

Introduction

One of the cool Christmas presents that Karen and I received this year was a book called Discover 2019 Joy. It is a book that Kathleen put together and gave to us. She asked all her brothers and sisters to send her pictures from 2019. Then, she put together 201 of these pictures into a book that gives a pictorial composite of 2019. Each page has different family members and things that happened in their lives this year. If you just looked at one picture or one page of pictures you would not get the full account of what happened in our family in 2019. By looking at all the pages and all the pictures, you get a better understanding of what happened in our family this year. Our account today is included in all four gospels and the composite picture of all four accounts is much more complete than just looking at Mark's account. All scripture is inspired by God and each account is inspired, true, and accurate. But, by looking at the other accounts, we get a much more complete picture of the baptism of Jesus.

Last week, I opened by talking about the coronation of the Shah of Iran. Coronation means the crowning of a man as king. The shah was crowned as Shahanshah, or king of kings. I gave the story because of all the colored lights and the celebration of this historic event. The colored lights strung out everywhere reminded me of Christmas and how we celebrate the birth of Jesus at Christmas. I bring up the coronation again, because in our text today, it is about the coronation of Jesus as King.

Mark opened by saying, "The beginning of the gospel of Jesus Christ, the Son of God." (Mark 1:1) Most theologians say that Mark was in Rome when he wrote this book. Many say it was the gospel of Peter told through Mark, as they believe he was with Peter in Rome, where Peter was martyred upside down. Karen and I visited the Vatican a few years ago and they have built a cathedral over the tomb of Peter. We do not have definitive proof that Mark was in Rome with Peter, but it is certainly possible. Mark's audience was the Gentiles. Therefore, Mark does not go into the lineage of Christ like Luke and Matthew did. He starts with the prophetic fulfillment of the Messenger, John the Baptist, who would come prepare the way for the Messiah. Then, Mark jumps right into the baptism of Jesus. He does not mention anything about Jesus' birth or childhood.

As we get started today, I want to talk about the word gospel. Mark wrote to his non-Jewish audience that this was the beginning of the gospel of Jesus Christ. We know that the Greek word is euaggelion, which literally means good message or good news. It is not just a Biblical word. The non-Jewish audience that Mark was writing to understood this word to be more than our use of the word, gospel. The Gentiles associated good news with the coronation of a new king. We have an inscription from the Roman world that is dated 9 B.C. that was written on the birthday of Caesar Augustus. The English translation reads.

"The Providence, which has ordered the whole of our life showing concern and zeal, has ordained the most perfect consummation for human life by giving it to Augustus, by filling him with virtue for doing the work of a benefactor among men and by sending in him, as it were, a savior for us and those who come after us, to make war to cease, to create order everywhere. The birthday of the god Augustus is the beginning for the world of the gospel (eaggelion) that has come to men through him."

The Romans used the word eaggelion, or the gospel, to describe the arrival of Caesar Augustus, the new emperor.

Even to the Jews good news was associated with the Messianic King coming. In the Septuagint, which is the Greek edition of the Old Testament, the word *eaggelion* is used for good news. In Isaiah 40:9-10 and Isaiah 52:7, it is used with the idea that the Messiah was going to restore His rule and reign in Israel. Therefore the Jews connected good news with the Messiah and the restoration of God's rule in Israel.

(Isa 40:9-10) "Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift *it* up, do not fear. Say to the cities of Judah, "Here is your God!" {10} Behold, the Lord GOD will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him.

(Isa 52:7) "How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, *And* says to Zion, "Your God reigns!"

In Liddle and Scott's Greek-English Lexicon, one of the meanings is to "crown one for good news." This understanding comes because when a king was getting ready to be crowned, they would announce the good news that the king was being crowned. This was an exciting announcement. In Thayer's Greek-English Lexicon, he said, "the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus, the Messiah, the founder of this kingdom."

