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B1128 – July 17, 2011
Three Mini Pentecost's

Today we're going to get back to Pentecost in Acts 2 and Peter's quote of Joel 2, so turn to both passages so you can easily flip back and forth. We want to look at Joel and pretend for just a moment that you've taken a time machine and you've gone back into the 7th and 8th centuries BC. You are now living in Palestine and you're listening to Joel the prophet. So we're all thinking of ourselves as the recipients of this text, we're thinking of ourselves as Jews living in that age of the declining kingdom, faced with a national judgment, faced with prophets who are saying straighten up or God's going to cream us, our nation is going down the tube and is under the hand of God and we are shortly going to experience discipline, *but* these prophets are also saying that after God disciplines you there is hope. He's not going to discipline you eternally. There is hope that finally the discipline will accomplish it's desired end and salvation will follow, the grand redemption, the Messiah and the kingdom.

In Joel 2:28, he's talking about afterward, "And it will come about after this," in other words after all the discipline, after all the heartache, after the Messiah finally comes, "it will come about after this that I will pour out My Spirit on all mankind," all flesh, "and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. 29And even on the male and female servants I will pour out My Spirit in those days." So in Acts 2:17-18 where Peter quotes this what is his point? Why quote these two verses about the pouring out of the Spirit? To explain what happened on Pentecost. What happened on Pentecost? The average laymen spoke in languages he never spoke in before. And remember, Peter added his own comment at the end of verse 18 that shows you what he was thinking, "and they shall prophesy," that's not part of the Joel passage. The thing he wants us to get out of that Joel passage is that what happened on Pentecost

was the Holy Spirit was coming upon the normal person on the street, mostly Galilean laymen, we would call them, and it was Him who spoke these languages so that the mighty works of God done through Jesus Christ were made known. And he's saying why are you shocked? Joel spoke of this kind of thing coming.

Then in the Joel passage it starts in on the geophysical catastrophes. Verse 30, "And I will display wonders in the sky and on the earth, blood, fire, and columns of smoke. 31The sun will be turned into darkness, and the moon into blood, before the great and awesome day of the LORD comes. 32And it will come about that whoever calls on the name of the LORD will be delivered; for on Mount Zion and in Jerusalem there will be those who escape, as the LORD has said, even among the survivors whom the LORD calls." And what is Peter doing with this? He's not saying it's all fulfilled. That's what the Covenant people want to say. You remember we went through the Covenant Theology vs Dispensational Theology appendix? And we said that when you get to fulfillment language like this Covenant Theology can see these things didn't happen on Pentecost, but they insist that all of this was fulfilled. So how was it fulfilled? If there wasn't literal blood, fire and smoke then how do they explain the blood, fire and smoke? It must be allegorical. But for crying out loud, if you were a Jew walking around in the 9th century BC and you heard Joel discussing all these signs and wonders in the sky and earth how would you interpret him? So it's obvious Peter is not saying this is fulfilled.

What he's doing is explained down in verse 22 when he picks up the "signs and wonders," out of Joel passage and applies them to God's work through Jesus Christ. Observe: "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know. So, clearly Peter is talking about two things from this Joel passage. One, he is drawing our attention to the pouring out of the Spirit upon laymen as an explanation of the tongues phenomena and two he is connecting the pouring out of the Spirit to the risen, ascended, seated Lord Jesus Christ who did miracles. And once you've done that what you're really saying is that Jesus Christ is YHWH.

So the whole point of the logic is to focus on the person of Jesus Christ and who He is. He's not just a man, verse 33 says He went into heaven at the

ascension and sat down “at the right hand of God,” which makes Him equal to God, and from there He received the promise. Why does he use the word “promise?” Because Jesus Christ said after I leave you I’m going to send the Holy Spirit to you, John 14. So He received “the promise” and He poured forth that “which you both see and hear.” What did they see and hear? The tongues of fire, the wind and the languages. So there was an empirical observed audio and video type detection of a pouring out of the Holy Spirit from the throne of the Father, from Jesus sitting at His right hand.

And with that said, from now on Israel has to take this very, very seriously. They crucified the incarnate God who poured this out. Do you see why they got convicted of their sin? You talk about rebellion against God! I mean, if Jesus Christ is really God and they crucified Him, what does this show about sin? They committed the ultimate boo-boo.

