

Jesus; the Sequel

Acts 1:1-5

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Message Transcript

Turn with me to the book of Acts. Strange not to hear me say the book of Revelation, isn't it? No, we're on to the book of Acts now. It is one of my favorite books of the Bible. And so are the other 65 books in the Bible. They're all my favorites. But in importance, this book is definitely way up there at the top of the list. So the New Testament order really does get it right. Those living in the New Testament era should find the Gospels to be the most important books of the entire Bible, because they record the earthly life of Jesus and the teachings of Jesus. And then next in the lineup, I would say what would have to be the book of Acts, because the book of Acts shows us how the life of Jesus, the teachings of Jesus, the works of Jesus, work out practically in the lives of people. Specifically, a fellowship of people known in the scriptures as the church. Acts really is the church manual, whatever it is that you need to know about church life, the book of Acts should be the first place that you begin searching on that journey for the answers to your questions. Questions like How should our church be structured? How should our church function? What should we put in our church bylaws? What should we do at our church meetings? What should our focus be? What should our emphasis look like? How should we look to the world? How should we respond in the world? How do we handle success? How do we handle growing pains? How do we handle failure? How do we handle persecution? How do we pray, seek, worship, study, evangelize, do missions work, plant churches, any question that you can possibly think of, pertaining to church life, this is where you'd want to start looking for your answers, the book of Acts. It records the formation of the New Testament Church and gives us the first 30 or 40, so years of church history. And it serves as the model the best and brightest example of what a church looks like when a church pleases the Lord. Now, if you're if you're looking for a personal example, for an individual, the highest example you can look to is Jesus, you go to the Gospels, you look at the life of Jesus, that's the best model and example for your life. But when that example now becomes a collective setting, when we're looking at examples for a collective group of people, the church, we're going to look to the book of Acts for our best example. They really were closest to the Lord in every sense of the phrase; timeframe right there, the church picked up right where Jesus left off spiritually, in their example, in their lifestyle, I say they hold the record to being the closest to Christ. Here's what the book of Acts is not, though, the book of Acts is not a church rulebook, you're not going to look in the book of Acts and find a step by step word for word instruction for every single thing that we need to do exactly the way we need to do it every single time for every single church situation, you will not find that in the book of Acts. And that's why 20 different local churches can read the book of Acts, and all come up with 20 different methods and approaches to church life. You ever wonder why that is? That's why that is. That's why I'm always cautioning people, to be very careful when they listen to guys like Francis Chan. Now I'm not saying he's a guy that you shouldn't listen to, he produces some really good things, I believe he loves the Lord. But if you've noticed, he sort of majors on correcting the church of what he believes Christians and church people are doing wrong. That is essentially every resource that he puts out there. It's what the church got wrong, what the church needs to do and he's basing that on the book of Acts, but you have to understand that he is basing that on his opinion of the book of Acts. The truth is in the book of Acts, you're going to find the church themselves, handling situations differently from moment to moment, from chapter to chapter. There's no one thing that the Holy Spirit always says you got to do this, well other than the imperatives, the big things, but as far as methods and practices, hey, even the church would break that up and go in different directions from time to time, depending on their situation. I can show you that all throughout

the book of Acts. For example, the life of Paul he handles persecution in three different ways. One time he's persecuted, so he leaves; another time he gets word of persecution, so he doesn't even show up. And then the third time he gets persecuted, and they persecute him so hard that they take him outside of the city, stone him, leave him for dead. What does he do? He gets right back up, goes right back into the city and preaches the gospel some more. Three different approaches to persecution in just that one example for us, the Apostle Paul. So no, the lesson of the book of Acts is not here are the rules. And as a church, you do this, and you do that, really, the greatest lesson within the book of Acts, is the fact that the Holy Spirit is the life and the power of the church. And when a local church, when any local church yields itself to the Holy Spirit, here's what's going to happen, the Holy Spirit will take over, he will take control, He will guide that church, he will empower that church, and he will produce a unique version in that church of whatever it is that the Lord wants to see in that local church. And that is the only way that we can have diversity in the fellowship, when we let the Holy Spirit lead us. And understand that the book of Acts is is not a rulebook, but it is paradigms and dynamics, in simpler terms, it's patterns and it's principles for the church. And when we understand that, the Holy Spirit can take those patterns and principles, he can lead us as a church on how to apply those patterns and principles that we find it in the book of Acts, and you know what we don't end up as? A cookie cutter church, we don't end up identical to one another, like a bunch of zombies. If you've been to one church, you've been to them all. No, what we end up with, when we let the Holy Spirit take control of the church, apply the principles of the book of Acts, which are the teachings of Jesus in action, the principles of Jesus in action, when we let the Holy Spirit do that, here's what we end up with: diversity. I'm not just talking about local church diversity, I'm talking about global church diversity, I'm here to tell you that that's a good thing. Because not everyone likes our church. Are you aware of that?

