

It Had To Be On The Day Of Pentecost

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Preacher: David Antwi

[0 : 00] Hallelujah! We thank God you have tuned in to this message by David and Tree at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God.

May God hand align with you further into your destiny through this Word. Acts chapter 2, verse 1 to 8. It says that, And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance.

And there were dwelling in Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded because that every man heard them speak in their own language.

And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we, everyone, in our own tongue, wherein we were born here is the reading of God's Holy Word.

[1 : 37] Shall we please pray? Father, thank you for bringing us to this point where the text can be opened, and Jesus will speak to us through the text.

As we dig into your word, Lord, open us up to yourself in ways that no human being can take us into.

Jesus, our Lord, you are the baptizer, the only one who can baptize with the Spirit. So there are things that you have committed men to do, but there are things that only you can do.

As we get into your word, we understand it's only you who can teach us your word by your Spirit. You are the Magister Veritatis. Reveal your word to us, and as your word is taught, let the heavens be open.

Let us encounter and experience you in ways that will be unforgettable, in ways that will issue us into a new face in our work with you, in our lives, and in our assignments on earth.

[2 : 44] We thank you. I submit myself before you. Use me. Influence me. Holy Spirit, take over my faculties and express the purpose of God through my speaking.

And let our hearts be strangely warmed. Let our hearts burn as your word comes. Heal the sick. Deliver the captives. Bring direction to the confused.

Bring encouragement to the despondent. Bring conviction to the sinning. And let your name be glorified. In Jesus' name. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Last week, we had a very wonderful session. And they, from Acts chapter 1 towards the end, they came to a place after reading the scripture, they came to a conclusion that the scriptures must be fulfilled.

So they were not told by Jesus. Neither were they not told by the Holy Spirit directly. but because their hearts were open to God, as they did a search of scripture after Jesus had left, after spending 40 days with them post-resurrection, he left on the 40th day.

[4 : 12] And when he left, and when he left, as I told you, there were five things that the early church did. The life of the early church. The five things they did in their present purity.

Number one, number one, they were obedient because Jesus said, don't go out. Stay. So they obeyed the instructions of God.

Number two, they were unified. They were together in one accord. Acts chapter one, verse 14. They were together in one accord.

They were unified. Number three, they were praying. Oh yeah, you remember? That's why it's good to write. So number three, they were praying.

So they prayed. These were all preparatory stages for what the big thing that God was about to do. So they were obedient.

[5 : 11] They were unified. They went praying. They were praying. Number four, they were searching the scriptures. That's when they found out that the Holy Spirit spoke by the mouth of David concerning Judas.

They found out that these things must be fulfilled. That is why when they found what was written in the scriptures, Peter said, it must be fulfilled. So let's get it fulfilled.

So Peter said something that in Acts chapter one concerning Judas, verse 18, he said that, for he was numbered with us and had obtained a part of this ministry.

Now, this man purchased a field with the reward of iniquity and he fallen headlong. He burst asunder in the midst and all his bowels gashed out. Verse 19 says that, and it was known unto all that dwelt in Jerusalem in so much that the field is called in the proper talk akeldema, that is to say, the field of blood.

Watch this. Verse 20 is where I wanted to get you to, for it was written in the book of Sam, let his habitation be desolate and let no man dwell therein and let his, what?

[6 : 27] And his bishopric, so he was a bishop. He had a bishop office. It's not me, it's in your Bible. I'm not reading into the text, I'm reading out of the text.

He said, his bishopric let another, so he was a bishop, right? And then look at the next verse. His bishopric let another man take whereof of these men which have accompanied us all the time that the Lord Jesus went in and out amongst us.

All right. The last teacher, I didn't get to talk about the in and out, but I think we'll leave it for another day. In and out amongst us. Look at the next verse, verse 22. Beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Now, go to the next verse. They appointed to Joseph called Bathabas who was said named Justice and Matthias. And they prayed and said, Lord, thou which knows the heart of all men, shew which of these men thou hast chosen that he may take part of what?

