, as a matter of fact, in the original, the idea is the sound as of a continuous hard breathing.

A hard, continuous breathing. And it filled the whole house where they were sitting. Then there appeared to them party tongues as of fire.

Not fire. As of fire. And it came upon each one of them.

Then they were all filled with the Holy Spirit. And they began to speak with different tongues. Now, that is, dear brothers and sisters, what do you see there? Here was the sound as hard breathing.

Here was the sight. Party tongues as of fire. And because there was the sound, it filled the whole house.

Because the tongues came upon every one of them, they began to speak in tongues. As the Spirit did. You hear the sound? You see the sight? But is that all? Is this what it is? Why the sound? Why the sight? What is the real meaning behind the sound? You know, very often, we are attracted by the sound and the

sight.

But we forget the meaning of the sound. As Campbell Morgan says. You know, Campbell Morgan is considered as the prince of expositors.

Campbell Morgan says, he says, how often we remember the incidental and forget the essence. Yes, there was the sound. It was like a hard breeze.

God, that is really the baptism. During the sight, party tongues as of fire coming upon them. That's the gift, or the gift manifestation.

So dear brothers and sisters, do you know what happened on that day? What happened on that day is more than just a sound and a sight. What happened on that day was they were baptized with the Holy Spirit. And what is it to be baptized with the Holy Spirit? You know, dear brothers and sisters, we are often attracted by awkward things.

And very often we begin to lose sight of what God has really done. On the day of Pentecost something tremendous has happened. Not just a spectacular sight, but something tremendous and essential has happened.

And what has happened was these people, a hundred and twenty were baptized into one body. Five. In.

In one spirit they were baptized into one body. They were no longer just a congregation of a hundred twenty members. They are now a body with a hundred twenty members.

That's what happened on the day of Pentecost. Did the other people see, hear the sound in your version? Probably it says that the sound was heard. But strictly speaking, most likely these hundred twenty people heard the sound because they were in the room.

They saw how they come as a fire falling upon them. But to the rest of the people the rumor spread. Not the sound spread.

The rumor that something had happened in that upper room had spread. So people from all over the city began to gather. How could all these people gather in that upper room? There wasn't room for that.

So evidently because what had happened in that upper room the rumor began to spread and people began to gather. And you'll find they were moving from that upper room. Now that upper room probably is near the temple.

So evidently they moved from that upper room to somewhere near the temple or at the temple, in the temple area. Maybe Solomon caught it. I don't know.

Because only there you can gather these thousands of people. In that upper room it's impossible. So evidently this happened very early in the morning and the rumor spread and you'll find people began to gather and when they gathered it was not in the upper room.

It was somewhere in the temple and it was towards the morning morning prayer in the temple. So people moved to the temple. Now if you can see this probably these people, the inhabitants of Jerusalem and the men of Judea, they haven't they hadn't heard a sound.

Because they were not in the house. They didn't see the tongues as of fire on the head of these hundred and twenty people. Probably by that time the fire was gone.

What they had seen and heard was not the sound nor the prophet's tongues. What they seen and heard were these hundred and twenty people on fire for the Lord speaking of the great things of God and speaking in tongues. That's what they heard.

So you see there was a little bit difference. The appearance was different but the essential remained the same. Here was a hundred and twenty people who had become one body.

What is what is the meaning of the baptism in the Holy Spirit? What is the spiritual significance? People began together. They heard these hundred and twenty people speaking in their own dialect. Now I don't know how hard it worked.

Think of that. A hundred and twenty people. They were all speaking.

And thousands of people gathered around them and they heard they spoke the great things of God in their own dialect. Now how did it work? Suppose there were a hundred and twenty people here and we were all speaking at the same time and all in different dialects. And those people gathered around us.

Could they hear anything? They couldn't hear a word. Because there was a confusion. Say a hundred and twenty people all talking and talking in different tongues and people gather around the circle around us.

