

The Eternal Spirit the Promised Power

by Willie Mullan

Willie Mullan explores the significance of Pentecost and the Baptism of the Spirit in relation to the fulfillment of God's promises and the establishment of the church.

Duration: 51:27

Scripture: Leviticus 23:1-2, John 1:29, John 7:1-3, John 7:6-7, Acts 2:37

Topics: "Eternal Spirit"

Description

In this sermon, the preacher discusses the importance of preaching the word of God and the conviction it brings upon sinners. He references the story of Peter preaching to a crowd, where they were deeply moved and asked what they should do to be saved. The preacher emphasizes the need for genuine concern for people's salvation and criticizes those who twist the message for their own agenda. He also mentions various instances where Jesus was recognized as the Lord and Savior, but highlights that there was still work to be done. The sermon concludes with a discussion on the significance of the Jewish feasts, particularly the Passover, in foreshadowing the deliverance and redemption brought by Christ.

Transcript

We're turning to our subject this evening, and for the past eight or nine weeks, I think we've gone off the number somewhere, so they tell me, for the past eight or nine weeks we've been looking at this great subject, the Eternal Spirit. And last Tuesday I told you we were coming to look at the Baptism of the Spirit this evening, but when I got down to think it through, I knew I needed to say something about Pentecost, and the feast of Pentecost, and the fact of Pentecost. Because Pentecost and the Baptism of the Spirit are one and the same subject, but I knew if I went into all the details of Pentecost, then the time would run out on us, and we wouldn't be able to do it properly.

So I thought it wiser just to take up this part of the subject of the Baptism of the Spirit, and deal with this properly, and if I'm here next Tuesday, then we'll be dealing with the Baptism of the Spirit after we've looked at this foundational part, the feast of Pentecost. But let's turn to the book of Leviticus this evening, and we're at chapter 23, please. The book of Leviticus, and we're at chapter 23.

And the Lord is speaking to Moses here, and verse 1 says, And the Lord speak unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord. And I'd like you to get that phrase sort of into your mind just now, the feasts of the Lord, which he shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done, but the seventh is the Sabbath of

rest and holy convocation.

Ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings. These are the feasts of the Lord. And if you know this chapter very well, you will know that there are seven feasts here.

And they took place at different times throughout the Jewish year. And I want you to keep this phrase in your mind, the feasts of the Lord. These are the feasts of the Lord, even holy convocations, which he shall proclaim in the seasons.

In the fourteenth day of the first month, at even, is the Lord's Passover. Because you do know something about the Passover feast, don't you? Or the feast of the Passover, whichever way you like to put it. And of course this was one of the great feasts in the Jewish nation on the very first month, on the fourteenth day of the first month, and remember they had their new year just a few days ago.

And you will find this out, that there are seven feasts here, seven feasts right down through this chapter. And the first one is the Passover, and the last one, let's look at verse 39. And also in the fifteenth day of the seventh month, fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days.

On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days. And ye shall keep a feast unto the Lord seven days in the year, it shall be a statute forever in your generations, ye shall celebrate it in the seventh month, ye shall dwell in booths seven days.

All that are Israelites born shall dwell in booths. This was what was called the feast of tabernacles. You see they cut these branches down, and they made booths or tabernacles, and here they dwelt.

Now you'll find that we've just touched the first one and the last one, the Passover, the feast of the Passover was first, and the feast of tabernacles was last. What was the big idea of all this? Well these were typifying certain things. You know they were telling the Jewish nation as the days went by, great things that the Lord had done for them, and great things that the Lord would do for them.

You see the Passover was reminding them of the deliverance of course that came to them when they were slaves in Egypt. Oh but it went a bit further than that because it was also proclaiming that one would come to deliver the nation in its entirety one day. And you see Paul got this very clearly when he talked about Christ our Passover, his sacrifice for us.

I don't want to go into the feast of Passover and get all the details out, because that will waste our time. But I would say to all the folks here this evening that Calvary fulfilled it, and you can't have it fulfilled 20 times. When Jesus Christ died our Passover was sacrificed for us, that was this feast fulfilled in all its entirety for all eternity.

