

Audio Transcript of Sermon
May 31, 2020
Pentecost

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Today we are observing the Christian Feast of Pentecost, commemorating a day when the Holy Spirit was first freely given to the early church. Pentecost, the Greek word for counting fifty, is another name for the Feast of Weeks which was commanded of the children of Israel. During the Feast of Unleavened Bread, on the Sunday following the weekly Sabbath during the Feast of Unleavened Bread when the wave sheaf offering was given, fifty days would begin to be counted over the span of seven weeks. The fiftieth day always falls on a Sunday, and Pentecost is unique among Holy Days because it always falls on a Sunday. Let's begin today by reading Leviticus twenty-three verse fifteen.

Leviticus 23:15-22

15. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

During the time of the Old Testament before the sacrifice of Jesus Christ, the children of Israel not only observed the Feast of Weeks, The Feast of First Fruits, what we today call Pentecost, but on this day also offered two loaves of bread, and unlike the unleavened bread which would have been eaten during the time of wave sheaf offering, these loaves presented on the Feast of Weeks were to be baked with leaven, and the Hebrew indicates a fermented bread was presented. These breads were most likely what we would call today a sour dough bread. These leavened loaves were to be presented as part of the offering of first fruits on the Feast of Weeks. In addition to these leavened loaves seven lambs, one bullock and two rams were to be presented as a part of a burnt offering and a drink offering. In addition, one goat and two lambs were to be presented as a sacrifice for a peace offering. Verse seventeen

17. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

18. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

The Feast of Weeks, the Feast of First Fruits, today known as Pentecost, is a Holy Day, and noted in the Old Testament for this Holy Day, was a reminder for the children of Israel to not totally harvest fields, but to leave the corners for the poor and people traveling through. Verse twenty-one.

21. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

Today as Christians, we know we do not need to offer sacrifices on the Holy Days because of the sacrifice of Jesus Christ. Offerings and sacrifices made year by year by the blood of bulls and goats cannot take away sin, and because we are made Holy by the blood of Jesus Christ, once for all, these animal sacrifices were taken away when the New Testament was established through the death of Jesus. Hebrews chapter ten verse one.

Hebrews 10:1-10

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

- 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.**
- 3. But in those sacrifices there is a remembrance again made of sins every year.**
- 4. For it is not possible that the blood of bulls and of goats should take away sins.**
- 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**
- 6. In burnt offerings and sacrifices for sin thou hast had no pleasure.**
- 7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**
- 8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**
- 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**
- 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

To clarify the matter over sacrifices and offerings for sin, we are directly told in verse eighteen that because our sins are forgiven, there is no more offering for sin.

Hebrews 10:18

18. Now where remission of these is, there is no more offering for sin.

As Christians, we continue to observe the Holy Days, including, but not limited to, Pentecost, without the need for offerings and animal sacrifices. All that we do as Christians is based on seeking first the Kingdom of God and God's righteousness knowing that there is yet this future time of judgment when Jesus will return with His angels and judge the nations beginning with the church and we know from first Peter four verse seventeen that judgment begins first with the house of God, Christians like you and me. After giving prophecies of the end time during His earthly ministry as recorded in Matthew chapter twenty-four, Jesus also explained how we would be judged in Matthew twenty-five. He gave the parable of the ten virgins and three servants which are often discussed and show the need to not only be prepared for the return of Jesus, but to also grow spiritually while we wait for the return of Jesus Christ. Mentioned less frequently are the

verses from the end of Matthew twenty five that discuss how we will be judged. Described for us is a systematic process of separating sheep from goats. As we read these verses it will become clear to us we want to be counted as a sheep, because the sheep will inherit the Kingdom of God. Notice Matthew twenty-five verse thirty-one.

Matthew 25:31-46

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

As we read further, we begin to understand the delineation between what would cause Jesus to judge a person to be a sheep rather than a goat. Jesus describes the sheep as people who when considering and taking care of the needs of the least of the brethren, have also provided for Jesus, through food, water, hospitality, clothing and not forgetting about people who are ill or imprisoned. Verse thirty-five.

