



AND THERE APPEARED UNTO THEM CLOVEN TONGUES
LIKE AS OF FIRE, AND IT SAT UPON EACH OF THEM.
AND THEY WERE ALL FILLED WITH THE HOLY GHOST... ACTS 2:13-4

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“Pentecost: Acts 1”

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You people here in the auditorium turn to Acts, chapter one. (Thank you, Rhoda and thank you, Dorothy for playing the piano and organ so beautifully. All weekend, you’ve had a lot of practice haven’t you? Wonderful. You’re the best.) Acts, chapter one tonight. Today is the day which is the birthday of the church. The church was born on Pentecost because this is when men and women were first born again of God’s spirit. This ladies and gentlemen as far as the Word of God is concerned is the greatest day in the church year. As far as the world is concerned, they make the greatest day Christmas. Christmas is the greatest day in the worldly view point, because Christmas has become so commercialized. It’s a good time to sell stuff. And then of course perhaps the second greatest day is Easter. But when it comes to Pentecost, we very seldom do much with it. Or when we do something with it, we let out some of the most important things the Word of God talks about. You know, if the day of Pentecost started the church and as far as I know, all the major Protestant denominations and Roman Catholic, all of them say that the church was inaugurated, it was started on the day of Pentecost.

Then, if it started on the day of Pentecost and you and I belong to that church which was started at Pentecost than certainly it behooves us to do what they did on the day of Pentecost, just by sheer logic. But this record in the book of Acts to bring us to the day of Pentecost began sometime before. And this is where I want to begin tonight. I want to again set clearly before you some things many of you know. Others, it will be perhaps new or it will be a review that will benefit you greatly. Remembering this: that Jesus Christ was dead and buried for three days and three nights. And I got so blessed last night as the teen choir, from Columbus Bible Way Church at the rally sang, amen. They sang that song and for once in my life I heard something that was accurate. They sang about Jesus Christ being crucified on Wednesday and being raised on Saturday. Did you know that? Well, it took a Way Grad to write the song. Reverend Mrs. Johnson wrote the song, wrote the words. But it blessed my heart. Well, anyways, God got him up. By the power of God, Jesus Christ was raised. And then 40 days after the resurrection is a day which is called in the Bible what? The ascension, when Jesus Christ ascended into heaven. Ten days after the ascension is the day of Pentecost. So from the time of the resurrection of Jesus to the day of Pentecost you have a total of 50 days.

Now Acts 1:1 says something which all of us should be real cognizant of – mainly this: the former treatise. Well what is the former treatise? The former treatise is the Gospel of Luke which was also written by this person who wrote the book of Acts.

Acts 1:1:

[The Gospel of Luke:] The former treatise have I made, O Theophilus.

The word “Theophilus” means beloved of God. The former treatise is made to the beloved of God of all that Jesus began both to do and what? Teach until the day he was taken up. What day is that? The ascension. Then the gospel of Luke must terminate with the truth of the what? The ascension. All the gospels do by the way, none of the gospel stories go beyond the ascension. But here we’re specifically reading about the gospel of Luke, that it had about Jesus, what Jesus began both to do and to teach until the day he was taken up. So, that day is the day of the ascension. After that, he through or by way of the holy spirit had given commandments unto the apostles, unto the apostle whom he had what? Chosen. So, before he ascended up he gave a commandment. He gave a commandment. He told the apostles whom he had chosen what he wanted them to do. The thing he told them is recorded in verse 4.

Acts 1:4:

...commanded them that they should not [what?] depart from Jerusalem but wait for the promise of the Father, which, *saith he*, [that] ye have heard of me.

This was the command that he gave to the apostles whom he had what? Chosen. That’s remarkable. You know if you’ll keep your finger here and go to the gospel of Luke. Matthew, Mark, Luke, the last chapter of the gospel of Luke verse 49.

Luke 24:49:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of [what?] Jerusalem, until [you] be endued with power from on high.

Now, if you’ll remember what we just read in Acts, he was with them. He told them that the gospel of Luke dealt with everything that Jesus began both to do and to teach until the day in which he was what? Taken up, after he had given commandment unto the apostles that they were not to depart from where? Jerusalem. Now over here you have the same truth in the gospel of Luke that just corroborates what I’ve read to you from the book of Acts. He told them to tarry in the city of what? Jerusalem. To tarry in the city of Jerusalem is to wait in the city of Jerusalem that Acts talked about. And they were to wait until they were endued with power from on high. Verse 50.

Luke 24:50, 51:

And he led them out as far as [what? to Bethany], and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into [what?] heaven [which is the ascension].

Which is the ascension, you got it? That’s exactly what he had told us in Acts 1:1(following) and it says in verse 52.

