

# After the Resurrection

## Pentecost

April 6<sup>th</sup>, 2008

1). Last week we looked at many different events that took place just prior, during, and after the Lord's resurrection. Now we come to one particular event that took place 10 days after Jesus' ascension. It is what we know as the day of Pentecost –

Acts 2:1-4

When the Day of Pentecost had 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 the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

- Whole denominations have been built around the events of this day, and what took place this day is usually misunderstood, with much confusion surrounding it.
- The entire Book of Acts, in particular the events that transpired on the Day of Pentecost, have tremendous significance in helping us piece together the transition of God's dealing with Israel to God's dealing with His Church.
- There are two main facets to understand if one is to properly interpret the events of Pentecost. One involves a re-offer of the kingdom of [the] heavens to Israel, by the Church. And the other is the work of the Holy Spirit in conjunction with the reason for the Church's creation. The former we will look at today, and since I will run out of time talking about that, we'll have to look at the latter another day. To be brief, the Holy Spirit's purpose, in conjunction with the reason for the Church's creation, is to find a bride for the Son, in fulfillment of the type seen in Genesis 24 where Abraham sends his servant to his family to find a wife for Isaac, the son of promise.

2). Let's begin with the re-offer of the kingdom to Israel. This re-offer, by the church, was accompanied by signs, wonders and miracles, and the apostles being able to perform such things was to show to Israel (signs are always ONLY for Israel-- 1Cor. 1:22 For the Jews require a sign, and the Greeks seek after wisdom...) to show Israel that the new nation being built in Christ was now the rightful possessors of what Israel had previously forfeited—the kingdom of heaven. God was now using this “one new man” to offer again to the nation that which their leaders had considered unimportant. All of this was to stir the nation up to jealousy...and repentance. SO, the immersion/baptism of the Holy Spirit and the filling with the Spirit we see in the Book of Acts is unique to this period of time.

- Pentecost = Greek word – *pentekoste* = fiftieth
- It is a Jewish festival that takes place 50 days after Passover and was one of the three Jewish festivals that all Jewish males were expected to attend during the year—

Exodus 23:17

"Three times in the year all your males shall appear before the Lord GOD.

- The other two being Passover and Tabernacles.
- “Pentecost” was also known as the *Feast of Weeks* (because it occurred seven weeks after Passover), the *Feast of Harvest of the Firstfruits*, and *The Day of Firstfruits* (not to be confused with the FEAST of Firstfruits!).

- In the year of the Lord's death and resurrection, the festival took place ten days after the Lord's ascension
- This particular Pentecost was also the day when the promise of the Father was sent.
- It is crucial to take an objective look at this event, and understand it contextually, even if what we learn now runs contrary to what we may think we know about it.

3). So, in order to understand this event, let's begin in the first chapter of the Book of Acts –

Acts 1:1-9

The former account I made, O Theophilus, of all that Jesus began both to do and teach, 2 until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen...

3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. 4 And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; 5 "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." 6 ¶ Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." 9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

- Look at how Luke begins this account of the Acts of the Apostles, particularly the connection between the first 4 verses—
  - *The former account I [Luke] made of all that Jesus began both to do and teach 2 until the day in which He was taken up...*
    - Read the Gospel of Luke to find out to what Luke is referring to here, his “former account” of all that Jesus did, until the day that Jesus was taken up. The Gospel of Luke begins with reference to the promise of God's Son/David's Son having an eternal— LITERAL—kingdom—
      - Luke 1:31
        - And, behold [Mary], thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
    - We also see in Luke's account exactly WHY Jesus was sent—
      - Luke 4:43
        - But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”
    - Throughout the Gospel of Luke we can see the word “kingdom” mentioned no less than 44 times. And then let's read how Luke's gospel ends—
      - Luke 24:54-49
        - Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.