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The goats did none of what the sheep did, and instead of inheriting the Kingdom of God were tossed into the Lake of Fire. Verse forty-one.

- 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**
- 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:**
- 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.**
- 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?**
- 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.**
- 46. And these shall go away into everlasting punishment: but the righteous into life eternal.**

We could debate whether Jesus was talking about physical or spiritual needs just like we could debate who are our brethren or we can recognize that we live in the current moment in physical bodies having minds that must grow spiritually and that ignoring the needs of others is a ticket to the Lake of Fire. We could debate who are our brethren in an attempt to narrowly define to whom we have these responsibilities. If we were to do that, we wouldn't be much different than a lawyer who once tried to tempt Jesus to understand the path to eternal life who also tried to have Jesus narrowly define who was a neighbor. Notice Luke chapter ten verse twenty-five.

Luke 10:25-37

- 25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?**
- 26. He said unto him, What is written in the law? how readest thou?**
- 27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**
- 28. And he said unto him, Thou hast answered right: this do, and thou shalt live.**
- 29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

Instead of narrowly defining who this lawyer's neighbor was, Jesus gave an example of the good Samaritan who took care of a stranger that a Levite ignored

and had the lawyer agree with Him that this Samaritan who showed mercy acted as a neighbor to this stranger. Verse thirty.

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Similarly, if we want to be judged as a sheep instead of a goat, we must not limit our thinking on how we can help a person in need or who our brethren may be. Understanding how our judgment will be decided later will help us frame our appreciation for this day of Pentecost, which is often seen as the start of the church, when the Holy Spirit was first given. Notice Acts chapter two verse one.

Acts 2:1-39

1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

It was at this time that at Jerusalem there were Jews from around the world, who like everyone else heard of this miracle occurring in their city. What captivated the attention of these people was even though they knew the people they saw and were listening to were Galileans, these Jews heard their own language when they spoke. This early church was given the gift of speaking in tongues, where the words they spoke were understood by people who comprehended different languages. Virtually all who saw and heard this were amazed with only a few sceptics who thought the people were drunk. Verse five.

5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8. And how hear we every man in our own tongue, wherein we were born?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking said, These men are full of new wine.

In the middle of the church were the twelve disciples and it was Peter who addressed not only the church but the people of Jerusalem who had heard the sound of the rushing wind and the people speaking words they could understand in their own language. Peter assured everyone that these people were not drunk because it was only nine in the morning, but that they were witnessing what was written by the prophet Joel that the spirit of God would be poured on all flesh. Verse fourteen.

14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16. But this is that which was spoken by the prophet Joel;

17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Not only would children be given the Holy Spirit but servants as well, and people would be given the gift of prophesy, the ability to foretell divine events as heavenly signs would be given. Peter showed before the Day of the Lord the sun would be turned into darkness and the moon into blood indicating some type of solar eclipse and lunar eclipse would herald the Day of the Lord. Verse eighteen.

18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Peter also shared that though the Day of the Lord is often viewed with fear and dread, people who call on the name of Jesus will be saved, just as much as Jesus performed miracles when on earth who was raised from the dead by God the Father after being cruelly put to death. Verse twenty-one.

21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Even King David spoke of Jesus knowing that he had in a vision seen the face of Jesus before him so that King David was able to act without fear and boldness.

This knowledge of safety and security that King David had in Jesus is the same knowledge and safety we have in Jesus, and just as Jesus brought comfort and joy to King David, so Jesus will bring comfort and joy to us also. Verse twenty-five.

25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Peter went on to tell the people that David was dead and still buried and yet knew of this future messiah who would come in the form of Jesus Christ, who would come to sit on the throne of David. Peter reminded everyone they were witnesses to the resurrection of Jesus Christ, that unlike David, His body was not left in the grave and neither did it decay. Through the death of Jesus Christ came the promise and gift of the Holy Spirit which was manifest in the people speaking in one language and with other people who spoke other languages being able to understand the words in that language. Verse twenty-nine.

