



Annual Church Meeting at 9:30, Service at 10:30, Potluck Celebration at 12:00.

News:

Wednesday Evening Classes at 6:30

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ACTS 2:1-13 ~

Pentecost derives from πεντηκοστή (pĕn-tā-kōs-tā) meaning fiftieth. It is the “Feast of Weeks” called Shavuot – a harvest festival that celebrated the giving of the Law (Leviticus 23:15-21).

The Book of Jubilees confirms that and associates it with timing of God’s Covenant to Noah.

The Covenant with Noah was to all people whereas the Covenant completed with Moses (initiated with Abraham) was to a very specific group – the Jews. Here the Covenant is available for all people again, even as it will come through the Jews.

The disciples were so intensely unified even without the Helper that we have. They had been at it for at least a week.

Did all their passionate prayers offered up in unison move God?

You may think that you’re praying for a particular outcome, but what you’re really doing is allowing God, through your prayer, to prepare you for the outcome.

Twice in verses 2 and 3, we have the word “like.” Like... “a violent rushing wind,” and “fire.”

This same wind is first seen in Genesis 2:7 as God blew His Breath into Adam. Because of that picture this onomatopoeic word πνοή (pnō-ā), is used as a synonym for “life.”

Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.

God Bless You!

Proverbs 1:23... Real life is relationship with God.

Ezekiel chapter 37... The dry bones.

The outpouring was God Breathing into the faithful remnant of the 12 Tribes of Israel represented by the 12 Apostles for the purpose of building the Kingdom of Heaven on earth – building Christ’s church here, now.

How? Through the propagation of His Word.

Fire in Greek is πῦρ (pŷr̄). The first mention is in Genesis chapter 11... The Tower of Babel.

Exodus 3:2... The Burning Bush.

Ultimately, the “fire” and the intense breath of God blowing like a “violent rushing wind” most directly corresponds to the thing most celebrated at Passover – the reception of the Law and Covenant in Exodus 19:18.

When taken as it is written, the plain meaning is that the disciples spilled out into public, each of them speaking a different language that was understandable to the non-Spirit-filled people listening.

The word describing the “tongues” that looked like fire is γλῶσσα (glōs-sä), which means a physical tongue, but it is almost always used figuratively to mean human speech. As such, γλῶσσα is also used as a synecdoche for people-groups speaking different languages.

The disciples spoke γλῶσσα and the people heard both their own γλῶσσα, but also διάλεκτος (dē-ä-lĕk-tōs).

They were proclaiming the “mighty deeds of God,” which, in context, is the Gospel, the New Covenant in Christ... Proclaimed to the whole world symbolically by being given in all those representative languages.

The list is like the Table of Nations list in Genesis.

Verse 7, “They were amazed and astonished.” Verse 12, “And they all continued in amazement and great perplexity.” What was so shocking to the Diaspora Jews?

Now, others made fun of the disciples and sarcastically declared that it was because they were “full of sweet wine.”

Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

Name _____ Address _____
 Phone _____ Email _____

2024 Annual Church Meeting:

Our Mandate

Enable people to move closer to God.

Our Values

Biblical Advocacy

Resulting in:

Agapê God – Worship

Agapê His Body – Fellowship

Agapê the Lost – Preaching

Our Mission Statement:

**“We Love you enough to
tell you the Truth”**

Our Motto:

“Truth in Love”



Our Style:

- 1) Free from any human agenda...
- 2) Humble and open...
- 3) Fearless...
- 4) Priority driven...
- 5) Anti-micromanagement...

The 2024 expense estimate is \$242,794

Total Income Over The Years...

04' = 47,000	05' = 84,731	06' = 111,355
07' = 181,458	08' = 179,942	09' = 176,124
10' = 188,534	11' = 144,481	12' = 150,764
13' = 161,797	14' = 180,226	15' = 193,308
16' = 175,812	17' = 168,109	18' = 194,603
19' = 223,296	20' = 248,965	21' = 272,432
22' = 265,119	23' = 248,650	



Slide shown 4 years ago at the 2020 annual meeting... The original plan.

1/21/2024 Sermon:



Alêtheia
CHRISTIAN FELLOWSHIP

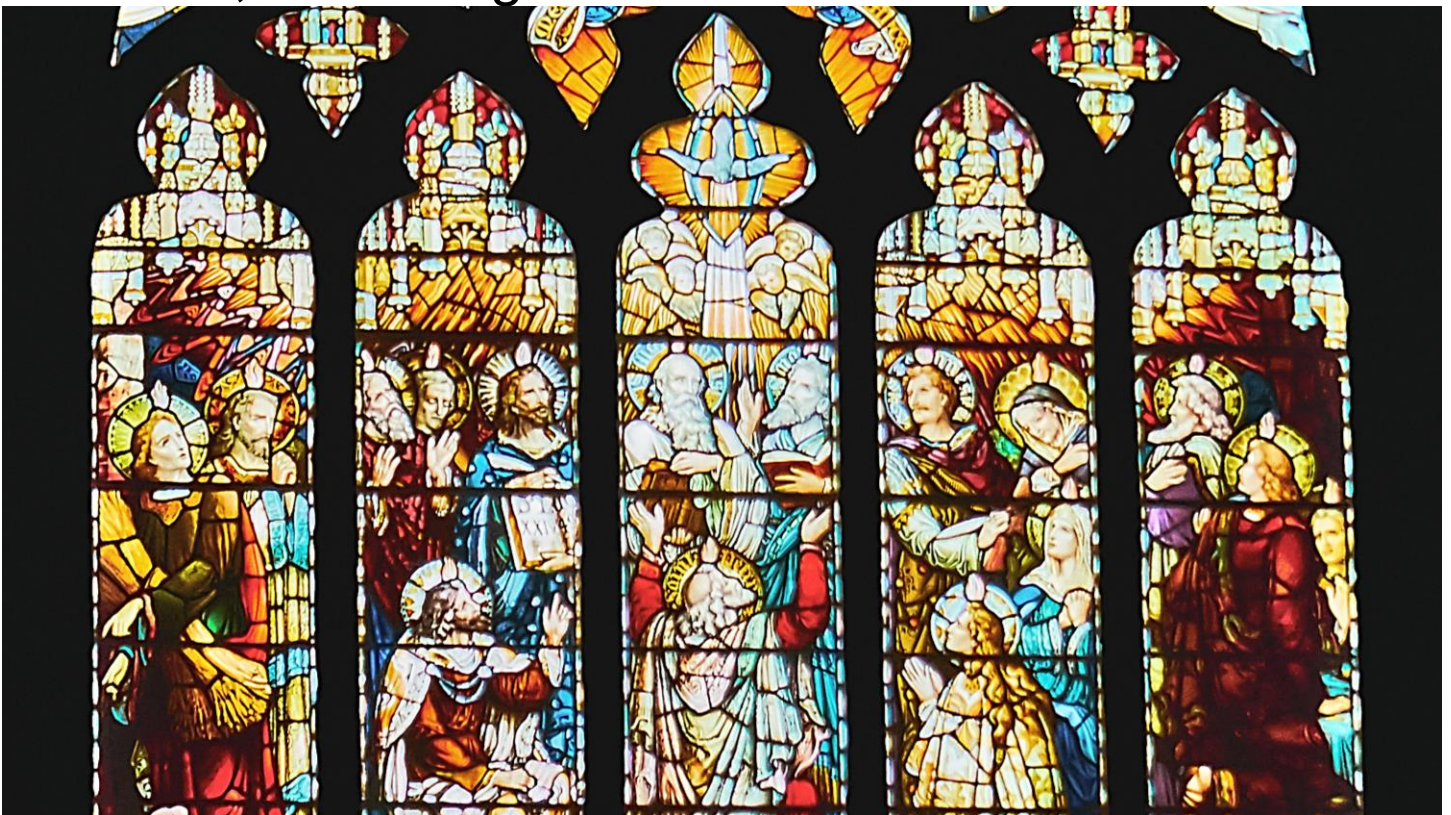


cts



Alêtheia
CHRISTIAN FELLOWSHIP

Last week we took a break from Acts to talk about four of the topics broached by chapter 1. Today, we dive right back in with a lengthy bit of Scripture that is profoundly rich in meaning. Perhaps too rich for a single serving, but it is just too difficult to break it into smaller bites without losing the overall flavor of the meal. So, here we go...



Acts 2:1–13, 1When the day of Pentecost had come, they were all together in one place. 2And suddenly a noise like a violent rushing wind came from heaven, and it filled the whole house where they were sitting. 3And tongues that looked like fire appeared to them, distributing themselves, and a tongue rested on each one of them. 4And they were all filled with the Holy

Spirit and began to speak with different tongues, as the Spirit was giving them the ability to speak out. 5Now there were Jews residing in Jerusalem, devout men from every nation under heaven. 6And when this sound occurred, the crowd came together and they were bewildered, because each one of them was hearing them speak in his own language. 7They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? 8And how is it that we each hear them in our own language to which we were born? 9Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, 10Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11Cretans and Arabs—we hear them speaking in our own tongues of the mighty deeds of God.” 12And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” 13But others were jeering and saying, “They are full of sweet wine!”

There was always a lot to digest here in these 13 verses, but it's become so much more complicated in the last hundred years by the modern Pentecostal movement. Nearly every word is now intensely scrutinized to find and develop support for Pentecostal

doctrines. First, we'll examine what the verses actually address and then we'll try to comment on the most common questions asked by Christians today.



Pentecost is from the Greek πεντηκοστή (pĕn-tā-kōs-tā) meaning “fiftieth” as in the fiftieth day after Passover. The Jews were to count 7 weeks after Passover, but since Passover was considered a Sabbath regardless of the day of the week upon which it fell, they would start the count from the following day – thus 50 days later. That calculation brought them to the “Feast of Weeks” called “Shavuot” (meaning weeks) – a harvest festival that celebrated the giving of the Torah, or Law, to Moses on Mount Sinai (Leviticus 23:15-21).

The Book of Jubilees or Second Genesis is a Jewish document dating hundreds of years before this particular Pentecost. It tells that the people of God celebrated the time of Pentecost commemorating God's giving of the Covenant and Rainbow to Noah. It confirms that this was the same timing of God giving Moses the 10 Commandments and the Law. Twice it was God delivering a revelation of Himself and establishing a Covenant with His people.

