**Round Top Church Christian Fellowship**

Pentecost Enacted – God’s Holy Spirit on The Move

***Eight Weeks After “The” Resurrection / 1987 years ago***

***40 Days Resurrection Ministry***

***16 Days After the Ascension / 6 Days past Shavuot/ Pentecost***

*June 7 th,* 2020 A.D. in The Year of Our Lord

Pastor Matthew Diehl

**God’s Foundational Truths**

Throughout history, people who study the Bible tend to read about an event and then make a universal teaching from that one event without considering the whole context of the Bible. There have been huge and grave errors in teaching derived from this approach.

One example is the Pentecost event. Many have read the account and perceived that was the first time the Holy Spirit functioned. We know this is not correct because of all the references to the Holy Spirit in the Old Testament (Psalm 51, Genesis 1:2 and the first three chapters of the Bible with Elohim being in the plural form).

Before we go further today, we need to consider the number of foundational truths presented in Scripture that all Biblical teaching should be based. Consider these five as part of that teaching. I will give a few Biblical references. However, the Bible contains numerous references to these Truths.

1. **Trinity** – English word to describe the three roles God carries-out.

From Genesis 1:1 to Revelations, God is presenting Himself and working through one of these titles. God is never divided. We witness God revealing Himself in these three presentations.

* 1. God Creator- Father,
  2. God Messiah/Christ/Jesus
  3. God Holy Spirit

1. **Salvation/**right standing with God is not earned by our works.

Genesis 15:6; Psalms 51:16.17; Ecclesiastes 5:1

Christ alone went to the Cross,

Ephesians 2:8; 1 Peter 1:5; Romans 3:24; Acts 15:11;

2 Timothy 1:9; Romans 4; John 3

1. **God’s covenant of Love**, Life and Redemption.

Throughout the Bible, sums-up on the two greatest commandments. (Deuteronomy 6:5, Joshua 22:5; John 3:16: 1 John 4

Mark 12:28ff, Luke 10:25ff; 1 Corinthians 13:13)

1. **Only One Mediator** between God and people. (Job 33:23, 1 Timothy 2:5)
2. God created people with a **“free will choice**.” (Genesis 2:17)
3. **Salvation cannot be lost**. (John 10:28, Ephesians 1:13; 2 Cor.1:22)

**God’s Holy Spirit is the same from the beginning.**

In our study today, we review Pentecost and its outcome. There has been much discussion about God’s Spirit resting upon someone or guiding them without being in them in the Old Testament.

**1 Chronicles 12:18** Then the Spirit came upon Amasai,

**Judges 11:29** Now the Spirit of the LORD came upon Jephthah,

**1 Samuel 11:6** Then the Spirit of God came upon Saul mightily

All of these are depictions of God’s Spirit at work with people. The use of the word “upon” is understood by many that God’s Spirit did not indwell a person, but simply guided them in an external way. The facts of the overall Biblical account cannot support this view. Below are other Old Testament passages which detail that the Spirit of God came upon a person.

**Numbers**. 11:17, 25, 26, 29, 24:2; Jdg. 3:10, 6:34, 11:29, 14:6,19, 15:14; **1 Samuel** 10:6, 10, 11:6, 16:13, 18:10, 19:20, 23; 2 **Kings** 2:9; **1 Chronicles** 12:18; **2 Chronicles** 20:14; **Isaiah** 32:15, 42:1, 59:21, 61:1; **Ezekiel** 11:5, 37:1

**Now let us examine the New Testament.**

Matthew 12:18 is a direct reference to Isaiah 42:1, 61:1.

Here is a direct quote from Jesus as he recites Isaiah 61:1.

**See Matthew 12:18 and Luke 4:18** "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, ‎ עָלָ֑י (Isaiah. 61:1 WTT)

**Isaiah 42:1** "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon (Hebrew עָלָ֔יו (Isaiah 42:1 WTT) Him; He will bring forth justice to the nations.