Luke 24:52:

...they worshipped him,...returned to Jerusalem with great [what?] joy:

Now, in the sixth chapter of the gospel of Luke, Luke chapter 6. Remembering now, "...that he through the holy ghost had given commandment unto the apostles whom he had [what?] chosen [Acts 1:2b]." This is what he told the apostles whom he chose, they were to go back to Jerusalem and wait for the promise. In Luke 6:13 it says this:

Luke 6:13:

And when it was day, he [Jesus] called *unto him* [his disciples]: and of them he chose twelve, whom also he named apostles;

A disciple is a follower; one who followed the Lord Jesus Christ. An apostle is one who is sent. The word "apostle" means to be sent. You can have a disciple without being an apostle, but you cannot have a what? An apostle, without he being a disciple, a believer, a follower. An apostle is one who was sent. These twelve were disciples but he sent them forth as apostles. They were to minister the Word. They were to carry the Word. I told you once and many times in the classes that an apostles is one who is sent to carry new light to his generation. It may be old light but it's new to the generation to whom he speaks. Now he called unto him these twelve whom also he named what? Apostles. Verse 14.

Luke 6:14-16:

Simon, (whom he also named Peter,) ...Andrew his brother, James and John, Philip and Bartholomew,

Matthew and Thomas,...[called] the *son* of Alphaeus, and Simon called Zelotes,

[verse 16] And Judas *the brother* of James, and Judas [what?] Iscariot....

There are two Judas' in the twelve apostles whom he called. One was Judas who was a brother of James. The other man's name was Judas Iscariot. Judas Iscariot came from the southern part of Judea. He came from the city called Ischar, that's what the word Iscariot means. It would be like saying Victor New Knoxville; I would hate that. That I came from New Knoxville. Or it would say, John, well, what town do you want to be from? Saint Mary's, John St. Mary's. It would mean that it was John who came from St. Mary's. Judas came from Ischar. This is why he is called Judas Iscariot. And he was the only Judean among all the twelve apostles. All the other eleven were all Galileans. This becomes very important in a knowledge accurately of the first chapter of the book of Acts. Well, the apostles whom he had chosen, how many did he choose? Twelve. Go back to Acts 1. "Given commandments unto the apostles," verse 2, tail end of it, "whom he had..." what? How many did he choose? What day is this he's talking to them? The day of what? The ascension, 40 days after the resurrection. Who are present on that day when he's talking to them? The apostles whom he has what? How many did he choose? Who or how many were there? And Judas must have been there. Right? Sure it's right. The only thing this does is hurt your theology, that's all. You know why? Because we have been taught erroneously, that when Judas Iscariot betrayed the Lord Jesus Christ because there's a record in John that

says: “And Judas went out and [did what?] hanged himself.” And so we have put some wonderful words in that. We have said, and Judas went out and *immediately* right after he betrayed him hanged himself; doesn’t say that. It just says Judas went out and what? You’ve got to go to the Word over here to find out when he did it – when he did it. He couldn’t have done it here, he couldn’t have done it before and still be here, unless he’d have been at a meeting like I was attending last week. That’s the only way he could “do ‘er.” That’s impossible because the Word of God says that when a person dies he’s dead and stays dead until Christ comes back and gets him up. We’ve just been through a number of weeks of that haven’t we, the accuracy of it. Now people, they can all say what they want to say but this is what the Word says and this is what it means. Now, this doesn’t hurt me this thrills me. You know why it thrills me? All I have to give up is my wrong teaching. And I can just build myself on the Word and then I can go out and I can say, thus saith, this I can teach to young people. College students would listen to this logic. They’re not going to listen to anybody when they hash it up like we have through the centuries. I don’t care how sincere we are, because once in a while they sit down and think. And when they think, it doesn’t fit. This fits; you know why? Because, starting with verse 15 of this first chapter. “In those days,” I’m in the first chapter of Acts verse 15.

Acts 1:15:

...in those days [when they were tarrying and waiting for the promise]...

Which you and I know had to be sometime between the what? The ascension and the day of what? A period of how many days? Ten days, sometime “in those days Peter stood up in the midst of the disciples,...” Is it the day of Pentecost? No, it’s in those days between the ascension and the day of Pentecost.

Acts 1:15 (not KJV):

...Peter stood up in the midst and the names together at that time were about [what? Were there a hundred and twenty? Nope, it was *about* a hundred and twenty.]...

Was it the day of Pentecost? No, everybody knows that, if you can read. And you know what they did if you follow this story through? They select someone to replace whom? Judas Iscariot, right. And the whole story from verse 15 on through the 26th verse of the first chapter relates itself to Judas Iscariot and how somebody was selected to take his place. And verse 26 tells you very pointedly:

Acts 1:26:

...and they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven [who?] apostles.