John MacArthur wrote this about the Mark 1:1-11. "In the gentile world, as well as the Jewish world, the word *euaggelion*, the word *gospel* had to do with the ascent of a king, the accession of a king to his throne. And Mark is writing about God's great King, the new King who is coming, who will declare a new era for the world. This is His coronation." John called the use of the word *gospel* to announce that the king was going to be crowned, and that the baptism of Jesus was His coronation.

Before I get to our text today, I am trying to give a framework of what is going on. The baptism of Jesus is the crowning of King Jesus. His kingdom is not here on earth. When Pilate asked Jesus if he was the king of the Jews, Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting..." Then Pilate responded by saying to Jesus, "So You are a king." Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth." Jesus is the King of the kingdom and He was crowned as King in our text this morning.

(John 18:33-37) "Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" {34} Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" {35} Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" {36} Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." {37} Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

Typically, when a king was crowned king, there would be an announcement about the event. At the ceremony, there would be a pronouncement of him as king. There would also be an anointing of the person with oil. In 2 Kings 11:12, Jehoiada crowned 7-year old Jehoash as king. There was a pronouncement of him as king. They anointed him with oil. There are three things that happen when someone is anointed with oil. First, there is identification. It identifies who this person is. Second, there is confirmation. It confirms that this person is the person chosen by God. (In a criminal trial, the witnesses lay hands on the guilty person and confirm that this is the person who committed the crime.) Third, there is an impartation. There is an impartation of wisdom, power, authority to carry out the responsibilities and duties of the job.

(2 Ki 11:12) "Then he brought the king's son out and put the crown on him and *gave him* the testimony; and they made him king and anointed him, and they clapped their hands and said, "Long live the king!.. {21} Jehoash was seven years old when he became king."

In 1 Samuel 10:1-13, when Saul was made the king of Israel, Samuel took the flask of oil and poured it on Saul's head, kissed him and said, "Has not the Lord anointed you a ruler over His inheritance?" Then, as prophesied that when he would depart, he would be joined by three men. Then, he would meet a group of prophets and the Spirit of the Lord would come upon him and he would begin prophesying. We see that Samuel identified Saul as the king. Samuel anointed him with oil and the Holy Spirit came upon him. There was a prophetic impartation that came upon Saul. All of this was confirmed when all of this happened and Saul began to prophesy. It was also confirmed through the other prophets and to everyone that God had anointed Saul.

(1 Sam 10:1-13) "Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance? {2} When you go from me today, then you will find two men close to Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, "The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, "What shall I do about my son?" {3} "Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine; {4} and they will greet you and give you two *loaves* of bread, which you will accept from their hand. {5} Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying. {6} Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man. {7} It shall be when these signs come to you, do for yourself what the occasion requires, for God is with you. {8} And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do." {9} Then it happened when he turned his back to leave Samuel, God changed his heart; and all those signs came about on that day. {10} When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them. {11} It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, "What has happened to the son of Kish? Is Saul also among the prophets?" {12} A man there said, "Now, who is their father?" Therefore it became a proverb: "Is Saul also among the prophets?" {13} When he had finished prophesying, he came to the high place."

Now, I would like to read our passage today and look at the baptism of John. I am going to start with verse four to put the passage in context. John had started preaching a baptism of repentance and people were coming from all around to be baptized by John.

(Mark 1:4-11) "John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins. {5} And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins....{9} In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. {10} Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; {11} and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."

The Baptism of Jesus

1. The Identification
2. The Confirmation
3. The Impartation

1. The Identification

Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Mark identifies Jesus and where He was from. The word baptism means to immerse. Jesus was immersed by John in the Jordan River. John was preaching a baptism of repentance. Since Jesus was without sin, why did He get baptized by John? We don't find our answer in our text, so we have to look at the composite picture.

(Mark 1:9) "In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan."