Of what? The Greek word translated ministry there is diakonia, which is the same Greek word translated as deacon.

[7 : 49] So in Acts chapter 6, they said, we will give ourselves in the ministry where we will appoint over this business. So get men amongst yourself who will appoint them over this business.

You know, that, this business is, this ministry is, so they appointed Stephen and they were called, so they were the first deacons of the church.

All right? So the word that was translated to serve tables, to do this deaconship work is the same diakonia. So the word deacon is diakonos and diakonos diakonias.

Do you understand that? So a deacon is someone who serves. Judas operated also as a deacon. This ministry, chapter 1 of Acts, it says that, verse 25, that we will appoint somebody in this ministry, in this deaconship.

First of all, he had bishopric. Now we see that he was a bishop, he was a deacon, and not only that, and what? And he was an apostle.

[8 : 58] Also, it's a very dangerous thing to combine that three. Combine being an apostle and a deacon and a bishop. Judas was the only person in the Bible who had all that three titles together.

He was a deacon, he was a bishop, and he was an apostle. Some of us don't like a lot of titles. Be careful when you are combining these titles. So he said, let's choose someone to take his apostolation.

What motivated that decision? It was their search in Scripture, or search of Scripture. So as they said in Scripture, Peter stood up and he says that the Scriptures must be fulfilled.

Scripture must be fulfilled. Brethren, Scripture must be fulfilled. It must be fulfilled. Scripture must be fulfilled.

That's what I say. Scripture must be fulfilled. Scripture must be fulfilled. Say it again please.

Scripture must be fulfilled. And so after searching the scripture, it led to another behavior, another lifestyle of the church, which was an apostolic submission.

[10:07] It was the apostles who said, we need to do this. And the church followed it, submitted themselves to it. So the five points, the five things they did in preparation to the coming of the Holy Spirit was one, obedience.

Was two, they were unified, unity. Three, they prayed. Four, they said scriptures. And five, they did what? Apostolic submission.

They submitted to the apostolic leadership. You can't really be part of a church if you can't submit to apostolic leadership. You can't choose to do your own thing in church.

Don't say, ask for me, God speaks to me directly. So what I hear from God, I do. You can't be part of the church now. You can't be part of the church.

Because the church is led by elders and apostles. God will always appoint leaders. And that appointment of leaders is tantamount to apostolic authority.

[11:12] So the person doesn't have to be someone in an apostolic office. It's someone who is operating under the orders and apostolic orders of Jesus Christ. There must always be order in every church meetings.

Order. So I will say order. Order. So they submitted to the apostolic authority or the apostolic leadership and apostolic governance. So when you study throughout scripture, especially in the book of Acts, throughout the book of Acts, you will see how when it came to major decisions and hard decisions being made, they have to refer to the apostles.

For instance, in Acts chapter 6, when there was memory in the church, the apostles said, no, we can't go on with this. It was for the church. And we can't stop the ministry of the word and prayer and set tables.

So let's get some people. It was the apostles. And the people said, okay, let's go ahead. And they chose seven people whom the apostles now laid, verse 6, Acts 6, 6.

And the apostles laid their hands on them. So do you choose? But the apostles would say, okay, now we put you into office. Jesus didn't have to come down to do it when the apostles were there. So the apostles put them into office.

[12:24] That was a very important aspect of church life we should appreciate and understand. When there was confusion in the church of Antioch, because some people didn't think that they thought that Gentiles, in Acts chapter 15 from Mesut, some Judaizers who had come were also saying that for you to be a Christian, you have to be circumcised.

Hey, and the apostles said, where is this coming from? Why are you bringing Judaism into Christianity? They said that you have to be circumcised in order to be saved. If you are not circumcised, you are not saved.

The cross is not enough. You need circumcision as well. And so it brought a sharp dispute between Paul and these other Judaizers to the extent that now they had to revert to the apostles in Jerusalem to make a decision.