And when Matthias was added to the eleven, they again had what? Twelve. So, sometime, between the ascension and the day of Pentecost, Judas must have done what? Hanged himself. This then makes sense. Otherwise, you see if Judas had hanged himself six months before or three months before, why you want to wait till now to have an election? But, if Judas went out and hanged himself yesterday or the day before and we’ve got a meeting tonight, the about 120

are gathered together and the Word of God said something about somebody taking Judas' place it makes sense. It's logical. Now we immediately get someone to stand with us, to testify of the greatness of the resurrection of the Lord Jesus Christ. If this is not true that doesn't make any sense having the record of the selection of someone to take Judas' place here in Acts chapter one at this time. But it does make sense and it does fit. This is why from verse 2 on in Acts chapter one you watch your pronouns very carefully; very carefully. The pronouns are the key to the understanding of this: "the apostles whom he had chosen." Verse 3.

Acts 1:3, 4:

To whom also, [to whom, who? the apostles.] he shewed himself alive after his passion, [after his death] by many infallible proofs, being seen of them [Them who? How many? Twelve apostles whom he had chosen. How long?] forty days, [that takes you to the day of what? the ascension] and speaking [to those twelve]...pertaining to the kingdom of [what? God:]

And, being assembled together with *them* commanded them [Them who? The 12 apostles on the day of the ascension] that they should not depart from [what?] Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Isn't that wonderful? Some people will say, well, if he knew Judas had betrayed him and all this other stuff why didn't he kick him out? Certainly Jesus wouldn't have kept Judas around. Bless God, he had him around for three years, didn't he? Approximately. Another 40 days. You see, boy, with the Lord Jesus Christ and walking in the greatness of His Word, you never need to kick anybody out. They kick themselves out if they don't walk. Don't you see it. I love the Lord Jesus Christ tremendously in my heart not only for what he has done for me but because of the greatness of his Word class. I love him for what I see him do here. Judas had betrayed him. Judas had just done everything to hurt the Lord Jesus Christ, all that he could. But after God raised Jesus from the dead, Judas came along with the other twelve – with the other eleven apostles and Jesus was as good to him as he was to Peter. Why not? Peter had sort of done what? Denied him.

Where we're the rest of the apostles when Jesus really needed help? They had all "flipped the coop" too. Right? Yeah, so what? Jesus just loved them. People often think about this, we say, well, Jesus wouldn't certainly had Judas around. Well bless God, he's sort of taken good care of us. You know, we've maybe sometimes betrayed Jesus too a little bit in our lives, haven't we? Some place along the line, but aren't you thankful for the love of God in Christ Jesus? Oh boy, I am. And even when we were dead in trespasses and sins without God without hope he so loved us that he called us. And we responded to that call, and he forgave us, he cleansed us, he put us in perfect harmony and alignment. And when we denied him when we betrayed him when we did everything else to him, he still kept the door open we could come. And on this wonderful day of the ascension when these 12 apostles including Judas Iscariot, Jesus was as good to him that day, he gave him the Word of God. Man separates himself from the Word by his own will, don't you see it? Oh man, God could forgive Judas just as easily as he could anybody else. Right? Sure. It was Judas who walked away, class. Jesus said to the 12 apostles, go back to what? Jerusalem. Did Jesus know that Judas wasn't going back? I don't know, ask him when you get

up there. The Word doesn't say. The only thing the Word says is that Jesus said to the 12 apostles, go back to Jerusalem. And one of those twelve was Judas Iscariot, and he said this to them right before the ascension, right before he went up.

Look at verse 10. Let's read it here in segments, get this in your mind tonight, quit arguing with the Word, just believe it. Sure, it's the only thing that makes any sense. Verse 10.

Acts 1:10:

And while they [who? The 12 apostles, Judas included] looked steadfastly toward [where?] heaven [as they looked up] as he went up [Jesus went up], behold, two men stood by them in white apparel;

These were angels, good angel spirits who appeared in the form of a man and these stood by them, them who? The twelve what? [Apostles.] Now, Jesus has just gone up. Got it? That's what the verse says. He has just ascended. Here are 12 men; 12 men gathered around. There's Jesus. He's just gone up. There he is; just gone up. Twelve men gathered around watching him go up. One of those twelve was who? Judas Iscariot. That pronoun, "two men stood by [what?] them," is the same pronoun that's been carried all the way through now from verse 2 on. So, Judas was gathered around Jesus as he went up. Then there were two men that stood by those twelve. Then comes that tremendous eleventh verse. When these two men spoke, the pronoun changes entirely. Watch it.

Acts 1:11:

Which also said, Ye men of [what? To whom did those two spirit beings who were manifested as men speak to when they spoke? To men of what?] Galilee,...

