

The Jewish Final Solution to the World's Problem - Jews and the Day of Pentecost, Part 1

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[0 : 00] Jews and the Day of Pentecost, Part 1. I would like you to please turn to the Gospel of Luke, to Chapter 19.

And this morning, we'll be looking at Luke 19, verses 11 through 15.

While they were listening to these things, Jesus went on to tell a parable, because he was near Jerusalem.

And they supposed that the kingdom of God was going to appear immediately. So he said, And sent a delegation after him, saying, We do not want this man to reign over us.

When he returned after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him, so that he might know what business they had done.

[1 : 53] The passage just read includes a great misunderstanding, a misconception on the part of our Lord's apostles, whom he had earlier chosen, and who had been with him for approximately three years.

All of the focus, from the time Jesus came and was baptized by John in the Jordan, all of the focus in the nation of Israel was on the coming kingdom.

They didn't know when it was going to come, or how it was going to come. But for over 4,000 years, the Jewish people had sat on a promise that God had made, that the kingdom of heaven was actually going to come to earth, and all of earth's wrongs would be made right, and God's rule and reign on earth would be just as it was in heaven.

That's in part the essence of the prayer, frequently referred to as the Lord's Prayer. It is the prayer for, Thy kingdom come, thy will be done on earth as it is in heaven.

When Jesus was here and spent three years of ministry in and around the nation of Israel, performing his miracles and delivering his teachings, the one burning issue in the mind and heart of every Jew was, is this man from Nazareth, Jesus, the son of Joseph and Mary, is he the one that God promised 4,000 years ago, and is he going to bring the kingdom of heaven to earth as the Messiah?

[3 : 49] Is he God's fix-it man, and he's going to straighten out everything that's wrong with this crooked world? Those, of course, who embraced Jesus as the Messiah, including the 12 apostles, were convinced that he was, and they anticipated the arrival of that kingdom of heaven coming to earth.

So I want you to look again at verse 11, and we'll just pick out that one particular verse, because it is so key. While they were listening to these things, and be advised now, this incident took place right before the triumphal entry of Jesus into Jerusalem, frequently referred to as Palm Sunday.

This is the time when the crowds would line the street, and wave their palm branches, and take off their garments, and lay them down on the path, so that this donkey that was carrying Jesus could walk on it, and all the people were shouting, Hosanna, Hosanna, to the son of David.

These people thought, were convinced, that when Jesus got into Jerusalem, he was going to go right up to the temple, and establish himself as the Messiah, and the King of Israel.

That's what verse 11 is all about. Look at it again with me, if you will, please, in Luke chapter 19. And while they were listening to these things, Jesus went on to tell a parable.

[5 : 31] Now, why is he going to tell a parable, and why is he going to tell this parable? He taught at least 33 different parables.

Why is he teaching this parable at this time? Well, notice what the text says. Because he was near Jerusalem, and they, supposed, that's his followers, the apostles and others who were with him, they supposed, that the kingdom of God, was going to appear, immediately.

How so? Well, Jesus is going to bring it. He's the king, and he's going to establish that kingdom, and it is going to be, wonderful. The Romans who occupy us, are going to be soundly defeated, driven into the sea.

Righteousness is going to cover the earth. Jesus is going to rule and reign in Jerusalem, and over the entire world. That, was the kingdom of God, or kingdom of heaven, come to earth.

And these, who were escorting Jesus into Jerusalem, on Palm Sunday, were thinking, this is it. This is it. Can you believe it? This is actually happening.

[6 : 45] It was happening. But it wasn't happening at all. And that's why Jesus, is going to give, this particular parable.

They supposed, erroneously, they supposed, that the kingdom of God, was going to appear, immediately. And here's the parable, he gave them.

And let me tell you, and let me also assure you, when he gave them this parable, it made absolutely no sense at all. They didn't pick up on it.

They didn't understand it. They would, after, the death, burial, and resurrection. Then, this parable, would make a lot of sense to them.

But it doesn't make any sense, when he gives it. And they're scratching their heads, and saying, what is he talking about this for? I mean, we're going into Jerusalem. He's going to establish the kingdom. What's all of this?

[7 : 44] Look at the content of the parable. He said, Can you guess who that is?

As they say, it isn't rocket science. Jesus is this nobleman. And he called ten of his slaves. Now, this is an illustration. This is not an actual event.