They couldn't hear a thing. So how did it happen? I don't know. I suppose probably it worked this way.

I don't know. Probably these hundred and twenty people they were each speaking in one dialect and when people gathered naturally they were gathered to that person who spoke in that dialect and maybe a person was speaking to say thirty people or fifty people. And a hundred and twenty people speaking each to a small group.

Here a group, there a group and then everybody can hear and there will be no confusion. There will be order. I don't know.

I mean I'm just thinking aloud. That's all. But anyway you'll find that these thousands of people gathered together they heard them speaking of the great things of God in their own dialect.

That was phenomenal. You cannot help but go back to Genesis because there you'll find in Genesis when the people of the world gathered themselves together with one mind to build a power that will reach heaven in order to manifest their name God is and tongue is a sign of when God first created man we all speak the same tongue. We can understand we can understand each other but because men rebelled against God speaking in one tongue drew them together so they began to try to build a power for themselves against God so God disturbed them by giving them different tongues so one could not understand the other and they scattered.

Tongues warped us. It scattered the people. But now God is reversing the whole system.

So the people being scattered divided because of different tongues Now God gives a gift of tongues to draw them together. Instead of a sign of curse it has become a sign of blessing. Instead of scattering it began to gather out of every nation every tongue, every people every tribe he has gathered people together unto his name.

And that is the reason why on the day of Pentecost the tongues the gift of tongues was given. To reverse the curse and to regather a people full. What is the meaning of the baptism with the Holy Spirit? What does baptism give? Peter said these people they were amazed.

They were perplexed. They didn't know what to say. And some of them began to mock.

Oh these people are full of wine that's all. New wine. Sweet wine.

They were just full of wine. So Peter and Eleven stood up. No longer Peter alone but Peter and Eleven.

Why? They were a body now. Peter and Eleven stood up. And he began.

Man these people are not drunk. Because this is only the third hour. That is nine o'clock in the morning.

And according to the Jewish custom before they had their morning prayer they will not eat anything or drink anything. So it cannot be that these people were drunk. Because it was just nine o'clock.

The morning prayer. If they would drink they would drink afterwards. Not before that.

These people are not drunk. But this is this is this is that which is prophesied in Jewel. In Jewel chapter 2 verse 28.

In the last day God said I will pour out my spirit upon all flesh. Young men shall see vision. Old men shall dream dreams.

My born men and my born women shall prophesy. And there shall be sign in heaven and on earth. Blood and whosoever call it upon the name of the Lord shall.

What is it? What is it? This is These people were not drunk with wine. These people received what God had prophesied in Jewel. The outpouring of the Holy Spirit.

The Holy Spirit had poured out upon them. That's what it is. But dear brothers and sisters you read very carefully.

This is that. Is this that? In Jewel you'll find when the Holy Spirit will be poured out upon the flesh. What happens? What signs do you have? Young men shall see vision.

Old men but on the day of Pentecost there was neither vision nor sight. Instead you have sight. In other words it is not the outward appearance.

The outward appearance may change. God may give signs differently at different times. But the effect is the same.

This is what happens. Having therefore been adopted by the right hand of God and having received of the Father the promise of the Holy Spirit he has poured out this which he beholds and hears. God had exalted our Lord Jesus up to his right hand.

And he received from the Father the promise of the Holy Spirit which he poured out. That's what you see and you hear. Verse 36 Let the whole house of Israel therefore know assuredly that God hath made him, this Jesus whom he hath crucified, both Lord.

Now whenever you find the word therefore you know it is continuing what is said before. In other words therefore is the consequence. There is a cause.

Therefore there is such a result. So here you'll find the word therefore actually connect with verse 33 because 34 and 35 are parenthetical. If you read it you'll find it is a parenthetical explanation.

For David hath not ascended into heaven but he says himself the Lord said unto my Lord sit at my right hand until I put my enemies to be the footstool of thy feet. It is an explanation in parenthetical. It is the Lord who hath exalted to the right hand of God not David.