Alright, let’s go to Acts 3 just to show you more of the flavor of the Book of Acts. This is why you cannot come driving into the book of Acts at sixty miles an hour and read it and think you’re going to get it. There’s a lot of stuff in the Book of Acts, it’s a very complicated book. I diagram the Book of Acts this way: the offer of the kingdom is very strong in early Acts; the offer declines as you go through the Book of Acts. In the beginning of Acts the Church is hardly seen; as you get to the end of the Book of Acts it’s entirely the Church. The Book of Acts is a dispensational transition from Israel to the Church. That’s why, unless you’re a dispensationalist, you can’t detect what’s going on here. And if you don’t distinguish between the Church and Israel you’ll never understand the Book of Acts.

Acts 3 is another clear offer of the kingdom to the nation Israel. It’s the neat event of Peter and John with the beggar. In verse 1 they go to the temple at the designated prayer time, so you can very clearly see they are totally thinking in terms of the Jewish nation. They’re going right to the heart of it, the temple, and they come across (verse 2) a lame beggar, lame since birth, a significant note; here’s a man who’s never walked, never learned to walk and they heal him, in vv 6-7, and instantaneously this man begins to leap. He didn’t have to learn how to walk, all the bone tissue is there, all the muscle memory that comes from months of learning, all that is bypassed and he goes immediately to leaping. There are a number of miracles involved here, it’s not just one miracle, and all the people saw him and they knew who he was,

they'd walked by him day by day and this shocked them. Out of this, Peter had their attention and in verse 12 he preaches right at the center of the Jewish nation and so he starts his second sermon, and he says, "Men of Israel, why do you marvel at this, or why do you gaze at us as if by our own power or piety we had made him walk?" By the way, that's a neat confession of humility. See how he draws attention away from himself? Hey, what are you looking at me for? I didn't do this by myself; this is the work of who? Verse 13, "The God of Abraham, Isaac, and Jacob," what event should you think of? The Call of Abraham and what covenant? The Abrahamic Covenant. The Bible is always covenantal. So he goes back to this Old Testament covenant, and he talks about the promise coming to rest on His servant Jesus, he says, "the one you disowned in the presence of Pilate when he had decided to release Him. But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you, 15but put to death the Prince of life," this is a rough indictment. Can you just imagine listening to this? How would you like this? I don't think I'd like it. I mean, this is pretty convicting stuff. He's very, very blunt here in verse 14, "You disowned the Holy and Righteous One, and asked for a murderer to be granted to you." You "put to death the Prince of life, the one whom God raised from the dead," a scathing rebuke. Verse 16, "And on the basis of faith in His name," forget your works, forget your genes, that's not the issue, the issue is a faith issue, "faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of all. 17And now, brethren, I know you acted in ignorance, just as your rulers did also." You're stupid people but you had stupid leaders. Verse 18, "But the things which God announced beforehand by the mouth of all the prophets," now what is he quoting? The OT. See, it's all heavy, heavy, heavy into the OT. "...that His Christ would suffer, He has thus fulfilled. 19Therefore repent and return, so that your sins may be wiped away, in order that" now watch the language in verse 19, "in order that the times of refreshing may come from the presence of the Lord. 20and that" he may do what to Jesus? "may send Him, the Christ appointed for you," the Second Coming. Right here you begin to see the First and Second Comings distinguished and developed. He has departed and he will return when the nation does what? Repents. Verse 21, "Whom heaven must receive until the period of restoration of all things, about which God spoke by the mouth of His holy prophets from ancient time." That's the Kingdom of God of the Old Testament starting with Moses and continuing through all the

prophets like Joel, Isaiah, Jeremiah, all those guys announced these days. Verse 25, “It is you who are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham,” see, covenant made with Abraham, so that’s still in effect here in Acts 3. Verse 26, “For you first, God raised up His Servant, and sent Him to bless you by turning every one of you from your wicked ways.” This is a kingdom offer; it is an offer to the nation Israel. No Gentiles are in here; this is a Jewish deal. As Professor McClain stated, “Peter’s hearers could have drawn only one conclusion, namely, that the restoration of the long-awaited Kingdom to Israel was still a possibility in their own generation.” See, there’s nothing here about the Church, there’s no talk about union with Christ, there’s no talk about the Christ-like life, there’s no talk about any of that. It’s all Jewish, it’s a Kingdom offer.

