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The Day Of Pentecost

In the NT we started with a section that basically is covered in the Gospels, what we called The Confrontation with the King, meaning the world is confronted with certain claims. We said the confrontation occurs over four things: the Birth, the Life, the Death and the Resurrection of the King. These basically are the culmination of the OT view to the Messiah and each one of them radically collides with the pagan world system. At the virgin birth we have this fact interpreted according to one's worldview of God and man. So the pagan worldview rejects the virgin birth, the biblical worldview accepts the virgin birth, God and man in one Person, the hypostatic union; Jesus Christ is both perfect God and perfect man, united without confusion in one person forever. At the life of the king we have the issue of revelation, can God reveal Himself to man. The pagan worldview says no, the biblical worldview coming out of Creation and Mt Sinai says yes. So there's a collision there. At the death the world is confronted with the issue of God's justice, the pagan worldview has little to no understanding of justice, so they don't understand the cross; the cross is turned into a good example of someone being martyred for their faith. Justice is ultimately an issue in the Godhead. God is offended by human sin and what satisfies Him is substitutionary blood atonement. That's what's going on in the cross work. Restitution is being made and the world cannot accept that and they rebel against it, but if you are following the Exodus then logically you accept it. Finally we had the resurrection and the resurrection confronts us with the reality that the end of this world has come, the new heaven and new earth have already begun in Jesus Christ. This is very offensive. Anytime the end of the world is discussed people get real uneasy and the real reason is because it's heaven/hell talk and that means there is ultimate accountability. So resurrection is connected with judgment.

Now we have moved to another section, Truths of the Kingdom Aristocracy and the first event here is The Heavenly Origin of the Church. It is necessary that Jesus Christ ascend to heaven and take a seat at the right hand of the Father in session. Jesus Christ is physically located in heaven sitting at the Father's right hand. This is a momentous thing that's not emphasized enough, in my opinion, in our Bible-believing circles, because at this point, for the first time in history, a member of the human race is literally at the helm of the universe. It's the first time it's ever happened. And it means that in the hierarchy of rank the Lord Jesus Christ outranks all angels, good and bad. All the angels are now outranked by this member of the human race who successfully navigated the domain down here and took the high ground. As Psalm 8 says God created man "a little lower than the angels" so Jesus Christ was created lower but He went from lower than the angels to higher than angels, and He did so because He totally satisfied the Father's righteous demands. So He becomes the new Adam, the Adam that successfully carried out the Father's will and reigns.

When Jesus Christ sat down at the Father's right hand He did something. And that gets us to our second event that we're working on, that is Pentecost and the coming of the Holy Spirit. Pentecost could not happen until the Lord Jesus Christ was seated at the Father's right hand. And when He did the Father and the Son sent the Holy Spirit at Pentecost. That becomes the Earthly Origin of the Church. There's no Church in the OT, this is where everything begins with the Church, on that day. What confuses people is that when you read the book of Acts it's not obvious that the Church begins on the day of Pentecost. Peter evidently doesn't know it's happened. The apostles don't know it's happened, and only gradually do you realize by the end of the book of Acts that oh, yeah, something new has formed. It formed instantaneously on the day of Pentecost; the problem was it wasn't realized. That's where Acts gets very complicated. Acts is actually a very difficult book because it's not a theological exposition; it's an analysis of history from the standpoint of a mature believer in Jesus Christ, looking back at that history.

If you want to diagram Acts, here's a way of looking at it. Take a long rectangle and draw a diagonal from one corner to the other.

TRANSITIONAL NATURE OF ACTS

GOSPELS	ACTS	EPISTLES
	<p>IMMATURITY INSIDE JUDAISM KINGDOM JERUSALEM CHRIST PRESENT ISRAEL JEWISH MAJ</p>	
	<p>MATURITY OUTSIDE JUDAISM CHURCH ROME SPIRIT PRESENT CHURCH GENTILE MAJ</p>	

I've got seven transitions here but focusing on the theme that predominates in the first part of the Book of Acts we have the Kingdom; the theme that emerges as you go through the book of Acts is the Church. Heavy in the early chapters is always Kingdom, it's Israel, the Church is there but it's not even spoken of as some separate entity. But by the time you come to the end of Acts the Church has emerged, it's become something separate from the nation Israel, and then comes the question, when did this all start? The answer is it all started at Pentecost but we didn't really realize what had happened then. So Acts is a book of transition. What that means is every time you get an event, like Acts 2, there's a mixture of things that are going on. This is why it is very demanding exegesis because there are pieces of both things all mixed together.