What do we glean from this comparison? We see that the Hebrew or Greek word translated “upon” (in the cited context) means the same in the New Testament as it does in the Old Testament. Without a doubt, the Spirit of God was indwelled in the body of His incarnated being we know to be Jesus Christ. Jesus himself recites the Isaiah text with the word “upon.” Here are more witnesses to the Spirit in the New Testament as the Spirit was identified in the Old Testament.

**At Jesus’ Baptism with John.**

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

**Angel of God telling Mary about her Spirit-pregnancy.**

**Luke 1:35** The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

The text here in Luke is another witness of the use of the word “upon” means “indwelled.” How could Mary become “with child” if the Spirit of God just rested upon her and had not indwelled her?

**John the Baptist testifying about Jesus’ baptism.**

**John 1:32** John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. 33 "I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.'

**The reference at Pentecost.**

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

**Application of God’s Foundational Truths**

**at Pentecost and Beyond**

At Pentecost/Shavuot, the Jewish leaders were “no doubt” surprised to see Peter and John and the rest of the Apostles come from their hiding place. Jesus told them to wait until they received power from the Holy Spirit.

Acts 1:4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

**A point of clarification regarding Spirit and water baptism.**

**Since the Trinity is one of the foundational truths about God and His Word. . .**

When we see God’s Holy Spirit functioning, we see God.

When we see *the* God operating, we see His Holy Spirit.

When we see Jesus teaching and performing miracles, we see God.

When we see the Holy Spirit acting in the lives of the Apostles, we see Jesus.

When we see Jesus teaching and performing miracles, we see the Holy Spirit.

Now regarding baptism of the Holy Spirit and baptism by water. Baptism of the Holy Spirit is for salvation and empowerment. Jesus specifically tells Nicodemus in order to be saved (enter the kingdom of God) he has to be reborn of Spirit. This is not a work of man or man-made religious organizations. This is God’s work without a human mediator involved. This is a joining of a person with God’s Spirit. This is exactly what Spirit-baptism is. God calls upon us to humble ourselves to Him in order for this to take place. We see this ‘symbolized’ in water-baptism. The emersion of a person in water is the symbolic act of what has already taken place in the spirit-life of a Believer. A person humbles themselves to the conviction of God’s Holy Spirit and then God joins them in their heart. At that point, their hearts are pierced/circumcised by God’s Holy Spirit, and a person then has the power given by God to repent (Deuteronomy 30:6: Ezekiel 36; John 3; Acts 2). A person then can receive the gift of God’s Holy Spirit. This is what happened when Peter preached after being empowered at Pentecost by God’s Holy Spirit.

Remember, Jesus had already breathed His Spirit into the Apostles detailed in John 20:22. So, this was not the first time the Apostles experienced the Holy Spirit. This time was to receive additional empowerment.

“John the Baptist” came to prepare the way and point to the Messiah. Thus, John’s water-baptism was not for salvation. It was a declaration that a person turned (repented) to Jesus as the Messiah (Acts 19:4). John’s water-baptism was a symbolic act of repentance, again, which means “turn/change direction”. Jesus had His own “Baptism” and that was of “Spirit” and “fire” that saved, to which John pointed (Mark 1:8, Matthew 3:11).

The Apostles in John 20 and Acts 2 did not experience Holy Spirit baptism for salvation but for additional empowerment. There is a false teaching that baptism by water or Spirit is for salvation “only.” This is not true. Water-baptism is never for salvation, because it is a physical work a person does. Ephesian 2:8 specifically states that a person cannot be saved by works. Why would Jesus complete His work on the Cross and leave something for you to do? Jesus said, “It is finished!” from the Cross.