This is a story, that Jesus is telling. And he's using the story, to illustrate, what is going to transpire. He called ten of his slaves, and gave them ten minus.

That's an investment sum. And he said to them, do business with this, until I come back. Now, that of course, automatically implies, he's going to leave.

He's not going to be there, to superintend. He's going to leave. But he's also coming back. And during this interim, of his absence, there is going to be, accountability.

[8 : 55] People are going to be, held responsible. But his citizens hated him, and sent a delegation, after him, saying, we do not want this man, to reign over us.

And of course, again, of whom are they speaking? Well, they're speaking of Jesus. And they've even said, we don't want this man, to rule over us. We have no king, but Caesar. And so on. And it came about, that when he returned, oh, there is a return, after receiving the kingdom, or establishing the kingdom, he ordered, that these slaves, to whom he had given the money, be called to him, in order that he might know, what business they had done.

In other words, there is a time, of accounting given. So, this passage, is kind of like, a kickoff, to understanding, a theme, that we have followed, sometime in the past, and I don't know, what else to call it, so I'll just call it this.

I realize, it's very broad, and expansive, and it sounds like, it is so huge, that there is no way, we can deliver on it, but I am confident, that we can, because I know what it is. This is what everything, is all about.

You heard me right. This is what, everything, is all about. I don't care, what it is. I don't care, to whom it happens.

[10 : 13] I don't care, what nation is involved. I don't care, what the timetable is. It makes no difference. It doesn't make any difference, who's president, who's king, who died, who's born, whatever, whatever, makes no difference.

This, is what, everything, is all about. This, is where, everything, is headed. I don't mean, most things. I mean, everything. This is where, the death of your baby, is going.

This is where, the death of your parents, is going. This is where, World War I, is going. This is what, the war between, the Greeks, and the Athenians, the Greeks, and, well, the Greeks, and the Romans.

This is what, everything is all about. This is where, it's all going. History, is not cyclical. It is linear. There's a starting point, there's an ending point, and where we are now, is some place in between, and we don't know, how close to the end, but everything, is moving inexorably, to this one particular end, and that is, the establishment, of the kingdom of heaven, on earth.

Not only, are we not in it now, we aren't even close to it. Because, when the kingdom of heaven, is established on earth, it will be because, the prince of peace, is ruling, and reigning, in Jerusalem.

[11 : 36] We don't have any peace now. We haven't had any peace, from Genesis 3, to the present. We've engaged, in world wars, we've succeeded, in killing off, hundreds, of millions, of billions, of our fellow human beings, over the millennia, that humanity, has been in existence.

So, it is not, an overstatement, I am not exaggerating, when I say, this is what everything, is all about. This is where it is headed. This is what we will have, when we get there.

And, I have some propositions, for you. The goal, to which everything, is headed, was established, when its need, occurred.

And, that was in, Genesis 3. Right after, the fall and failure, of our first parents, and the curses, that were imposed, upon humanity, as soon, as sin, entered the picture, in man's disobedience, to God, God promised, a remedy.

And, the remedy, is that the seed, of the woman, which will eventually, be Jesus Christ, four thousand years, down the road, the seed, of the woman, will crush, the head, of the serpent.

[12 : 58] That is, Jesus Christ, will deal, a final death blow, to the serpent, representing, Satan. And, his end, will be certain, Christ, will pay a price, in order to do that.

That is what, this text means, when it says, that the serpent, will strike, the seed, of the woman, on the heel. He will, inflict, a grievous wound.

But, we know, the wound, will not be permanent, because, Christ, will be raised, from the dead. How, this goal, of the kingdom, of heaven, coming to earth, how this goal, is to be realized, is by way, of redemption, or the buying back, of that, which was lost.

Because, what was lost, was lost, due to, a moral, a moral, infraction. What was to be, redeemed, and restored, must address, that moral, infraction.

The moral, infraction, of course, was, the original sin, that plunged, all of creation, into chaos. And, it remains, in chaos, to this day.

[14 : 11] And, the most principal, evidence, of that chaos, is, our death. It is appointed, unto one, unto man, to die, after that, the judgment.

So, death, is the, is the, ugly, obvious result, of sin, and the wages, thereof. The restoration, and redemption, for humanity, required, a morally, fit, redeemer, to balance, the moral scales, of the universe.

The redeemer, was promised, by the one, who was morally offended, that is, God, as an act, of his love, and grace, extended, toward the entire, company, of offenders.