And you know there will be a day when our Lord Jesus Christ will come to the air and take away his waiting people, and there will be a time of tribulation in this poor old earth of ours, and then our Lord will come again to this very earth. His feet shall stand in that day on the Mount of Olives, and you know he will overshadow the Jewish nation with his presence in a special way. Of course the glory of the Lord shall cover the earth in that day as the waters cover the sea, and that will be the fulfillment of the Feast of Tabernacles.

What a wonderful fulfillment it will be. Now it's the very same with all these feasts right through here. Have a look at verse 15 just now.

We're at Leviticus 23 and we're at verse 15. And he shall count on to you from the morrow after the Sabbath, from the from the morrow after the Sabbath, from the day that he brought the sheaf of the wave offering, even seventh Sabbath shall be complete. Even on to the morrow after the seventh Sabbath, seven, seven to forty-nine, and the morrow after the seventh Sabbath, shall he number fifty days.

Now this is the Feast of Pentecost because the word Pentecost means fifty days. So you know that the Pentateuch, it's sometimes called, is the first five books of the Bible. And the Pentagon, you know something about it don't you? Well Pentecost actually means the fiftieth day, and so on.

And we want to look at this Feast of Pentecost this evening, this fiftieth day. I just want to do something before we go there. I want to have a look at John's Gospel chapter 7 for a moment.

John's Gospel chapter 7. Gospel by John, and that the seventh chapter. This one, after these things Jesus walked in Galilee. For he would not walk in Jewry, because the Jews sought to kill him.

You know he took all the precautions that needed to be taken, don't make any mistakes about that. You've got a certain amount of brains and God expects you to use them. You know there are fatalists among us, and they tell me you can do whatever you like, you're okay, and that's not what I meant when I was talking this evening about he needed me.

Because I'm pretty sure if you shut your eyes and keep walking back and forwards across the road you'll get knocked down and run over. Pretty sure about that, because that's what God gave you those eyes for. Now you can see our Lord Jesus Christ he would not walk in Jewry because the Jews sought to kill him.

Now the Jews' Feast of Tabernacles was at hand, and I want to stress it's changed now. It's not the Lord's Feast anymore, happens to be it's the Jews' Feast now, of Tabernacles. That's a serious change you know.

It's like the Lord's table when our Lord instituted this memorial feast. Yes you know the Lord just gave us a few details and let us gather on the first day of the week to remember him, but some places have changed it so much that it belongs to them and not him. I could put an M on it for you, mind you.

You can change the feast of the Lord to the Jews' Feast, because they have done so much to it you would hardly know it now. And that's what men would do sometimes with the things of God. And I want to get that bit corrected before we go any further.

Yes we're going to look at the Feast of Pentecost, and we're going to look at it as the Lord's Feast. And there's one fact of Pentecost that I want to get the hold of this evening. Mind you when we come back next week if I'm here on the Tuesday, the word fact will turn into facts.

Because there are facts of Pentecost that we will need to sit down and take note of, but I'm just looking at one fact this evening. You know the Holy Ghost was not yet given because Jesus was not yet glorified, and I've asked the question not yet glorified as what? You see he was recognized, let's go to Luke's gospel chapter one. Luke's gospel chapter one, and it's this is the place where Mary the Blessed Virgin Mary ran away into the hill country to tell Elizabeth that she was to be the mother of the Messiah.

And of course Elizabeth might have well questioned her. Oh I know that there are people who have questioned her ever since. Verse 39, Luke 1 verse 39, Mary arose in those days and went into the hill country with haste into a city of Judah, and entered into the house of Zechariah and saluted Elizabeth.

And it came to pass when Elizabeth heard the salutation of Mary, the babe leaped in her womb. And Elizabeth was filled with the Holy Ghost, and that's the bit I'm really stressing. And she speak out with a loud voice and said, blessed art thou among women, and blessed is the fruit of thy womb, and whence is this to me that the mother of my Lord.

Because she happened to recognize the babe even in the womb as her Lord. Oh I know the modernists they question where the child came from. Not Elizabeth when she was filled with the Holy Ghost.

Not Elizabeth, yes he was recognized by her, you remember he was recognized by the wise man who came, who came saying where is he that is born king of the Jews. Well they recognized that the king was born, Elizabeth recognized that the Lord had come. Yes do you see where we are in Luke's gospel here, if you just go to chapter two, turn the page to chapter two.