Now what is the meaning of the Lord being ascended at the right hand of the Father and the outpouring of the Holy Spirit. What is the meaning of it? Therefore let it be known that God hath made him this Jesus whom ye have crucified both Lord. You remember when the Lord was ascended these brethren they were looking up the Lord was taking out.

They saw him going out but then a cloud came and took him. They couldn't see him anymore. They were still looking up but they couldn't see him.

He must be going up and up and up but they couldn't see him anymore. How do they know for sure that the Lord hath arrived at the right hand. They saw him go up half way maybe or maybe just a little distance then they couldn't see him anymore.

How could they be sure that this risen Lord is exalted at the right hand of the Father and is made by the Father as Christ and Lord over all. How can they be sure of it? Where is the proof? That's right. The proof is the outpouring of the Holy Spirit.

If the Lord has not arrived. If the Lord is not made Lord and Christ over all the Holy Spirit will not be. The very coming down of the Holy Spirit through the exaltation of the Holy Spirit.

So in Psalm, 2nd Psalm you'll find it is said here. Verse 6 And I have anointed my king upon Zion the heel of my holiness. I will declare the decree.

Jehovah hath said unto me, Thou art my son. I this day have begotten thee as of me and I will give thee nations for inheritance and for thy possessions the ends of the earth. I have anointed my king upon Zion the heel of my holiness.

Of course the Zion here does not point to the earthly Zion. It points to the heavenly Zion. At the ascension of our Lord Jesus, God has anointed him and if you connect this with Psalm 133 you'll find the ointment was poured upon Aaron's head and it flows down to his ear and it goes down.

When the Lord was ascended there in heaven God anointed him as Lord over all and the same ointment oil flows down. The outpouring of the Holy Spirit is the result of the exhortation of Christ. To put it in another way, the outpouring of the Holy Spirit is for the exhortation of Christ.

What is the meaning of the baptism with the Holy Spirit? The meaning of the baptism with the Holy Spirit is that we may see Christ as the Lord over all. That is the first meaning. So in 1 Corinthians 12 it says unless one is in the Holy Spirit he cannot say Jesus is Lord.

Not as a matter of list, as a matter of reality. How can you say Jesus is Lord with all realness? It is the Holy Spirit that enables you to see and to announce, to declare that he is. So the first meaning of the baptism

with the Holy Spirit is Jesus is Lord.

If a person is filled with the Holy Spirit he should see Jesus. If a person does not see Jesus as Lord, if he does not honor our Lord Jesus as the Lord, the head, how can we be filled with the Holy Spirit? If we can see that Jesus is Lord. If we only can see Jesus is Lord we will be filled.

Instead of seeking for an experience, seek to see Jesus. Then you will experience the filling. So that is the first meaning of Pentecost.

The first meaning of the baptism in the Holy Spirit. Christ Jesus must be Lord. He must be head over all things to the church before the body can be formed.

In other words, the head must be in his place. Then the body will be formed. So on the day of Pentecost it is the exaltation of Christ.

The outpouring of the Holy Spirit is the proof of the exaltation of Christ. And the outpouring of the Holy Spirit to bring us anew. That is the first meaning.

The second meaning. In 1 Corinthians chapter 12, God begins to explain the meaning of baptism to us. In one spirit we were baptized into one body.

Whether Jews or Gentiles. And we were made to drink of one spirit. What is the meaning of Pentecost? What is the meaning of the baptism in the Holy Spirit? In one spirit we were baptized into one body.

Whether Jews or Gentiles. On the day of Pentecost, the Jews. All those people that were on the day of Pentecost were Jews.

The hundred hundred people were Jews. All the three thousand were Jews. Either Jews or Gentiles.

Mainly Jews. But on the day in the house of Cornelius you have the Gentiles. And in the whole Bible only in these two places, Acts chapter 2 and Acts chapter 10, you find only in these two occasions on the day of Pentecost in the house of Cornelius the word baptized with the Holy Spirit.