That's what we want to look at. We're going to spend some time on what was observed in Pentecost. In Acts 1, Luke records Jesus as presenting Himself alive, verse 3, for a period of forty days. Notice Pentecost is going to come in fifty days, so there's ten more days left here. "He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God. ⁴And gathering them together, He commanded them not to leave Jerusalem," we're going to see how that little phrase, "not to leave Jerusalem" has led to a misinterpretation. Acts 2:1 basically shows the idea, "they were all together in one place." They wouldn't have been together in one

place if in Acts 1:4 He hadn't told them to stay in Jerusalem. There's a reason the Lord had for gathering them in that "one place."

So time wise we have the cross, the resurrection of Christ, we have forty days, and then He's going to ascend. Then we're going to have a ten day period and something is going to descend. All this is preparatory. He says in verses 5-6, "for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now." So two of the three baptisms that John the Baptist mentioned Jesus mentions. So let's talk about John the Baptist just a moment.

John the Baptist had three baptisms. One was a water baptism which he administered to Jewish people who were trusting in the Messiah, and whoever John pointed out as the Messiah they would trust. These he water baptized. This was probably offensive to Jewish people because traditionally the only people that ever got baptized were Gentiles coming into the Jewish community from outside of that community. Here John is demanding it within the community of Judaism, so it's an admission of uncleanness, that you're a sinner and that you need a cleansing that only the Messiah can provide.

The next baptism he talks about, the Messiah will come and He will baptize with the Spirit and with fire. And he clarifies those two baptisms, which, by the way are dry; John's baptism is wet, Jesus' two baptisms are dry. And the two dry baptisms He illustrates by harvesting on the farm, where you gather the wheat and you throw it up in the air and the wheat separates from the chaff and the chaff He burns with fire, the wheat gets gathered into the barn.

John is obviously saying that Spirit baptism comes upon those who believe and are saved; fire baptism is going to come upon those who reject and are judged. So we have the three baptisms. In Acts 1:5 Jesus says yes, John baptized with water, that was a water baptism of repentance, and then He says you "will be baptized with the Holy Spirit not many days from now." This is Spirit baptism for believers and He talks about that; but notice He does not talk about baptism with fire. This is part of the strange thing going on in the NT. Once again, from the OT perspective the First and Second Comings of Christ are like two mountains, one behind the other and you can't

tell there's a valley of time in between them. The First and Second Comings are mixed together in OT prophecy after prophecy.

What we find out in the NT is that the First and Second Comings are actually two separate events; it's not clear they are two different events in a lot of OT prophecies. How did we find this out? Think about it. Why is Christ's career split in half? The answer is because Israel rejected Messiah when He came, so you have a rejection on the part of the elect nation and this precipitates this inter-advent period known as the Church. Now all of a sudden we have to adjust to this new thing in the Book of Acts. That's part of the difficulty in interpreting Acts correctly. Christ has come, Christ has departed - there's this whole new inter-advent age and then you've got Him coming again. That was not seen in the OT. Now you've got Spirit baptism linked with the inter-advent age and finally the baptism of fire which is His judgment when He comes again. Those two baptisms are pulled apart, separated out.

Therefore, that precipitates the next question that would have been on the mind of a loyal Jew, verse 6, "Lord, is it at this time You are restoring the kingdom to Israel?" Why did the kingdom have to be restored? Go back in OT history. We have the Golden Era of Solomon, then we have the Exile, and we have a Partial Restoration. The Shekinah glory left the temple at the Exile, Ezekiel marks his departure, and at that point the theocratic kingdom was no longer visible as a political entity. The disciples knew this; Jesus knew this; the Jewish community knew this, so the question in verse 6 was quite normal. Are you now bringing the theocratic kingdom into existence once again? At this point the disciples are puzzled because here Jesus is talking about the baptism of the Spirit, which would have been associated with the Kingdom, because John the Baptist preached the baptism of the Spirit as something that would precede the coming of the Kingdom of God. If Jesus, in verse 5, promises that not many days from now the Spirit baptism will come, then the next question is, well then not many days from now will the Kingdom come?

