

Christ's New World Order: Lessons from the Upper Room

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We have, over the past decade or so, been hearing much about “the new world order.” This agenda has dominated policies and strategies of nations around the world as part of an effort to establish: a one-world government, a one-world economy, and a one-world religion. Almost daily we hear of yet another effort toward this end. All of this has raised a level of fear and even paranoia among conservative Christians and non-Christians alike who are adamantly opposed to the imposition of any political order that would transcend national sovereignty. Or any religious order that would limit in any way one’s freedom to worship as they see fit. These are all very legitimate and honorable concerns. I would suggest, however, that the evangelical right has become unduly preoccupied with what they see the enemy doing, and because of this, has lost its focus on that to which we have been called: *establishing His kingdom (i.e., Christ’s “New World Order”) in the place of our habitation*. Instead, most of conservative Christianity has been fighting an enemy that has already been defeated.

The New World Order: Reconstructing the Tower of Babel

The efforts of the global elites of our day has been nothing other than an attempt to rebuild the tower of Babel. That story did not end so well for those master craftsmen. I have not heard many sermons preached using the story of the tower of Babel as the text. Those I do recall, and any I have come across always seemed

to depict the builders of this tower as wicked men consumed by greed and a lust for self-recognition. These sins were, no doubt, at play here. We must, however, take note of the fact that those involved in this story were the direct descendants of Noah. These were the righteous remnant which was spared from the devastation of the flood! God had already completed His purging of wickedness. This is a very important consideration. We must understand that God's people, His remnant, are just as capable of a Babel response to our circumstances as is the ungodly world around us. It is true that there are many churches and others who claim the name of Christ who actively participate in the efforts to promote the agenda being carried forth by those who would seek to create this monolith known as the New World Order. I would suggest, however, that those on the political and religious right who oppose these efforts through political and judicial means are setting about attempting to build their own Babel tower. The defining characteristic of this Babel narrative is that all of the activities described in this short story in Genesis are carried forth out of a motivation that is fueled by the tree of the knowledge of good and evil. It was, in short, a flesh response to the circumstances in which they found themselves. They had been sojourning and found a pleasant plain of Shinar which they decided to make their permanent dwelling place. They then reasoned with one another "Let us make brick..." and "Let us build a city and a tower." It was certainly a reasonable desire for a people who had been on the move for what appears to be at least three generations as recorded in the previous chapter of Genesis. It was, however, a response that was dictated by what they saw as best or right or good. This was not a response of obedience to the God who had saved them from the ravages of the flood. The sons of Noah were still operating out of the tree of knowledge of good and evil. It is also important to note just what it was in their reasoning that led them to build this city and tower. In the rendition of King James, *"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven and let us make us a name lest we be scattered abroad upon the face of the whole earth"* (Genesis 11:4). They were motivated by a fear of being scattered abroad upon the face of the earth, not being recognized as a people. This desire for permanence and recognition has always been a part of the Adamic race since Adams expulsion from Eden. The lust for bigger homes, recognition in the communities of which we

are a part, and the leaving of legacies which would memorialize us for decades and even centuries to come has never left us. The human race has always been looking for a return to Eden, and we been motivated out of a strong desire for self-preservation. God recognized the potential and the abilities that man had to accomplish his self-centered desires. Out of the abundance of His grace, God chose to frustrate and thwart these efforts. The text says that He did this by confusing their language. The story begins by noting, "And the whole earth was of one language and of one speech." Two distinct words are used to refer to "language" and "speech" respectively. The Hebrew word translated "language" is *saphah*, which can be translated "lip" or "language" as it is here. This word has also been translated "brink" or "bank" as of a river, seen in Genesis 41:17 where Pharaoh is relating to Joseph his dream about standing on the bank of a river. This translation of *saphah* would suggest a boundary, a juncture of one placement (land) and another (water). Hence, by noting that the sons of Noah were of one language suggests not only that they spoke the same cultural language with the same word definitions, but that they were on the "brink" of moving into a new dimension, a place that God was forbidding them to enter. The word "speech" is an entirely different Hebrew word. It is the word *davar* or *dabar*, a word which has a far broader connotation and is used in a myriad of ways throughout the Old Testament. It has been used to refer to actions, a manner of conducting one's self, or simply to "things" or "this thing" (for example, Genesis 20:10 where Abimelech said to Abram, "What sawest thou that thou hast done this thing?") *Davar*, in short is a Hebrew word that goes far beyond a spoken language. It connotes a confluence of thoughts, words and actions. When the narrative says that the sons of Noah were of "one speech," therefore, it is suggesting that they were of one mind, of one purpose, in lock step in their determination to build a city and a tower. The introduction to this story of Babel, therefore, seems to be emphasizing that this people were of one mind and purpose, unified by a common language, to establish themselves, to dominate and control their circumstances, and to set forth and secure their own future. In the words of a crooner who would come several millennia later, they were going to do it "my way." Most importantly, they were united in this effort. It is important to understand this broader *davar* understanding, I believe, because it is this very