In our verses this morning we see God once again revealing Himself supernaturally to His people and covenanting with them. While Jesus established the New Covenant in His Blood, it was the giving of the Holy Spirit that was the sign to human beings that they could become part of that New Covenant. And what a sign! An invitation from God, through other people, in their own native language!

The Covenant with Noah was to all human beings whereas the Covenant completed with Moses that had been initiated with Abraham was to a very specific group – the Jews. Here the Covenant is available for all human beings without any exception once again, even as it will come through the Jews. God narrowed the

focus from everyone down to the Jews and here He widened the focus back out to everyone from the Jews.

Pentecost was one of the three main “travel feasts” of Judaism that technically required all Jews to attend at the Temple in Jerusalem. Realities of life allowed the Jews who were living scattered far from Jerusalem to attend as they were able. Even so, at each of the three annual feasts, the city of Jerusalem would nearly burst at the seams with pilgrims from all over.



Our earliest Christian forebears were very emphatically together in harmonious unity. The nuance is lost in English, but the point of “they were all together in one place,” wasn’t where they were gathered, but that they

were all gathered in a unified front, all of them together with the same mind and purpose. It is literally “They were all the same together into their own.” The elements of that phrase serve to emphasize the other elements, thereby painting a picture of a collective unity. Once I point that out, you can easily see that the translators (of whatever version you’re looking at) have tried to convey that in their word choices.

Now, here’s what’s even more remarkable about that... They were so intensely unified without the immense help that we have – without the Helper that we have – they were together and did not yet have the Holy Spirit power that we possess now.

Here's what makes that even more amazing... they had been at it for at least a week. Get that, Jesus ascended after telling them to go and wait for the Holy Spirit. Cool, they thought, we’ll go into the city and pray for an hour or two and Bob’s your uncle. We’ll receive the promised Holy Spirit and still have time to make it to Baruch’s kosher hotdog stand for lunch – they use real lamb.

Oh, they missed lunch! Depending on how you calculate the days they were praying for between a

week and a week and a half before the outpouring of the Holy Spirit. People are just people. Imagine the natural tendency for a group of around 120 people all praying in close quarters for at least a week without anything happening. Seriously, nothing happened. They would have started wondering, “did we totally get this wrong? Did we misunderstand? Is there a problem with what we’re doing, how we’re doing it, or perhaps with whom we’re doing it?” We have the Holy Spirit and I doubt we’d last a day before tensions got the better of us and the recriminations started.

They were totally unified even after being cooped up in the city for 7-10 days praying earnestly and fervently for... nothing at all to happen... Until, of course, it did.



Please notice something else here... Did all their passionate prayers offered up in unison move God? The Father at the behest of the Son was always going to send the Holy Spirit on the Day of Pentecost. That was never going to be dependent on the faithfulness, or faithlessness of human beings.

I doubt that the group was savvy enough to have figured that out beforehand, but I know that they were savvy enough to trust that God was going to do what God was going to do. In other words, that church knew that prayer was to allow God to move them, not the other way around. They were praying, not that God would hurry up and pour out His Spirit, but that when

He did, they would be ready for it. That's true whether they understood it that way or not.

Nothing has changed. You may think that you're praying for a particular outcome, but what you're really doing is allowing God through your prayer to prepare you for the outcome.



like 7 of 9 conjunction

- 1 **a** : AS IF
 - middle-aged men who looked *like* they might be out for their one night of the year
– Norman Mailer
- b** → used in intensive phrases
 - drove *like* mad
 - hurts *like* crazy
- 2 : in the same way that : AS
 - they raven down scenery *like* children do sweetmeats
– John Keats
- 3 **a** : in the way or manner that
 - the violin sounds *like* an old masterpiece should
 - did it *like* you told me
- b** → used interjectionally in informal speech often with the verb *be* to introduce a quotation, paraphrase, or thought expressed by or imputed to the subject of the verb, or with *it's* to report a generally held opinion
 - so I'm *like*, "Give me a break"
 - It's *like*, "Who cares what he thinks?"
- 4 : such as
 - a bag *like* a doctor carries
 - when your car has trouble—*like* when it won't start
 - used interjectionally in informal speech

Twice in verses 2 and 3, we have the word “like.” It’s two different but closely related Greek conjunctions meaning “as if,” not in the “I refuse to believe it” sense, “as if!”, but as the “comparative” conjunction meaning “like,” or “similar.” My point is that it was definitely not “a violent rushing wind,” nor was it “fire.” If it had been either of those things, Luke would have written it plainly

without saying “as if,” twice. We don’t say that the boy has the dog’s eyes, or that their eyes are the same, we say that the boy’s eyes are “like” the dog’s eyes.

What it was, was a noise that came from Heaven – from God – that filled the house. It was a supernatural sound that reminded them of, and more importantly, pointed to, “a violent rushing wind.” It was likewise a supernatural intrusion into the natural world of visible tongues, or streams, or jets, which reminded them of, and so, pointed to, “fire.”

When I say pointed, I mean that both of these elements immediately conjure up for the savvy Christian, Old Testament Biblical references. These elements of comparison were chosen specifically to point to something beyond a mere description of the event. There’s a reason that the sound didn’t remind them of a chariot race and that the visible streams didn’t remind them of flowing water.