At this point verse 7 is a monkey wrench because this is the first time in history in the Bible where the Spirit baptism that has always been associated with the coming of the Kingdom is now apparently split off from the Kingdom. Here we go again. We're taking apart things that in the OT looked like they were together. "He [Jesus] said to them, 'It is not for you to know

times or epochs which the Father has fixed by His own authority;” and then He says in verse 8 “but you shall receive...the Holy Spirit...and you shall be My witnesses,” etc. He doesn’t really answer whether the Kingdom is going to come. We want to remember this because in Acts 2-3 the Kingdom is offered by Peter. It’s offered in both the sermon of Acts 2 and the sermon of Acts 3. If Jesus clearly said it’s not coming now then Peter wouldn’t have preached it. That’s the prelude for what we’re going to go into now.

Acts 2. What we want to do in Acts 2 is observe. This week make observations, next week work on interpretation. But we want to look at the event carefully first and then we’ll worry about the interpretation. In Acts 2:1 it says, “And when the day of Pentecost had come, they were all together in one place.” We have to watch this, the “all” is defined in 1:26 to be the 12 apostles, so now we know who the “all” is. All is the 12. Some people try to argue that the “all” is the 120 from verse 15, but the 120 were the subset out of which the 12th apostle was chosen. So when we come to Acts 2 the “all” is the 12 only. They’re the foundation of the church. The church is built on the twelve apostles with Christ Jesus the cornerstone, not the 120. So there are hints here that something is being founded, but only in hindsight. Verse 2, “And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. 3And there appeared to them tongues as of fire,” *as of fire*, notice the Greek construction is quite clear, it’s not tongues of fire, it is tongues that had the appearance of fire, little balls of electricity, “distributing themselves, and they rested on each one of them. 4And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit was giving them utterance.” The 12. The question is what’s happened here? There are three miracles that occurred in these verses. Let’s list them. Miracle number one is auditory, the rushing wind. Notice it was “a noise like a wind,” not actual wind. If there had been a wind it might have blown the house down. But we have the sound of wind. So there is a noise that happens. Without going any further, without speculating, without talking about interpretation, we’ve covered this enough so that you ought to be able to link this in your mind; what is wind associated with in the Bible, in the OT? The Hebrew word for wind is spirit. Wind and spirits are linked. Wind and the Holy Spirit are linked, wind and demonic spirits are linked. So here, obviously it’s not demonic spirits, it’s the Holy Spirit. His work is analogous to a wind’s work. So this language has to be watched. Learn to read Scripture carefully. We can’t interpret unless we first

observe. That's miracle number one, we never saw this before, whether the noise was audible outside on the street we don't know, but clearly to all those that were in one place, it filled the whole house where they were sitting, that is, where the 12 were sitting. That's another reason it was only the 12 and not the 120. How big a house do you have to have to get 120 people in this room? That would be a pretty big room.

Miracle two is in verse 3; this time visual, they see something. Whatever this thing is, it appeared as "tongues as of fire" and the idea is..., you know, flame is just hot gas, and gas is air that's moving, so again you see the association with air and wind, etc. Whatever this was we might today instead of speaking of it as tongues as of fire, we might speak of it as glowing charges, electrical charges, static electrical charge. It appears to have some electrical fiery visibility to it. This is visual and it's some sort of energy that's visible.

Whatever it is the analogy is of hot gas, it moves around and distributes this jumping flame; it distributes itself and then it does a strange thing. Whatever this energy form is, here are these guys sitting in this room and this energy comes on every one of them. This is really a strange thing. So now we have a sound and we have sight.

Miracle three is verse 4, "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance." The word "tongues" means languages. This has caused a big debate in church circles over these languages. Even the Pentecostal people will have to agree that in this verse it's talking about known human languages. This is not gobbledy-gook, this is not ecstasy, this is not other worldly languages, these are known human languages, as you can tell by the context because verse 5 says what went on. We're going to look at the response in verses 5-13 because this response tells us something else that's interesting, and if we study this response we will understand passages like 1 Cor 14, so we want to pay attention to some details in this passage.

"Now there were Jews living in Jerusalem, devout men, from every nation under heaven." Living in Jerusalem means they'd settled down for awhile. They weren't residents, they'd just settled down for awhile. Why had they settled down for awhile? They had come from every nation 50 days before at the feast of Passover, so they've been there fifty days; they'd been living there during the feasts. Now the feast of Pentecost has come. So these are Diaspora

Jews. There are two kinds of Jews, the Diaspora Jew and the native Jew. There still are these categories: the Jews living outside the land and the Jews living inside the land. Both groups are in this text. The native Jews are divided in the NT time into two groups, the Galileans and the Judeans. The Judeans looked upon themselves as upper class; the Galileans were low class, not that they really were, it's just that the Judeans were the urban people, the Galileans were the rural people and the rivalry was the same there as it always is. Of course, the urban Judeans were in Jerusalem, they were highly educated, or they thought they were; the Galileans were the country bumpkins, or so it was thought. The Galileans spoke with an accent, remember where that played a role? In the accounts of Peter's denial: the servant girl, aid, hey, I can tell you're a Galilean, you were with Jesus. She knew he was a Galilean because of the way he spoke. They had kind of dialect that was identifiable.