mindset that characterizes the world stage today—whether this be in the world of science, politics or religion. We live in a world where man, through various human institutions, has determined to pursue his dreams, goals and agendas, and has been developing strategies and technologies to accomplish this in a most streamlined fashion. Indeed, we are increasingly seeing dissonant voices silenced through various “cancel culture” means including draconian censorship, accusations of “conspiracy theory,” and even litigation. God was not going to have it. As well-intentioned as these people might have been, they were “on the brink” of moving forth into a dimension, a lifestyle, a purpose which was of their own making, without regard to the plan and purposes of God. And the unity of language, purpose and determination which they enjoyed would thrust them forward into this dimension in which they were not prepared to enter. The account states, *“And the Lord said, Behold, the people is one and they have all one language, and this they begin to do and now nothing will be restrained from them, which they have imagined to do.”* (Genesis 11:6) God was perfectly aware of the power of their unity. The mighty strength that unity of mind and purpose brings to any circumstance cannot be too strongly emphasized. Seeing that the capacity of these children of Noah to move forward with their carnal purposes knew no bounds in this powerful unified state in which they found themselves, God Almighty set about to intervene. There is an important lesson here for the true ecclesia of God as we are confronted by the power of the enemy in our day, and as we consider how we are to respond to the evil around us. When such harmony, as existed among the descendants of Noah at Babel, is in agreement with and under the Lordship of Christ there is nothing that can come in its way—not even the gates of hell (Matthew 16:18). God’s people must learn this, for those whose mind and purpose controlled by the adversary (the god of self) certainly have. What God did at Babel is a picture of God’s response to the grandiose efforts of man in our day as we see and experience the oppressive powers of leaders of government, industry, science, education and religion acting in concert to further their agendas. God confused their language. The result of this confusion of language (thought, word, purpose and action) was that they were scattered abroad upon the face of the earth (Genesis 11:8). Their power was broken, their goals and purposes shattered. They were no longer a force to be reckoned with.

The tower of global domination that is being built today indeed looks invincible, and some feel helpless in the face of it. But this is God's battle already won. The Babel account is a picture of how the mighty hand of God will bring to ruin all of the plans of men by confusing their language, by bringing discord, and introducing conflicting purposes and strategies. The story of Babel is instructive therefore—not so much to highlight the triumph of good men over evil men, nor even to demonstrate the power of God to confuse languages to thwart the purposes of evil men. The story is instructive, rather, in that it reveals a motive of self-preservation and that this motive was not birthed in an obedience to God, but generated out of a selfish desire to establish a legacy and a fear that they would be scattered and forgotten. The story also reveals the power of unity in accomplishing even such fleshly goals. God is ultimately sovereign, however in bringing to naught the most lofty goals of men through the bringing of confusion into their midst. Ironically, the very thing that they were seeking to prevent (being scattered) was brought about by God through His intervention in the disruption of the unity that He brought.