This same word translated as wind here is first seen in the Bible in Genesis 2:7 as God blew His Breath into Adam, and Adam became a living being. Because of that picture this onomatopoeic word πνοή (pnō-ā), which means “blow” as in the wind, or as in an exhale of breath, like “blow out the candles on your birthday cake,” because God intimately breathed His Own Breath into Adam the word is used in several places in the Greek Old Testament as a synonym for “life.”

Beyond meaning the life that is bestowed by God, we see God announcing in Proverbs 1:23, “Behold, I will pour out my spirit (πνοή, wind, breath, life) on you; (and through that) I will make my words known to you.”

The idea here is that real life is relationship with God. That right relationship is what is meant by the “Abundant Life.” God breathes Life, which is His Truth, His Message, His Word, and that is His Light that illuminates the darkness and allows God to be knowable to humans - through that we can become His – we can become truly living beings reborn as His children because within the Light is Life.

That’s why Jesus breathed out upon His Apostles at the end of John’s Gospel. That’s what’s taking place in the prophet Ezekiel’s vision of the “valley full of dry bones,” that he recorded in Ezekiel chapter 37. The dry, dead, bones represented the entire remnant of Israel, God said to them, “Behold, I am going to make breath enter you so that you may come to life.” God continued, “Come from the four winds, breath, and breathe on these slain, so that they come to life.” The bones then came to life as the faithful children of God, and they were formed into a great army for the Lord. An army through whom God would establish His Kingdom. We are seeing that army born in Acts chapter 2.

The outpouring of the Holy Spirit was explicitly to breath God’s Breath into the faithful remnant of the 12

Tribes of Israel represented by the 12 Apostles for the purpose of building the Kingdom of Heaven on earth – building Christ's church here, now.

How? Through the propagation of His Word, which is His Truth, which is His Light, which is Life. The tongues of energy looking like fire manifested in tongues by the disciples. The point was not their supernatural ability to speak, it was the message of God through them in each hearer's own language – God's Truth through them to others.



Fire in Greek is πῦρ (pür), giving us pyre and so all the other pyro words. The first mention of this word in the Greek Bible comes right after Noah's Flood in Genesis

chapter 11, where we are told that “At that time all the people of the world spoke the same language and used the same words.” Instead of spreading out as God commanded, the people came together to build a single great city by using fire-baked mud bricks (ziggurat dated just before Abraham was born in this same city).



In their arrogance and self-will, they built a tower to reach up to Heaven.

Their goal was to go up to and be on the same level as God. Well, God was not amused and so He “confused the people with different languages and scattered them all over the world.” The word confused there is the very

same word used in our Acts passage describing the reaction of the people when hearing the disciples speaking in their own native languages. Here, my friends, God reversed what He did at the Tower of Babel. Unity was always His goal, but a unity in Him, not unity in mankind's rebellious self-rule.



Beyond that clear first reference is also the most familiar mention of fire in the Old Testament. Exodus 3:2, “There the angel of the Lord appeared to him in a blazing fire from the middle of a bush. Moses stared in amazement. Though the bush was engulfed in flames, it didn’t burn up.” What was the point of the “Burning Bush”? God spoke to Moses – God revealed Himself by communicating with Him through His Word.

Of course, there was also the Pillar of fire by night and the pillar of blowing smoke by day leading the Jews for 40 years in the desert to the Promised Land.



Ultimately, the “fire” and the intense breath of God blowing like a “violent rushing wind” most directly corresponds to the thing most celebrated at Passover – the reception of the Law and Covenant and the meaning of that as an ingathering as with the harvest in the fall. Exodus 19:18, “Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed (and rushed) up from it like smoke from a furnace, and the whole mountain trembled violently.”

Then God spoke to His people by giving them His Law through His servant Moses.



The second big theme in the Bible concerning fire is that it consumes evil and so it purifies what is righteous. The Fire of the Lord burns up all impurity which leaves only what is Truth – again it is God’s Truth that is Light and in His Light is Life.



We see in verse 4 that “a tongue rested on each one of them.” It could mean upon each one of the 12 Apostles, but almost certainly means upon all those previously mentioned, the 120, or so, men and women assembled together. That’s the most natural way to take the narrative.

We cannot take a portion of the narrative in its most natural way when we approve of that meaning, and then turn around and try to ferret out an obscure and unlikely meaning from another portion of the same passage because it doesn’t fit our doctrine.

Many people in advocating for modern tongues, entirely dismiss any notion that the tongues here were only for the 12, and yet they go to incredible lengths complicating the rest of the passage to get a meaning that supports their theology.

When taken as it is written, the plain meaning is that the 120 or so disciples, led by the 12 Apostles, spilled out onto the street, and perhaps even made their way into the Temple Courts, where they were each speaking a different language that was completely understandable to the non-Christian Jews, and Jewish converts listening – none of whom had the indwelling Holy Spirit.



The word describing the individual ribbons that looked like fire is γλῶσσα (glōs-sä), which means the physical tongue in your mouth, but it is almost always used figuratively to mean the speech formed with your tongue. It is verbal communication in a comprehensible language, the coherent words coming out of your mouth that carry meaning to another person who understands those particular words. As such, γλῶσσα is also used as a synecdoche for people-groups speaking different languages, or even dialects, as with a particular ethnicity or geographic region. We see it used as a synecdoche in Philippians 2:11, where we see that in the very end, “every tongue will confess that Jesus Christ is Lord,” meaning every person will bow down and acknowledge that Truth, even if, for many, it will be too late.