29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Peter went on to remind everyone that it was Jesus and not David who had ascended into the heavens, and that it was Jesus who was both Lord and Savior. Verse thirty-four.

34. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The people who heard this were moved by the words spoken by Peter and asked Peter and the apostles what should they do. In a timeless message that applies today as much as it applied to the earliest time of the church, Peter replied that each person needed to repent and be baptized for the remission of sins, so that they could receive the gift of the Holy Spirit and that this promise was made not only to the people hearing the message at that time, but to their children and all people who God the Father would call. Verse thirty-seven.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

When Peter told the people to repent, he was telling them of the need to think differently, to go in a different direction. Even with secular behavior modification when it necessary to eliminate a behavior, this is often done by adding a replacement behavior. Instead of doing the undesired behavior, this is replaced with a desired or tolerable behavior. When John the Baptist taught of the need to repent, we sometimes forget that John the Baptist gave examples of repentance. Luke chapter three verse seven.

Luke 3:7-14

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the people asked him, saying, What shall we do then?

John then gave examples of repentance, including sharing what we can spare with the less fortunate, not abusing our positions of authority for financial gain, and not bringing physical or emotional harm to others. Verse eleven.

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

If all a person understood with repentance were the overt acts of repentance, that person's life would be immediately much better. Beyond the overt acts of repentance are the acts of repentance we must all have within our mind. While we all had that initial time of repentance in our life at the time of our baptism, this is not the only time of repentance in our life. For example, it was Peter who spoke on the Day of Pentecost those thousands of years ago who also did not initially understand that Gentiles would be called to the faith. It took a vision of unclean animals for Peter to see the error of his thinking and to repent at that time, to think differently and go in a different direction regarding salvation for the Gentiles. This type of repentance occurs as our faith grows and is a normal part of our spiritual development. What we must not do during our life is abandon our faith, willfully returning to a life of sin after receiving the knowledge of the truth. While there is repentance, there is no re-repentance. We are called to a different life. Hebrews ten verse twenty-six.

Hebrews 10:26-27

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

The life that we are called to is a spiritual life, not a physical life, where we focus on spiritual rather than physical matters. When we walk in the spirit we will not focus on the lusts of the flesh. Our body is at war against our spiritual existence and when our body is winning that war we will see sexual sins in our life, a focus on spirituality unrelated to God and Jesus, debates, strife, jealousy, rebellions, drunkenness and wild parties. Notice Galatians chapter five verse sixteen.

Galatians 5:16-26

16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

When our body is winning its war against our spiritual existence, we risk our place in the Kingdom of God, and all we have to do to risk our inheritance is to live a life consistent with the rest of this world. As we grow and develop spiritually, we will replace these lusts of the flesh with the fruit of the spirit and we will crucify these lusts of the flesh. Instead we will grow the fruit of the spirit, love, joy, peace, patience, gentleness, faith, meekness, and temperance. We will grow and develop these fruits of the spirit not to make ourselves look good in any way because all we will have done then is to transform the lusts of the flesh into the lusts of the mind. Verse twenty-two.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be desirous of vain glory, provoking one another, envying one another.

When we are led by the Holy Spirit we live a life that shines brightly in contrast to the darkness that is this world. We live a life of love not based on lust and not self-serving. In an angry world, we live a life of joy with no agenda other than a hope for the salvation of all people and the establishment of the Kingdom of God. We live a life of peace knowing that our inheritance in the Kingdom of God is yet future. We are patient with others, because God the Father and Jesus Christ have been patient with us. When others act harshly we act with gentleness because we know it is through Jesus Christ forgiveness is given not only to people who act against us, but for our own short comings. What we do we do with a focus of goodness, because we know Satan is our adversary who works through evil. We have faith demonstrated through obedience to God the Father and Jesus Christ because we know this is how we show love. Because our salvation hinges on the forgiveness of our sins, we do not see ourselves as entitled in any way and remain meek. We avoid excesses because all things we have are given to us through God the Father and Jesus Christ. When we live a life led by the Holy Spirit, we become the light of the world and we cannot be hidden. Matthew five verse fourteen.