They were in Antioch, but they had to travel all the way to Jerusalem and the apostles had to meet to make a decision on this matter. They had a major first church council meeting, global church council meeting, a big church council meeting.

And Peter actually spoke that, remember how God pipers me and gave the Holy Spirit to the Gentiles. Why are we doing that? So they made a decision and then they wrote a long letter.

[13:33] And they wrote a letter and they sent it by the hand of Barnabas and Paul, Saul, whatever, Barnabas, Paul and Barnabas. They sent it by their hands and they chose two men out of their company.

Very renowned and respectable men. One is called Judas, not Judas Iscariot. Okay, not Judas the carrot eater. But this one is Judas.

He was a prophet and he was also a prophet and he was among the apostles who were sent. The people of the apostles sent.

So Judas was a prophet called Judas and Silas. Bible said who themselves were prophets. They were sent with Paul and Barnabas so that the church in Antioch will know that this decision is not just from Paul and Barnabas.

They went and hid somewhere and wrote their own points and they are bringing it. So they sent Judas and Silas, being prophets also themselves, sent them and they wrote a letter and said that these guys are renowned guys from us.

[14 : 38] We want you to be careful the decisions you make. But even before that in Acts chapter 8 verse 15, when the apostles that were in Jerusalem verse 14 and 15 heard that Samaria has received the word, they sent.

The apostles sent Peter and John. So it wasn't Peter and John who just got up and went. But they sent Peter and John when they heard. So much of the governance of the church was dependent on the apostles.

That's why in Ephesians chapter 2, Paul says verse 20, the church of Christ is built on the foundation of the apostles and the prophets. And he used the phrase that Christ himself is the chief cornerstone.

But then the entire structure is built, the apostolic authority and the prophetic declarations were the foundation of the church. Anything church must find its roots in the prophets.

And anything church must find its authority and audacity from what the apostles have said. Anything outside of the apostles cannot be church.

[15 : 38] So those who think that what Jesus said when he was on earth, Matthew, Mark, Luke and John is weightier than what Apostle Paul said, they are misled. Uh-huh.

I'm getting into something interesting. What Apostle Paul said carries weight like Jesus himself is talking. Because they were emissaries.

Time will not permit me. I think I really wanted to talk about the types of apostles. So when someone is called an apostle today, let's not confuse it to Apostle Paul. So that someone, you are standing somewhere in America and you are thinking that because you are also called an apostle, you are at the level of Apostle Paul.

And you have audacity to say, I disagree with Paul. You are disagreeing with scripture. You are discovering, where do you know? Have you ever met Paul? Have you ever met him to disagree with him?

Or are you reading history books about what he said? Everything you are saying about Paul said is what scripture says. Who are you to disagree with scripture? Why excuse me? What do you do?

[16 : 38] You are not properly trained. And you are not supposed to be behind the puppets with these kind of statements. That's why it is necessary for Christian leaders to have some basic level of theological training.

Because if you don't have theological training, you will be depending on your emotions and your feelings. Read Acts chapter 2 when the Holy Ghost came and Peter was preaching. There was no one reference of how the people felt.

How Peter and the apostles. It is not based on their feelings. So, I'm an apostle for your information. But I can't confuse myself with the 12.

There is the 12. And there are others. But that will not permit me to go to that. So, it was built on the foundation of the prophets. Say the foundation of the prophets.

And the apostles. Say and the apostles. So, the church is being built. Or what was the foundation? The apostles and the prophets. Not an apostle and a prophet.

[17 : 44] But the apostles and the prophets. This is talking about the apostles of the Lamb. The apostles whose words are scripture.

When we talk about an apostle, someone who is delegated with power of attorney. To act on the behalf of another. So, what he says. The person has said.

That's the remnant of an apostle. So, Jesus sent them. And he says that. So, whatever Peter said concerning the church. Is what Jesus is saying about the church. Did you understand that?

That's the weight of these people, apostles in the Bible. So, those apostles had so much authority. That's why the church is built on the foundation of the apostles. But how about the prophets?