But when they first came down and were just there right after the ascension how many were there? To them – to them, the twelve what? Apostles. But when they spoke – when they spoke, there were only men from where? There was only one man who was not a Galilean. That man was Judas Iscariot. But if Judas would go home or leave then you would have only what left? Galileans, that's why. There's your mark, sharp. Boy, get that again: "Behold two men stood by them." Same pronoun. Now we change from a pronoun to a noun. "They said unto them, ye men of [what?] Galilee." Galilee – men of Galilee. We've changed nouns, from a pronoun to a noun. Why stand ye? Ye who? Men of what? There's your pronoun now. You see the pronoun is controlled by the closest associated noun. All through the first chapter from verse 2 on to verse 10 the pronoun is regarding the 12 apostles whom he has what? Chosen. Then in verse 11 we change nouns and we go to: You men of what? And there we're only eleven. The 11 apostles. Sometime between the appearance of those two men and before they spoke to those men of Galilee, Judas Iscariot went out. And sometime after that he hanged himself before the day of Pentecost so that verse 15: in those days it could come to pass that the about 120 selected someone to take Judas' place. When did Judas hang himself? I do not know, except this truth, sometime after, the day of the ascension – on the day of the ascension, after the ascension. And before the day of what? That's all I know about it that's all the Bible says but that's enough. That's what it says, that's what it means.

So now, going back to the first part of this chapter, he told them in verse 4:

Acts 1:4:

...they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have [what?] heard of me.

Then comes that tremendous fifth verse.

Acts 1:5:

For John truly baptized with water; but ye shall [absolutely, not ye will, but ye shall] be baptized with the holy ghost not many days, [what?]....

Was Judas born of the seed of the serpent? Are these words here in verse 5, still addressed with Judas present? All right you have only two answers left then Eddie; either number one, Jesus must have had revelation Judas never would be there or he couldn't have said this. But if he still said "ye," he must have been addressing this to Judas. So the greatest thing I love about this is not at all that I believe that Jesus had revelation at all regarding Judas particularly at this time. I think he offered this to Judas as well as he did the rest of the apostles. Judas could have been born again just like everybody else had he chose too. But Judas did not choose to be born again. Judas did not obey the Word of God. He didn't obey the will of God. He didn't go back to Jerusalem and tarry. Judas went out and did what? Hanged himself. That's a wonderful verse. Watching the ye's that are in their address. But is God a respecter of persons? No He's a respecter of conditions only. Had Judas met the conditions, would he have been born again of God's spirit? Definitely. I believe so. So, I don't know, I've gone through this teaching too where they say he was born of the seed of the serpent, he had sold himself to the devil and all of this other stuff. I don't know much about that. All I know is what the Word says here. The rest of it, I can't read in the Word. I hear nice talk and I don't know what you all, everybody wants everybody to go to the devil for anyways. Especially Judas, I think they get a good feeling out of it because he betrayed the Lord, they think you ought to go to hell. Well bless God, a lot of us betrayed the Lord and I hope that you're not in a hurry to go in that direction. So, you see, people, God loves men if we can only understand. Remember what the Psalmist wrote, isn't it the Psalmist that wrote: that if I went into hell God would be there. If I went up the highest heavens, God's there. God is everywhere and certainly God loved Judas Iscariot. And he wanted him born again, filled with the holy spirit just as much as he wanted Matthew, Peter, Bartholomew and the rest of the apostles whom he had chosen. But Judas proved himself, Judas chose himself. This is the point that I think the Word so tremendously makes. And he said ye shall –

Acts 1:5 (not KJV):

...John baptized with water, [then verse 5] ye shall be baptized with [what?] the holy spirit.

It doesn't say you're going to be baptized with what? Water. You're gonna get baptized, he said, with something a lot better than water. But you see we've gotten away from the lot better and we like the water. Today, 19 (what year are we?) '67. Right. Everybody likes water. Well, have it. But that's not the Word. Not the Word. People, if water could have done it than Christ died in vain. Because we're not saved by works, we're saved by what? Amen. And water is works, all wet, but it still works. That's right. I know this hurts peoples' theology. But bless God, how did we get so screwed up in the first place on this stuff? Because somebody taught it to us, right? They were sincere; but class, sincerity is no guarantee for truth. Read it to me from the book. Read it from the book. The Word of God says that they we're baptized with water but something bigger came on the day of Pentecost. Class if the bigger doesn't get rid of the lesser than how in the world are you ever going to get rid of it. And on the day of Pentecost, what the law could not do, what the water could not cleanse, God sending his only begotten son in form of the power of God the holy spirit on the day of Pentecost cleanse men and women of their sins, he didn't cover them, he cleansed them. And they were born again of God's spirit. Well praise the Lord, isn't that something? Sure. John baptized with water but something more wonderful is coming. Ye shall absolutely be baptized with, *pneuma hagion*, the holy spirit, the gift which is the new birth Christ in you the hope of glory. Yup, tremendous. Verse 12 says:

Acts 1:12:

Then returned they [the men of Galilee] unto Jerusalem from the mount called Olivet,...