Some will point to Mark 16:16 making the case that faith and water- baptism combined saves. However, Mark 16:8-20 has been printed in Bibles for some time, but every scholar knows that these verses have been added. They are not in the oldest manuscripts. It is beyond me why printers keep publishing these verses with a footnote that says they are suspect. Most study Bibles will note that these verses have been added and cannot be found in the oldest manuscripts. Additionally, when the second half of the verse is read, it does not detail failure to baptism as an element indicating a person is not saved. The second half of the verse only lists “belief.” The only reason I can think that the verses are printed is to pacify those man-made denominational leaders who control their people by teaching works-salvation. What is sad is that there are many in the Church that hold to a works-salvation. Remember that a religion that teaches a person has to earn their salvation also teaches a person can lose their salvation. Both of these teachings are in direct contradiction with God’s word. We have cited scripture teaching that there aren’t any works that can save. Here are a few verses that state a person cannot lose their salvation.

Ephesians 1:13-23, 4:30; 2 Corinthians 1:22; John 10:28

In the 1st century, many cultures utilized the practice of water-baptism to make a statement of change in their life. So, the “spirit and fire” baptism Jesus administers is different from water-baptism and predates water-baptism in the life of the Believer.

From Scripture, we see that Jesus has a baptism of spirit and fire. How do we define these two? We have talked about baptism of the spirit, as linked to Jesus’ rebirth of spirit to Nicodemus in John 3, but not baptism of fire. Many scholars see that “fire” represents judgement and others a witness. Obviously, God’s Spirit speaking through the Apostles declared the Good News to all (witness). When people compare God’s Message with what they believe and what they do in life, there is a natural judgement (fire), a purifying. There is a call to change (repent) if their belief and practice of life does not align with God’s teaching.

This is what Peter displayed at Pentecost when He preached his first sermon (Acts 2:14, 4:8). Due to Pentecost, Jews from all over the Mediterranean coast came to Jerusalem. They spoke different languages. Most of the people from Jerusalem, like the Apostles, spoke Greek, Hebrew and Aramaic. However, God used this multi-language setting to witness His salvation to all people regardless of what language they spoke.

Peter preaches a sermon citing Joel 2 (Matthew 12:38-41) and Psalm 16 highlighting the promised coming empowerment by God’s Holy Spirit and the promise to David that his descendent will be a king.

At Pentecost, there was a description of “tongues of fire” (Acts 2:3) speaking the mighty deeds of God (Acts 2:11). The end result is that Peter gave a witness and there was a judgment upon those that had a hand in the crucifixion of Jesus. Peter preached, and the people listening came to their own conclusion. With the witness of Peter, the Jews received a judgement, a purifying fire. Many of the Jews there came under conviction and humbled themselves to this “fire” and called-out to Peter, “What must we do?”

**Acts 2:36,37,38**

36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."

**Witness and Judgement of fire**

37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?"

**Holy Spirit Conviction, Humbled to God – Point of Salvation**

**Circumcision of the heart Deuteronomy 30:6. (Ezekiel 36)**

38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

**Result of Salvation – Turn/Repent**

**Witness in water-baptism – Receive gift of Holy Spirit.**

Water-baptism does not usher in the gift of the Holy Spirit. Reading Peter’s experience at Cornelius house, the ones that surrendered to Holy Spirit preaching spoke in tongues before they were water-baptized (Acts 10:44,48). Receiving the gift of the Holy Spirit is a result from salvation.

It is true that the Holy Spirit of God, the Spirit of Christ must indwell a person or they do not belong to Him (Romans 8:9, Galatians 2:20). Obviously, as seen in John 20:22, John 3 and Acts 1, and 2, Baptism of the Spirit encompasses both the initial indwelling followed by additional empowerments. There isn’t any doubt, from reading the biblical text, a person is saved because they surrendered to the conviction of the Holy Spirit (John 16:8) and the Holy Spirit indwelled their hearts.

From the perspective of the Jewish religious leaders and people who heard Peter preach, there was a difference in the Apostles. There was a Holy Spirit empowerment difference. This is the witness of God’s Holy Spirit working through them and working through us today.

**AMEN**