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

- This is right after Luke writes about the account of the road to Emmaus, where Jesus calls His disciples foolish and slow of heart because they did not understand the Scriptures. Jesus shows them how the entire Old Testament is about Him—“He opened their understanding” by doing this.
  - Now take these thoughts which Luke carries into his account of the acts of the apostles, and see what he says next-- (FYI, the recipient of both his Gospel account and the book of Acts is the same person, Theophilus)—
    - 3 to whom [to the apostles] He [Jesus] also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.
  - Then Jesus tells His apostles to wait in Jerusalem for the promise from the Father, *in order for them to be His witnesses*, to JERUSALEM FIRST, then the nations.
  - Do you see the connection? The Book of Acts begins with a particular point and focus which sets the tone for the rest of the book—Jesus preached the kingdom from the moment His ministry began until He ascended to the Father. But before He left, He commissions His apostles to give this same message—to Jerusalem first—as a witness of Him. But, they were to wait for the Spirit-“the power from on high”—before they did that.
- All that Jesus began to do and to teach had one focus – *the offer of the Kingdom of [the] Heaven*. We know from our past studies that Jesus was speaking to one group of people – Israel – the physical descendants of Abraham through Isaac and Jacob, to whom the promise of the Kingdom, earthly and heavenly, had been made. Besides, the offer of the kingdom is only for those with spiritual perception...those who are eternally saved, because receiving the kingdom of heaven goes way beyond just possessing eternal life—it has to do with faithful obedience, faithful obedience to God’s Word that only those with spiritual perception can understand.
  - Please understand AND REMEMBER Jesus’ own words concerning His purpose—
    - Matt 15:24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."
    - Luke 4:43
    - But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."
  - Now that we understand the context of the Book of Acts, and what Jesus’ purpose was, and that He told His messengers the apostles to wait in Jerusalem to receive the Holy Spirit in order to receive the power from the Father necessary to carry His message...we can see why they asked what they asked next—
    - ...they asked Him, "Lord, will You at this time restore the kingdom to Israel?"
    - This is the only logical question to ask. THIS IS THE ONLY LOGICAL QUESTION TO ASK. The pouring out of the Spirit as Christ had promised is, in the OT, inextricably linked to the restoration of Israel and the establishment of the Theocratic Kingdom.

4). When Jesus tells His apostles to wait for the Holy Spirit, in which they will be “immersed” (which is what “baptized” means), they could only be thinking of one thing.

- Isaiah 32:15-20

...until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest. 16 Then justice will dwell in the wilderness, and righteousness remain in the fruitful field. 17 The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever. 18 My people will dwell in a peaceful habitation, in secure dwellings, and in quiet resting places, 19 though hail comes down on the forest, and the city is brought low in humiliation. 20 Blessed are you who sow beside all waters, who send out freely the feet of the ox and the donkey.

Ezekiel 39:27-29

... 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then they shall know that I am the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer. 29 'And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord GOD."

- The pouring out of the Spirit, and the restoration of Israel with the Theocracy, are synonymous.

And of course, we need to read the very scripture that Peter references on the Day of Pentecost when the Spirit begins to be poured out –

Joel 2:27-32

Then you shall know that I am in the midst of Israel: I am the LORD your God and there is no other. My people shall never be put to shame. 28 ¶ "And it shall come to pass afterward That I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days. 30 "And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, **before the coming of the great and awesome day of the LORD.** 32 And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls.

- All of these scriptures are Messianic in their scope... and all pertain solely to the nation of Israel, and God's purpose for that nation.
- Contrary to much popular teaching in Christianity today, these Scriptures, especially the one from Joel, *have no fulfillment for Christians at all.*

5). Then notice the Lord's answer to the disciples' question - "It is not for you to know times or seasons which the Father has put in His own authority.

- I'm sure you will notice that Jesus doesn't tell them this is the wrong question to ask. He basically tells them that the point in time when the kingdom is restored to Israel *is not to be their focus*. What is about to take place is within the Lord's omnipotent power, and within His omniscient plans and purposes –

Romans 11:33

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 34 "For who has known the mind of the LORD? Or who has become His counselor?" 35 "Or who has first given to Him And it shall be repaid to him?" 36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

- To put it another way...Israel was going to reject the re-offer of the kingdom of heaven, as they did the original offer, and this isn't something that God could have said prior to commissioning His apostles to go re-offer the kingdom to Israel. Just because God knew in His omniscience that Israel wasn't going to repent, doesn't mean that the offer isn't still valid. Read Romans 11:33 again if that confuses you. It is the same situation that existed with the original offer, actually. To be brief...Jesus came with an offer that Israel couldn't accept because they were supposed to kill Him because He had been slain from the foundation of the world. Only Israel can kill the Passover lamb. So was it a bona fide offer? Of course, otherwise God is a liar.
- "It is not for you to know times or seasons which the Father has put in His own authority." What the disciples were to know is that they would receive power when the Holy Spirit came upon them and that their focus was to be on being witnesses to Him in Jerusalem, all of Judea and to Samaria and to the ends of the earth.
- In other words, they were to do what the Lord had commissioned them to do and leave *the results* of their ministry, which God had placed in His own authority, up to the Lord. A very good principle for us to adopt.
  - *This is really no different than what we are presently doing. We are SO desirous that others would receive this message of the gospel of the kingdom...yet we know that most won't. That should not and can not stop us from sharing it. So what if they reject it, so what if they REJECT US PERSONALLY.*

