

The Hebrew Significance of Pentecost

- Pentecost (Shavout) was 50 days after the Feast of Firstfruits (the Sunday during Passover week).
- Pentecost is always on a Sunday (Seven weeks and 1 day after Firstfruits).
- Pentecost celebrates the giving of the Torah by God to the Jewish people.
- The Jewish people count each day (“the counting of the Omer), making a connection between freedom from slavery (Passover) and freedom from idolatry (Pentecost).

Pentecost in Acts 2 is related to the Kingdom, not to the church.

- The church could not begin (nor be revealed) until the Kingdom had been offered and rejected.
 - All people had to be “shut up in disobedience” before God could “show mercy to all.” Romans 11:28-32.
 - Pentecost was the beginning of the Jewish nation being “shut up in disobedience.”
- When Israel would be temporarily cast away, then the “reconciliation of the world” could take place. Romans 11:15.
 - Only by the removal of Israel could “the world” be made a recipient of God’s grace through Jesus Christ.
 - Only by the removal of the church can Israel be the recipient of God’s promises to Abraham.
- The Kingdom could not be offered—
 - Until there were 12 apostles ready to reign
 - Until the King has been rejected, crucified, and raised again
 - Until the Holy Spirit had been given to empower the proclamation of the Kingdom

The Filling of the Spirit

- The 120 were baptized with the Spirit when the day of Pentecost was “fully come” (KJV, Acts 2:1)
 - Not because they prayed hard enough, fasted, repented, etc.
 - They were instructed to *wait*, and when the time of the Lord had *fully come* to send His Promised Spirit, He did so!
 - The entire 120 were filled with the Spirit. This is a foretaste of what God will do just before the arrival of the Kingdom. Ezekiel 36:24-27.
- The gift of tongues-
 - The clear sign that they had received the Spirit was that they began to speak with other tongues.
 - This was essential to their Great Commission task of telling the world about the Kingdom.
 - At this point, they did not know the Kingdom would be rejected. Their expectation was that the Messiah and His Kingdom would be established in short order.
 - The gift of tongues was a previously prophesied sign of receiving the Spirit. Mark 16:16-18
 - Not only did the gift of tongues enable the proclamation of the Kingdom, but it was a sign of the Kingdom itself. When the Kingdom arrives--
 - The babel of Babylon will be reversed
 - Demons will be cast out
 - Serpents will become tame
 - The sick will recover
- One of the dangers of “Already / Not Yet” Kingdom theology (also called inaugurated eschatology) is it is always at least semi-charismatic. If the Kingdom is present or being presented, then Kingdom signs must accompany its presence or presentation. Inaugurated eschatology has no logical means of removing the “sign” gifts.

The baptism IN the Holy Spirit –vs– The baptism BY the Holy Spirit

- At Pentecost, the 120 received the fulfillment of the promise of the Holy Spirit (Acts 2:3-4). The risen Lord was the Baptizer, baptizing *in* the Holy Spirit (Mark 1:8).
- In the church, we are baptized *by* the Spirit into “one body,” which is the body of Christ (1 Corinthians 12:13).