Having seen this let’s go back to a parable where Jesus predicted there would be two kingdom offers. Turn to Matt 22 and I want to quote from Alva McClain again who pointed this out years ago. Look at Matt 22:1 first. Verse 1, “And Jesus answered and spoke to them again in parables, saying, 2The kingdom of heaven” same Old Testament Kingdom, “The kingdom of heaven may be compared to a king who gave a wedding feast for his son. 3And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 4 Again,” notice *Again*, “Again he sent out other slaves saying, ‘Tell those who have been invited, ‘Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.’ 5But they paid no attention and went their way, one to his own farm, another to his business,” Verse 6 and the rest seized his slaves and mistreated them and killed them. So we have how many invitations to the wedding feast? Two. And how did they respond to the two invitations? Both times they rejected and the second time they went after the invitation bearers and killed them. That’s not too friendly. Verse 7, “But the king was enraged and sent his armies, and destroyed those murderers, and set their” what on fire? “their city on fire.” Isn’t this an interesting thing? Look at what McClain said about these seven verses, “The *first* call of the parable was issued by our Lord through His disciples (Matt 10:1-15; Luke 10:1-9), directed exclusively to the chosen nation; and it was officially rejected (Matt 22:3). Then there was to be a *second* call announcing that the dinner is now “prepared” and “all things are ready” (vs 4)—certainly a reference to our Lord’s finished work of redemption

at Calvary...But again the call is rejected, this time by actions which help to identify it in Biblical history: some Jews would turn away with contemptuous indifference...while others would mistreat and kill the messengers (vs 6). This points to the post-Pentecostal offer, as described in the Book of Acts, when the officials of Israel did exactly that. During the gospel period not an official disciple of Christ was killed by the Jews, but during the period of the Acts the terrible persecution and killing of the messengers began. And there is no *third* call for this generation of Israel, but judgment falls: the King sends forth his armies, destroys the murderers, and burns their city—a parabolic prediction of the awful destruction of Jerusalem in AD70 (vs 7).”

So then the first offer of the kingdom is in the Gospels, that was rejected, they crucified Him and God raised Him. The second offer is in Acts when the apostles, especially Peter, early on, clearly preach to the nation, repent and return so that the times of refreshing will come. So just as the Lord Jesus Christ and John the Baptist asked the Jews to accept Messiah and the Kingdom could come, so in the early pages of the book of Acts there’s a hypothetical possibility that the Kingdom still could come. There would have been no Church Age. Why? Because what had Christ uttered on the cross about this generation of Jews? Forgive them for they know not what they do. So that generation was given a second offer to receive Him as their King, a genuine offer; the kingdom could have come if the nation repented. It’s not a genuine offer unless the Kingdom could have come. So as far as Peter knows, by the end of chapter 3 and into chapter 4 of Acts, as far as he knows the Kingdom could still come as it could have come in John the Baptist’s and Jesus’ day. So this is the way you have to look at the early Acts, it is not focused on the Church; it is not Church Age evangelism here. This is a second offer of the kingdom to the Jewish people.

Let’s go on down through the Book of Acts and move now to the Luke/Paul perspective of Pentecost and what they, upon mature reflection realized was happening. We’re going to do a fast survey of the rest of the Book of Acts, hitting the highlights. Now the emphasis in the Book of Acts is to go out, remember the theme verse of Acts 1:8. They asked, “Is it at this time you are restoring the kingdom to Israel? And he answered, it’s not for you to know the times or epochs which the Father has fixed by His own authority, 8but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and

even to the remotest part of the earth.” Those are the last words of the Lord Jesus Christ, and what does Acts do? Acts starts geographically in Jerusalem, it expands into Judea and Samaria and by the end of Acts it’s extended to the remotest parts of the Roman Empire and it continues today. It’s gone out.