From the little town of Bethany, the home of Mary and Martha and Lazarus on the east side of the Mt. of Olives, the ascension took place; I remember what we read in Luke 24 a little while ago. And they returned from there across the Mt. of Olives and went to the city of Jerusalem. Exactly according to the Word, 'cause it's exactly what Jesus had told them to do. They went there to wait for the promise of the Father, and verse 13 says:

Acts 1:13:

And when they were come in, they [the men of Galilee were come into the city of Jerusalem. They, on that day of the ascension] went up into [a what?] an upper room, [is it the day of Pentecost? No it's the day of the ascension.]...

They went up into the upper room – the upper room is not a place where the holy spirit came on the day of Pentecost. The upper room is where they went on the day of what? the ascension.

Acts 1:13 continues:

...where abode...

The word "abode" means slept, stayed, where they brushed their teeth with Crest –remember? Put on their Pj's, less cavities or something. Washed in Ipana, is that soap? Oh, that's brushing too, isn't it? Well, anyways, it says that's where they abode. Oh, we all understand it. Then why do we say it all happened in the upper room? Because of what we were taught. Why don't we just read the Word and leave it set. That's where they abode. And it names the people who abode there, the eleven apostles. And this is why the record there then, goes on of what they did from

the day of the Pentecost...from the day of the ascension to the day of Pentecost. And in Luke a little while ago the last verse of Luke 24 says that they were continually in the temple, praising and worshipping God. They were in the temple when they were supposed to be, and they were supposed to be during the hours of prayer. The hours of prayer were 6 a.m. (our time), 9 a.m., 12 noon, 3 p.m., and 6 p.m.

(They're just showing me that we're going off the air here in about a minute. If you don't mind, you people here in the auditorium, I won't forget the track that we're on. We'll be right back.) I'd just like to say to our people that have been listening to this broadcast tonight, to this teaching ministry, may God bless you this weekend. May you have a good week all week. And let this Word of God live people. Just let the Word live. You and I can't afford to go by what people say and trust our eternal destiny's to people. We have to be right on the greatness of God's Word. You believe God's word. Pray for God to open your eyes and understanding so you can understand the Word. And I thank God for your listening tonight and I want you to be blessed all week long. Have a good week all week. See you next Sunday night. Come to the headquarters.

Now let's go back, bless their hearts. You know, in verse 26 of the first chapter.

Acts 1:26:

And they gave forth their lots; and the lot fell upon Matthias;

Now if Mathias is added to the eleven, you now have how many? Twelve.

Acts 2:1:

And when the day of Pentecost was fully come, they [who? The twelve.]...

Because the pronoun is controlled by the word what? Apostles, by the word "apostles" of verse 26. It's like men of Galilee a little while ago, the closest ruling or associated noun determines the pronoun. That's why chapter 2, verse 1:

Acts 2:1-4:

And when the day of Pentecost was fully come they [the 12 apostles – not Judas but Mathias, who had replaced Judas among the eleven] were all with one accord in one place [and the place was the temple].

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they [They who? the 12 apostles] were [what? sitting.]

And there appeared unto them [verse 3, them who? The 12 apostles] cloven tongues like as of fire, and it sat upon each of [what?] them [the 12 apostles.]

And [verse 4] they [They who? the 12 apostles] were all filled with the holy ghost, and began to speak with other tongues, as the Spirit gave them [Them who? the 12 apostles] utterance.

How many were present? Twelve apostles; they were in the temple on the day of Pentecost when they were born again of God's spirit and the church was launched. Now, some short time after

this (short time I mean about three hours, two to three hours), Peter on this day of Pentecost gets up to preach a sermon. And in verse 15 of the second chapter he documents the time when he says: For these...verse 14 is the one I want first.

Acts 1:14:

Peter, standing up with [what?] the eleven,...

Eleven and one make how many? Which is a documentation of how many were present on the original outpouring on the day of Pentecost – pardon? Did I say something wrong? Okay, now there's another reference in here when Peter preaches or before he preaches in verse 7.

Acts 1:7:

And they were all amazed and marvelled, saying,...Behold, are not all these which [were speaking in tongues, they were all what?]....

Not the about 120 weren't all Galileans, but the twelve were all what? [Galileans] because the eleven had already been Galileans. And Mathias who was selected to take Judas Iscariot's place who had been a Judean, he was a Galilean. So now you have twelve, all Galilean. And those men said:

Acts 1:7 continued:

...are not all these which [we hear] speak Galileans?

And when Peter stood up to preach – Peter stood up with the what? The eleven. I like that. Peter did the preaching and the eleven backed him up, I suppose. A good idea. Wonderful. Well, let's go back now; we've got all those arguments settled. Look at the greatness of this thing, boy. In verse 4 it says:

Acts 1:4:

And they were all filled with [what?] the holy ghost, [holy spirit: *pneuma-hagion*].