That's true, you're probably thinking of a person that used to sit by you. Not everyone likes our church. And we don't want this to be the only option for them. We don't want the church down the street to be exactly like us. They'll never find a church home. There is great beauty and appeal to the unbelieving world, through the diversity of the church, so long as we understand that diversity of the church will always look different than the diversity that you find in the world, won't it? Because, as the Scriptures tell us in First Corinthians, chapter 12, verse six, and Ephesians, chapter one, verse 23, it is the same spirit that works all in all, every church that's submitted to the work of the Holy Spirit in it, it is the same spirit that is building all of those churches. So what is he going to produce? He's going to somehow, against all human reasoning, produce unity, in the very midst of our diversity, people that you wouldn't expect to sit next to one another. You know, the guy wearing the suit, sitting right next to the guy with the spiked collar. And the, what do they call those big old things in the ears? Gauges, yeah, things you wouldn't normally expect to happen. People in relationships that you would normally expect to be unified. That's the kind of diversity that the Holy Spirit will build into the church. Well, the human author of this book is Dr. Luke, who also wrote the Gospel of Luke. I call him Dr. Luke, because Paul told us in Colossians, chapter four, verse 14, that Luke was a physician. And at the time, all physicians were slaves, much different than today. Today, we're slaves to our doctors. And they have the big houses and the big cars and we have to do what they say. But back then physicians were slaves they served households. So if you were a wealthy person, you had a wealthy household, you would hire a physician, to watch over the well being and survival of your family. What was the motivation for a slave doctor? Simply this: if you didn't do your job, if you didn't keep that family alive and kicking, you could lose your life. Were you ever told that in your job interviews? Now if we hire you, you do your job, and you do it well. And if you don't, we are going to kill you.

You probably wouldn't take that job, I would guess. Or you'd take that job and man, would you be ready to run. You'd wear your running shoes to work every day? Well, Luke did not have that option. He was a slave

doctor, a slave physician. But listen, that's good motivation, for pursuing intellect, and very good skill within the medical profession, you had to do it right. So you had to learn and you had to practice and you had to get good. And those are both qualities that we see very evident in Luke's writing, his intelligence, his learning, and his skill, we see both of those qualities emerge from the pages of both the Gospel of Luke and the book of Acts, we see that he is intelligent by the very detailed way that he writes, he is one of the most detailed writers in all of the Greek language in the history of it. That's true, even outside of the church, that credit is given to Luke and also, of course, the apostle Paul, both of them, they are well known around the world as being the most intelligent Greek writers ever, at least at the very top. And because he was intelligent, what does that mean? That means he's going to be very detailed, and he's going to write a lot. And I mean, a lot. Luke is the guy that, you know, he gives us 50 to 70, verse long chapters, that's Luke. By sheer volume, Luke wrote 25% of the New Testament, I shared this with you when we were getting ready to study through the Gospel of Luke. That is a true story, by sheer volume, Luke wrote 25% of the New Testament in only two books. You say, that can't be true. It can't be Arlyn. The apostle Paul, what about him? Well, he did write 14 books of the New Testament if you count Hebrews, and I do, 13 if you don't, which you should. 14 books Paul wrote, but those were small books, those were 15, 16, 17, 20 Verse long chapters, some of them just a few chapters, some of them just one chapter. So those were small books, all 14 of them, but yes, small books, Luke's two books, they're massive. They are massive. So he gives us a lot of New Testament writing. And of course, being a doctor, Luke always is going to take a special interest in medical conditions. So when someone is being healed by the Lord, and Luke records it, he's going to give you the most detail, whereas one writer might say, The Lord healed the lame guy. Luke's gonna say, no, no, that's not good enough. We need a medical evaluation here. And Luke's gonna give you details that no one else does. He's gonna say, that lame guy, the problem was in his ankle bones. And when the Lord raised him up, his ankle bones receive strength. You'll see Luke telling us which hand was healed, which part of the body what was wrong with it, so he's very interested in medical things. He is a historian, and not an eyewitness, in the first 15 chapters of the book of Acts, a historian, and not an eyewitness. And then we hit chapter 16 and something happens we notice a difference in Luke's writing. He goes from saying, they and them in the first 15 chapters and when we get to verse six, pardon me chapter 16, from then on out, Luke is going to be saying, we and us it becomes very apparent at the 16th chapter, Luke is no longer a historian and not an eyewitness. He is a historian and an eyewitness. He joins up with the apostle Paul in chapter 16, and then travels with Paul in the rest of his missionary journeys. He would stay with Paul to the very end and in fact, he would be the only one. The apostle Paul tells us in Second Timothy chapter four, verse 11, only Luke is with me. I need Mark, Mark's beneficial. Bring Mark, but Luke is the only one that stuck with me through thick and thin through the chaos, and tragedies and issues of missionary travels through the persecutions. Through the highs and lows through imprisonments, Luke was there all along, becoming Paul's most trusted traveling companion in his ministry journeys. Now for more background information on Luke, I would I encourage you to listen to our introduction to the Gospel of Luke, I go into greater detail there. But we'll call that intro sufficient for this study and begin our study in the book of Acts, Acts chapter one, verse one.