Matthew 5:10-12

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

- Going back to the disciples' commissioning--" ... you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." This commission is inseparably linked to the pouring out of the Holy Spirit and the pouring out of the Holy Spirit is inseparably linked to the restoration of the Kingdom to Israel. All of this had to be conditioned on Israel's national repentance. This was true before Calvary and remains true after Calvary.
  - Notice the wording of the commission. The message the disciples were to bring was first to be spoken in Jerusalem...then to Judea...then to Samaria (half-Jews, but considered "Gentile"). This remains true to all the apostles, including Paul, for the duration of the re-offer (which extended through most of the epistles). The "one new man in Christ" was to witness about Christ to a Jewish audience, with the real expectation that the nation would come to repentance. Once this happened, Christ would return, the Kingdom would be restored and Israel would then take this same message to the Gentiles nations – to Samaria and to the ends of the earth.
    - I would just like to point out that what we are dealing with is still a message to a redeemed nation of Israel, even AFTER the death and resurrection of the Christ. Try to follow me here...there was an entire generation of Jews who had been "saved" by the blood of the sacrificial animals, prior to Christ coming the first time. This group had an

opportunity to believe on the Christ---to BELIEVE that He was their Promised King who would institute the heavenly theocracy, all of which had nothing to do with their eternal salvation. Did you know that after the cross, these people still existed, still ETERNALLY SAVED, but still in denial about the Christ, the One whom they killed (or rejected). There is still a generation of Jews alive, eternally saved but unbelieving. Now, the new nation was to go to them and offer this heavenly kingdom again. Only now, they would have to repent of killing their King...which meant recognizing their HUGE failure. Something that most people don't do easily.

- By way of rabbit trail...if there was someone of Jewish bloodline who was not eternally saved prior to Christ's death as THE Passover Lamb, that person could no longer receive spiritual life by anything other than Jesus as Passover Lamb. When they did that, they would no longer be part of the nation of Israel, they would be part of the one new nation in Christ—the Christian. There is no such thing, from God's perspective, as a Jewish-Christian. Because to God, a "Jew" is part of the nation of Israel. And to God, Israel and Christians are TWO SEPARATE NATIONS.
- We know of course that the re-offer of the kingdom of the heavens to Israel was not accepted by the nation as a whole (although many individuals DID believe on the Christ and repent). Remember, in relation to receiving the kingdom of the heavens, God dealt with Israel *as a whole*.

6). Let's read what happened on Pentecost, and pay particular attention to what Peter says—

Acts 2:1-17

When the Day of Pentecost had 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 the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. 5 ¶ And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 "And how is it that we hear, each in our own language in which we were born? 9 "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 "Cretans and Arabs--we hear them speaking in our own tongues the wonderful works of God." 12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" 13 Others mocking said, "They are full of new wine." 14 ¶ But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15 "For these are not drunk, as you suppose, since it is only the third hour of the day. 16 "But this is what was spoken by the prophet Joel: 17 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.

- Peter says that this IS what was spoken by the prophet Joel. He does not say that this is *like* what was spoken – this IS what was spoken.
- And as we have already seen, that spoken by the prophet Joel, quoted by Peter, is exclusively dealing with the restoration of Israel within the theocratic Kingdom.
  - And I will point out again that one must understand the distinction between Israel and the church--*from God's perspective*. The problem today is that many within the Church believe

that God is totally done with Israel and the Church fully takes their place. Many many problems ensue from that perspective.

- So remember, for this prophecy from Joel to be fulfilled, Israel would have to repent.
- What we actually see here in Acts Chapter 2 is the beginning of the fulfillment of this prophecy. If Israel had repented, it would have been fulfilled fully. But, in a sense, the clock stopped, and the fulfillment is now held in abeyance, awaiting Israel's repentance at the conclusion of the Tribulation. This is very much like the stopping of the clock from the perspective of Daniel's 70 weeks. There is an entire dispensation of 2,000 years that is occurring between the 69<sup>th</sup> and the 70<sup>th</sup> week from Daniel's vision. Just like there is an entire dispensation of 2,000 years between the 3<sup>rd</sup> and 4<sup>th</sup> kingdoms in Nebuchadnezzar's vision of the statue, and an entire dispensation of 2,000 years between the 3<sup>rd</sup> and 4<sup>th</sup> kingdoms in Daniel's vision of the four beasts.
- At the time of Israel's repentance, at the end of the Tribulation (the 70<sup>th</sup> week), Joel's prophecy will be completely fulfilled within the scope of the Millennial Kingdom. In complete accord with the promise made to Abraham –

**Genesis 12:3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."**

- Israel will repent, they will receive power from on high in the pouring out of the Spirit on *them*, and then Israel WILL preach the kingdom of God to the other nations (those nations surviving the judgments during the 70<sup>th</sup> week, the tribulation). Then Israel will be where they should be, and blessings will flow as God had intended.