That's the entire, human race. This redemptive one, would be one, who could represent, both God, the offended one, and man, the offender.

Thus, bringing the two together, in an act, of divine, reconciliation. God, the offended one, set in motion, a plan, to accomplish, this very thing.

[15 : 23] And it all began, with giving mankind, a promise, that he would do, that very thing. The promise, was first given, in Genesis 3.15, to which we've already referred, wherein, both man, who is to be redeemed, and the God-man, who will be the redeemer, are both described, as the seed, or the offspring, of the woman.

This offspring, of the woman, who of course, is Eve, the mother, of all living, will reference, the entire, human race, while one, individual, in that human race, will be the promised, seed, or the one, who is to affect, this sorely needed, universal, redemption, for the entire, race of humanity.

This is what is meant, by God was in Christ, reconciling, the world, unto himself. Yet, this reconciliation, will not come about, without facing, great opposition.

The opposition, will be cosmic, in nature, and span the millennia, lived by generations, of humans. The opposition, span, will extend, from the historical, events of Genesis, through where we are today, and beyond.

Not concluding, until, the opposition, is vanquished, at what the Bible, describes, as the conflict, of Armageddon. The first, of two phases, necessary, to realize, the redemptive, restoration, of all things, was completed, by the Redeemer, when he balanced, the moral scales, of the universe, in his substitutionary, death, on the cross.

[17 : 16] This death, of God the Son, was the pivotal point, of all time, and space, and provided, the legal basis, for God, removing, the curse of sin, from Adam, and the human race.

Thus, making access, for all, to come to God, through this, substitutionary death, of Jesus Christ. With the first, phase accomplished, that is, the death, burial, and resurrection, of Christ, the stage, was then set, for phase two, which effectively, results, in the restoration, of all things.

The Messiah, who accomplished, phase one, will present himself, to the chosen nation, from the seed, of the woman, namely Israel, that he is now, prepared, to effect, phase two.

Phase two, will consist, of the long, awaited, kingdom of heaven, on earth, being set up, whereby, Christ the Messiah, will be embraced, by Israel, the nation, through which, the Messiah came.

He, their Messiah, Jesus of Nazareth, will take, his rightful position, on the restored throne, of David, in Jerusalem, and thus, rule and reign, over the entire world, from there.

[18 : 41] This is called, the millennium, or the kingdom of heaven, or kingdom of God, come to earth. Many of the faithful Jews, believe that Jesus, was, the long, awaited Messiah, and this, is what he was going to do, when he arrived, in Jerusalem, on what is called, Palm Sunday.

However, not even, Jesus' own apostles, understood, that before, phase two, could be accomplished, phase one, had to be accomplished.

Phase one, when accomplished, would provide, the legal, and moral basis, for moving, into phase two. Phase two, required, the acceptance, of Jesus, as the Messiah, of Israel, the very people, through which, he came, to effect, the redemption, of the human race.

Jesus, was presented, for Israel's acceptance, by John the Baptist, in John's gospel, chapter one, when he, John, declared, that he, was baptizing, Jesus, in order, to present, and introduce, Jesus of Nazareth, to Israel, as their long, awaited Messiah.

Jesus, began his ministry, and then, authenticated, his claims, to be the Messiah, by the miraculous, signs and wonders, which he wrought, all of which, were prophesied, that he would perform, when he came.

[20 : 21] Despite, his authenticating, miracles, yet, only a minority, of the common people, embraced Jesus, as the Messiah, while the leadership, consisting, of the religious establishment, of chief priests, Pharisees, and Sadducees, rejected him, as a Messiah.

A number, of common people, embraced Jesus, as truly coming from God, and being the Messiah, but they constituted, a small minority, compared to the entire, nation of Israel, and the official, national answer, of Israel, was negative, toward Jesus, being the Messiah.

The Jews, the official, rejection of Jesus, the official, rejection of Jesus, by the leadership, of Israel, resulted, in the accomplishment, of phase one, wherein, through his crucifixion, he reconciled, the world to God.

And this is the principal reason, why he came. He did come to restore all things, but before he could restore all things, he had to provide the legal, moral basis for doing so.

And that's why it was necessary, for him to die, as a sacrifice, for the sins of the world. In doing that, he enabled God, to lift the curse, that was imposed, upon all of humanity, because of Adam's transgression.