No article in the text. They were filled with the gift from God. God's the giver. He gave His gift on the day of Pentecost. They were all filled. You know why it's so easy to get filled? Because, it cost God his only begotten son. He paid it all. It isn't easy to get filled if you had to repent of your sins. You know it? You might forget one. And if you forgot one, you couldn't get saved, right? Well, why was it so easy for these men to get filled? I'll tell you why. God said to go back to Jerusalem and wait. Just wait. And sometime there's going to be a manifestation, an evidence. The evidence is going to be cloven tongues like as of fire. It's going to come down. It's going to sit on you Peter. And Matthias, it's going to sit on you. Matthew, Bartholomew, it's going to sit on all of you. When this thing occurs, that's it. Just, just, just hang around the place. Just go into the Temple at the hours of prayer. Be there 6 a.m., 9, 12, 3, 6. Just stay there. Be there at the hours of prayer. Sometime it's going to happen. But I'm going to show you. This will be tongues of fire setting on each one of you, like as a fire. Then when you see that, just breath in. Just breath in. That's all. You know he didn't even tell them they had to repent of one sin, did he? You know what? They just had to be obedient to the Word of God. God said go back; thru

Christ, said go back to Jerusalem. Did they go back to Jerusalem? That's right, did they go to the Temple? Were they continually in the Temple? Okay. Did they obey God's Word? Is God's Word God's will? Does it mean what it says? Does it say what it means? Had they gone to Timbuktu they would have missed the whole show, because the show wasn't in Timbuktu. Right. It was down in Jerusalem in the Temple. That's right. That's where the thing came to pass, the showing forth of the greatness of the power of God. Boy people, you can't drive this too deep into your renewed mind, into your consciousness. You just can't drive it too deep within your soul the greatness of this experience on the day of Pentecost. People are all the time thinking they gotta do something. You know, got to work for something. If they could just go and sit. That's all they need, to hear the Word of God. Quit doing and quit hearing; quit running. Sit down and hear the Word of God and do what the Word says. Quit running; sit. Hear the Word. Believe God's Word. It says it filled; when this thing came, it filled all the house where they were sitting.

He told them to go back in Jerusalem and wait. Well, what are you going to wait for if you're out here busy all the time running here, running there, running every place? Are you waiting? No, you're trying to move the kingdom, to bring it in a little sooner. Trying to work a little head of salvation line so you get in first. They just went down to the Temple and plunked themselves. If I had been one of them I would have taken a pot of tea along. No, I wouldn't, coffee. If I had been British I would have most likely taken a pot of tea. A few lemon slices and some scones or something. Class, all they did was just literally, obey God's Word, wasn't any strain, or stress, people. But look at the strain and stress we go through to get people saved today. We have a big old campaign and invite them all down to the alter .And then we bleed them out of their eyeballs, cry them out do everything else, what for? Could get saved if they confessed with their mouth, I know that. But it's all strain. And all strain is drain. Why don't you just go back to Jerusalem? Why not just sit? Why not just tarry like he said? Go sit, tarry, wait. And that's exactly what they did. And all at once there it was: cloven tongues like as a fire sat upon each of them. And all Peter did, he didn't get up and say, "Lord, God be merciful to me a sinner." No, no, no, it said, he opened his mouth, like this. And he just breathed in. That's all. Just breathed in. And as he breathed in he believed for the coming of Christ within, the fullness of the holy spirit. And they were all filled; they were all filled. He breathed like this. Whew. They were filled. That's all. That's how they got it. They were all filled with the gift, the holy spirit. All right, then what did they do? Once they had the gift they were saved. Now they had the ability. But you can't see spirit can you? You can't see the gift of God which is spirit. So they did the one thing and the one and only thing that proved in the senses world that they had the birth of Christ within. It says they began to, what? Speak with other tongues. Now, we say we belong to the church. We say the church started on Pentecost and we still belong to that church. How can you say, how can anyone say they belong to that church and not do what the church did? It says; I know you can argue all you want. Arguing don't mean a thing. Believe the Word. If you want to come to me and say the church didn't start at Pentecost that it started in 1870 when your great grandma died that's something different. But if you tell me that the church started on the day of Pentecost than you're going to have to do what they did on the day of Pentecost. Well, what did they do? They got saved, born again of God's spirit .They got filled with the spirit of God and they spoke with

what? [Tongues.] That's what it says. That's what it means. Though the Baptist better get cracking for the Lord. Some of the rest of the believers, the Methodist, the Lutherans, the Presb – no just the believers. Because a Baptist doesn't mean anything. He must be born again of God's spirit. That's it; we've been going too much by our denomination.

I get so sick and tired of people asking me like last week too, they say to me what denomination do you belong to? Isn't that right? What difference does it make what denomination you belong to? The important thing is belonging to the Lord Jesus Christ. Right? To be born again of God's spirit, then you can join them all, the rest of them. On the other hand you can belong to all of those, if you do not belong to Christ you still have no eternal life.