But from what you know of the Book of Acts how did that happen? Did that happen because Peter, James and John were so obedient to the Lord Jesus Christ that they rushed out? Do you see any evidence that they wanted out of Jerusalem? No way. In fact, they would have still been in Jerusalem had God not started persecution and drove them out. This is not a flattering picture of the Church. Jesus Christ prophesied the Church would do something, and it turns out Luke says, as he documents this spreading out, most of it occurred because God dragged the Church, kicking and screaming, through adverse situations and persecution. It’s not a flattering commentary; it’s a sad spiritual reality. We do not typically do anything when we hear the word of God. So God has to get our attention.

So let’s analyze how God spread the church out in what you might call “mini-Pentecosts” in the Book of Acts. We’ve looked at the original Pentecost in Jerusalem, that’s the Jewish Pentecost in Acts 2, we’re going to now be looking at the last three, briefly.

The Text	The Event	The Implication
Acts 2:1-41	Jews receive the HS	Witnessing begins in Jerusalem
Acts 8:1-25	Samaritans receive the HS	Witnessing spreads to Samaria
Acts 10:1-48	Gentiles receive the HS	Witnessing spreads to Gentiles
Acts 19:1-7	John’s disciples receive the HS	Witnessing spreads to OT saints of the Diaspora

If you look at the pattern in the table you see Acts 2, Acts 8, Acts 10 and Acts 19. If you look at the center column you see there’s an event associated with each of those passages of Scripture and in the far right column an implication. In each case, what do you notice about the moving out? In Acts 2

it begins in Jerusalem, in Acts 8 it moves out to the Samaritans which is nearby, then it goes in Acts 10 to the Gentiles, that was further out and finally in Acts 19 to John's disciples out in the Mediterranean world who were Diaspora Jews. So if you think of it as a spiral and the center of the spiral is Jerusalem the witness is spiraling out through the Book of Acts just like Acts 1:8 said.

What we want to notice, because from this point on, Luke is the author. This will help understand some words which we will use. Luke is the author, but where do you suppose Luke is getting his information from? Remember this guy is a physician. Luke is a smart man and he does his homework. Luke actually researched with interviews the people in the Book of Acts before he wrote the book. He tells us this in Acts 1; he tells us in Luke 1 he wrote a two-volume work: Luke is volume 1; Acts is volume 2, both written by Luke. Luke investigated, and you can see the Holy Spirit uses our uniqueness's as human beings, we're not cookie cutouts, each of us are individuals and we have our individual background, our talents, our gifts, etc...and He uses those things. And Luke was a doctor, he meticulously researches things, he interviewed people and God used that.

Here we want to notice that Luke interviewed Paul. We know this because one, we have the "we" sections in Acts and that little pronoun tips us off that Luke was traveling with Paul and two because Paul was in prison at Caesarea for about 2 years and so Luke could easily come over from Jerusalem and get all kinds of details. You have, by Acts 6 Saul or Paul coming more and more into the story. Before that it was Peter but Peter starts fading out. The story shifts here from Peter in Jerusalem and his explanation of things in Acts 2-5 to Paul and his explanation in Acts 6, 7, 8, 9 and so forth. It's not that Peter's wrong. Peter was right in Acts 2-5 to do what he did. It's just that because Israel rejected the second offer of their King and the kingdom he sent His servants where? According to plan He sent them out to the riff raff, the street thugs, that's us by the way, we Gentiles are the thugs. And Paul is one of those that went out to the thugs, inviting anyone and everyone. So we want to notice how this ring spirals out.

In Acts 8 you have the spiral starting out in Samaria. This is the Samaritan Pentecost, it's a mini-Pentecost; these are introductions of a new group into the group. By the way, notice in Acts 8:1-4 is the persecution that blew the