[21 : 52] This is what the scriptures mean, when it says, as in Adam, all die. Even so, in Christ, shall all be made alive. So, this had to be accomplished.

Jesus came to die, because ultimately, he was going to wear, a victor's crown, but there could not be, a crown, without a cross.

The cross, had to be, the payment that was made. That's what balanced, the moral scales, of the universe. It was because, Jesus was, who he was, that he was able, to do what he did.

No one else, was qualified. He alone, had the credentials, for satisfying, the righteousness of God, in that he himself, was without spot, and blemish.

He was morally, untainted. That made him, an acceptable sacrifice. That's why, God could accept, his death, on behalf of, the entirety of humanity.

[22 : 54] It is because, of who he was. Phase two, would be represented, by the crown of glory, and victory, wherein Christ, would sit upon, the throne of David, and rule the world, in righteousness, from Jerusalem.

Phase one, would be represented, by the cross of shame, which to the Jew, would be unthinkable, that their Messiah, could ever undergo.

There were Jews, who couldn't make up, their mind, when they saw, the miracles, that Jesus did, they were, significantly impressed. You would have, had to have been impressed. But then he said, certain other things, that made them wonder.

And they were questioning, and doubting, whether he really, is the Messiah. Even the one, who introduced him, as the Messiah, to Israel, who was his second cousin, John the Baptist, he had his reservations, later on.

He thought, if Jesus is the Messiah, then, he's supposed, to establish the kingdom, then, what am I doing, here in Herod's prison? And, why, are they going, to cut my head off, and put it on a platter?

[24 : 05] If Jesus is the Messiah, where is this kingdom? Why doesn't he deliver me? What's wrong, with this picture? He had his doubts too. And, for those Jewish people, who really wondered, and wanted Jesus, to be the Messiah, the thing, that clinched it, for them, that he was, not the Messiah, was when Roman soldiers, crucified him, and hung him on a cross.

For many of them, that settled it. Well, we thought he might be the Messiah, but his crucifixion, is proof positive, that he wasn't.

Because, if he was the Messiah, God would have sent him. And, God would never, never, have allowed, for, the one whom he sent, to die on a Roman cross.

That's crazy. That's unthinkable. Impossible. Could, that proves that, Jesus, couldn't, be the Messiah. A couple of days later, after the resurrection, fast forward, to the road of Emmaus.

A couple of saints, are walking along, kicking pebbles as they go, all downcast, depressed, their morale was so low, you could walk on it.

[25 : 34] Jesus came alongside them. They didn't know it was Jesus. And he said, hey, fellas, you really look down.

what, what's the problem? You look, you look so sad. They stopped in their tracks, and turned to him, and said, you must be new around here.

Don't you know what's happened here? Well, what are you talking about? We're talking about, we're talking about, Jesus of Nazareth.

A man we thought approved of God, did many signs and wonders, in his name. And, we trusted, we trusted, that it was he, who should deliver Israel.

Well, but they crucified him. They killed him. He's dead.

[26 : 32] It's all over. We were wrong. No wonder they were depressed. And then, eventually, Jesus, revealed himself, to them, as their resurrected Christ.

Christ. And, my. They even had a meal together, and he sent them on their way, rejoicing.

And one of them turned to the other, and said, wow, did not our hearts burn within us, when he opened unto us the scriptures?

Jesus, recalled their thinking, to the Old Testament, and all of those passages, referring to himself, and revealed them, to be speaking of him.

No wonder, they went on their way, rejoicing. They weren't depressed, any longer. So, whereas, they at once believed, there's no way possible, that God could allow, his Messiah, to be crucified.

[27 : 40] And once he was, there was no way possible, that he could ever, come back to life again. But he did. And indeed, they went on their way, rejoicing.

Phase one. The death, burial, and crucifixion of Christ, was not even, in the game plan, of the bind of the Jews.

Never entered their mind, at all. unthinkable, that the Messiah, God would send, to establish the kingdom, and deliver the earth, from sin and bondage, would end up, on a Roman cross.

That's insane. That couldn't possibly happen. They had no idea, that that, was the very thing, that would provide the basis, for their redemption.

And they were completely, clueless. So, Jesus, in his first coming, was all about, phase one.

- [28 : 42] In his second coming, guess what he will be, all about? It will be, phase two. In Luke 19, verses 11 through 15, it is clear, that the apostles, had phase two, on their mind, with no thought whatever, of the faithful, phase one.