The former account, I made O Theophilus, of all that Jesus began, both to do, and teach now, by former account, of course, he is referring to the Gospel of Luke. The gospel of Luke, according to Luke right here in verse one, was an account of all that Jesus began to do, and teach. So then what is the book of Acts? The book of Acts, is an account of all that Jesus continued to do and to teach. The gospel of Luke that was Volume One, the book of Acts, that's Volume Two, the gospel of Luke, that was the original, the book of Acts, that's the sequel. Just because Christ resurrected and ascended into heaven at the end of the Gospels, that did not mean that he had retired from ministry. Luke says, that was just the beginning; the miracles, the healings, the signs and the wonders, the doctrine, Luke says that was all just the beginning. Jesus told his disciples, didn't he, on

one occasion, that those who believe in me, you're going to do these things that I'm doing, and even greater than the things that I'm doing. Very clear from the beginning, that Jesus was passing off the work, that he was training up a group of people that would continue on with the things that he had begun. Between 30 to 33 AD, the works, and the words of Jesus were carried out in his physical, human body. And from that point forward, when we get to the book of Acts, here's what it is: it is the words and works of Jesus being carried out through his spiritual body, the church. Does that sound familiar? The church is referred to in the scriptures, as the body of Christ. 30 To 33 ad, Christ in his physical body, working and teaching, and from that point forward, Christ in His spiritual body, the church, continuing the same. First Corinthians chapter 12, verses 12 through three, it teaches us that Christ is the head of that body, he calls the shots. The Holy Spirit is the life and the power of that body. And you and I, every one that is a part of the church, we are all just connected and controlled body parts aren't we? We're told in that passage that we're the eyes, we're the ears, we're the mouth, the hands, the feet, the liver, the kidneys, what have you. We're the body. That's the symbol of the church. And that is actually a fun exercise to take that analogy, that symbolism of the human body and try to examine your local church and figure out who's what within the local church. I thought about this earlier and kind of had a little bit of fun with this exercise. I was thinking, you know, the security guys, they're like the eyes and the ears of our local body. They watch out for us, they do patrols, they pay attention. They keep us safe. Then you have admin workers, evangelists, missionaries, I'll call them the fingers and the feet. There's a reason why; they do work, they travel, but I'll call them the fingers and the feet. I guess the pastor would be the mouth. Don't you dare laugh at that. The pastor would be the mouth true, but hey, so would all of our teachers, and our ministry workers, they would be part of the mouth too, some of us have bigger mouths than others, but we're all part of the mouth. We have nursery workers which would that's like the chest you know, they're close to the heart of the Lord. They're tender and they're nurturing with the young ones. Then you have the treasurer and the ushers and I would call them the palm of the hand why? They're always trying to get our money. You know, the ushers come by ... money. What's the secretary treasurer, think about? What she care about? Money. How's the finances? It's a shame, isn't it? But hey, that's not even the worst. Somebody here has got to be the armpit.