Matthew 5:14-16

14. Ye are the light of the world. A city that is set on a hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The good works we do are done so that God the Father is glorified in heaven, and what we do must be based in love. Paul wrote about the importance of love in his first letter to the Corinthians. Without love all we have is shiny symbolism without substance. Without love, even though we may have vast spiritual knowledge we are nothing. Without love, even though we may provide for the needs of other people, we are nothing. Love gives us the ability to have patience without envy and allows us to accurately reflect on who we are. When we have love it takes a tremendous effort to provoke us as people with love have incredible patience, hope, and spiritual endurance. First Corinthians chapter thirteen verse one.

1 Corinthians 13:1-13

- 1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**
- 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.**
- 3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.**
- 4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**
- 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;**
- 6. Rejoiceth not in iniquity, but rejoiceth in the truth;**
- 7. Beareth all things, believeth all things, hopeth all things, endureth all things.**

Love never fails, but prophecies can fail. Languages can one day cease to exist, and knowledge, unless it is fiercely guarded, can be lost. Love endures even though what we believe is based partly on what we know and partly on what we think will happen. Love allows us to think well beyond what any child would think and gives us the opportunity to think like an adult. Even though looking to the future with a lens of prophecy is like looking through a smoky dark glass that not only clouds our understanding but may give room for debate, we know that love prevails, and that love is greater than faith and hope. Verse eight.

- 8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.**
- 9. For we know in part, and we prophesy in part.**
- 10. But when that which is perfect is come, then that which is in part shall be done away.**
- 11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.**
- 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.**
- 13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.**

Jesus had incredible love for His disciples and let them know that His followers would do works even greater than Jesus when asked in the name of Jesus, because Jesus knew God the Father would be glorified through Jesus Christ. John fourteen verse twelve.

John 14:12-24

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

In return for His love for us, Jesus expects us to love Him as demonstrated through keeping the commandments of Jesus as Jesus kept the commandments of God the Father. With this knowledge, Jesus also shared that the Holy Spirit would be given to His followers, and be with us through the Holy Spirit. Verse fifteen.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

Jesus also let His followers know that He would be together with His Father just as we will be together with Jesus Christ. We know we love Jesus Christ when we have and keep the commandments of Jesus, and when we show love to Jesus Christ by keeping His commandments, we will be loved by God the Father. Verse nineteen.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

What were the commandments of Jesus? We know Jesus taught that He did not come to destroy the law and the prophets but to fulfill and that Jesus followed and taught the ten commandments. Jesus beautifully summarized the ten commandments by showing how the first four commandments show how to love God the Father and how the remaining six commandments show how to love fellow man. Jesus also gave a new commandment that we are to also follow. John chapter thirteen verse thirty-three.

John 13:33-35

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

We are to obey the ten commandments and as Jesus showed in verse thirty-four, we are to love one another even as Jesus has loved us. The Day of Pentecost is more than the birthday of the church or the anniversary of the giving of the Holy Spirit. It serves as a reminder to us that we have with us this incredible comforter, the Holy Spirit that will not only teach us all things, the Holy Spirit will also give us incredible peace, the type of peace this world does not know and will not know until it repents and turns to Jesus Christ and God the Father. We have this peace which not only allows us to live a life of peace, but a life where we can live no matter how bad the worldly circumstances may be, no matter how desperate the situation may be, knowing that Jesus Christ and God the Father have our backs,

and we live a life because of our relationship with Jesus Christ and God the Father where our hearts never need to be troubled, nor do we have anything to fear. Let's conclude today by reading John chapter fourteen verse twenty-five.

John 14:25-27

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.