Now, fast forward, from Luke, chapter 19, to another book, that Dr. Luke, also wrote, and it's, the Acts of the Apostles, chapter one.

Acts, chapter one. The first account. This is Dr. Luke, talking, and the first account, I composed, is guess what?

Luke's gospel. So, what you need to do, is go immediately, from where Luke, leaves off, to where Luke, begins.

You go from the end, of Luke's gospel, for clarity's purpose, skip John. Skip John. Go right from Luke, who is writing, reading his gospel, to the beginning of Acts, and Acts, as Paul Harvey, used to say, is simply, the rest of the story.

- [30 : 08] You've got to read, the continuation. Don't stop with Luke, going into Acts. And when Dr. Luke says, the first account, the first account, I composed, Theophilus, that's the gospel of Luke, was all about, that which Jesus, began to do, and teach, until the day, when he was taken up, after, that is the ascension, after he had, by the Holy Spirit, given orders, to the apostles, whom he had chosen, and to these, he also presented himself, alive, after his suffering, or after his crucifixion, by many, convincing proofs, appearing to them, over a period, of 40 days.

I just can't tell you, how much I love that. He didn't appear to them, for a weekend. He appeared to them, off and on, for almost, six weeks.

And the text, goes on to say, speaking of the things, concerning, what? The kingdom of God. Had it already come?

No, of course not. It was business, as usual, on earth. The Romans, were still in Israel. They were still, demanding taxes, from the Jews. The world, was still full, of injustice, and murder, and hatred.

Kingdom of God, hadn't come. Verse four says, gathering them together, he commanded them, not, to leave, Jerusalem.

- [31 : 37] Fellas, I want you, to stay put. Stay here, in Jerusalem. Time is going, to come, when you are, to leave, and depart, from Jerusalem. But, you need, to be prepared, before you do that.

And, what's going, to happen is, you are, to wait, for what the Father, has promised, which he said, you have heard, from me. John, that's John, the baptizer.

Jesus said, John, baptized with water. But, now here's a contrast, something different is coming. But you, shall be baptized, with the Holy Spirit.

There's no water there. John, baptized with water. But, these are going, to be baptized, by the Holy Spirit. That means, empowered, enabled, endued, by the Holy Spirit.

Water has nothing, to do with this baptism. And, he says, not many days, from now. How many days, would that be? Well, we know now, that it was ten days.

- [32 : 44] Ten days, after Jesus, is resurrected. I'm sorry, forty days, after Jesus, is resurrected. He spends this time, on earth.

And then, he says, after his ascension, when he's taken up, from them, right here in this chapter, it will be, ten more days, until they will be, endued with power.

They don't know, that it will be ten days. But, what is it, that will come, in ten more days? It will be, Pentecost. And, the word, Pentecost, comes from, our English word, Pente, which means, five.

Five. We have, a military building, in Washington, D.C. that's called, the Pentagon. And, it's given that name, because it has, five sides to it.

So, Pentecost, has to do with, five, or fifty. And, it is on the Jewish calendar, and it will be, fifty, days, after, the sacrifice, of the lamb.

[33 : 51] So, Jesus was that lamb, forward, forty days, and you get the time, of nearly six weeks, that he was on earth. Ten days later, it will be, the day of Pentecost.

Now, the Jews, to whom Jesus is speaking, the apostles, they don't have any idea, that this is going to be, on the day of Pentecost. He just says, you will be endued with power, not, many, days, hence.

He didn't say, it will be on the day of Pentecost. He didn't say that. Although, that's what it turned out to be. So, reading on, in verse six, a very, very pregnant statement.

And so, when they had come together, they were asking him, saying, Lord, is it, at, this time, you are restoring the kingdom to Israel?

What do they mean, at, this time? Well, they simply mean, are you going to do it now? We thought, you were going to do it earlier.

[35 : 02] Remember, when you went into Jerusalem, and the crowd was there, welcoming you, with the Hosanna's name. We thought, that's what you were going to do then. But you didn't. You were crucified.

And then you came back from the dead. But we still don't have a kingdom. Are you going to do that now? And they were, of course, understandably, very excited.

And Jesus said, it is not for you to know, times, or epics, which the Father has fixed, in his own authority.

But, this is, an alternate plan. But, 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 parts, of the earth.

And after he had said these things, he was lifted up, while they were looking on, and a cloud received him, out of their sight. And as they were gazing, intently into the sky, he just, levitates, he just, bodily starts, ascending, right off the ground.