They were all filled, and the moment they were filled they did one thing in the senses world that you could see, that you could hear. They spake with tongues. They were not possessed. They did it. If they were possessed they could not have done it. It would have to say they were possessed like it does in Acts 8 when it talks or some place when it talks about the people who had been possessed because of the ministry of Simon who had bewitched them a long time and they were possessed. You and I are not possessed. We receive the Lord Jesus Christ by the freedom of our wills. And once we have received him we have Christ in us, the anointing which is the power of the holy spirit. People always talk about being anointed, well that's what it means. Christ in you is the anointing. The holy spirit is the anointing. You've got it when your born again of God's spirit. Now, how are you going to prove it? I can't see spirit; I can't see the anointing. I can only see something in concretion, in manifestation. Well, you say to me, I've got it. That don't mean anything to me. You know why? The man out here on the street who doesn't believe a God in heaven, he could say the words, I've got it. Right? And that sounds to me the same in my ear balls then as if you said, I've got it. Well now, you want to take another step. But you say, well he doesn't do good works. I do good works. Is that right? There are people who have never accepted the Lord Jesus Christ who do a wonderfully lot of good works. So there I've got to counteract. No answer yet. Y'all have to prove something better than that to me. I gotta know something more, surely. On the day of Pentecost it says they did what, spake in tongues. Speaking in tongues was the evidence in this senses world that they had Christ Jesus the anointing, the power of the holy spirit within them. That's the proof. That's the only proof there is. That's the only proof there is. May I take you back to Acts 1:8? Bless your heart. Wonderful, people. Boy this is the greatest wonderful experience in the world. Verse 8, Jesus said to the apostles:

Acts 1:8:

...ye shall receive power after [or when] that [pneuma hagian] the holy spirit is come upon you.

You shall receive the power, manifest it forth. The word "receive" is *lambanō*, show it forth. How are you going to show it forth? Look at the next phrase.

Acts 1:8 continued:

...:and ye shall be[what?] witnesses unto[what?] me.

Keep that in your mind. When they were born again of God's spirit, what was the witness unto him? Speaking in what? That's the witness – that's the witness! That's the witness! When they were filled with the holy spirit it said in Acts 2: they spake with what? In Acts 1:8 Jesus had said when you *lambanō*, ye shall receive the gift (*lambanō* the gift) you shall be what? witnesses. Well what did they *lambanō*? Speaking in tongues. What's the witness? Speaking in tongues. Everybody thinks the witness is to learn a verse of scripture and run down to the corner drug store and share it with somebody in the alley. What's the witness? The manifestation of the spirit is the witness. That's all. That's how they were to be witness unto him in Jerusalem. That's where it started on the day of Pentecost. What else did it say in Acts 1:8: witnesses in Jerusalem, Where else? Judea. Where else? Samaria. Where else? That include the Way Headquarters here tonight? How about your community that you represent, the area you come from? What's the witness of Christ's resurrection, his power, the glory of Christ within us? What's the witness in that community? You, speaking in tongues. The God given ability for you to speak in tongues is the witness in that community that Christ is in you, the hope of glory, that you're full of the power of God.

That doesn't mean that you run all over the community speaking tongues. I didn't say that. You'd be just plain stupid if you did it. Because you're not using the other manifestation of the spirit which is word of wisdom which would tell you to stay home [chuckles, and says, "or something"]. We walk by the spirit. But people when you put this together, the reason I drive this to you people is because we've been taught so wrongly. We've been taught that if you've ever got religious, ya know, you'd spend all day memorizing scripture and then you run over to the neighbor and give her a verse you know. No, no, no. You want to do any running to the neighbor, walk by word of wisdom and set her down and get her born again of God's spirit and get her speaking in tongues. Speaking in tongues is the witness. That's all he knew so far. That's right. He only knew the Word had said, "...ye shall be witness unto me." You gotta get filled, then *lambanō*. Be witnesses.

And in Acts 2 it said that when they were all filled they began to what? Speak with other tongues as the spirit gave them utterance. What they spoke was God's business. But that they spoke was their business. If you're going to speak in tongues, you've got to do the speaking. And any person who is born again of God's spirit has the anointing. Therefore all of you born again of God's spirit can speak in tongues anytime you want to. All you need to do is to move your lips, your throat, your tongue. Make the sounds. Make the words that God has already given to your spirit just the second before you speak.