See verse 22, and we're talking about the Virgin Mary again, and when the days of her purification according to the law of Moses was accomplished. They brought him to Jerusalem, they brought the Lord Jesus, the little child, to present him to the Lord as it is written in the law of the Lord, every meal that openeth the womb shall be called holy to the Lord. And to offer a sacrifice according to that which is said in the law of the a pair of turtle doves, or two young pigeons.

If you go back to the law of the Lord for non-cleanness you'll find that there was also a bullock that would be acceptable on a lamb or a goat, but if you were very poor you were allowed to bring two young pigeons. So this proves that our Lord Jesus came to a very poor family, because the virgin was only able to come with turtle doves, and they're bringing him into the temple. And behold there was a man in Jerusalem whose name was Simeon, and the same man was just and about waiting for the consolation of Israel, and the Holy Ghost was upon him, thus the very same Holy Ghost was upon Elizabeth.

And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. Sometimes the Spirit of God gives this sort of revelation. And he came by the Spirit into the temple when the parents brought in the child Jesus to do for him after the custom of the law.

Then took he him up in his arms and blessed God and said, Lord now lettest thou thyself and depart in peace according to thy word, for mine eyes have seen thy salvation. Oh he knew the Savior had come. You see if you go through the book carefully you'll find our Lord Jesus Christ was recognized by Elizabeth as the Lord, the mother of my Lord.

And he was recognized as the King and he was recognized as the Savior. If you go down the chapter a little bit, let's go down the chapter a little bit. Look at verse 30, 36.

There was one Anna, a prophetess, oh yes she was, the daughter of Nathaniel of the tribe of Asher. Oh some of the British Israelites tell me these tribes were lost. Hold your tongue, this woman wasn't lost.

She knows what tribe. Saul of Tarsus' newest tribe, of Angemite he says. Oh I can find you a few of them in this book.

Paul said to the people in Jerusalem, oh 12 tribes which serve God instantly every day. They weren't lost as far as he was concerned. When you don't know the book you listen to tripe.

Oh no, here's a woman of the tribe of Asher. She was of great age, look at verse 36, and had lived with her husband seven years from her virginity. And she was a widow of about four score and four years, which departed not from the temple but served God with fastings and prayers night and day.

And she coming in that instant gave thanks likewise unto the Lord and spake of him to all them that looked for redemption. Oh she knew the Redeemer had come. I think you can see this can't you? You see our Lord Jesus was recognized.

Recognized as the Lord, as the King, as the Savior by Simeon, as the Redeemer. When John the Baptist looked at him, he said behold the Lamb of God. And when he was at the great marriage feast in Cana of Galilee, he manifested forth his glory there.

Yes he did. But you know there was still something that had to be done. Let's go back to John's gospel, chapter 7, because that's very interesting there.

And we're at John chapter 7, verse 2. Now the feast, the Jews feast of Tabernacles was at hand. His brethren therefore said unto him, depart thence and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret.

He himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him.

And Jesus said unto them, my time has not yet come, but your time is always ready. The world cannot hit you, but me it hitteth, because I testify of it, that the works thereof are evil. Go ye up unto the feast.

I go not up yet unto the feast, for my time has not yet fully come. See verse 14 now, about the midst of the feast. Because this feast of Tabernacles ran for seven days.

Now but the midst of the feast, he went up into the temple and talked. Because the Jews marveled and all the rest of it. See verse 37, in the last day, that's great day of the feast.

For you saw the feast just about to commence, and then you saw about the midst of the feast, and this is the last day, that great day of the feast. Jesus stood and cried saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

But this speak he of the spirit which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified in heaven, is the actual word. I want you to get that you see, because that's the fact of Pentecost.

You see this Pentecost could not be fulfilled in its entirety, and for eternity, until the Lord Jesus would be glorified in heaven. You see, this is a mighty thing, this very wonderful feast of Pentecost. Let's go back to it again.

We're at Leviticus 23. Leviticus 23, verse 16, even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations, and I want you to watch this, two wave loaves.

Get the two, get the word wave, get the word loaves. Two wave loaves of two tenths deals, they shall be of fine flour. I want you to get this bit, they shall be baking with leaven.

That's unusual when we're having types, because usually we don't want any leaven in at all. Yea, when the wave loaf up the chapter a little bit, it distinctly says without leaven. Now I want you to see this, because these two wave loaves are very interesting.