The lessons from this story are most instructive for us as God's people regarding how we are to respond to such efforts. The efforts that we see taking place by what are generally considered "conservatives," is no less an effort at self-preservation carried out by well-meaning people attempting to preserve a legacy which they hold dear. We hear much about wanting to "preserve the republic;" to "bring back morality into our schools and the public square" (usually referring to a morality of the 1940's and 1950's, which, if we will remember, was also a morality that condoned horrendous treatment of people of color); or to "maintain the purity of the faith" (which usually means to preserve the traditions of the religious order of which one is a part). While there is much that is noble in these aspirations, we must remember that these "good" things to which we aspire come from the same tree as the "evil" that we are fighting against—the tree of the knowledge of good and evil. Furthermore, the means used to accomplish these goals are, for the most part, birthed from the same tree. The realization of these goals is sought through the political process of electing the right president or congressman, through the courts and other carnal means. There has been a

long record of such efforts throughout our nation's history, including the passage of the 18th Amendment, prohibiting the manufacturing and sale of alcohol in the United States. It was believed by the zealots behind its passage that this would bring morality back into the United States. The result? It provided an open door for organized crime to expand its power in our society, a reality that is still with us today, though that amendment was repealed by the passage of the 21st Amendment nearly 100 years ago. We also witnessed the efforts of the Moral Majority in the 1980's to bring morality back into the public square through the political process. As noble as these efforts were, they were all an attempt to accomplish (in their view) godly goals, but through carnal and fleshly means. They reflect the same "Babel" foundation as the evils that they are fighting.

I must confess that I am sympathetic with most of the goals that contemporary "patriots," "freedom fighters" and other "culture warriors" want to see achieved. I have come to understand, however, that any effort that is birthed out of the tree of knowledge of good and evil—even the "good" side of that tree—will find only limited and temporary success at best. We must remember that the story of the building of the tower of Babel did not end well for its builders. I would suggest that there is another response to the global "tower builders" of our day that the Lord would have us take. It is a response to be directed by our Head, Jesus Christ by the empowerment of the Holy Spirit. Some of the strategies may look very similar to what we see taking place today, but with one important difference: they will be directed by the Holy Spirit in total submission to Christ, our Head. Might I be so bold as to suggest that the foundation for this response can be found in the life-changing and earth-shaking experience of the early disciples that glorious day in the upper room.

The Upper Room Experience

Some time back I wrote an article entitled [Baptism in the Spirit: Another Look](#) wherein I suggested that the Acts 2 experience is best understood as a shadow

and a type of greater spiritual things to come.¹ In that article, I addressed the various aspects of that Upper Room experience and what they might represent in terms of our experience today. It occurs to me that this profound experience of the early disciples contains the seed for the triumphant establishment of the Kingdom of God. It is a *type*, a foreshadowing God's One World Government. May God give us spiritual eyes to see how this experience serves as the foundation for what God purposes as He establishes His Kingdom.

The Believers were in One Accord

The first thing that we must note in the Upper Room experience is that those gathered were in one accord (v. 1). There was a unity of spirit among those gathered. We must understand that this was not some contrived unity created through the forming of some overarching organization such as the World Council of Churches seeking to create some monolithic entity with a common doctrine, liturgy and ecclesiology. Such efforts are really no different than (and indeed are part of) the efforts of the globalist agenda today. Nor does this unity consist of an homogeneity of doctrine and beliefs. One of the greatest traps of the enemy, in my view, is that we must be "like-minded" to have true fellowship with one another. Like-mindedness, for most people, means that we gather with those who believe the same way that we do, at least on all major points of doctrine. It is such a position that has resulted in the fragmentation of Christianity into nearly 45,000 denominations (Johnson, 2019).

The unity that was experienced in the Upper Room was much deeper and more powerful than monolithic organizations or common beliefs. These believers were bonded together by virtue of grueling and sometimes brutal experiences as a result of their obedience to Christ. They had at least tasted of the taking up of their crosses in obedience to their Lord, though they would certainly experience ever deeper levels of crucifixion in the months and years ahead. Out of these experiences, they developed a deep love for one another and for Christ. It was a love that would lay down their lives for one another. It is only this sort of unity—

¹ The dominant understanding of the Upper Room experience held by Pentecostal groups today is that this experience is to be understood as a *prototype*, a model for what the experience of baptism in the Spirit will look like.

nothing short of that for which Jesus prayed in John 17—that will usher in the Kingdom of God in our day. And this sort of unity is only realized as the cross is applied to our lives through the fires of His purging, and, being so emptied, we conduct ourselves in the power and directive of the Holy Spirit within.