In Matthew's account, Jesus came from Galilee to be baptized by him. He specifically went to John to get baptized. It was intentional. There was a reason that Jesus was going to be baptized by John. When Jesus came to be baptized, John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" John understood that Jesus was the Messiah and that Jesus was without sin. Jesus did not need to repent and did not need to be baptized in repentance of His sins because He was without sin. Jesus said for John to permit it because it was fitting to fulfill all righteousness. This was something that the Father told Jesus to do and for Jesus it was a matter of obedience. All of us are told to be baptized. Baptism does not save you. Baptism is a picture of the death, burial and resurrection of Christ. This was a picture of what Jesus came to do. He came to die for our sins, be buried, and then to be raised from the dead. When we are baptized, we are baptized into His death and raised up with Him to new life. It is a very symbolic act of obedience for us. For Jesus, it was also an act of obedience, and an example for us to follow.

(Matt 3:13-17) "Then Jesus *arrived from Galilee at the Jordan *coming* to John, to be baptized by him. {14} But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" {15} But Jesus answering said to him, "Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. {16} After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove *and* lighting on

Him, {17} and behold, a voice out of the heavens said, ‘This is My beloved Son, in whom I am well-pleased.’”

There was another reason that Jesus was baptized by John. In John 1, John made a few statements about the identification of Christ. In John 1:29, he identifies Jesus as the Lamb of God who takes away the sin of the world. He identifies that Jesus existed before him, even though in a chronological sense, John was six months older. But notice what else John said. God told John that the person that he saw the Spirit descending as a dove and remaining on, this is the One who baptizes in the Holy Spirit and this is the Son of God. God had told John that He was going to point out the Messiah to him when the Messiah got baptized. The Holy Spirit was going to come and remain on Him.

(John 1:29-34) “The next day he *saw Jesus coming to him and *said, "Behold, the Lamb of God who takes away the sin of the world! {30} This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' {31} I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water." {32} John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. {33} I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' {34} I myself have seen, and have testified that this is the Son of God.”

In all four gospel accounts, Jesus is identified. In Mark 1:11, we read, “You are My beloved Son, in You I am well-pleased. In Luke 3:22, after the Holy Spirit descended upon Jesus, a voice came from heaven saying, “You are My beloved Son, in You I am well-please.” In Matthew 3:17, we read, “a voice out of the heavens said, “This is My beloved Son, in whom I am well pleased.” And in John 1:34 we saw that Jesus was identified as the Son of God. In the baptism of Jesus, He was identified as the Son of God.

(Mark 1:11) “and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."

(Luke 3:22) “and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, ‘You are My beloved Son, in You I am well-pleased.’”

(Matt 3:17) “and behold, a voice out of the heavens said, ‘This is My beloved Son, in whom I am well-pleased.’”

2. Confirmation

The confirmation of Jesus came through John’s testimony that God was going to confirm the Messiah by seeing the Holy Spirit descend upon Jesus like a dove and then remaining on Him. God had confirmed to John and to all of us that Jesus was the Messianic King who had come.

There was another confirmation that came that would be easy to miss. When Jesus came out of the water, He saw the heavens opening. The Greek word is schizo (Strong’s G4977), which means to be rent, split apart, opened, broken, or ripped apart. It is only used one other time in the New Testament, and that is when the veil in the temple was ripped open from top to bottom. In the Old Testament, Isaiah prophesied about the heavens being ripped open. In Isaiah 64:1, the

prophet said, “Oh, that You would rend the heavens and come down, that the mountains might quake at Your presence.” The Jews were waiting in anticipation for the heavens to be opened and the Messiah would then come to them. The rending of the heavens was a fulfillment to that prophecy by Isaiah. It was also another confirmation that Jesus was the Messiah that they were waiting for.

(Mark 1:10) “Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him;”

(Is 64:1) “Oh, that You would rend the heavens *and* come down, That the mountains might quake at Your presence.”

In Matthew 21:24-27, the chief priests, scribes and elders confronted Jesus because of His teaching, and all the healings He was doing. They asked, “By what authority are You doing these things, and who gave You this authority?” Jesus replied by asking them a question. “I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things. The baptism of John was from what source, from heaven or from men?” Matthew records the reasoning of their hearts. They thought that if they said from heaven, Jesus would ask them why they did not believe John. If they said the baptism of John was of men, the people would turn away from them because the people regarded John as a prophet from God. So, they refused to answer Jesus. Therefore, Jesus said to them that He was not going to tell them by what authority He was doing those things. The ironic thing is that Jesus did tell them by what authority He was doing those things. God the Father had identified and confirmed Jesus as the Messianic King through John the Baptist when Jesus was baptized.