7). There is somewhere else in scripture we can go, outside of Acts, that would point us to this re-offer of the kingdom to Israel—

**Luke 13:6-9**

**He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 "Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' 8 "But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. 9 'And if it bears fruit, well. But if not, after that you can cut it down.'"**

- The "certain man" would be God.
- The fig tree is the nation of Israel planted in his vineyard, placed in the world.
- He came – God the Son – 'seeking fruit on it and found none.'
- The keeper is Jesus, the Word made flesh & God in the flesh.
- The three years would point to the Lord's earthly ministry, where He brought a message of repentance, which, if heeded, would have produced fruit –

**Matt 3:8 "Therefore bear fruits worthy of repentance..."**

- At the conclusion of the Lord's ministry, the "keeper of the vineyard" asks that the fig tree not be instantly discarded, but that extra time should be given to it to be dug around and fertilized, to see if it would then produce fruit – this would be the re-offer of the kingdom. (Don't get hung up on the fact that the parable records this re-offer time as "this year also." It is not saying "one year" but actually referring to a general "leaving alone" this season until it is "dug around" and "fertilized." AFTER it's been fertilized, THEN check for fruit. If no fruit is found, then cut it down. Which is exactly what happened.)
- So no *national* repentance took place, either on Pentecost or for the next thirty something years thereafter.
- Then Israel was finally, and completely, set aside. This is recorded at the end of the Book of Acts –

Acts 28:25-28

So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, 26 "saying, 'Go to this people and say: "Hearing you will hear, and shall not understand; and seeing you will see, and not perceive; 27 for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.'" 28 "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"

8). One other picture that we can look at to see this re-offer from a different perspective, is in the establishment of the Feast of Pentecost in the Book of Exodus, where the two loaves *baked with leaven* are waved before the Lord – symbolizing Israel and the Church, both of whom possess sin natures, who would on the day of Pentecost following the Lord's ascension stand side by side before the Lord, just as we witnessed in Acts Chapter 2.

- And as we remember that Pentecost is also known as the day of First Fruits, we can see in the three thousand who come to repentance that day, not only the first fruits of the Church, but also the first fruits of what could have been national repentance.
- In the re-offer of the kingdom we see the coexistence of the Church and Israel in relation to the kingdom. This is clearly seen in the ministry of the Apostles –

Galatians 2:9

...and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me [Paul], they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

- James, Cephas and John were to go to the circumcised, to Israel – and this would not be with a message concerning eternal salvation, but with a message concerning repentance for rejecting the message and the messenger during Christ's earthly ministry. Paul and Barnabas would go to the Gentiles – first with the gospel of grace followed by the gospel of the glories of Christ.
  - However, even in Paul's ministry (Paul, called the Apostle to the Gentiles) Israel was given pre-eminence in hearing. Paul would go first to the synagogue to reason with the Jews –

Acts 17:10

Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

9). Let's take a look at what happened within the nation of Israel to some certain individuals who INDIVIDUALLY responded to the message of the re-offer.

- Going back to Peter's message on the Day of Pentecost, we read about a very positive response. Remember, Peter was talking to a Jewish audience—

Acts 2:5

.....were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

- These were Jews who were in Jerusalem to keep the Feast of Passover, and most likely these were Jews who had remained in Jerusalem following Passover (just 50 days prior) so as to keep Pentecost as well. (Keep in mind that traveling was difficult and time-consuming then.) Jews were required to be in Jerusalem for 3 feasts: Passover, Pentacost and Tabernacles.

- According to the historian Josephus, there were approximately 2 million people in Jerusalem this day.