The word γλῶσσα shows up 3 times in our passage today. 1) First, the fire-like ribbons are called tongues as in tongues of fire. Clearly, it’s a descriptive word chosen, not so much for what the streams actually looked like, but for what was about to happen as a result of those streams to the tongues of the disciples.

2) Second that the disciples “began to speak in different tongues as the Holy Spirit enabled.” In this

context, the only reasonable way to translate γλῶσσα here is figuratively meaning languages. The narrative makes that meaning crystal clear. Initially people hear them speaking in their “own language to which they were born.” There in verse 6, as well as verse 8, it is not γλῶσσα, but διάλεκτος (dē-ä-lĕk-tōs) from which we get the word dialect. It literally means to speak towards another, as in a discourse, or a conversation, and so it is also used figuratively to mean the particular language that is spoken.

You might think that with a different word for what the disciples spoke and what the people heard that there’s more going on, but later in verse 11, in the exact same context, what they hear is their own native γλῶσσα, tongue, language. That’s the 3) third time the word is used, and it’s use, together with the two synonymous uses of the word διάλεκτος, confirms that the meaning of the word “tongues” here means foreign languages were spoken by the disciples as those languages were given to them by God.

What were they saying in those languages? They were proclaiming the “mighty deeds of God,” which in context is the Gospel, which itself is the giving of the new revelation of God through the announcement of

His New Covenant in Christ proclaimed to the whole world symbolically by the announcement being given in all those many representative languages. That's indicated by the hyperbolic statement in verse 5 that in the crowd there were, "devout men from every nation under heaven."

It was a diverse group of people in a truly cosmopolitan setting. By the first century, the Jews were quite scattered. It is technically called the Jewish Diaspora. In nearly every corner of the Roman and Parthian Empires and beyond there were pockets of Jews – segregated much like Hasidic Jews in New York today. There were these cloistered Jewish communities within larger Gentile towns and cities. Some of them, along with a few of their Gentile neighbors who had converted to Judaism, were in Jerusalem for Pentecost.



Luke listed, "Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia,

Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs”

The list is very reminiscent of the so-called Table of Nations list in Genesis that comes right after God confused the language and scattered the people at the Tower of Babel. Here Luke is further demonstrating the reversal of that event. The Message of God’s Salvation will go into all the world starting with these relatively nearby places.



Verse 7, “They were amazed and astonished.” Verse 12, “And they all continued in amazement and great perplexity.” What was so shocking to the Diaspora

Jews? It was that these obviously unsophisticated Galilean commoners, were all speaking foreign languages fluently. It was a dramatic demonstration in the midst of throngs of people. About 120 Galileans were all announcing the Good News in a wide variety of languages and the people hearing that Good News in that way were astonished – literally, they wondered what was going on. How was this possible, perhaps most importantly, what did it mean?



Now, others made fun of the disciples and sarcastically declared that it was because they were “full of sweet wine.” This added note gives rise to a question about sweet wine, but also a question about the jeering itself.