Church out of Jerusalem. There's nothing spiritual about it. It's a swift kick in the behind. Verse 1, "And Saul was in hearty agreement with putting him to death. And on that day a great persecution arose against the church" where? "in Jerusalem," so guess what the Church has to do if there's a persecution in Jerusalem? It has to leave. Jesus said, you people are stuck like glue in Jerusalem; I'm going to blow you out of there, do it My way or do it My way. You've got two choices. So, "they were all scattered throughout the regions of Judea and Samaria, except the apostles." Isn't that interesting? They didn't go anywhere. What were Jesus' words? You'll "be witnesses in Jerusalem, Judea and Samaria." Verse 3, "But Saul began ravaging the church, entering house after house; and dragging off men and women, he would put them in prison," a real nice guy. Verse 4, "Therefore," and notice, this is Luke, remember Saul had become Paul by the time this text was written and Paul probably told Luke, yeah Luke, this is what I used to do before I became a Christian, I was a murderer and I was a persecutor; this is what I did to the Church. So Luke is getting this stuff firsthand from Paul. But notice, when Luke goes to narrate verse 4 he connects it with the word "therefore." Why do you suppose he put something like that in there? Because you see, he's interpreting Pentecost and subsequent events in the light of the plan of God, that God has a plan here. So no matter what happens, Paul may think he's trying to stop the Church. Why was Paul doing verse 3 stuff? Because he was trying to kill off the Church, it was a threat to Judaism. So, "Therefore, those who had been scattered went about preaching the Word." But God was using it to build the Church.

It came by a man named Philip. Going down to verse 9, "Now there was a certain man named Simon, who formerly was practicing magic in the city and astonishing the people of Samaria, claiming to be someone great; 10and they all, from the smallest to the greatest, were giving attention to him, saying, 'This man is what is called the Great Power of God.' 11And they were giving him attention because he had for a long time astonished them with his magic arts. 12But when they believed Philip preaching the gospel about the Kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. 13Even Simon himself believed; and after being baptized, he continued on with Philip; and as he observed signs and great miracles taking place, he was constantly amazed." What does this text suggest by way of a little observation about the power of the gospel? This little observation, Luke is watching something here. Luke traveled all around, he saw all the

charlatans. He says in verse 9 that here's Simon astonishing people with his black magic. He was a charlatan, deeply involved in the satanic. Verse 11, he astonished them, repetition of the verb, so here's a guy that really is one of Satan's magicians, but then once there's the gospel coming in verse 12, and verse 13, here's the guy who was the slick performance artist saying wow, I can't do these things and he's convinced by the power of the gospel. The thing we want to look at is what follows. Our object is not to exegete Acts 8, it's just to point out some things. Notice what happens: you've had evangelism occur, you've had Samaritans believe. Verse 14, "Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them to Peter and John," they're sending apostolic representatives from Jerusalem into Samaria. Remember the background; the Jews didn't get along with the Samaritans. Why? The Samaritans were half-breeds. Historically, the Samaritans were part Gentile, part Jew. The Assyrians had taken ten Jewish tribes into captivity and they were colonized. Gentiles intermarried with them and they became half-breeds. A good Jew didn't talk to these people. That's why in John 4 it's so significant when Jesus talks to a Samaritan at the well. And to make it doubly politically incorrect was the Samaritan male or female? Female. So that is something Jesus did, for I think a number of reasons, but one was to prepare the way for this. Otherwise they may have never stepped foot in Samaria. But He prepared the way so the apostles come down and they "prayed for them, that they might receive the Holy Spirit. 16For He had not fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. 17Then they began laying their hands on them, and they were receiving the Holy Spirit." Verse 17 doesn't tell us they spoke in tongues here, but they did something because Simon is sitting there and he concludes something's happening here; something's happening here that wasn't happening when we believed. So you have an event that mimics what happened at Pentecost. It's like there's a Samaritan version, a mini-Pentecost. The order is strange - they believe, they're water baptized and then, a day or two later, the Spirit is poured out on them. That's what happened; the Samaritans received the Holy Spirit. The spiral is moving out.

Now go to Acts 10, we'll see the next one of these events that happened, and remember, this was reluctantly done because now the star in this story is Roman, Cornelius, Gentile, and we've got a worse problem than the Samaritans now. Peter doesn't want to go to the Gentiles because they're unclean; they're dogs, so God has to teach him a lesson first. Notice Acts

10:17 there's a whole prelude to this event and we mustn't minimize this because Peter is having a problem. He's the apostolic representative. He's already gone to Samaria and that must have shorted his circuitry for awhile to see that the Holy Spirit came on *these* half-breed Samaritans, just like they came on us! What? Now we've got people that aren't even half-breeds, they're wholly unclean. So Peter is having this difficulty. And who's writing this? Luke. He's writing this years after this happened, and he's interviewed Peter. Hey, what were you thinking going into a wholly unclean Gentile home? And Peter said this is what happened and he went through the whole story. It's God the Holy Spirit that taught him the lesson about food and what makes a man unclean isn't food, it's not what you eat off the menu; that is not the issue and that was a tough lesson for a Jew to learn. Think about it, God the Holy Spirit taught the same lesson three times to Peter, it took three times to convince Peter. So this is how the Holy Spirit got Peter out of his nice religious box.