We are not talking about prophets. We are not talking about the New Testament prophets. Or modern day prophets. We are talking about the prophets. Jesus says that what the prophets and Moses said must be fulfilled.

[18 : 41] So, this prophet here is an encapsulation of the entirety of the Old Testament. What the Old Testament spoke about the New Testament. This is important. It's leading us into something.

You can't have a New Testament church separated from whatever the Old Testament had to say. If whatever we are doing cannot be traced in the Old Testament.

It is not like this of God. I will clarify it. I don't mean we should be burning candles and slaughtering animals. Because we are doing it in the Old Testament.

But whatever we are doing. Our koinonia. Our gathering as a church. You can find a replica of it in the Old Testament. Jesus as our sacrifice.

You can find a replica of it in the Old Testament. So, the lamb that was slain on the day of Passover. That lamb for the Passover. The Bible says Christ is our Passover.

[19 : 39] I mean everything we do. And I'm going to go into that in a moment. But I want you to understand. Yesterday I was teaching a group of people. Fantastic session. And I taught them briefly on something I haven't taught generally before.

And permit me to mention it. Because it's still fresh in my spirit. Now, the Bible talks about. In John chapter 20 verse 30. It says that there are so many other things Jesus did.

Which are not recorded in this book. But these are recorded. That you believe that what? What are you supposed to believe? I can't hear you. Jesus is the Christ.

Jesus is the. Is that all? The son of the living God. Alright. That's very important. He is the Christ. The son of God. Peter. Jesus said. Who do men say I am?

Peter said. In Matthew 16. 16. You are the Christ. The son of the living God. Is it not the same thing? Do you realize that it's the same thing that John said? That this.

[20 : 37] The Bible has been given. That you believe. That Jesus. The content of your faith. I mentioned it. That Jesus is what? The Christ. The son of the living God. That means that. If you can't define Christ.

How do you understand Jesus? What do you mean by he is? The Christ. Do you understand that? Two things. He is the Christ. That these things have been written.

John chapter 20 verse 30. These things have been written. That you believe that Jesus is. He didn't say Jesus is Christ. The Christ. He's talking about. He's making reference to.

A particular person. The person who. So you remember. People came to John the Baptist. They asked him. Who are you? In John chapter 1. From verse 20. Somewhere there. They said.

Are you one of the prophets? He confessed. He denied not. But confessed. I am not what? The Christ. So. Christ is not a surname. Christ is referring to a particular.

[21 : 34] Somebody in particular. This is very important. Brothers and sisters. When we say that. Someone is the Christ. There can be only one person. Who is the Christ. There can be only one.

Sometimes. In the old testaments. The prophets. Like Isaiah and Jeremiah. They are all. In a way. Can be classified as Christ. But. We are talking about. The Christ.

So they ask. John the Baptist. Are you. The prophet. There. Are you. The Christ. Are you. The prophet. Are you. The Christ. Is that.

They ask him whether. Are you. Elias. Isaiah. Is that no. Are you. Are you. Are you. Are you. That prophet. There is a particular person. Because Moses. Told them in Deuteronomy.

Chapter 18. Verse 15. That God. Raised somebody. From amongst you. Like me. You have to listen. To that person. You have to listen. To me. But there is somebody. Actually coming. Who is more worthy.

[22 : 29] Of listening. Than me. That is why. Jesus told the disciples. The Jews. That. You say you are. Moses is. His disciples. Moses wrote about me. And you know. You will not come to me. Because Moses is saying that.

If you follow me. If you are my true follower. Then. There is someone coming. So. From Genesis. God told. The devil. That there is a seed. Of the woman. That is going to crash your head.

And then. God called Abraham. He said. Out of you. Somebody will come. And then God tells David. There is someone. Who will come from you. Who will take the throne. And Moses told them.

By the inspiration of God. Because. When you read that text. Moses didn't tell them. By himself. Because God told Moses. That this is what I am going to do. Deuteronomy chapter 18. Verse 18. That is what God said.