[36 : 25] They're standing there, they look at him, they look at each other, they're looking around, and, and up, up, up, up, up, up, up, up, up, their eyes were like saucers, their mouths were wide open.

What is this? And he's just, and he gets smaller, and smaller, and smaller, and the next thing you know, he's gone. And they stand there, in shock, and amazement, like any normal person would.

And, the text goes on to say, while they were gazing, intently into the sky, while he was departing, behold, two men, well, they appeared to be men, they were actually angels, but they looked like men, in white clothing, stood beside them.

And they also said, men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way, as you've watched him go into heaven.

What that means is, physically, visibly, obviously, undeniably, just as you've seen him go, that's the way, he is going to return.

[37 : 46] In Acts chapter 1, the apostles, the apostles only know, that the death, burial, and resurrection of Christ, had occurred, even though, they did not at all grasp, the implications of it.

However, with the death, burial, and resurrection, now history, they were still, fixated, on phase 2, which should logically, follow.

and, when we read this account, in chapter 1, of the book of Acts, no kingdom. Now, no king, and no kingdom.

Both are gone. Remember what the parable said, in Luke 19, about, the nobleman, who came to receive a kingdom, and then he left?

Well, this is the leaving part. This is what is going to make, a whole lot of sense to them, when they start connecting the dots, and putting this together. Didn't make any sense, at the time.

[38 : 50] And, who are all of these people, here, in Acts chapter 1? Who are all of these followers? Well, they are the apostles, and they are, unmistakably, undeniably, Jews.

Of course, they're Jews. This is a continuation, of the Jewish gospel, the gospel of Luke, and it's all about, the Jews, and Jesus, being a Jew.

And the only thing, that Gentiles, have anything to do with it, is just, a spot, here and there, but they are, clearly, on the sidelines.

This is, all, Jewish. And chapter 1, is all, Jewish. And we are talking, of course, about Jerusalem, which is, Jewish.

And when you come over, to Acts chapter 2, which we will now, consider just briefly, and we'll have to break this off, for a continuation, in our next session. But in chapter 2, we are told, that these are together, in one place, the day of Pentecost, had come.

[39 : 59] Why, was this, the day of Pentecost? Because, it always was, the day of Pentecost. It was on, the Jewish calendar. The feast of tabernacles, is on the Jewish calendar.

The feast of Passover, is on the Jewish calendar. The feast of Pentecost, is on the Jewish calendar. And it came, same time every year. It wasn't, the arrival of the Holy Spirit, and they're speaking in tongues, and performing miracles.

That's not what made this, the day of Pentecost. It would have been, the day of Pentecost, if none of those things, had happened. It just so happens, that that's when, the Spirit of God came, in an unusual way, and he chose, the day of Pentecost, to do it.

So, what made this, the day of Pentecost, was not the Holy Spirit coming, not the tongues, not the miracles. What made it, the day of Pentecost, was the Jewish calendar. You need to understand that.

And I want you to notice, who all of these people are. And I don't mean most of them. I mean all of them. We are told in verse 5, there were Jews, living in Jerusalem.

[41 : 05] Devout men, from every nation, under heaven. What does that mean, living in Jerusalem? Well, it just means that, they were there, temporarily. They didn't live there.

They were, well, they were staying there. Many of them, were with relatives. But they were from, all over the country. In fact, the text says, that they were devout men, from every nation, under heaven.

What was it, that made them devout? Well, they were there. They were pilgrims. And they came, for the specific, purpose, of observing, the feast of Pentecost.

because, because, the Jewish law, the law of Moses, required, faithful Jews, who were, 20 years, of age, and upward, to attend, any and all, of the, three feasts, of the year, that they possibly could.

And they were, always held, in Jerusalem, at the temple. The feast of Passover, the feast of Pentecost, and the feast of tabernacles. And these were feasts. I mean, they pulled out all the stops.

[42 : 12] They had a gay old time. Wine flowed freely. There was lots of food to eat. It was the atmosphere, of a, county fair, and carnival, and circus, and everything, all blended into one. It was just a time, of super rejoicing.

And they were all, on the calendar. They all happened, at the same time, every year. And the reason, that these people, were all Jews, was because, this was a Jewish feast.

It was a Jewish, religious holiday. This was no place, for non-Jews to be. They were all Jews. That shouldn't be, too difficult to understand. And we read, beginning with verse, well, let's just, let's just read the text.