Sound as a Mighty Rushing Wind

The second feature of the Acts 2 Upper Room experience is the sound of a mighty rushing wind (v. 2). Wind in scripture is typically used to refer to the Spirit of God. Indeed, the Greek word for Spirit, as in Holy Spirit (or in the King James, Holy Ghost) is *pneuma*, from which we get our word “pneumatic” referring to that which operates by air, such as pneumatic tires or pneumatic tools. This idea is also present in the Old Testament as the Hebrew word *ruwach*—which might be translated “wind” or “blast”, or possibly more appropriately a “brooding”—is used to describe the moving or ruminating of God on the face of the waters (Genesis 1:2). It was the “wind” or “breath” of God that brought the very world into being. This is translated as the “Spirit” of God in most translations. The sound as a mighty rushing wind, therefore, can mean nothing other than the very Spirit of God.

This was a life-giving force that would forever change these men and women. It changed Peter from a fearful denier of Christ in the presence of a young girl to a bold proclaimer of his Master in the presence of ruling authorities. It transformed Stephen into a willing martyr for his Lord. This was not a mere emotional experience at an altar. It was the energizing force that would impregnate these early disciples with the very Spirit of God and drive their subsequent interactions as humans infused with Divine Life, Ways and Truth. This is the same transformative power that accompanies God’s Spirit whenever He moves upon the hearts of men. This may take place at an emotional altar call. It may also take place in the solitude of our own home, struggling with a personal issue in our lives which serves as the opening for His powerful Breath of Life. We may not even be fully conscious that anything has taken place at any given time. However, as it is transacted within us, this mighty work is but the earnest of a progressive saturation of His Spirit that takes place as He applies His refining fires to our lives.

It is this *dunamis* power, that will ultimately transform the world and usher in the Kingdom of God. It will not be through the political process, electing the “right” president or congressmen to power and enacting “Christian” legislation; nor through the judicial process of overturning ungodly decisions. The Lord may indeed use these strategies to accomplish His purposes, but such efforts will amount to nothing except as birthed and energized by the transforming power of the Holy Spirit. Too often, well-meaning Christians and Christian leaders are captivated by a cause that seems right in the eyes of man, form an organization to move their cause forward, and then expect God to get on their bandwagon and bless their cause. If this cause is not truly birthed by the Holy Spirit, it will amount to nothing. The Wind of the Holy Spirit is not present. Those early disciples transformed the world—not because they had a worthy cause or a charismatic leader to point to, nor because they formed a powerful political organization—they transformed the world because they were filled with and possessed by the very Spirit of God which moved across, brooded over, their being. They then went forth doing what came “naturally” (supernaturally) out of depths of their transformed being.

Tongues of Fire

The Acts account indicates that tongues of fire rested upon each of the 120 that were gathered in the upper room (v. 3). Fire almost always represents refining or purification in scripture. Meat sacrifices made by the Israelites in the Old Testament were always made as a burnt offering with fire. Burning with fire, even of unblemished animals, was the purification rite. Numerous times in the Old Testament account, most notably the city of Sodom perhaps, God rained down fire on the wicked, an act of purging and purification. The New Testament also speaks repeatedly of fire as a refining agent. Paul states, for example,

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be

burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Corinthians 3:13-15).

John the Baptist announces the coming of the Christ as one who comes bringing a baptism of fire:

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable (Luke 3:16-17).

John the Baptist was clearly heralding not just the coming of Jesus, but the Holy Ghost baptism which Jesus would bring. Moreover, in this prophetic utterance, John the Baptist was suggesting something about the nature of this baptism. It was a baptism by fire, a baptism whose purpose was to purge, to burn the chaff with “fire unquenchable.” The chaff is all that is within us that is not of the Spirit of God. The “tongues of fire,” then, is a prophetic foreshadowing of the purging and refining process that God must do in us.