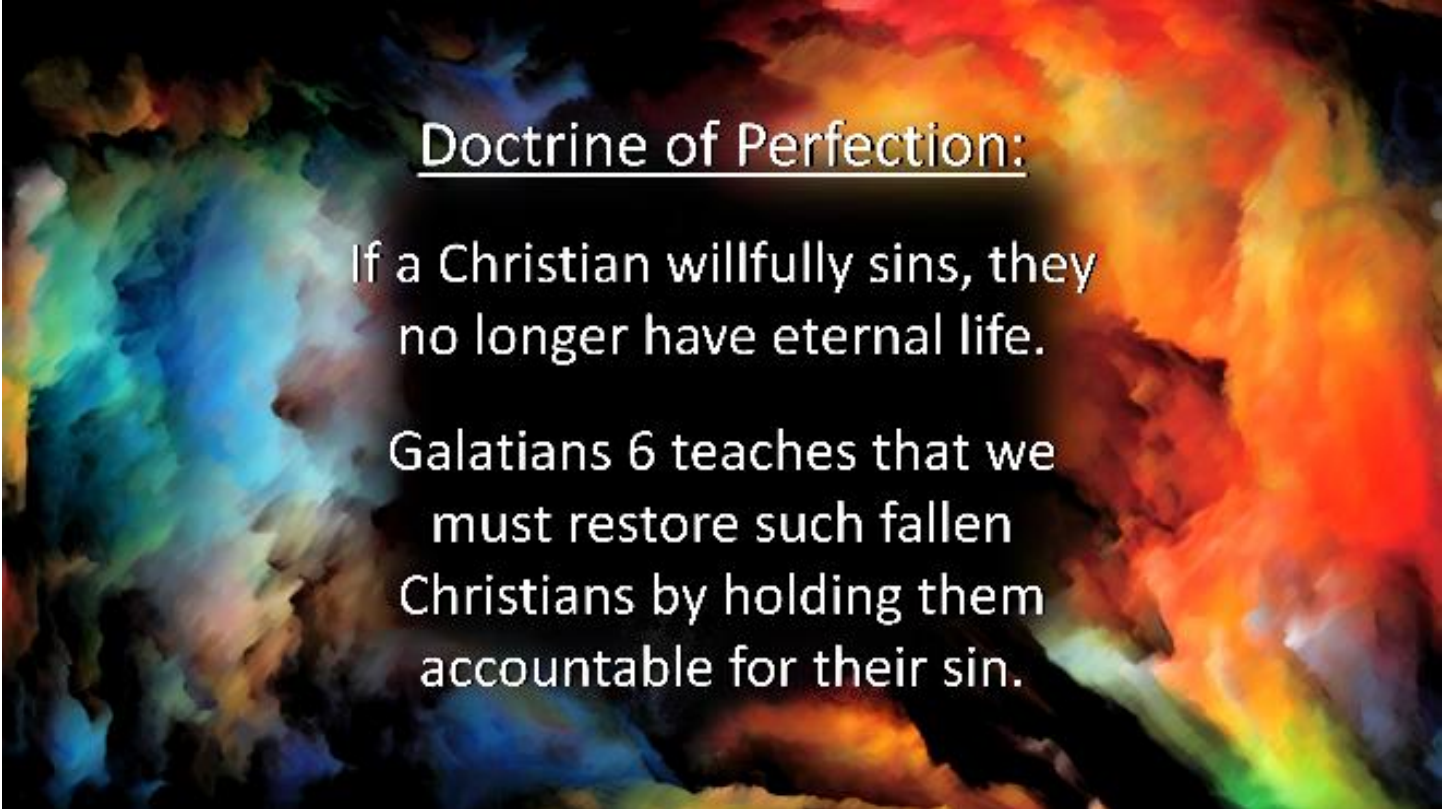
The people jeering that day were familiar enough with the native languages around them to know the difference between those languages and gibberish. Many Pentecostal Christians use this to prove that the disciples were not speaking actual foreign languages at all. They say this proves that they were speaking what would sound exactly like gibberish and that it was only the people who were receptive to the Gospel who heard a coherent message out of the gibberish – essentially that each one of them was individually and temporarily given the Holy Spirit Gift of the interpretation of tongues for themselves in what they perceived was their own native language.

That's wrong for a several reasons... I'll very quickly give you two. First the entire point was that God was reversing the Tower of Babel incident by speaking to people in the languages that He Himself gave them. Second, that's not at all how the Gift of Interpretation works.



Beyond that is the nature of the mocking and the reference to too much “new wine.” These same Pentecostals seeking support for the modern usage of Tongues also seek to support their position on alcohol. Coming from the Holiness Movement, Pentecostals, and others, like the Nazarenes, Methodists, Mormons, and Adventists, were also teetotalers.

Groups descending from Arminian influence, where a Christian can lose their Salvation, try much harder to avoid sin. That’s a great idea, but the devil is in the details. In focusing so much on not losing what you think you have you focus on you and your performance, rather than on Christ and His.



Doctrine of Perfection:

If a Christian willfully sins, they no longer have eternal life.

Galatians 6 teaches that we must restore such fallen Christians by holding them accountable for their sin.

Additionally, as the avoidance of sin becomes the primary concern, sin itself must be more carefully defined in black and white terms to determine when a violation has taken place. These definitions become legalistic and the keeping of them naturally follows suit.

Alcohol is an example. The Bible clearly and regularly declares that drunkenness is a sin. But the line between a sip of wine, even for Communion, and drunkenness is subjective. How can you define alcohol misuse objectively? Move God's goalpost to say that it is a sin to drink any alcohol at all. Of course, it's true, that here isn't a reasonable Bible scholar on the planet who would say that the Bible teaches that position.