Aside from these two places, baptism with the Holy Spirit is never used. Why? Because on the day of Pentecost it was the Jews. There was only part of it.

In the house of Cornelius the Gentiles were the other part. And when the Jews and Gentiles were baptized with the Spirit into one body, strictly speaking Pentecost, strictly speaking baptism with the Holy Spirit is a corporate experience, not an individual experience. We were all baptized.

We are one. Now that is the baptism. Of course that doesn't mean that we cannot and should not have personal experience of it.

It doesn't mean that. What I'm trying to say is we have to see what the word says. The baptism with the Holy Spirit is for the whole church.

It is a corporate experience, not an individual experience. Let me go back a little bit. With the experience of the independent people, their experience with the Lord concerning the Holy Spirit comes by peace and victory.

If we may say that here. First, during the earthly day of our Lord Jesus, in view of the death of our Lord Jesus, these disciples must be regenerated by the Holy Spirit. Don't ask me to explain more.

I cannot. But we have to believe it this way. Because like Peter, like John, like these people, certainly they will be regenerated.

No doubt about that. You cannot postpone their regeneration after the death of the Lord Jesus. He that is born of the Spirit is spirit.

And the Lord said that to Nicodemus even before he said, in view of his death. So surely, with these disciples, they were born of the Spirit during the earthly days of our Lord Jesus in view of his death. Regeneration by the Holy Spirit is connected to the death.

What? The Lord said, if I be lifted up. As Moses lifted up the serpent, so the Son of Man will be lifted up, and all who see him shall live. And that refers to the cross.

It is the cross, the death of our Lord Jesus, on the basis of his death that the Holy Spirit regenerates us. And surely the early disciples had this experience. Even before the cross.

I mean, I don't know how to explain it more. That's all I can say. Then you see on the day of resurrection the crossing of our Lord Jesus.

The Lord appears to his disciples. He breathes into them and says, receive me. Is this divine? Is this real? Because this is the fulfillment of his promise to his disciples in John chapter 14 to chapter 15.

In that day, it is the day of resurrection. The Comforter shall come and he shall dwell in you and be with you. So you find with these early disciples their experience of the indwelling Holy Spirit came on the day of the resurrection of our Lord Jesus.

That's the second step, is it? Their regeneration connects with the Lord's death. They're receiving the indwelling Holy Spirit as a person, as a Comforter in them on the day of the Lord's resurrection. Without the Holy Spirit indwelling them, how can a hundred hundred people be together for ten days? Not even for ten hours.

And you know these disciples. Even when the Lord was with them, how often they quarreled with them. So no more problems.

They were under the Holy Spirit. They could pray together with one accord for ten days. Can you do that without the Holy Spirit? You cannot.

So you find they had the Holy Spirit in them. They were not only regenerated by the Holy Spirit, but they had the indwelling Holy Spirit in them. Glory of the Spirit.

Let me use another example. Like a cup. Here is a cup.

In the cup you pour some water there. There is already water in the cup. But it has not come to the brim nor is it overflowing.

Now, this was the condition of the disciples before the Day of Pentecost. Here you find these cups. They had water in them.

They all had water in them. But they were not overflowing with water. And on the Day of Pentecost, as if a shower came, and so much water poured into these cups, they were filled to the overflowing.

That is, in other words, the work of the Holy Spirit comes to me. But what will be the experience of the three thousand who heard the Gospel on the Day of Pentecost? Do they have to go through the same steps one, two, three? The Lord has already died. He has already resurrected.

He has already ascended. Exalted. Everything is gone.

The Holy Spirit has come. Do they have to first be generated by the Holy Spirit, then wait for a certain period to know the indwelling Holy Spirit, and then wait for another period to have the outpouring of the Holy Spirit? On the contrary, what Peter preached to these people is very, very simple. Do you remember what he said to these people? He said, Repent.