(Matt 21:24-27) “Jesus said to them, "I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things. {25} "The baptism of John was from what *source*, from heaven or from men?" And they *began* reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?' {26} "But if we say, 'From men,' we fear the people; for they all regard John as a prophet." {27} And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.”

3. Impartation

Not only was Jesus confirmed as the Messianic King by John, but there was an impartation. At the baptism of Jesus, He was given authority to do everything. The answer to the chief priest’s question was that He received it at the time He was baptized. When a king is crowned, the authority to rule the kingdom is given to him. When Jesus was baptized, He was given that authority. The Holy Spirit descended upon Jesus and gave Him power and authority.

In Luke 24, Jesus told the apostles to stay in Jerusalem until they were clothed with power from on high. They were going to be clothed with power when the promise, the Holy Spirit, would come upon them. In Acts 1:8, the apostles and disciples were waiting in Jerusalem, but the Holy Spirit had not yet fallen. Again, Jesus tells them that they will receive power when the Holy Spirit has come upon them. Jesus received power and authority at the time of His baptism when the Holy Spirit came upon Him and remained on Him. He received the power and authority to carry out His earthly ministry before He launched His earthly ministry. That was also the pattern that He gave to the disciples.

(Luke 24:49) “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

(Acts 1:8) “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

Even though Jesus told the chief priests and elders that He was not going to tell them by what authority He was doing those things, He had told them by what authority He had done those things. He took them back to His baptism by John where He was declared the Son of God. This baptism and coronation was from heaven, not men.

When Samuel poured the flask of oil on Saul, he said the Holy Spirit would come upon him when he met up with the prophets. There was a prophetic impartation that was given. When Paul and the other elders, the presbytery, had laid hands and ordained Timothy, there was an impartation. In 1 Timothy 4:14, Paul exhorted Timothy not to neglect the spiritual gift within him that had been bestowed on him through prophetic utterance with the laying on of hands by the presbytery. In 2 Timothy 1:6, he reminded Timothy again about the gift and encouraged him to kindle afresh the gift of God that came through the laying on of hands. When someone is ordained through the laying on of hands, there is an impartation.

(1 Tim 4:14) “Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.”

(2 Tim 1:6) “For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.”

The Jews were looking for the Messiah. The Hebrew word for Messiah is *mashiach* (Strong’s H4899), and it means anointed. The root word is *mashach* (Strong’s H4886), which means to rub or smear. When someone lays hands on someone, it is customary to rub or smear oil on the person, signifying the anointing of the Holy Spirit. There is an impartation of the Holy Spirit through the laying on of hands. Jesus received the anointing of the Holy Spirit at the time of His baptism.

When Mark began by saying, “The beginning of the gospel of Jesus Christ, the Son of God,” the word Christ is the Greek word *Christos* (Strong’s G5547). It means anointed one or Messiah. The root word of *Christos* is *chrio* (Strong’s G5548), which means to smear or rub with oil, or to consecrate to an office or religious service. Jesus Christ literally means the Anointed Savior. The anointing of our Savior came about when He was baptized by John. The Holy Spirit came down upon Him like a dove and remained on Him. His anointing and His authority was not given by men. He was not like Timothy who had Paul and the other elders lay hands on Him. His anointing and His authority came from God the Father.

Jesus began His earthly ministry after His baptism by John, that is after He was identified, confirmed, and been given power and authority by God the Father. The source of His anointing, power, and authority was from heaven. It was that authority that Jesus began His earthly ministry.

Conclusion and Applications

This morning we have been looking at the coronation of Jesus, the Son of God. He was identified, confirmed and given an impartation of power and authority as the Messianic King of the Jews. I want to take a few minutes to look at some applications for us.