If you know that it's you go ahead and raise your hand. nothing to be ashamed of. We all have to fill a part. No, but it's wonderful, isn't it to collectively be the representative of Christ on earth to collectively be a local body that he is continuing on his work through. And I know this is lost on the unbeliever, but it's not lost on the believer. We understand that as a proof of the resurrection and ascension of Christ, the fact that the church historically has never once died out, historically, the church's existence has been uninterrupted. And if you go back and study all of the attacks that came against the church, if you're a church minded person, if you have half a brain that should cause you to realize, Wow, it's amazing, but it's true. The church exists, because Christ exists. The church is working, because Christ rose from the dead, ascended to the Father, and he's still working, and he chooses to use us as the body parts to function as a body for him to work through on this earth.

But notice, in verse one, Luke wrote both the Gospel of Luke and the book of Acts to just one person, a guy by the name of Theophilus. Now, we don't know a whole lot about Theophilus, we only know that he was a real person. The way we know that is because when Luke addresses him in the Gospel of Luke, He refers to him as most excellent Theophilus. Now, that is an official title that is given to high ranking Roman officials. So we believe that Theophilus was at very least a real person, we believe that he is number two, most likely a high ranking Roman VIP within the nation of Rome. And we assume that because Luke addresses him in that way, and refers to him in that way, and dedicates all of the work from both of these books to just that one guy, we assumed that means that slave Dr. Luke, is actually a slave, a servant of this guy named Theophilus. We

assume that means that Theophilus commissioned and paid for Luke to research, to interview people to go on these missionary travels with Paul in order that he might be able to faithfully record every detail possible concerning the words and the works of Jesus. Now, also, we know that the name Theophilus means lover of God. Theophilus lover of God, isn't that a great name? I think that's a great name. Maybe you don't agree, but hey, there are worse names out there. That is not the awfulest name that I've ever heard. Alright, I promised myself, new commitment, I was gonna stop with the corny jokes. Um, that'd be my last one for a while. So let's move on to verse two. The Gospel of Luke was just the beginning of what Jesus did and taught verse two, until the day in which he was taken up, that's the ascension, after he through The Holy Spirit had given commandments to the apostles whom he had chosen, verse three, to whom he also presented himself alive after his suffering by many infallible proofs, being seen by them during 40 days. And speaking of the things pertaining to the kingdom of God. So Luke concluded the Gospel of Luke with the ascension of Christ. And obviously now what Luke does in verse two is he backs us up, he's gonna give us some more information that took place between the resurrection of Jesus and the ascension of Jesus. When did the ascension of Jesus take place? 40 days after the resurrection. When is Acts chapter two going to happen? 50 days after the resurrection. So right here, we are looking at that time period after the resurrection, but before the ascension of Christ, Luke tells us that was not wasted time. Jesus was training his disciples, they probably got distracted a lot. This is really him. He really died. Look at the marks, look at the nail prints. Look at the scars.

He's different, but this is really him. I can't believe that. But the Lord was able somehow to get their attention and continue to teach them about Kingdom things. And while he was doing that he was also accomplishing something else that was very important. He was training them for the future. They had a major adjustment coming up. What he was doing was he was training them, preparing them for a future without his constant bodily presence. Here's how he accomplished that, he accomplished that by popping in and out on the disciples from time to time, he would mysteriously and mystically just show up in the middle of a room while they were there in a meeting. And then just as mysteriously as he showed up, he would disappear. We read multiple times, that Jesus vanished before their very eyes, over and over, he did that for 40 days. Now, he wasn't doing that for like shock value, he's not like the typical husband that hears the wife coming and it's just like instinct, you gotta hide behind something. And when they come, you gotta jump out, because you want to see the startled expression on their face. That's not what he's doing here; like, you know, really got you guys on that. You should have seen your face, you look so dumb. That's not what he's doing. He is doing this, to train them. He is doing this to teach them that, that no matter what, even when they weren't seeing him that he was still very much without a doubt, seeing them, and hearing them. Best example of that, classic example, is the Apostle Thomas. Thomas was not there on resurrection evening, he missed out on a lot. So the disciples tried to fill him in later. And they tried to tell him, Thomas, the Lord, we've seen him, He's risen from the dead. And what does Thomas say? We're another week now, after the resurrection. Eight days after that Sunday mornin, the seventh eighth day, however that works out that next Sunday, they're having a meeting, and Thomas makes the statement in the gathering of the people Christ is not present. And Thomas says I will never believe I mean, if I don't see the wounds and he doubles down on these, there's more than that, if I don't, if I can't take my fingers, and plunge them into the gaping hole in the side of his body, then I'm not going to believe. Now Jesus was not there for that, and what happened next in that story? Jesus popped in on them. And he went straight to Thomas and what did he say to Thomas? Thomas, I don't want you to be unbelieving, I want you to be believing, Thomas, look at my wounds. Take your fingers, poke them into my side see that it is really me. He made a point to Thomas. The point was this, Thomas you said that and I wasn't here and yet I was. You didn't see me, Thomas. And you're used to if I'm not here, I don't know. But things are different now. I wasn't here, and yet, Thomas I was. So it was good training for the disciples in the omnipresence and the omniscience of Jesus Christ. He's no longer Jesus the man. He is Jesus, our God.