So they come down to Caesarea, verse 24. The story goes on, and in verse 30, "Cornelius said, 'Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, 31and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. 32Send therefore to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea. 33And so I sent to you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.'" Now we're all here and we want you to tell us what we're supposed to do. Verse 34, Peter opens his mouth, that's good, he didn't say duh! Here I've been thinking this through, and here's what he says, and notice this because this is a transition in the book of Acts, "I most certainly understand now that God is not one to show partiality, 35but in every nation the man who fears Him and does what is right, is welcome to Him." That is a breakthrough, a major breakthrough for Peter. I got the lesson. Verse 36, "The word which He sent to the sons of Israel preaching peace through Jesus Christ (He is Lord of all) – 37you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38You know of Jesus of Nazareth," and he cites the facts about Jesus Christ. Verse 39, "And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. And they also put Him to death by hanging Him on a

cross” These are all true facts about Jesus. Verse 40, “I raised Him up on the third day,” it’s a recitation; it’s just a recitation of the Gospels. If you summarize verses 37-42, notice that they recapitulate in a compressed way the Gospels and Acts. You see, Luke wrote Luke and Luke wrote Acts, and those two books together are really summarized in verses 37-42. All he’s doing is he’s putting into writing in Luke and Acts what the apostles kept telling everybody.

Now look what happens, “While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message.” what do you observe happening in verse 44 that is different from what happened in Acts 8? Watch this, this is important because we have people wanting to go back into Acts and try to say there’s a normal pattern here the Church has to follow. Not so. Here’s Acts 8; here’s Acts 10.

Acts 2 Jews	Acts 8 Samaritans	Acts 9/22 Paul	Acts 10 Gentiles	Acts 19 Disciples of John the Baptist
Faith Water Baptism	Faith Water Baptism	Faith Water/Spirit Baptism	Faith Spirit Baptism	Faith Water Baptism
	Laying of Hands			Laying of Hands
Spirit Baptism Tongues	Spirit Baptism Tongues		Tongues Water Baptism	Spirit Baptism Tongues/Prophecy

What had to happen before the Holy Spirit was given to these people in Acts 8? They believed and were water baptized, then the report had to get back to Jerusalem and the apostles had to truck on up to Samaria and pray for them. Then, probably days later, they received the Holy Spirit. But here in Acts 10 you have the apostles coming first, they’re preaching the gospel and while they are preaching the gospel they receive the Holy Spirit, evidently as they believed they received Him. The order in Acts 10 is different than Acts 8, and this is something you want to notice; you can’t normalize the book of Acts, so be careful. You can’t just go diving into the book of Acts and say here, here’s

the way the Holy Spirit works, because later in the Book of Acts you may find He works differently.

Verse 45, “And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also.” See, Peter was smart, he had a good idea before he ever went in there what was going to happen so he protected himself, he brought several circumcised believers with him because Peter knows the moment he steps foot in Jerusalem the report will have already reached Jerusalem ahead of him and he’ll never make it into town, he’ll be stoned right outside. You have to grasp the immensity of the culture shock this caused. Something new is happening here, there’s been a dispensational shift that happened. These are uncircumcised Gentiles receiving the Holy Spirit just as circumcised Jews. What does that mean? As far as Paul is concerned in the Book of Galatians, what it means is that circumcisions is nothing, what matters is faith in Jesus Christ.

How did they know the Holy Spirit was poured out on them? Verse 46, “For they were hearing them speak with tongues and exalting God.” Here’s a specific reference to another Pentecost, a Gentile Pentecost. So in Acts 2 you have the Jewish Pentecost, in Acts 8 the Samaritan Pentecost and in Acts 10 the Gentile Pentecost.