God is currently at work doing this very thing among His sons. Many in the body of Christ today are experiencing a grueling purging as He is crucifying all sense of self-righteousness and self-ability. We have believed that this old Adam had already been crucified years ago, but the Lord is now doing an even deeper crucifixion process, addressing issues within of which we were possibly not even aware. This deeper stripping process must take place if we are to be prepared to rule and reign with Him in the bringing forth of His Kingdom. We must remember that His Kingdom is established first in our hearts, within our very being, and that Kingdom must be ruled by Him if we are to participate with Him in establishing His kingdom in the world in which we live. And so it is that we are confronted with character issues of which we were possibly not even aware that plagued us, or perhaps we believed were already dealt with. This is a painful process, but it is God’s work of preparing a bride without spot or wrinkle. As this is taking place, we find ourselves loving others ever more unconditionally. There is, in this

process, a growing unity with others who are undergoing the same process as are we.

For many who are being taken through the fires of Gehenna, there is a sense of isolation, and even abandonment by God. This, too, is by the hand of God, as He is teaching us to walk through these fires by faith, and not by sight or even feeling His presence. Our first response to such a sense of abandonment is to question our walk. *Have I made a misstep along the way that has resulted in my walking away from God? Is there some sin in my life that has come between me and God?* I don't know how many times I have heard preachers proclaim that if you are not experiencing the presence of God, it is not God who has walked away from you, but it is you who have walked away from God. For those whom God had called to rule and reign with Him—His sons—you have *not* walked away from God. Nor has He abandoned you. He is so very close during these dark hours; but it is in this very darkness that He is teaching us to walk by faith, and He is giving us the grace to do just that. This, too, is part of the process of forging a corporate body tightly united around its Head and His kingdom-building purposes.

Speaking With Other Tongues

The fourth element that characterized the experience of the early followers of Christ in the Upper Room is that of speaking in an unknown (to them) language (vs. 4-13). Again, we must remember that we are understanding this experience as a *shadow and type*, not as a prototype (as it is so understood by classic Pentecostals). The scriptural account simply states that they “began to speak with other tongues, as the Spirit gave them utterance.” Nothing is said of the nature of these tongues, except that later in the same passage (v. 6) it indicates that there were Jews of many nations who “heard them speak in his own language.” This has been taken to mean by many Pentecostal groups that these utterances were actually cultural languages. During the very early years of the Pentecostal Movement, spirit-baptized believers were sent out as missionaries throughout the world taking with them the confidence that they would be able to converse fluently with native-speaking people groups because their spirit language resembled Chinese, or Japanese, or Spanish, or the language of

whichever group they were being sent. Indeed, there were occasions when members of these native speaking groups were present when the Spirit gave such utterances and verified that they were speaking their language. Others have contested this understanding, insisting that this spirit-language is a heavenly language, understood in the courts of heaven and shared with the body of Christ as the Holy Spirit gives the interpretation through another member of the body. I would contend that neither of these understandings captures the essence of this element of the upper-room experience. There is, I believe, a far more profound meaning to this early experience. This meaning can only be grasped as we understand this experience as a shadow and a type of greater spiritual realities to come. The scriptural basis for this understanding is revealed in what takes place following the upper-room experience:

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? (Acts 2:6-12)

The 120 were speaking in languages that men and women from all walks of life understood! They had a fresh message that was ultimately intended to be heard and understood by all of creation. When God speaks, He speaks in a language understandable by those to whom He is speaking. He spoke the language of ancient Hebrew to the Israelites. He spoke through Paul to the Corinthians and others in their native language of ancient Greek. And now, He was speaking to a multitude of people gathered in Jerusalem, each in their own language! Moreover, the “other tongues as the Spirit gave them utterance” extends far