So we have the Diaspora Jews and the Native Jews, and what verse 5 is saying is the Diaspora Jews are now visiting Jerusalem because they had come there to visit for the holiday of Pentecost. Verse 6, "And when this sound occurred, the multitude came together, and were bewildered because they were each one hearing them speak in his own language. 7 And they were amazed and marveled, saying, 'Why, are not all these who are speaking Galileans?'" See they recognized them, apparently they looked different too, they weren't the guys you normally see in Jerusalem; these are guys from up north, they're the people from the rural areas, Galileans. Now look at this, look what it's saying, verse 8, "And how is it that we each hear them in our own language," that's a different word from tongues earlier. This is the word for dialect but notice how the tongues of verse 4 are being qualified in verse 6 and 8 as known languages, and it's very specific. Not only did they hear their own languages but they also heard them in the right dialect; they sound like locals.

Think of this, you are a Diaspora Jew listening to this and all of a sudden these people who you would consider uneducated, people who can barely speak their own language, are speaking yours and with the proper nuances of dialect. C'mon. It would kind of get your attention a little bit. That's what's going on here. Miracle number one the audio, number two the visual and now number three they are speaking in foreign languages with proper dialectic nuances. This is remarkable.

If that isn't enough, in verses 9-11 we have eleven different regions of the world that these people came from, showing that the dialects were from areas that the Galilean Jews would never have gone to. Peter didn't travel out in this area, Andrew didn't, Matthew didn't, and these guys weren't travelers. How would they even know what these dialects sound like? It says in verse 11, "...we hear them in our own languages speaking of the mighty deeds of God." So it's clear that something strange is happening here, something that is not mentioned earlier, apparently in the OT; Peter is going to get up shortly and he's going to explain this whole thing.

What happens is that in verse 12-13 people read that and say see, it wasn't real human languages, it was just some ecstasy language, some heavenly language and the proof is in verse 12-13, "And they continued in amazement and great perplexity, saying to one another, 'What does this mean?' 13 But others were mocking and saying, 'They are full of sweet wine.'" Aha, but in verse 13, what is the subject of the verb "mocking." "Others," now what does "other" mean? If I say there's a group here and there's an "other" group, I don't mean the same group, do I? So this is a second group, and it's the second group of people who were mocking saying they're full of sweet wine. I would suggest that the "others" were Native Jews who were also there. The people who were from foreign countries heard the message in their own language. The guys who were native to Jerusalem, the Native Jews, it wouldn't have clicked with them, glub ba glu bleb blak that's all it sounds like to me, what's the matter with these guys? Must be drunk.

You're getting two different reports of the same miracle because you've got two different groups from two different backgrounds and one gets it and the other doesn't. This is not an argument for the fact that these are some sort of an ecstatic language. It sounded like drunken mumbling to the native Jews because they didn't know the languages in the first place, but it's perfectly clear to the Diaspora Jews.

Now we want to say a few words about the Pentecost thing and to do that I want to introduce a calendar issue. This is sort of a neat little background to this Acts issue. Pentecost is part of Israel's calendar. The calendar problem is one of those cases where people look at this, they don't think about it, and they miss a great opportunity to glorify God. The only supernaturally

designed calendar in the world is that of Israel. She had a supernaturally designed national anthem that described not just her past history, like our national anthem that speaks of Fort McHenry. Their national anthem spoke of their future national history as well as their past national history. Their calendar is also totally unique. Let's break it down.

We don't have time to go to all the OT references, but we want to at least show what the seven parts of the OT Jewish calendar were. We'll group the first four and then we'll group the last three.