It says in verse 20, and we're trying to just save time, and the priest shall wave them, that's the two wave loaves, he shall wave them with the bread of the first fruits for a wave offering before the Lord. Now this is this day of Pentecost, and the priest is taking these two wave loaves, let's try to get these wave loaves, I think they were long, softer loaves, it doesn't matter exactly whether we're right there or not, and he gets them in his hand and he's before the Lord in the temple, and he waves them, and he waves them, and he waves them. What's the big idea? What's it all about? You thought and knew what the Passover was about, and you thought and know what the Tabernacle is about.

You know what this is about? Well these two wave loaves have got leaven in them, so they're not typifying Christ in that sense. There's something else here. You see, something was going to take place, when Jesus Christ would die on the cross and finish the work, and rise bodily, triumphant, and ascend to heaven.

You see, God would take him far above all, and he would make him at that moment, the head of the church, which he had never been before. I want you to get it. I think we'd better do this properly, let's go to Ephesians.

And we're at Ephesians, and we're at Ephesians chapter one, and Paul's praying for the Ephesians here, praying that God's power will be toward them. See verse 19, he's praying, and what the exceeding greatness of his power to us would who believe. He's praying that we might know the exceeding greatness of his power to us would who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and have put all things under his feet, and gave him to be head, be the head over all things to the church, which is his body.

Now, I want you to get that. You see, some of my dearest friends argue with me about this, and they're trying to argue with me these days that the church was in the Old Testament right along. If it was, sir, it was there without a head.

And I just can't understand that. I'm telling you, the Holy Ghost was not given until Christ was glorified! And this is the fact of Pentecost. And there is nowhere in the Old Testament where Jews and Greeks were baptized into one body! Nowhere! Oh, you show me it.

I've never seen anything like that, nor neither have you. Oh, we're going to look at the Feast of Pentecost. What was it all about? I'll show you what it was all about.

We're at Ephesians, aren't we? Let's have a look at the third chapter. For this cause, I call, what do we mean when we say, for this cause? And I'll come back to that and answer it just in a second, because it's the bit he's been talking just before that. For this cause.

But we'll come back to it. For this cause, I, Paul, the prisoner of Jesus Christ, for you Gentiles, get the word Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you, word, how that by revelation he made known unto me the mystery. As I wrote a few words, you can see that that's a parenthetical portion.

Let's leave the parenthetical a bit out, and we'll just read, how that by revelation he made known unto me the mystery. Verse 5 comes in now, which in other ages was not made known. This was something that was made known to Paul, which in other ages was not made known unto the sons of men.

As it is now revealed unto his holy apostles and prophets. And when you get apostles and prophets, and the word apostles is before prophets, you know we're talking about New Testament prophets, and not Old Testament prophets. So that this mighty thing, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit, by the spirit, that the Gentiles should be fellow heirs, and of the same body.

You see, this is the thing, that the Gentiles who believed in the Lord Jesus, and followed him along, these individual followers, and the Jews who believed, these two were being brought before the Lord that day, when the spirit was sacred, and they were baptized into one body, which is called a church, and could only be when Christ was made the head of the church, and not a moment before it. Oh no, I don't think you can get off of that. Let's go back to this cause, watch what Paul says.

You see this, we'll go right down, at verse 12 in chapter 2, he's talking to these Ephesians, he says, that at that time, when he came to Ephesus first, ye were without Christ. You see these Gentiles at Ephesus, they were aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world, what misery was theirs, without God, without Christ, without hope. But now, now things are different now.

In Christ Jesus, ye sometimes were to fall off a midnight by the blood of Christ, for he is our peace, who hath made both one, oh let's get that bit, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of carnal commandments contained in ordinances, for to make in himself of twain, yet to twain one new man, so making peace, that he may reconcile both unto God in one body, by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, Gentiles unto them that were nigh, Jews, for through him we both have access, thy one spirit unto the father, therefore ye are no more strangers and foreigners, we should say hallelujah, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets. The church was built on the foundation of the apostles and prophets. You see when God gave gifts to the church, it says he gave first apostles, if you think the church was in the old testament, tell me how the apostles got first, you would need to come and talk to me, you can't tell me how they got first, you would need to have the patriarchs first, wouldn't you, oh let's get this squared out because this is lovely, now therefore verse 19, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed grows unto an holy temple in the Lord, in whom ye also are built together for inhabitation of God through the spirit.