#### Acts 2:22-38

"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know-- 23 "Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; 24 "whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25 "For David says concerning Him: 'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken. 26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. 27 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption. 28 You have made known to me the ways of life; You will make me full of joy in Your presence.' 29 "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30 "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 "This Jesus God has raised up, of which we are all witnesses. 33 "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. 34 "For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, 35 Till I make Your enemies Your footstool.'" 36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." 37 ¶ Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" 38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

- Do you recognize a familiar theme? That which was written in the Psalms concerning the Christ – that which is Messianic in its context and Millennial in its scope.
- But we will also note the addition – ‘this Jesus, whom you crucified’
- Then we see in verse 37 that this message elicits a response in those who hear – ‘Men and brethren what shall we do?’
- And in complete harmony with everything we have looked at today, and in accord with the Lord’s commission, there can be only one response – , "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.
- Can you see that this is exactly the same message that was preached before Calvary? Only now there is a different messenger, and repentance must include the crucifixion of the Christ
- *Also*, accompanying repentance is the gift of the Holy Spirit, the baptism in and filling with the Holy Spirit that Christ had promised, accompanied by signs, wonders and miracles – especially speaking in tongues.
- We are not going into detail today, but the word to describe being filled with the Spirit in Acts is an entirely different word than is used to describe the filling of the Spirit in Ephesians – simply because they are entirely different. We’ll get back to that another time.

10). Following the types of Joseph and Moses, where we see them rejected by their brothers the first time, but accepted the second, we see that their rejection the first time was followed by a period of intense hardship for their brethren.

- Seven years of famine in respect of Joseph
- And intense hardship for the Jews in the brick yards of Egypt in respect of Moses
- In all these pictures, this hardship could have been averted through repentance.

- This is the essence of Stephen’s message to the religious leaders in Acts Chapter 7, where he draws on both these types. Unfortunately, the events that come at the conclusion to this message are quite different than that of Peter’s—

Acts 7:54-58

When they heard these things they were cut to the heart, and they gnashed at him with their teeth. 55 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, 56 and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" 57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

- And Israel, as we know, is indeed currently experiencing a period of intense hardship...but a hardship that pales in comparison with what they will have to endure during the coming Tribulation, just prior to them calling out to God, repenting, and receiving their King.

11). Throughout this period of the re-offer of the Kingdom to Israel, those Jews who believed and those Gentiles who were saved, experienced the same baptism in the Holy Spirit, and the same manifestation of signs and wonders as we saw on the Day of Pentecost itself. And all of this we must keep within the context of the re-offer of the Kingdom, *and the potential for the establishment of the kingdom.*

- Therefore, we cannot take the signs, wonders, and miracles out of this context and place it into today. Signs are for Israel and Israel only, and they are only manifested in direct relation to the kingdom of God. And since Israel has been set aside and God is not presently dealing with them (though He will begin dealing with them again shortly), signs like those we see in the Book of Acts and in the Corinthian church CANNOT exist today. Let me repeat...speaking in tongues, healings by the laying on of hands, the so-called “baptism in the Holy Spirit” taking place in Charismatic churches around the world...are not scriptural. They are indeed supernatural, but they are not of God.
  - That is not to say that God is not acting in miraculous ways around the globe presently. We can’t and shouldn’t put Him in a box. However, members of the Church are not presently gifted with these miraculous powers in order to manifest belief in Jesus the Christ. What I am talking about is the presence of “signs” within the Church during the 30 or so years after Christ’s resurrection recorded in the Bible. That does not exist today.

12). The empowerment for service to Israel (in order to effect repentance and establish the kingdom) provided by the Spirit on the Day of Pentecost, was not the sole purpose for the sending of the Holy Spirit that day. He was “commissioned” to empower the Church to make the re-offer of the Kingdom...and He was also – to begin with, at the same time, and then exclusively, to search out a bride for God’s Son from amongst the Church after the antitype of Genesis Chapter 24.

- And extremely important to point out is that neither the Holy Spirit’s dealing with Israel, in respect of the re-offer of the Kingdom, nor His dealing with the Church, in respect of searching out the Bride, has anything to do with the lost or eternity. The focus is *the saved* and *the Kingdom*.
  - In respect of the lost and eternal salvation (the free gift) the Holy Spirit has been in the world from the beginning, and will continue in the same way until the end of the Millennial Kingdom, until that time when sin and death no longer exist. He breathes life into that which is dead. Always has since the beginning of “time” and always will until the end of “time.”

- We will remember that it is the Spirit who hovers over the darkness in the beginning and implements the command of God, bringing light and making a division between the two –

Genesis 1:2

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 ¶ Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness.

- And this pictures for us the sovereign act of God that brings about our new birth, providing our eternal redemption.

**13).** So can we allow for the Holy Spirit to be doing more than one thing at once? Of course. Not only because He is God, but also because of the clear evidence of scripture. And the tasks He is performing during this dispensation are completely interrelated – the coming Kingdom cannot be in view without the new birth and the new birth is not there for its own sake, but to bring us to the Kingdom.