Verse 6 says, When this sound occurred, the multitude came together, and were bewildered, because, they were each one, hearing them speak, in his own language.

language. But their problem was, they had a language barrier. Because, these were Jews. They were all Jews, who lived, all over, the Mediterranean basin.

[43 : 20] They were scattered, all over. Many of them, have been scattered, because of persecution. Many of them, have been scattered, because of wars. Many of them, have been scattered, willingly, because they went, for economic opportunities, on entrepreneurship, in other countries.

And when they took up, residency in other countries, they had babies. The babies grew up, and had babies. And they had settlements, and they lived there.

And these Jews, were represented, dotted all over the place. And they started, speaking the language, in which they lived. Wherever that might have been.

And for most of them, it was a conglomeration, of different languages. And virtually none of them, spoke the Hebrew, or the Aramaic, that they spoke, back in the Holy Land.

So when it came, when the time came, for them to make a pilgrimage, and travel, usually by, by land, or by sea, back to Jerusalem, to keep the feast days, they had language barriers.

[44 : 20] They couldn't, they couldn't communicate, with a lot of the different people. So this was a real barrier. And what God is going to do, is, God is going to say, I have such an incredibly, important message, that has to get out.

I must do something, to overcome, the language barrier, so these people, will be able, to get the message. And what he effectively did, he reversed, the confusion, of languages, imposed, at the Tower of Babel.

All of the world, had one language, originally. And because, of their building, this ziggurat, or this tower, and, thinking that, they were going to, reach heaven this way, God confounded, the languages, so that they could, no longer communicate, and they started, pairing off in groups, where they had, common language, and they ended up, settling all over Europe, and Asia, and Africa, all spread out.

And that was, thousands of years ago, of course, during the time of Noah. So now, what we have here, is people growing up, in all of those areas, speaking all of that multitude, of diverse languages, and they come to Jerusalem, and the reason, they're in Jerusalem, is because, they're Jews.

Got to be there. You've got to celebrate, you've got to observe, the law of Moses. So wherever they went, they had, different languages, but they had, a common religion. And the common religion, focused upon, the law of Moses, the Torah.

[45 : 54] That's why, they're there. They're there, they're out of obligation. These are pilgrims. And when they come, they flood the city of Jerusalem. I've likened it to, going to Indianapolis, in Indiana, on the weekend, of the 500, the Indy 500, and try to find, a motel room someplace.

Can't be done. The population, of Indianapolis, just mushrooms, over those few days, of the Indianapolis 500. Well, that's the way it was, in Jerusalem, whenever they had, these feast days.

And people would stay, with relatives, they would rent out places, they would stay in tents, they would stay, they would stay everywhere. They were all over the place, thousands, and thousands of them. They are devout men, from every nation, under heaven.

And they were amazed, and marveled, saying, why are not all these, who are speaking, Galileans? How is it, that we each hear them, in our own language, to which we were born?

And what were those languages? Well, they were Parthians, Medes, Elamites, Mesopotamians, Judeans, Cappadocians, Pontus, Asia, Phrygia, Pamphylia, Egypt, districts of Libya, around Cyrene, visitors from Rome, both Jews, and proselytes.

[47 : 15] And these proselytes, were Gentiles, who had converted, to Judaism. That's why they're called proselytes. And they want to do, what a good Jew, is supposed to do.

Now that you're a converted Jew, you go to, keep the feasts. Cretans, and Arabs, we hear them, in our own tongues, speaking, of the mighty, deeds of God.

And they, continued in amazement, and great perplexity. They are really confused, or scratching their heads, and say, what is this? What's going on? We, we were never able, to understand these people before.

We couldn't communicate with, now, everybody, everybody can speak clearly, and hear clearly, and we get the message, we understand what everyone's saying. This is amazing. How did this happen anyway? They are dumbfounded.

They continued in amazement, and perplexity. And of course, there are always some know-it-alls, who are mocking, and saying, ah, these guys are drunk.

[48 : 17] Actually, the ones who said that, were probably the ones, who were drunk. And Peter, Peter, taking his stand with the eleven, raised his voice, hey, listen, this, is the same Peter, who just a few days earlier, said, no, I'm not one of his followers, I don't know what you're talking about.