You see this was the fulfillment, this was the fulfillment of this wonderful feast of Pentecost. The whole idea was that there was a company of Jews who had followed him throughout his earthly career and had trusted in him, and there were Gentiles you know, once upon a time I was asked the question, were there

really Gentiles saved when the Lord Jesus was here, were they present at Pentecost? Well I think that you know this, that the first chapter of the Acts of the Apostles, they were in the upper room and there were 120 disciples there, you know that it was a big upper room, in case you just didn't get that.

Oh but I think you know this don't you, that when our Lord rose from the dead, he revealed himself unto five hundred brethren at once, they were all believers you know, don't distress the point with me that there were all Jews, oh you know, I think you're stretching the elastic of it, oh no I think you're bound to know this, that the wise men who came were not Jews, and they came and fell down and worshipped him, and the centurion whose servant was very ill, he came to the Lord and said, I'm not worthy that you should enter under my roof, speak the word on me, and the Lord Jesus said, I have not found so great faith, no not in Israel, but Stella was not a Jew, and the seraphination woman, who came about her daughter, the Greek says, for she was a Greek, and you're bound to know that the

Greeks came in great number and said, sir we want to see Jesus, oh yes I think there was a whole lot of them, and the centurion who was at the bottom of the cross, he said, truly this man was a son of God, I think he was present in Jerusalem that day, I think there were two companies here, there were two lords as it were, they were all individual followers of the Lord, that there's something going to be done with them, because the Lord has gone back again and sat down, and he has now become the head of the church, the Holy Ghost is sent, the Holy Ghost had not come because Christ was not glorified up to that point, and the Holy Ghost came and baptized these two bodies into one, making one new man the church, oh I want to tell you, they're always talking about a second baptism, and a third

one, and a fourth one, ah blathers, you can't make a church every day, it was fulfilled there, can you have a Passover every day, oh no, it was fulfilled at Calvary wasn't it, and when Christ comes to overflow this earth, and cover it with his glory, you can't have that every week you know, I'll tell you this, there's more tripe talked about the baptism of the Spirit than anything I know, we'll go into it you know, just as carefully as we'll do this bit this evening, when we come to it, yes I just want to say a few things about this, this, the features of Pentecost before we leave it this evening, let's go to Acts chapter 2, the Acts of the Apostles chapter 2, since people do come and argue about this you know, let's have a look at this now, Acts chapter 2, and we're at verse 1, and when

the day of Pentecost was fully come, there it had been there for quite a few days, but this is the 50th day now, they were all with one accord in one place, all these followers that he had talked to, they were all with one accord in one place, there was 120 of them at least, and suddenly, there came a sound from heaven as of a rushing mighty wind, and I shall have to underline the as of for you, because it wasn't a rushing mighty wind, the only way that Luke can describe this thing, this sound that came, as of a rushing mighty wind, it wasn't a rushing mighty wind remember, but that's the way he describes it, as of a rushing mighty wind, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, this sound filled the

house, this sound that Luke can only describe as of a rushing mighty wind, filled all the house where they were sitting, and I must underline they were sitting, they were not rolling on the floor you know, or kneeling either, or getting excited, or shouting hallelujah, just sitting waiting, that's all, are you reading right now, because you're reading a lot of things into this that's not here, that's why I'm taking the time with the scene, because they try to tell me unless you roll on the floor this will not happen to you, I'm afraid you're reading things into this dear, they were just sitting that's all, yes and I want you to get this, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were

sitting, and there appeared, and

let's get the word appeared unto them, cloven tongues like ours, oh fire, and it was not fire, oh I know we hear a lot of trepidation about fire, well let me inform you it wasn't fire, there were cloven tongues, and the only way that Luke can describe it was like ours are fire, that's the only way it can be described, so don't be going too far with the fire bit, and it sat upon each of them, and I want you to get each of them into your heart, because if I'm right then there was a hundred and twenty, it wasn't the old fellow in the corner with all his activity of holiness that got it, oh no the wee fellow over in the other corner it sat upon him too, trying to tell me there's only one or two out of the bunch aren't you, you're not really right, sat upon each of them that's all, now let me