Calendar Event	Picture Given	Historical "fulfillment"
Passover	Judgment/Salvation exodus from Egypt via the judgments and the blood on the doors	Christ's Judgment/Salvation exodus from Satan's dominion via the Cross
Unleavened Bread	No continuity between the pagan culture of Egypt and Israel	No continuity between the old life in Adam and the new life in Christ
Firstfruits	Assurance of a future, full harvest by the first barley crop.	Assurance of a future, full resurrection by Christ's resurrection.
Pentecost	Harvest realized and laid up for use.	Christ's resurrection power ready for national use by the Coming of the Spirit
Trumpets	Reminder of the following two events	None yet
Day of Atonement	National repentance and confession	None yet
Feast of Tabernacles	Enjoyment of God's finished harvest	None yet

There are four events that happened in the spring calendar of the nation Israel. The first one was Passover. We all know that Passover looked at

Exodus; it looked at an historic fact. Watch these and you'll discover something about the structure of this calendar. The next feast is the Feast of Unleavened Bread. The problem is what does the Feast of Unleavened Bread refer to? Unleavened Bread was part of the Passover. It was part of the fact that when they left Egypt, the night they went out they ate the meal with unleavened bread. Leaven always pictures sin in the Bible and so the point is that they were separating from sin the night they went out. Egypt was a picture of sin so the Exodus was a picture of the separation from sin. Israel was to be a counter-culture, a culture separated from sin. They were the elect nation. So this Feast of Unleavened bread spoke of the separation of God's people from the world system dominated by sin. The third one was the day of Firstfruits. The day of Firstfruits was when they took the first harvest and they would go out in the field and get this barley sheaf together. They would not harvest it or bake it or cook it or anything else, they would just use the raw uncooked sheaf. And it appears that this Firstfruits was a thanksgiving to God because He had blessed them. After all, what drove the economy of the nation Israel? Agriculture. So this is the first blessing they're getting as a nation, and they give thanks, this is the Firstfruits.

Then fifty days later comes Pentecost. Now the question is what is Pentecost? It is sometimes in the Bible also called first fruits so you have to be careful of the vocabulary; you get mixed up some times. The day of Firstfruits commemorates the first part of the harvest. Pentecost is the end of the harvest, end of the spring cycle, and the issue at Pentecost was a loaf of bread. Think about what bread is? Bread is the harvest used, the harvest enjoyed, the harvest that is usable for man. What is significant about these last two feasts is that they cut right across paganism. Let's take a little visit and go outside of Israel for a moment in the OT to get a flavor for the contrast of this calendar.

If we were to stroll a village in Canaan prior to the conquest and we were strolling through in the time of the spring harvest, what do you suppose we would see? The fertility cults. They'd go out there and they'd copulate in the middle of the field like dogs. What were they doing? In their minds they were telling the gods and goddesses, hey, we want fertility in our field; the copulation was a stimulant, it was to stimulate the gods and the goddesses to look down and say, oh, they want fertility in their field and fertility in their animals. They'd even put semen in the holes in the ground; everything was

linked together from the gods and the goddesses all the way down to the soil. It was all one great Mother Gaia, one cosmos. Remember we said the Continuity of Being. So they would have these orgies out in the fields trying to manipulate and get fertility. We think of it as sort of a pornographic thing but in their minds it was far deeper than just pornography; in their minds it was that you are stimulating the fertility forces in nature. See it's like a mechanism more than it's a personal relationship with the deity who created us and to whom we give thanks.

So these last two events in the spring cycle forced the Jew to change his whole idea about economic blessing in his life, and to go back and thank the fact that it's not your rituals, it's not your gimmicks, it's not your business plans, it's not your devices and schemes that bring about prosperity. It is God that brings about the prosperity and it is to Him that we must give thanks. That's the lesson paganism never learned, never did learn and still hasn't learned. We have all this embedded in the very core of modern environmentalism.

So here we go: Passover, Unleavened Bread, Firstfruits and Pentecost. In the fall cycle they had three things, they had this Trumpets thing, then they had Yom Kippur, the Day of Atonement and then they had the Feast of Tabernacles. This coincided with the fall agriculture. The Trumpets would be an announcement of the fall cycle beginning. See, there's a break between the spring and fall cycle. Then there would be the Yom Kippur and the Day of Atonement, and at this Day of Atonement there would be confession of sin, and the emphasis was on cleanliness, restoration, confessing of sin, looking to God to forgive my sin and to redeem myself from sin. Then they would go seven days living in these tabernacles, these little makeshift booths and it's like they're camping out in these things.

What's the significance of all this? Let's go through the significance. We already know Passover. Passover remembers a historic act in the past, the Exodus. Unleavened Bread represents the rupture between the pagan background and the redeemed sanctified existence of Israel. Firstfruits and Pentecost represent their harvest and their blessings. Trumpets, we're not really sure about. Some people think it's the Rapture because they see a trumpet there but that's associated with the Church so we want to be careful. Yom Kippur points to some sort of atonement for sin. Tabernacles points to

some concept of a rest, that we have this harvest complete, all the blessings are in and now we take time to rest.