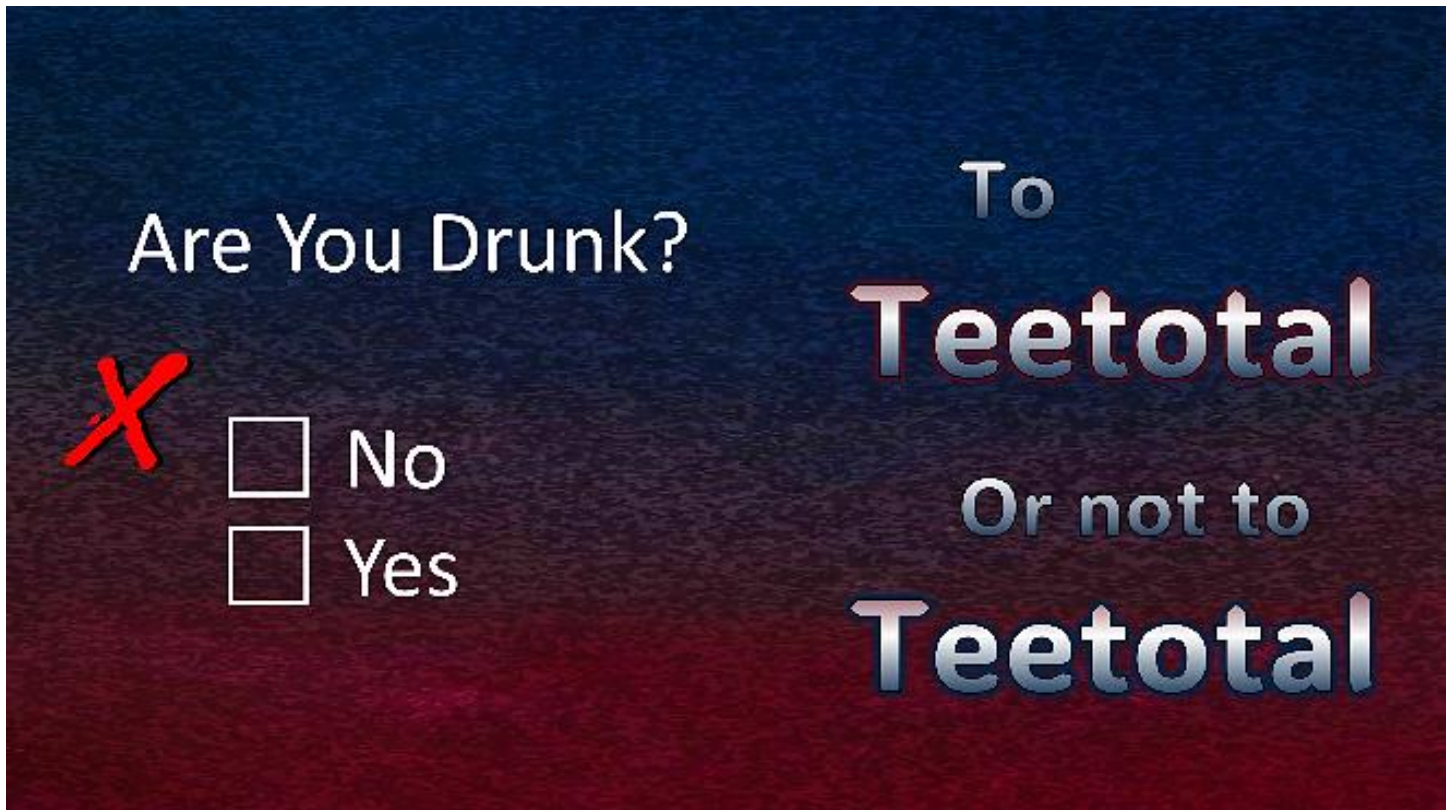
And so, you might think that all the various teetotaling groups would simply say, “we know that, but we are setting a stricter policy for ourselves.” But that’s not human nature. Human nature is to take your opinion and make it everyone else’s opinion.

People want others to agree with them, which helps to satisfy their need to be accepted. So, Christian teetotalers try to prove that they are right and that those who disagree are not simply wrong, but actually dangerous.

Teetotalers twist the Scripture, mischaracterize Biblical culture, and defy the laws of physics, to assert their claim, because they believe alcohol users pose a threat. That such people are willful sinners and as such, they are probably evil nonbelievers masquerading as Christians – wolves in the sheep pen who must be repudiated, despised, and destroyed.

First, they must be discovered, they must be ferreted out and that’s why we have inquisitions and torture and atrocities and genocide on our Christian ledger perpetrated by Christian sin-sniffers. Don’t be a sin-sniffer.

Many from that mindset have tried to prove that Jesus, His Mother, His Disciples, and all of His early followers were teetotalers.



Ever wonder what that term means? It isn't tea as in I'm British, it is "T" as in the letter. It stands for total, total abstinence – the emphatic declaration that not one drop of alcohol will ever touch my lips. This is a passage they use to help prove their position. The jeering enemies knew that the Disciples didn't drink any alcohol, so they teased them saying that they were drunk on grape juice. Their assumption was that "new wine" contained no alcohol. It's false. "New wine" was very low in alcohol content, but it wasn't zero.

Therein lies the mocking slight. In that culture, to say that someone was drunk on “new wine” was an insult on multiple levels. First, it was a jab at someone’s socio-economic class. Only poor people drank “new wine.” Second, it was a slam for gluttony. A person had to drink a lot of “new wine” to get drunk and so it pointed to their gluttonous laziness to sit a swill wine, usually for many hours to finally be inebriated. Third, only low-class, unsophisticated people got drunk in public – especially on “new wine.”

If you want to set a personal limit of zero alcohol I applaud your decision – it’s a good choice for many reasons, not the least of which is that it’s very difficult to get drunk if you don’t drink at all. But if that’s your choice, don’t pretend that it’s also God’s requirement for others.