That's what Paul says in Second Corinthians, chapter five, verse 16, Paul says, even though we have known Christ according to the flesh, yet, now, we know him thus no longer things are changed. We've had to adjust. Now for us New Testament Christians, this is easy, because this is all we've ever known. This is like day one of Christianity. This is what you hear in orientation. Jesus is resurrected and ascended, he's God, and you won't see his form. He's not going to be with you bodily, but his promise is true. He'll never leave you nor forsake you. Lo, I am with you always, even unto the end of the age. That's what we're used to. We just know that, if you don't know that, and you can't grasp that, and believe that and hold on to that, you really just can't be a Christian, but for them, major adjustment, he's no longer Jesus, present in bodily form. He's Jesus, omnipresent. He's everywhere now. And even when we don't see him, he's there. He's there fulfilling his promise. So for post ascension believers, I would say this, if you're in need of proofs in Christ, consider the proofs that were given to the apostles, okay? Verse two just told us, no verse three just told us that Jesus in those seemingly impromptu appearances and disappearings, more than just training them he was also proving to them his existence, it would not be good enough for them to hear the word and believe that Jesus was resurrected from the dead. He had a different plan for those original disciples that he would make apostles. It couldn't just be like okay, Lord, I'm getting ready to preach, I hope you're real. I hope this is legit. That would be a terrible, terrible ministry to have no, they had proofs. These weren't empty beliefs, without proofs without evidences. And I always teach to this fellowship that it's no different for us. Now, we may not see him in bodily form, but to be a true Christian, you are never going to be without proofs and evidences of his existence. He wants your faith to be what faith is really defined as in the Bible, the evidence, the proof of things not seen, you haven't seen him, but you know. That's what Biblical faith is. We've talked about that quite a few times in this fellowship, Biblical faith is not just like, Oh, I hope it is, I pray it is I wish it to be; biblical faith is I know that it is so. And so I want to encourage you, those Christians on this side of the ascension, post ascension, that would be all of us, by the way, if you're looking for further proofs, if you're weak in your faith, if you go back and forth, if you're wishy washy, if you're up and down, I would encourage you, hang in there. Whatever little bit of faith you have in Christ, grab onto it, as they say, tie a knot in the bottom of it and hang on to it. Hang on to that, hang in there and the Lord will be faithful to come along and give you proofs eventually. Proofs that you cannot deny, infallible proofs that take your faith from a place of empty and hopeful belief, to a place of knowledge. I know this to be true. That's where I am. I call it the Lord taking us to the point of no return. Where you get to the point where there's just no way you can deny the truth of your faith. The the proofs that these apostles had was so effective, that 10 of these 11 remaining apostles would take this testimony to their grave, their martyred grave, and then Paul would come along as the twelfth and he would take that testimony to his grave being killed for his faith and not backing down on what they know. And it's the same for you, you can know in your heart 150% that your faith is real, that the Lord resurrected from the grave and gave you life and ascended back into heaven to be your God. This may sound strange, but I've been given so many proofs, I've told you this before, I have reached the point of no return. I've told you that I could never just like stop believing. You're never going to come to the day where I get up here and say church, I lost my faith. I stopped believing. So I'm out.