Verse 15. Moses was repeating. What God said. But from verse 18. When you look at verse 18. You can tell that. It is God who said. I will raise them up. A prophet from. Among their brethren.

[23 : 26] Like unto thee. So he was telling Moses. That I will raise that person. Alright. So. There is somebody. That God kept saying. Somebody is coming. Somebody is coming. Somebody is coming.

He said in Genesis. He said in Exodus. He said in the language of us. There is somebody coming. So everybody. Anybody who was exposed. To the oracles of God. Had no choice.

But to look forward to a coming person. In the Old Testament. Anybody. Who came into contact. With God. God's prophets. God's writings.

God's oracles. Had no choice. But to look forward. Because the writings were always. Pointing to a coming person. Somebody who is going to come one day. So. When John the Baptist showed up. They knew that this is the season. The Jews knew that. From the prophetic indications. We are in the timing. And the season. When that special one is coming. So when they saw. The unique ministry.

[24 : 21] Of John the Baptist. They thought. He might be the Messiah. You remember. In Matthew chapter 11. John the Baptist was in prison. He sent his disciples. To go and ask Jesus Christ.

Verse 3. Are that the one to come? Say the one to come. Every good Jew. Knew there is someone to come. Up to now. The Jews are still expecting.

That one to come. You can be. A good Jew. Or a trained Jew. Who is aware. Or what it means to be a Jew. And not expect. A coming one.

A coming one. And that coming one. Is going to be a human being. So. When we say. Jesus is. They Christ. We are talking about. The one. Who owe. In John chapter 1.

Verse 45. You remember. Philip finds Nathaniel. And what did Philip tell Nathaniel? What did he tell Nathaniel? Who? Who have they found?

[25 : 17] The one. Moses. Did right. Moses and the prophets. They were talking about a person. And this guy said. Finally.

We found him. We found him. We found him. Jesus of Nazareth. So when you say. He is the Christ. What you are saying. Is that. Everything scripture has said. About a certain person.

Who God. Promised. That is going to come. For the salvation of humanity. Right from the garden of Eden. Finally. Jesus is the one. Until. You admit. That Jesus is the one.

You can't be saved. Because when you say. He is the one. You are talking about. He is the one. God says that. The seed of the woman. Who crushed. This authority. Satan has gotten over man.

You are talking about.

When you say. He is the one. You are talking about. He is the prophet. Moses said. Who is going to come. And he will speak to us. And everyone to listen to him. Remember Hebrews chapter 1. From verse 1. God. Who in sundry times. Spoke to our fathers.

[26 : 12] By the prophets. Has in these last days. Spoken to us. By his hand. So then. Everything they were all saying. Was pointing. To the son. Say the son. He is pointing to the son.

Who is the Messiah. The Messiah is the one. Who everybody has written about. Unless you are not of God. If you are of God. You will only talk about the Messiah. If you are of God. You will only point out. There is a Messiah coming.

That is the uniqueness. Of the Messiah. And if you believe that Jesus Christ. Sorry. Christ is the same as Messiah. Okay. The Hebrew word is Mashiach. And it is translated in English.

As Messiah. So where did Christ come from? It is a Greek translation. Of the Hebrew word Mashiach. The Greek mention says Christos. So Christ is the translation. From Greek into English. Whilst Messiah is translation. From Hebrew into English. But Christos is the same as Messiah. Or Christ is the same as Messiah. Does that make sense? And so the Messiah.

[27 : 08] Jesus is the Messiah. So what he meant was. Watch this. What he meant was.

Everything that has been written. In the text. Do you remember in. Hebrews chapter 10 verse 7. He said. Behold I come.

For I come. In the volume of the book. It is written of me. It is only Jesus who can claim that. The book. Everything is written of. The volume of the book. Is about me. This book.

Is about me. The book. Is about me. He is saying that. I am the Christ. I am the Christ. And until you believe. That he is the Christ. You cannot be saved. And not that.

That he is the Christ. He is the son of the living God. Which means that. He is God. In the flesh. So you have to believe. That he is the Christ. The one God has promised. To be our savior. And he is God.