In Matthew 28:18-20, Jesus told His disciples (and us) that “all authority has been given to Me in heaven and on earth.” Jesus had all authority and He was now going to command us to do something and to go in His authority. He continued, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” You and I are to walk in the authority that Jesus gave us. He gave us authority to preach the gospel and to make disciples. He gave us authority to baptize in the name of the Father and the Son and the Holy Spirit. He gave us authority to teach people God’s words and commands. He also told us that He would be with us always. He was not telling us to go it alone, but to go and He would be with us.

(Matt 28:18-20) “And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. {19} Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, {20} teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’”

Have you been baptized in the name of the Father and Son and Holy Spirit? When the Ethiopian eunuch on the road to Gaza realized that he needed to be baptized, he asked Philip, “Look! Water! What prevents me from being baptized?” Philip responded, “If you believe with all your heart, you may.” Baptism is something that you do after believing in your heart that Jesus is the Son of God. Notice what the eunuch then said, “I believe that Jesus Christ is the Son of God.” Upon hearing this, he ordered the chariot to stop and they both went down into the water and Philip baptized him.

(Acts 8:36-38) “As they went along the road they came to some water; and the eunuch *said, "Look! Water! What prevents me from being baptized?" {37} And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God." {38} And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.”

This morning, do you believe with all your heart that Jesus Christ is the Son of God? If you have never received Christ into your life and would like to receive Him now, the requirement is that you believe. If you would like to receive Christ, you can simply receive Him by praying with me, “Father God, I believe that Jesus is the Son of God, and that He came to take away the sins of the world. I believe He died and was raised from the dead. Jesus, I ask You to come into my life as my Lord and my Savior. I ask You to forgive me for my sins. I ask You to fill me with Your Holy Spirit. I ask this in Jesus’ name.”

If you have believed and received Christ, you may get baptized. If you have never been baptized, let me encourage you to be obedient, just as Jesus was obedient, and be baptized in the name of the Father, Son, and Holy Spirit. If you would like to get baptized, let me know and we will find a way for you to be baptized.

Jesus has commanded us to go and make disciples and to baptize people. Are you sharing the good news about Jesus Christ? We are all called to preach the gospel. You may be only eight years old but Jesus has commanded you and I to preach the gospel. You may not be an adult in years or in spiritual growth, but God has called us to share the good news with others and make disciples. The woman at the well met Jesus at the well and immediately began sharing the good news with everyone in her town. Many believed because of her testimony. She was not spiritually mature, but she was obedient to go and preach Jesus. Are you preaching Jesus and are you making disciples?

After Jesus had risen from the dead and had not yet ascended to heaven, the disciples asked Him, "Lord, is it at this time You are restoring the kingdom to Israel?" They knew that He was the Messianic King, but they had expected Him to restore the kingdom of Israel. Jesus had told Pilate that His kingdom was not an earthly kingdom. They were expecting the earthly kingdom of Israel to be restored. Notice what Jesus said to them. "It is not for you to know times or epochs which the Father has fixed by His own authority, but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Jesus is coming back. We don't know when. But, you and I have a job to do, that is to be His witnesses. Just as Jesus was anointed by the Holy Spirit, we are to be baptized in the name of the Father, Son, and Holy Spirit and then be His witnesses.

(Acts 1:6-8) "So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" {7} He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; {8} but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Let me encourage you to ask God for opportunities. Every morning ask the Lord to give you divine appointments and opportunities to be His witnesses and share with people.

Introduction (Mark 1:1-11, John 18:33-37, 2 Ki 11:12, 1 Sam 10:1-13, Isa 40:9-10, 52:7)

1. The Identification (Mark 1:9-11, Matt 3:13-17, John 1:29-34, Luke 3:22, Matt 3:17)

2. Confirmation (Mark 1:10, Is 64:1, Matt 21:24-27)

3. Impartation (Luke 24:49, Acts 1:8, 1 Tim 4:14, 2 Tim 1:6)

Conclusion and Applications (Matt 28:18-20, Acts 8:36-38, 1:6-8)