What we notice is that event number one, Passover, here's the real weird thing that happened in history and it's so spooky that you can't look at this without saying our God reigns. On what day was Jesus Christ crucified? Exactly to the day! The Passover. Remember when I dealt with the death of Christ there was a little problem there because He ate the Passover the night before and was sacrificed as the Passover lamb the next day? That was because there were two calendars running side by side, the Galilean calendar and the Judean calendar. We went through that. But the idea is Jesus died on Passover, he's the Passover lamb, and it was timed perfectly! How come that was timed so perfectly? Think of the centuries, we're talking 1400 years between the Exodus, over 1400 years, fourteen centuries plus between this day when they had the first Passover in Egypt and this day when the Messiah paid for the sins of the world. Why is it that the calendar is conservative with time? The Jewish calendar has a mystery about it. It's like it's a clock and it ticks away, and every year it shows again the structure of history. To this day every Jewish family is celebrating Passover on the day that the Messiah they don't believe in died for their sin.

Then we come to Unleavened Bread, and it's interesting that Unleavened Bread is picked up in the NT. I quote 1 Cor 5:6-8, if you turn there you'll see how Paul uses this. Clearly Paul has the calendar on his mind and he sees a fulfillment of that feast of Unleavened Bread. This is a passage that you just wouldn't catch unless you had the background we just gave. Verse 6, "Your boasting" Corinthians "is not good. Do you not know that a little leaven leavens the whole lump of dough? 7 Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed." There's the calendar, "Christ our Passover also has been sacrificed. 8 Let us therefore celebrate the feast," what feast? The Unleavened Bread. "...not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Now we learn something else, that leaven and this whole unleavened bread thing is a picture of something, in particular it's a picture of the new life in Jesus Christ, the utter separation from the life of the sinful flesh to the life of the Spirit.

A third thing: on what day did Jesus Christ rise from the dead? Exactly the day of Firstfruits. Three days later. How did that happen? Was there a deal cooked up between Pilate and the priests? They had no control over the resurrection. There is only one person that had control of the resurrection, or two, God the Father and God the Son. And isn't it striking that they chose to pull it off in synchronization with the Jewish calendar? Does that tell us something about the importance of the Jewish calendar? I think so.

Now we move to the fourth one in the spring series, which is Pentecost. What happened exactly on the day of Pentecost? The Holy Spirit comes. He doesn't come on Pentecost because of the disciples sat there and tarried and agonized for the Holy Spirit to come. What Jesus said was stay in Jerusalem. And that's what He meant. I want you all here, you just hang out for a while, something's going to happen. And something did happen, to the very day of that Jewish calendar.

Notice something that we've noticed about the structure here. The rest of the NT knows nothing about the fulfillment of the fall cycle, not a thing... not a thing! What does this suggest? This is the same bifurcation that's going on between the First Coming and the Second Coming. The spring calendar is fulfilled, we have a gap of time, the fall calendar is yet to be fulfilled.

Something is going to happen in the future, it's going to fulfill the Feast of Trumpets here. We don't know what it is, like I said, but some people think it's the Rapture and that could make sense because the Church started on a Jewish Feast day so why couldn't it end on a Jewish Feast day? Then Yom Kippur, do you know what one of the Scriptures the Jews quote, or used to, I don't know whether they do now or not, but one of the OT Scriptures in Yom Kippur that's used? Isaiah 53. What is Isaiah 53 talking about? The sacrifice of Jesus Christ. So this might hint that in the future the nation Israel will come together, it will be in the fall, and it will be exactly on the day of Yom Kippur that they will recognize, oh, Jesus is our Messiah, we screwed up, He really was the Messiah after all.

Then finally what do you suppose is going to answer to the Tabernacle rest? The beginning of the millennial kingdom and the reign of Christ. He's going to come, when He said as He said in the gospels, I will not come into this city again until you say "Blessed is He that comes in the name of the Lord." And when will they say that? When they're in a lot of trouble they'll say that and

then boom, there He is, because Israel still acts as the controller of history, she still acts as God's time clock in history, and she still is the one who alone, from a human standpoint, can bring peace to the world. What is preventing peace in the world is Israel's refusal to accept Jesus Christ. Proof of it is once she realizes who Jesus is, the millennium comes very soon and world peace is established. That's as far as the calendar goes, next week we'll deal more with the interpretation of this Pentecost phenomenon.

[Back To The Top](#)

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