I will never reach that point because I couldn't possibly, I know. And many of those proofs came from the things that the Lord has done in my life, spoken into my heart, showed me revealed to me, but I'll tell you, some of them some of those proofs, some of those evidences don't just come from the Lord. They come from the enemy too. I cannot begin to tell you, I'm certainly not bragging, this is nothing to brag about, I cannot possibly tell you how many encounters I have had with the demonic, you just flat out would not believe me you think I'm making it up or embellishing. But I have had so many encounters with the demonic realm, whether it is praying for someone that is flat out demon possessed, whether it is casting unclean spirits out of a home that is being oppressed by a demonic spirit, or whether it is the regular, consistent battling of the

demonic realm, in my sleep at three in the morning, waking up to that battle afresh, happens all the time with me, happens all the time. And of all of those occasions, as many times as that has happened, here's the point that it has brought me to, it has brought me to the point where I am comfortable with it. I am used to it. I'm certainly not frightened by it. It's just a regular thing in my life. Here's what that regular thing is. The enemy is real. And he is powerful. But I invoke the name of Christ, I stand upon my authority in him. And I watch every single time, every single time I watch the enemy, demonic spirits, unclean spirits, cower away at the power of Christ, not me. Definitely not me. But I'm so comfortable with that because it's the pattern, the Lord always wins. The enemy is definitely real but the Lord always wins. So, knowing what I know, seeing what I've seen experiencing what I've experienced, I would have to be a total idiot, to reach a point where I doubt my faith, the Lord's proven it to me, the enemy has proven it to me that Jesus is alive, and that He is God. And I want to say you can reach the same point, I hope you don't have to battle the demonic as often as I do. Hopefully, that's just a pastor thing. But I do hope the Lord brings you to that point of no return, where you just get those infallible proves one after another. Verse four: And being assembled together with them, He commanded, not recommended, He commanded them not to depart from Jerusalem, guys, don't you dare leave this spot. But Jesus said, to wait for the promise of the Father which he said, You have heard from me, for John truly baptized with water, but you shall be baptized with the Holy Spirit, not many days from now. So Luke, is still covering ground that he already covered in the Gospel of Luke. He hasn't moved us forward in the record yet. But here's how he words this in the Gospel of Luke, same story, he's telling the same thing. Here's what he says in Luke chapter 24, verse 49, he says, Behold, the words of Jesus, Behold, I send the promise of My Father upon you. If you're not taking notes, now, that's fine. If you're taking notes later, Underline that phrase upon you. I send the promise of My Father upon you, but tarry in the city of Jerusalem until you are endued, which means enveloped, covered, clothed with power from on high.

Alright, church, would you agree with me that in Acts chapter one, verses four and five, and in Luke chapter 24, verse 49, Jesus is promising them an experience with the Holy Spirit that they have not had yet. We've all got to agree with that, right? He's saying this is coming. This hasn't happened yet. I'm going to send the Holy Spirit to come upon you. Keep that in mind. Because what I want to do is show you things get very interesting right here, and we need to do some work, we need to compile together two chapters, that both give us the same account, the account of resurrection evening, this is Luke chapter 24. This is John chapter 20. Both of those accounts are telling the same story, but they're telling it in different ways. You can compare those, you can follow them right along. So I'm gonna read John first, before I go there, before we start comparing those two chapters. I'm going to read John chapter 14, verses 16 and 17 to you, because before we get to those two chapters and compare them, we need to lay some foundation work. So John, chapter 14, verses 16 and 17. Jesus speaking to His disciples, He said, and I will pray the Father, and He will give you another Helper, that He may abide with you forever. Verse 17, the Spirit of Truth, whom the world cannot receive, because it neither sees him, nor knows him, but you know Him, for He dwells with you, listen to this, he dwells with you. Underline that with you. We've already underlined upon you now we're underlining with you, it is a present tense, that is their present experience with the Holy Spirit in John chapter 14. He is with you and will be in you now underline those two words in you, you should have upon you, with you and in you, all underlined. In you is given in a future tense. Now he goes on to tell us what that's going to look like when the Holy Spirit comes within a person. The Holy Spirit is the Spirit of truth. We just read it. And here's what's going to happen when he comes to live within a person John, chapter 14, nine or 10 verses later, 11 Verse 26, he said, But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things. Makes sense, right? He's the spirit of truth. He will teach you all things and bring to your remembrance, all things that I said to you. What we just covered. I know this is a little scholarly. If you're struggling to keep up, don't worry about it. You're going have plenty of time, you're going to hear about this more than one time, we're going to be going

through this, we're going to be talking about the Holy Spirit a lot in this book. So you'll get it down. Eventually, you got all week to listen to this teaching again slowly and take notes. But what we've just covered are three different biblically listed experiences or relationships that a person can have with the Holy Spirit. There is a relationship where the Holy Spirit is with us, there is a relationship where the Holy Spirit is in us. And there is a relationship with the Holy Spirit where he is upon us.