In the flesh. Believing that. Brings us salvation. When you believe that he is Christ. It means that.

You need salvation. You need help. There is only one person. Who can help us. And that is Jesus.

[28 : 02] So now watch this. There cannot be any proper definition. Of Jesus Christ. In the times of the apostles. Outside of the Old Testament. Do you remember I said it. He was the topic of Moses.

He was the subject matter. Of Moses' writing. He was the thesis. Of Moses' submission. He was the dissertation. Of Moses. Everything Moses wrote. Was about him. Everything the prophet said. Was about him. And so when he resurrected. And went. The disciples now gathered. They said the scriptures. And they saw. This whole thing is about him. And there are aspects about him. That have not been fulfilled. Yet. Judas. So they said the scriptures. And knew that. Now having said that. This is important. To build. On the next.

Where we started our text from. Acts chapter 2 verse 1. When the day of Pentacles. Was fully calm. What's that? What does the day of Pentacles. Go to do with. A British. Like you.

[28 : 59] Think about it. It's. Think about it. Maybe if you say Christmas. Yeah. We can understand. Maybe if you say Easter. We have bunny and eggs. And all kinds of things.

You can. Yeah. You can understand. Maybe when you say Remembrance Day. We can understand. But Pentacles. What's that? What's that?

What's Pentacles? What does that got to do with me? Maybe day of election. Yeah. Yeah. Pentacles. You see.

You can't divorce. The New Testament. From the Old Testament. The meaning of Pentacles. You can't. Just understand it. If you don't go into the Old Testament. So. Chapter 2.

Of Acts. Doesn't make sense. Until you know what Pentacles is about. The Bible says that. When the day of Pentacles was fully come. What day is that?

[29 : 55] In Acts. In Acts chapter 20 verse 16. It wasn't. Pentacles was not. One particular day. It was. A day. Every year. So it's not once and for all. Celebration.

It was. Like Christmas. Have you seen a year without Christmas before? No. There's no year without Christmas. I almost also said. There's no year without your birthday. But I can't say that because some people were born on the 29th.

Of February. So there may be three years without your birthday. In every four years. Your birthday is once. You are very special. But you are not the Messiah.

So. Pentacles is like Christmas. Once a year. So you see Paul. Paul had determined to sail by Ephesus. Because he would not spend the time in Asia.

Why? For he hastened. If it were possible for him to be at Jerusalem. The day of Pentecost. Now this is Paul.

[30 : 56] This is different from Acts chapter 2. So that means Acts chapter 2 didn't end the Jewish feast of Pentecost. The Jewish feast of Pentecost was every year.

It was going on. But it happened that on the day of Pentecost. When the Holy Ghost was coming. He came on that day of Pentecost. So is there any significance about the day of Pentecost?

There surely should be. Because then if there was no significance. It shouldn't be referred to in the New Testament. In 1 Corinthians chapter 6 verse 8. You see Paul was in the...

He was so eager to go and spend Pentecost. He says that. But I will tarry at Ephesus until Pentecost. Pentecost was on their lips.

Not Pentecostal church. Please. It's Pentecost. It was a Jewish festival. The Jews had three major big festivals.

[31 : 54] That were the biggest of all the festivals. The biggest of all the festivals. One of them is the Passover. The other one is the festival of Tabernacles.

The feast. So feast. They call it feast. So the feast of Passover. The feast of Tabernacles. And the feast of Pentecost. But the feast of Tabernacles.

The Passover at Tabernacles. Their location in the year. It's not conducive for a lot of traveling. But the feast of Pentecost is around summer.

Going towards summer. So the weather is good. So people travel. Jews travel from all over the world. To come and celebrate the Pentecost. The feast of Passover is same.

But you don't get more people like the feast of Passover. The feast of Pentecost. You know. People travel during Christmas time. But it's not like during summer. Summer when schools are on break.

[32 : 52] You know. So Christmas break for schools. Is not as long as the summer. So summer traveling is hot. I mean hot cake. High season.