Now we go to Acts 19, a fourth Pentecost, so to speak, in the Book of Acts. This is in Asia Minor now, up near Ephesus, so the church has already gone out of Jerusalem, out of Judea and Samaria, now it’s in the uttermost parts of the world, just as God said. And here it’s Paul. This is Paul’s domain. And Luke is not with Paul in Acts 19. I know that sounds like a little minor point but let me show you the importance of that in Biblical interpretation. Here’s Acts 19. Paul is observing this, and he reports that this event takes place in a certain way. How in a certain way? Well, let’s look at it. Verse 1, “... Paul, having passed through the upper country came to Ephesus, and found some disciples, 2and he said to them, ‘Did you receive the Holy Spirit when you believed?’ And they said to him, ‘No, we have not even heard whether there is a Holy Spirit.’ And he said, ‘Into what then were you baptized?’ And they said, ‘Into John’s baptism.’ 4And Paul said, ‘John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus.’ 5And when they heard this, they were baptized in the name

of the Lord Jesus. 6And when Paul had laid his hands upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying. 7And there were in all about twelve men.”

What we've got is an example of OT saints becoming NT saints. If there's ever a clear situation where you can watch what goes on between the Old Testament and the New Testament it's Acts 19. And what's interesting about Acts 19 is that Luke isn't around. So if you look down in verse 6 you see the word tongues, “they began speaking with tongues,” and he's using the word *glossa* which is the word for language, but Luke has used this word over in Acts 2 in Peter's sermon which proves that Paul, when Paul uses *glossa* he is saying the same thing as Luke and Peter are saying *glossa*, and we already know how Luke and Peter use *glossa* because in Acts 2 *glossa* is referring to what? Known or unknown languages? Known languages, they're human languages, the diaspora Jews understood exactly what was being said, it was their hometown languages. Therefore, when Paul uses *glossa* in relating this to Luke and when Paul uses *glossa* in his epistles, what is he using it for? Known or unknown languages? He's using it the same way Luke is. In other words you can't shift *glossa* over in 1 Cor 14 to unknown languages. There is no precedence for doing that. So here we have a case where we have another mini-Pentecost, witnessing in a small little way the original Jewish Pentecost.

What we want to learn out of what was going on in Acts, because we're running out of time, is that those baptisms were signals by Jesus Christ at the Father's right hand that He is now saving people out of every nation, every tongue, every language, and every culture. There's no such thing as a preferred culture here, a preferred culture there. There is no special privilege for Americans in the body of Christ. It's only whether we trust in Jesus Christ or not. The lowest, humblest peasant believer in some far off land has as equal an opportunity to come before the throne of Jesus Christ in prayer as anybody else, no matter who they are; Calvin, Luther, Augustine; the lowest peasant has just as much access to Jesus Christ as that person.

Alright, we've seen four groups baptized by the Holy Spirit and if you turn to 1 Cor 12 we'll look at how Paul developed it later. We're getting into doctrine now. Jesus and John had spoken of a future baptism of the Holy Spirit. When you get to Paul in 1 Cor 12:13, he's reflecting on that baptism, so it's now past

and you'll notice 1 Cor 12:13 and he says "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." Here is Paul's analysis of what was happening in these mini-Pentecost's, a single body was being formed, which if we were to go over to Colossians or Ephesians we would see it defined as the Church. By the word "Church" we mean a set of people, not a building, not an organization, a set of people. That's what this one body we are baptized into is, it's the Church. And what we mean by the Church is every member of the human race from the Jewish Pentecost forward that has believed in Jesus Christ, they have been baptized into this unique body of Christ. You might have been water baptized as an infant in a particular denominational church and you were a member organizationally of that, but that's not what this is about. When Paul says in verse 13, "For by one Spirit we were all baptized into one body," he doesn't care whether you were infant baptized, he's talking about Spirit baptized at the moment of faith in Christ, whether male or female, slave or free, Jew or Greek, that is all aside and that's the lesson that is coming out of the Book of Acts. There is new body being formed that is distinct from Israel, it transcends national heritage, it transcends skin color, it transcends language and the tragic thing is that all these other things have gotten in the way throughout church history that have destroyed the unity of this body and we will see it's to our great detriment. In coming weeks we'll get more into the doctrine that comes out of the origin of the Church, which is the doctrine of the Holy Spirit. We'll be linking the original Pentecost and its subsequent mini-Pentecost's to the third member of the Trinity, the Holy Spirit.

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