Now, the evangelical churches, they get the first and the second one, they understand that the Holy Spirit is with us and in us, what they miss is the third one The Pentecostal church, all they see is the third one. All they focus on is the third one that the Holy Spirit comes upon us. And even that they misunderstand and miss-apply. Here's where I want anchored fellowship to be, I want anchored fellowship, to understand and be able to rightfully apply all three of these different experiences with or relationships with the Holy Spirit. Here's what it looks like. When a person well, let me break it down like this, the first relationship or experience that a person has, with the Holy Spirit is the Holy Spirit with us it is the Greek word Parra, which means to come alongside of, that's the first relationship that you'll ever have with the Holy Spirit. And every single person on this planet will have that relationship with the Holy Spirit. It means to come alongside of that's where the Holy Spirit walks beside you in life, he's not in you, He has no control over you. You're not listening to him more than likely, but he is walking life beside you, and what is he doing? He is wooing you and nudging you to come to faith in Christ. So you could write down as references for that John, chapter 16, verses eight through 11, we would call this experience with the Holy Spirit, conviction. That's the whole purpose of it to convince you, that's what the word conviction means, to convince you of your sin and your Savior. So we all have that experience the Holy Spirit with us constantly saying, Would you get saved already, knucklehead. Alright, the next experience is when a person does listen to those promptings and nudges of the Holy Spirit, and they come to faith in Christ. The next experience or relationship with the Holy Spirit is where the Holy Spirit is then in us, it's the Greek word e-n, en, it means in to abide within. That's why we call this experience, the indwelling of the Holy Spirit. The purpose for the indwelling of the Holy Spirit is first and foremost, regeneration. Jesus taught us in John chapter three, that salvation is not just like a status change on Facebook, okay, I'm saved now. Jesus taught us that salvation is a spiritual experience. Jesus taught us that the spirit is regenerated, you were dead in your trespasses and sins. When you got saved Jesus brought you to life He breathed the breath of the Spirit in you and brought you to life regeneration, John, chapter three verses one through eight. Okay? That was a real valid experience. Now you as you would expect, the Holy Spirit doesn't come in, clean you up, save you, regenerate you, bring your dead spirit to life and then see ya, out of here, gotta go save the next person. Obviously, what makes sense is that he stays. So that's why this is called the dwelling within of the Holy Spirit, he stays. And apart from regeneration, there's another work that the Holy Spirit is doing in the person that has come to Christ and become saved. He is doing what? He is the Spirit of Truth. So he is now opening that person's understanding to the Scriptures. They now can read the Bible and go, Oh, wow, that finally makes sense. Never got that before. It's really hitting right here now, I get it. That's a work of the Holy Spirit. Jesus said, we cannot understand the word of God, if the Holy Spirit is not the one within us and teaching us what the Scriptures are. So this is the Holy Spirit, saving a person, regeneration, and instructing and illuminating the Scripture so that that person can live a righteous lifestyle for Christ. John chapter 14, verse 26, that's the one we just read right? The Spirit was with you, the spirit will be in you. And what is he going to do when he's in you? He's going to teach you all things, that's part of that work.

All right, so if a person is truly saved, this is a non negotiable truth, if a person is truly saved, the holy spirit is within them. The Holy Spirit is dwelling within them. That's the possessive work, if we want to put a possessive on it, that's the possessive work where a person can say I have the Holy Spirit. It's synonymous with saying, I got saved. Same thing. We need to maybe rethink some of our definitions here. But biblically, that's the truth.