They haven't repented yet. Repent and be baptized with water. Each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.

For to you is the promise, and to your children, and to all who are far off, as many as the Lord our God may call. Repent. Baptize.

Receive the gift of the Holy Spirit. Now, the gift of the Holy Spirit here does not refer to the diverse gifts of the Holy Spirit. It refers to the Holy Spirit as the gift.

And this promise is for you, and for your children, for those who are near, and for those who are far away. In other words, their experience of the Holy Spirit can be and should be once altogether. And that's their experience.

And we can prove it later on. Not this morning. These 3,000 people, their experience of the Holy Spirit was not in peace nearly as the hundred tended to receive the Holy Spirit in His totality all at once.

They were regenerated on that day. They had the enduring Holy Spirit on that day. And they were filled with the Holy Spirit.

They became of the body of Christ. The body from 120 within a day, grows to 3,100. That's what happened.

Dear brothers and sisters, what is the baptism with the Holy Spirit? It brings us into a realization of Jesus as the Lord, our Head. And it brings us into the body as members one of another. Now you'll find our Lord Jesus can continue.

Because this is none other than Himself. It is Himself. Extended.

That doesn't mean that there are no manifestations. On the day of Pentecost, the gift of tongue was given. Why? Because for a purpose.

Together those scattered people together in the body. And then in 1 Corinthians 12, you'll find the Holy Spirit according to what pleases Him gives this to them for the edifying. Brothers and sisters, let us use an illustration.

You know in the temple or in the tabernacle, after everything was made according to order, after everything was set up in order, something, before this tabernacle or the temple become anointed, what is it? Everything must be anointed. All the furniture must be anointed. All the trees must be anointed.

The anointing of the furniture and the priest somehow quickens everything into life. Brothers and sisters, when we receive the Holy Spirit, what happens? He quickens us into life. In other words, as we become members of the body, every member has a function.

So, the Holy Spirit, in filling us, He activates that function by giving us. That's the manifestation. It is not your manifestation nor my manifestation.

It is the manifestation of the Holy Spirit. How? He manifests Himself through these gifts. So here you'll find these gifts were activated and began to function.

But these gifts are not given for personal display. These gifts are given for the building up in life. So, there will be manifestations.

But remember, the gift of the Holy Spirit and the gifts of the Holy Spirit, one is primary, the other is secondary. In other words, the Holy Spirit Himself is the gift of God. And because you have received the Holy Spirit as the gift of God, He will give you gifts.

And all these manifestations are for the activation, the building up. We are in it. But how we need to be filled with the Holy Spirit in order that we may be living, functioning.

What do you mean by filling with the Holy Spirit? It means you are under the control. If you really give yourself to the Lord and you're under the control of the Holy Spirit, He will activate you as a living if you are not filled with the Holy Spirit. If you are not under His control, then you are a member, but a non-functioning, almost dying member.

That's the difference. I don't know if by going through together in this way it may put everything in a better perspective. I don't know.

I hope. I hope we can see what God is really at. It is more than a personal experience.

It is more than a manifestation of one or other kind. What God is really at that functions under the head. So the head is able to continue His speaking every day.

If we do not see this and we try to lay hold of the secondary or the incidental, I'm afraid we may not. So may the Lord really help us to really enter into the full thought as to how the body is formed and how the members are activated into functioning together under the head so that the body is not. That is the beginning of the Church history.

Our Heavenly Father, our one desire is to see what Thou art. Lord, we pray that we may see Thou art after a body, a living body under the living head. Thou does desire to continue to do through this body all that we may be, filled with Thy Spirit as functioning members of the body through which Thou art able to express Thyself.

And Lord, it is all for Thy sake and for Thy glory. We pray that we may be delivered from confusion but really know Thy mind. Oh Lord, do help us.

We ask in the name of our Lord Jesus.

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