You say I don't feel anything, that's right. If you felt it, it wouldn't be what? Spirit. It wouldn't be spirit. But is it going to be there? Sure it's going to be there because of the accuracy of His what? He said go back to Jerusalem and wait. They carried out the Word literally. Did they get it? Okay suppose you and I carry out the Word literally. Are we going to receive what's available? Boy, we better. Or God would be a respecter of persons and everything else, right? Sure. But the people have not been taught. They have not been taught that it's their job to move their lips, their throat, their tongue, do the speaking. The only thing they have ever been taught is

they've got to get possessed and controlled and wait for the spirit to take over. I was just with that outfit; you ought to see it how marvelously they act when the spirit takes over. No, no. In the trueness of the greatness of God's Word you are free. They spoke. They weren't possessed. They weren't controlled. They spoke by the freedom of their will. But what they spoke was God's business. And on the day of Pentecost the miracle was the different languages that they spoke in. But that's God's business. Here was Peter speaking in a language. It was tongues to him. He didn't understand it. But out there sat a group of people who understood him. Here was Bartholomew speaking in tongues. He didn't understand what he said. But out there was another people from another land that understood what he said. There was old John speaking in tongues. He didn't understand what he said. But out there were a group of people that understood. That's the miracle of what? Well, God's in that business. It says as the spirit gave what? Utterance. What language they spoke in was God's business. But the tongues they spoke...that they spoke, was whose business? Their own, Peter, and John and Bartholomew. All right, likewise, with you.

I'd like to just close tonight, showing you another one or so verses here. After Peter gets these men speak in tongues, it tells in verse 5:

Acts 2:5, 6:

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven [at that time. Heaven means all those in that area.]

Now when this was noised abroad,...

What was noised abroad? That these Galileans, they couldn't speak these different languages and there they were speaking. That's what got noised abroad. And old Peter was speaking some other language. The multitude came together. And boy, the multitude could never have come together in an upper room, 20 by 30. You can't get a multitude in there. Because when Peter gets through preaching over 3000 or about 3000 people get saved. Now if you're going to get 3000 saved, you at least have to have 3001 people present. Or at least 3000. And if the proportion was as bad then as it is today they must have had a real whopping crowd present. Hah? Where are you going to put a multitude like that? Not in a 20 x 30 upper room. Hah! But the temple? Yes. They were confounded because that everyman heard him speak in his own language, that's what shook them.

Acts 2:7, 8:

And they were all amazed and marveled saying one to another, Behold are not all these which speak [What? Galileans.]

...how hear we then [verse 8] every man in our own tongue, wherein we were born?

Then, verse 11.

Acts 2:11:

Crete's and Arabians, we do hear them speak in our tongues the wonderful [what?] works of God.

So, when we speak in tongues what are we speaking? The wonderful works of God. You don't understand it here. But just because you don't understand it, does that mean that it could not be the wonderful works of God? How many of you people here in this room tonight understand electricity? How about making me a pint full before you go home, or a half a gallon. But do you enjoy the blessings of electricity? I believe you do. Yet you can't explain it, can you? All right, what about...just because you don't understand something in your brain cells does not mean that it's not terrific and that it's doing good and that it's wonderful. These men did not understand what they were speaking. But the people out there who understood it said of those Galileans that they were speaking the wonderful what? Works of God.

In the early days of this ministry, my earthly father asked me this question. I'll never forget it. It was a good question, logical, wonderful. That's where I got the answer I just gave you now. My dad said to me, "Victor, what's the use of speaking in tongues if I can't understand it. What good will it do me?" Boy, now that was wonderful. Then I had to get the answer. Well, the answer is, just because you don't understand it up here (referencing the mind) does not mean it will not do you good. So I got the answer from the Word of God where in Corinthians it says that when we speak in tongues we are edified. We're not edified in the mind. We can't understand it here, but we're edified in the spirit. And this Christ in you needs edifying, needs to be nurtured, needs to be built up day by day. And the edifying of the spirit of God within you is kept edified, it's kept fed by our speaking in tongues. As your known language, like I'm speaking to you tonight, edifies your mind and builds up your knowledge of God's Word, so, speaking in the tongues, which I do not understand, it's not fruitful to my mind, it is very fruitful to my spirit. It builds up the spirit of Christ which is in me and makes it big and fat and vital and alive. This is why what good does it do me if I can't understand it. The answer to that question of Dad's was it builds up the spirit in you, the Christ in you. That anointing that's in you keeps being fed by your speaking in tongues. And as you speak much in tongues you get "big and fat spiritually" as I call it. Then other manifestations operate simply and beautifully, like: word of knowledge, word of wisdom, discerning of spirits, faith miracles and healings. These manifestations are all contingent, I think that's a good word, upon the basic reality of the speaking of tongues in the individual believer's life. Wonderful.

On this wonderful day of Pentecost, the church, the only manifestation they had in evidence that day, they spoke in tongues. If we say we belong to the church, we should be speaking in tongues because we'll be speaking the wonderful what? Works of God. And it's the evidence; it's the witness in this senses world – it's the witness in the senses world, that we have been born again of God's spirit and that he is the Lord in our life. How can we say that he is the Lord in our life except by the holy spirit: speaking in tongues!

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