I've never laid eyes on the man before. I'm not one of his. And he cursed and swore, that he even knew him. This is the same Peter. This Peter, had undergone, an incredible transformation, spiritually.

And now, he stands, with boldness, and declares, in the face of thousands of people. And listen, Peter, is not, what you would call, a polished, public speaker.

This, is just, a big, old hick, of a fisherman, who is accustomed, to putting his foot in his mouth, every time he turns around. And now, he stands up, and boldly delivers this message.

And he says, men of Judea, and all you who live in Jerusalem, let this be known to you. Give heed to my words. For these men are not drunk, as you suppose, for it is only the third hour of the day.

[49 : 36] But this, is the birthday of the church. What? The birthday of the church?

Well, of course, this is Pentecost. Everybody knows, that the church was born on Pentecost. That was the birthday of the church. The only problem with that is, the Bible nowhere says that.

Nowhere claims that. It is a supposition. It is an assumption. It is an invalid assumption. This is not the beginning of the church, at all.

In fact, Peter tells us, what it is, if we'll just listen to him. this, this, this, is that, which was spoken of, by the prophet Joel.

Joel, lived and died, hundreds of years, before this ever happened. He's one of the minor prophets. Hosea, Amos, Joel. Joel's third one.

[50 : 45] Joel prophesied, that this time, would come. And Peter stands, and says, folks, this is what Joel, was talking about. This is what Joel meant.

And Joel said it, hundreds of years ago. Now, it has come right down to this. And this, is the beginning, of a whole new thing.

But it is also, the fulfillment, of a promise. God made a promise. Joel's prophecy, is a promise. This is what was going to happen.

And now, it's being fulfilled. And it says, absolutely, nothing, about the church. Nothing. And one of the ways, that many have concluded, that it is the church, and it does mean the church, is because, in verse 47, of chapter 2, I think it's verse 47, the text says, and the Lord, added to the church, daily, such as should be saved.

There it is, King James, black and white. But it doesn't say that, in the Greek. It says, and the Lord, added to, their number, such as should, be saved.

[52 : 09] it's got nothing, nothing to do, with the church. Nothing, nothing, nothing. What is it, that makes the church, the church?

With this, I'll conclude, and I'm sorry, I don't have time, for Q&A.; What it is, that makes the church, the church, is the fact, that it is comprised, of Jews, and non-Jews, Jews, and Gentiles, from diverse backgrounds, combined, into one body, so that there is, neither Jew, nor Gentile, nor bond, nor free, nor male, nor female.

That which makes, the church, the church, is the blending, of Jew, and Gentile together, so that the middle wall, of partition, that had separated, the Jew, from the Gentile, for thousands of years, is broken down, and they are brought together, in one body.

That's what Ephesians, is all about, and it is, marvelous, beyond description. So, I'm not finished, but I quit.

And we will resume this, next week. Trust me when I say, if you think, that this has been, anywhere near, interesting, or exciting, you ain't seen, nothing yet.

[53 : 43] It's going to be, more so, and more so, as we go on. Would you stand with me, please? Father, we've barely scratched, the surface, of what's involved here.

We've covered, a lot of material. I'm sure, we've generated, a lot of questions. And we trust, that what we have, learned thus far, will be used, to build upon, important material, that is to come later.

we really need, a foundation, and we trust, that this will provide, somewhat of a foundation. Thank you for, what you've been pleased, to make available to us.

Thank you most of all, for phase one, and the death, burial, and resurrection, of our Lord Jesus Christ. Christ, we simply, cannot get over the fact, that in him, and through him, we have the forgiveness, of sin, complete, cleansing, of our being, the inner man, so that, our sins, are no longer, held against us, but they are, under the blood.

How grateful, we are, that any person here, man or woman, boy or girl, can simply, be honest with you, and honest with themselves, and say, Lord Jesus, I know I'm a sinner, because I'm just like, everybody else, and I know you loved me, and you died for my sin, because you loved me, and I want to acknowledge, that act that you performed, on my behalf, I want to embrace you, as my savior, I want to put my trust, and confidence in you, thank you, for dying for my sin, and doing for me, what I could never do, for myself, I want to give myself, to you, thank you, for dying for me, dear friend, if you've made that your prayer, you need to let somebody know, so they can give you, the encouragement, that you need, in your Christian life, thank you father, for, the time, that we've been able, to spend together, this morning, we trust, that it will bear fruit, in the hearts, and minds, that need it, in Christ's name, amen, amen,