That's the possessive. Paul said, in Romans, chapter eight, verse nine, he said, but you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. Now, if anyone does not have the Spirit of Christ, he is not his. You see how plain that is? Paul is talking about the indwelling of the Holy Spirit. And he says, if the Holy Spirit is not dwelling within you, you just aren't saved. So, if you have been taught, or if you have thought that a person could be saved, and not have the Holy Spirit, biblically, you are as wrong as you could be. And if you just stop and think about it, it's absurd to even think about it isn't it? You got saved, something happened, there was a work of God, but that Holy Spirit was not involved. Obviously, obviously, that could not be the truth biblically, when you get saved, the holy spirit is within you, you have the Holy Spirit. Now, back to Luke chapter 24 and John 20. I got three more minutes, I can do this. On the evening of the resurrection, the disciples met together and Jesus appeared to them, and listen to their experience. Here is how John records it. This is John chapter 20, verse 22. And when he had said this, he breathed on them and said to them, Do I need a mint? No, okay. I'm sorry, that was really bad joke, I promised I wasn't gonna do that. He breathed on them and said, Receive the Holy Spirit. Now listen, if Jesus breathes on you, and says receive the Holy Spirit, you're going to receive the Holy Spirit. If Jesus says anything to you that's going to happen, it is going to happen. There's creative power, in his words. Some teach this to be a delayed blessing that he breathed on them and said, Receive the Holy Spirit, but they didn't. Not until Acts chapter two, that's wrong, okay? Because Luke is going to record that same night and those same events. But Luke is going to record this differently. Listen to how Luke records this moment, you can go through those two chapters verse by verse, and see that what I'm telling you is true. John says, Jesus breathed on them and said, Receive the Holy Spirit. Here's what Luke says, chapter 24, verse 45, and he opened their understanding that they might comprehend the scriptures. So the Holy Spirit was with them for three to three and a half years during the ministry of Jesus. On this night, resurrection night, the Holy Spirit sets up shop in their hearts, the Holy Spirit moves in, they are regenerated, they are saved. And for the first time ever, instead of just listening to the scriptures and being completely befuddled and lost, all of a sudden, everything that Jesus was teaching them, all of those Old Testament Scriptures that comes rushing in, their understanding of the Scriptures has been illuminated. The Spirit of God is in them doing the work that Jesus said, The Holy Spirit would do in us in John chapter 14. Now in that is verse 45, that's verse 45. Okay, if we would update this, on the night of the resurrection, here's their experience. The Holy Spirit for three and a half years has been convincing them to follow Christ and be saved. On resurrection night, their salvation, because he rose again, their salvation is official. They are regenerated, the spirit is in there working, they're saved. But watch this. Just four verses later, though the spirit is in them, just four verses later, Jesus says, Behold, I send or I will send the Promise of My Father upon you, but tarry in the city of Jerusalem. There's those two words again, upon you, don't miss it. It's a third experience, a third relationship with the Holy Spirit. I will Send the Promise of My Father upon you but tarry in the city of Jerusalem until you are endued with power from on high. This is the third relationship with the Holy Spirit that Jesus is talking about here. The Holy Spirit upon them, it is the Greek word epi and it means upon, we would call this the baptism of the Holy Spirit. We would call this being filled with the spirit to the point of overflow, what is the difference? And we're going to end with this. And we have no, we're not, we're not going to do any closing songs, so we'll just close in prayer. But we're going to end with this, what is the difference between these three relationships? Let's just sum it up and close out and we'll pick up right here next week. The first relationship, the Holy Spirit is with us, with us to bring direction to us for the purpose of coming to Christ. The second relationship, the Holy Spirit is in us bringing salvation and illumination for the purpose of living for Christ. And the third relationship, the Holy Spirit upon us, brings power for the purpose of witnessing and working for Christ. And contrary to much false teaching this third relationship with the Holy Spirit, the coming upon of the Holy Spirit, it is not a one time thing. You don't get baptized with the power of the Holy Spirit, and then say, I'm good, let's go. I got 40 years of ministry that's fueled by that act of baptism in the Spirit. That's

not how baptism works. That third relationship, the baptism of the Holy Spirit, it's not a possessive. It is a flowing act of the spirit. It's something you pray for, before you witness before you work for the Lord, before you deliver a sermon. You get in prayer and you say, Lord, fill me with the Holy Spirit come upon me, fill me with the Holy Spirit, baptize me in the power of the Spirit, so that I can go do this ministry for you preach this sermon, or go do this mission work, or make these these baskets for the auctions for ministry for Haiti, as the case may be. Alright, I'm gonna plant that in your mind. Hold on to that, listen to this teaching multiple times if you have to, to learn it, but we're going to be talking about it for quite a while to come. And you're gonna see that throughout the book of Acts, the same group of people that have received the Holy Spirit, they will be baptized with the spirit filled with the Spirit. And then they'll go work for the Lord and then they'll come right back. And those same people they'll get baptized filled with the spirit again, and then they'll go work and over and over the cycle goes, that is the cycle of the dynamic power of the Spirit within a church. All right, stand with me. And let's close in prayer.