beyond the ability to speak another cultural language, or even glossalalic syllables that are of no known earthly language. The “other tongues” experience of the 120 was portending a supernatural ability to “speak the language” of cultures and subcultures in all of the metaphors and idioms that might be unique to that cultural group. Indeed, Jesus used expressions and word pictures that were commonly understood by His hearers. The good news of the Kingdom is increasingly being taken far beyond the church walls and being brought to the marketplace—to the streets, the shopping malls, neighborhood parks, and even to alcoholics in bars and drug addicts in shooting galleries. It is also being shared with Hindus, Muslims, Buddhists and humanistic atheists within the various cultures in which they find themselves. The message of the Kingdom is being spoken forth in all of these cultures and subcultures with language, metaphors and idioms that speak precisely to them. The “other languages” which these early followers of Jesus experienced was a shadow, a portending, of the supernatural infusion of His power and grace to speak that word of Life in ways and expressions that will penetrate the heart of the hearer, just as it penetrated the hearts of those hearers on the streets of first-century Jerusalem. Nothing less than the force of the Holy Spirit emanating from within those who are sharing this gospel message and anointing the ears of the hearers will accomplish the glorious end of drawing all men (and women) to Christ. This will not take place through the creation of supra-organizations in their attempt to unite people of faith. Such is only the illusion of unity. Nor will the so-called “godliness”² that is sought by those of the Christian right be accomplished through various and sundry political efforts. The Kingdom of God and His righteousness will only be brought forth by the supernatural activity of God speaking forth life through those whom He has called out in a manner that is understood and penetrates the hearts of those who hear. It is these “other tongues” which have the power to transform the world.

² I place the term “godliness” in quotes because much of what is attempted in the name of godliness is merely a return to a cultural norm of an earlier time. True godliness is a total surrender to Christ and being captured by His heart regarding whatever circumstances in which we find ourselves.

Closing Thoughts

We have been told that God is establishing an everlasting Kingdom. This has been prophesied by the prophets of old.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this (Isaiah 9:7).

Such a kingdom was also prophesied by Daniel, and Jesus came to proclaim that “the kingdom of God is at hand” (Mark 1:15).

That which is being attempted today by globalist elites is a *counterfeit kingdom*, birthed in the heart of man in an effort to establish some imagined utopia. The ultimate aim of these self-appointed strategists would seem to involve the merger of political, economic and religious institutions such that we have one world government, one world economy and one world religion. The result of such a merger is a new world order that somehow, magically, is supposed to result in harmony and peace for all mankind. It is nothing less than a 21st century tower of Babel.

There is a strong reaction to these attempts taking place throughout the world. The actions of these global elites are seen by their opponents as an attempt to concentrate power in the hands of a small ruling elite who, under these conditions, can dictate their will in a manner and with a potential brutality never seen before. The backlash against this globalist agenda is also taking place through the political process. Unprecedented campaign efforts are put forth to elect “Christian” office holders who uphold Christian values. Legal suits are filed to overturn what are believed to be ungodly Supreme Court decisions. School boards are lobbied to purge their libraries of morally questionable reading material. These may all be honorable pursuits, but we must understand that none of this has anything to do with the bringing forth of the Kingdom of God. None of these efforts—on either side of the debate—will result in the utopia that their proponents envision. All are being carried out by the wisdom of man, which

Paul says is foolishness to God (1 Corinthians 3:19). As noble as these efforts might be they are not God's solution.

The Kingdom of God is, even now, being birthed in the hearts of men and women who have surrendered their will to the will of God. They have taken on His sufferings, and they are groaning within to see His kingdom established. They are moving in obedience to His call. These are men and women who have experienced the refining fire of Pentecost, as the Lord is purging them of all of self. They are experiencing the mighty rushing wind as the Spirit of God is empowering them to act and to speak His life into circumstances in which they find themselves. And as they speak, there is a supernatural fluency which is heard and understood with transformative clarity. These who are so called to be the carriers of the Kingdom of God find themselves strangely in one accord with others on this path, despite the fact that they come from different cultural backgrounds, different theological traditions and different lifestyles. These are the ones in the Upper Room of our day who, at the command of their Head, are tarrying in their city of Jerusalem until they are endued with power from on high (Luke 24:49). In that Upper Room experience some 2000 years ago we find the type, the shadow, the spiritual ingredients for the establishment of the Kingdom of God. Let us therefore go forth with submissive hearts to the refining, purifying and empowering work of the Holy Spirit. Let us then speak only what He would give us to speak and do only that which He would have us do. In so doing, let us go forth, with Christ as our head, cooperating with Him as He establishes His Kingdom—His New World Order—in the hearts of men and women throughout the world.

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