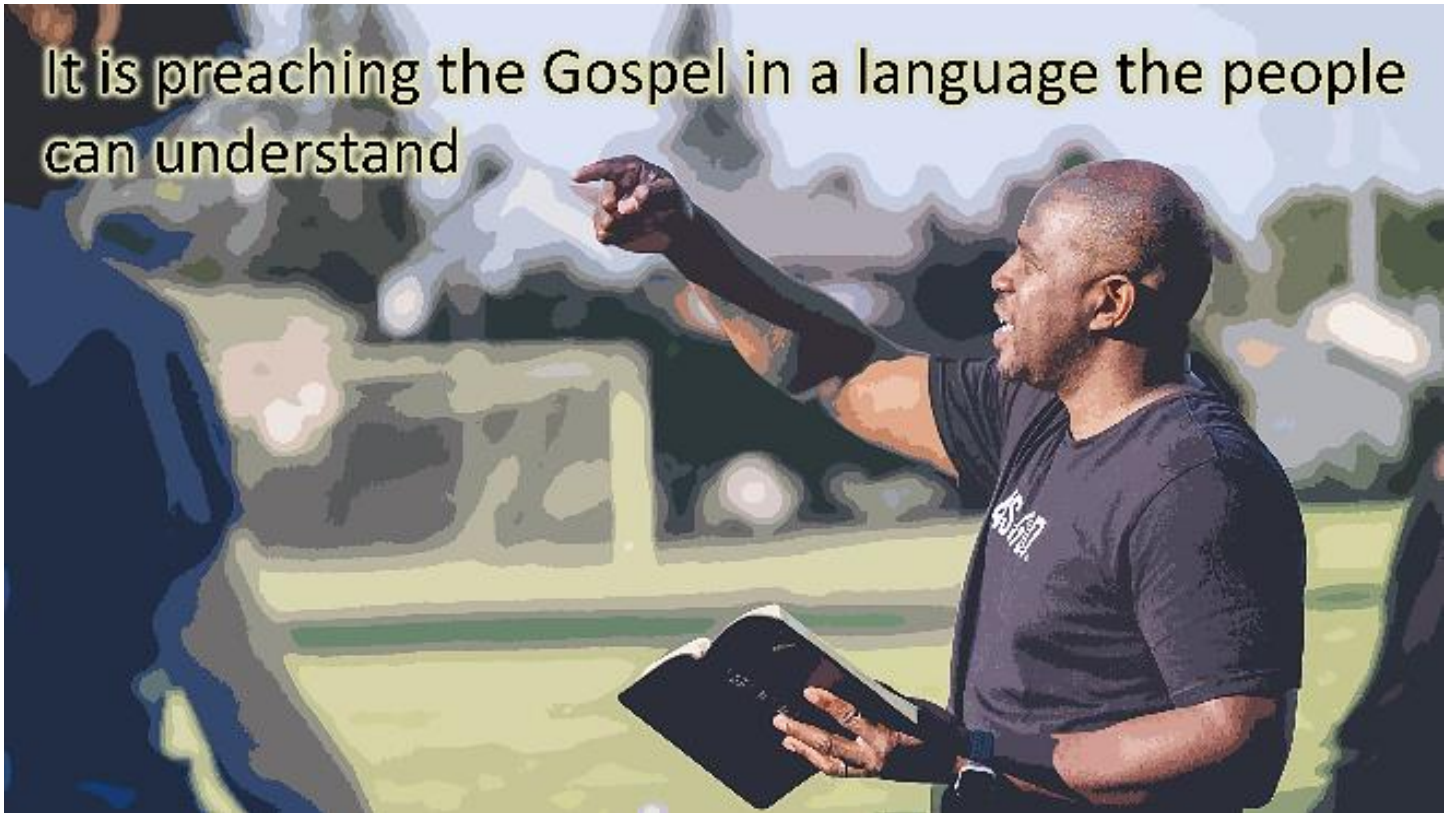
Tongues for today along with the consumption of alcohol by Christians are very interesting topics that a lot of people want to know more about, but like other topics that interest us, neither of them is the point of the narrative.

We will cover both topics in far more detail at some point, but for now, let's refocus on what God's Word is teaching us here today.



The 12 Apostles, representing the 12 Tribes of Israel and the hundred or so men and women disciples, representing the faithful remnant of Israel, were obediently waiting, praying, and fellowshiping together.

God poured out His Holy Spirit breath upon them equipping them for ministry. Enabling them to be Christian conduits through whom the Holy Spirit of God could touch other lives. They spilled out into the diverse public arena speaking by supernatural means, the Gospel of Christ Jesus, in the native languages of the people.



It was the giving of the Law of Grace; it was the announcement of the New Covenant written in the Blood of Jesus. It was God breathing life into dry bones. It was the reversal of the Tower of Babel. It was God assembling His army on earth through whom He would build His Kingdom. The church was truly born on that prophetically predetermined Pentecost as a missionary endeavor.

Now, the church was equipped by Christ to “Go” into all the world and “make disciples of all the nations” who speak of all the languages of man. “Baptize them” into the Body of Christ – into the church – into the “Bride” – “in the name of the Father and the Son and the Holy

Spirit.” “Teach them to follow all that I commanded you.” Do this because “I AM with you always” and “all authority in heaven and on earth has been given to Me.” (Matthew 28:18–20).

What does it all mean for us? Well, my friend, if you are a Christian, God has already poured out His Holy Spirit into your heart. He enables you to receive and then share His Agapê love. He enables you to be transformed into a more Christ-like person through the renewing of your perspective and the maturing of your character and the display of Godly Fruit in your life.

Finally, and to our point today, He enables you to be a mediator of God’s Grace to others. Imagine that! Almighty God, Creator of the Heavens, and the earth, pours His Holy Spirit into you for the purpose of you allowing it to be poured out of you onto other people around you. Omnipotent, omniscient, omnipresent God will give His ministry Gifts to other people through you.

The Holy Spirit chooses the gift He wants to give and all you do is say, “Yes Lord, Here I am, use me” (Isaiah 6:8).