get this bit over to you, and there appeared unto them cloven tongues like ours, oh fire, and it sat upon each of them, I want you to get this, and they were all filled with the Holy Ghost, one or two of them or them all, quick now get off the mark, because what they tell me is that they roll on the floor and the fellow that gets the most excited gets it, that's not what you're reading here, they were all ages, all sizes, all shapes, all kinds, they were all filled with the Holy Ghost, of course the filling of the Holy Ghost and the baptizing of these individual followers, Jews and Gentiles, the two breads into one body are two different subjects, we'll come to the filling you know, because I know that folks tell me they can go into a back room and get down on their knees and wait there

and just get lost in God, and they're filled with the Spirit from that day forward and forevermore, and it's the biggest lie that was ever told, I shall prove that you see, because I could very soon take you you know, and pick out Peter who was filled out there, wasn't he one of them, he was Peter wasn't he, he was filled, I can bring you to the book of Galatians, or the letter to the Galatians, and Paul had to withstand them to the face, because he was to be blamed, he wasn't filled that day, oh no, he was gone off the rails that day, but we'll come to that you see, we'll do the filling properly, I'm just setting the theme for you, that's all, well I think you can see these features here, you see the thing that I'm more concerned about is this, that when these men, the Spirit of God came

upon them, and baptized them into one body, and we will do this properly next week if the Lord wills that I should be here, and if not then the next week, you see they were anxious about sinners, because Peter stood up and began to preach to the crowd, and I'll tell you, there was conviction came upon the crowd, you see if you go down the second chapter a little bit, after Peter had preached, look at verse 37, and when they heard this, this is the cloud, they were pricked in their heart, and said on to Peter, and to the rest of the apostles, men and brethren, what shall we do, it's like the Philippian jeeler coming in and saying, what must I do, you see the people that tried to twist this and bring another different doctrine out of it all together, they're not a bit concerned about people

getting saved at times, in fact one of them said to me, the cross is a secondary thing, my God you must go far away from the Lord when you say the cross is a secondary thing, that's not of the Spirit of God, I'll tell you this, when your nonsense has faded away, and we're in eternity, and we're on the golden street, we will sing, thou art worthy, for thou art slain, and hast redeemed us to God by thy blood, we'll sing it for all eternity, no wonder I get cross at them sometimes, the blabbers we have to listen to, we lads who haven't read the book, oh no, I'll tell you this, conviction of sin came out of this thing, yes I believe that if we give ourselves properly to God, this is what will happen, conviction of sin will come, and I'll tell you this, the preaching was such, see verse 41,

then they that gladly received his word were baptized, you know there was not only conviction of sin, but there was an acceptance of the Savior, I want to tell you this, there was obedience to the word, ah, this is where I've always found this out, you see I've met so many holy people, so many the higher life, so many sanctified clans, but when you talk about, when you talk about believers baptism, they sort of grow dumb don't they, oh not on the day of Pentecost sir, they got baptized that day, what's up with your sanctification now, I'll tell you they got baptized, I'll tell you something more that came out of this, the fruits, there was not only conviction of sin, and reception of Christ, and obedience to the word, it says this, and they continued steadfastly in the apostles doctrine,

and fellowship, it also says the same day there were added onto them about three thousand souls, they went and joined the good old-fashioned evangelical church, that's what they did, I want you to get the hold of that, I want you to get this little bit, you know it says in verse 44, and all that believed, all those believers were together and had all things common, oh I helped one another you know, you know the communists have even come to this chapter, and they say this is communism, they say this is what communism is, I argued with a communist one day, I said no friend that's not right, I said Christianity says, what's mine, is yours brother, and I mean that tonight, if you were poor and I thought you'd need what's mine is yours, that's what Christianity says, what's mine is yours, but

what communism says, what's yours is mine, that's a bit different isn't it, I would think there's a great difference, oh don't let's read that into this, it won't fit in here, now I think we've gone far enough for this, you've seen the feast, and the fact, and the features, and some of the fruits, now we've got the foundation laid, we've got to come back to the baptism of the spirit, and see all about it right through the acts of the apostles, till we see where we are, and we shall see that.

The Lord part us in my fear, with our blessing, for thy holy name's sake, amen.

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