Peak season. Now. The time of Pentecost. Was a unique time. Because that's why there were so many people. Jews. There were more. There have always. There's always been more Jews.

Outside of Palestine. From the time of Jesus. And it's the same now. The Jews were always spreading. They're always traveling. But they never forget their roots. So every year.

Year after year. They'll be coming. Year after year. They'll travel and come. Year after year. They'll travel and come. But. So these three feasts were major. But Pentecost. The feast of Pentecost.

There are other names for the feast of Pentecost.

Which I would like to draw your attention to. When you read Exodus chapter 23 verse 16. It says that. And the feast of harvest. The fresh fruits of thy labors.

[33 : 49] Which thou sow in the field. And the feast of gathering. So it's the same feast. The feast of Pentecost is also called. The feast of harvest. It's also called.

The feast of gathering. Did you see that? The feast of gathering. It is a necessary and an important feast. I will explain. What kind of feast it is. So. It is called the feast of harvest.

The feast of. Sorry. Not gathering. In gathering. It's also called the feast of ingathering. Look at Deuteronomy chapter 16 verse 10. Deuteronomy chapter 16 verse 10. It is also called.

The feast of weeks. And thou shalt keep the feast of. I can't hear you. And thou shalt keep the feast of. So. Unto the Lord thy God. With a tribute of.

A free will offering. Of thy hand. Which thou shalt give. Unto the Lord thy God. According as the Lord. Thy God. Has blessed thee. It's also called. The feast of weeks.

[34 : 46] So. From what I've just said. We can see. Three. Three names. For the feast of Pentecost. It's also called. The feast of harvest. It's also called. The feast of ingathering.

It's also called. The feast of weeks. And it's also called. The feast of first fruits. Right. Now. What is the significance. Of the feast of Pentecost. The feast of Pentecost. Number one.

Signified. The time. God gave. The commandments. You know. God gave them. The commandments. And when God gave. The commandments. That time. The commandment.

Was given. It's also. Feast of Pentecost. Is used to commemorate. The giving of the commandment. And when the commandment. Was given. Do you know what happened? The same day. Three thousand of them. Broke the commandments.

Or the people. Broke the commandment. And three thousand of them. Died. When they put. The day. Same. Many years later. The same day. The Holy Ghost was given. Three thousand of them. Were saved. It's the same.

[35 : 41] Acts chapter one. Verse. Forty and forty one. Three thousand souls. Were added to the church. On that day. That. When. What day was it? Acts chapter two. It says that.

And. Then. They that gladly received. The word. Were baptized. And the same day. There were added to them. About all. Three thousand souls. The day.

The Holy Spirit was given. About three thousand souls. Were saved. The day. The commandments was given. About three thousand people died. So God is saying that. The commandment. Can't make you evil. It takes the spirit.

To have the life of God. It takes the spirit. To live. It takes the spirit. To have the life of God. So number one. The day. The pentacles. Signified. Signified. The giving of the law.

Number two. Pentacles. Also. Signified. Very importantly. The season. Of harvest. So they had. Two. Seasons. Of harvest.

[36 : 37] So the former rain. And the latter rain. So harvest. Is being. Based on. After the rain comes. So you sow. Before the rain comes. After the rain. You bring in your harvest. And God gave them a day.

That you can use. To commemorate. The harvest. That God has given us. See when they go. To the land of promise. Hello. In the wilderness. They were. Eating manna. But when they got.

To the land of promise. They ate from the fruits. Of their labor. And so that fruits. That came from the ground. Which God blessed them. They used the day of pentacles. To celebrate. How God has blessed us.

With the blessing. Of this land. It's very important. Because after Christ. Resurrected from the dead. He gave the Holy Spirit. As the blessing. Of the resurrected Christ. On the day of pentacles. So that.

When we are born again. In Galatians chapter 3. Verse 14. It says that. Christ. Verse 13. Talks about how Christ. And we did. From the curse of the Lord. We made a curse. That we might be. Verse 14.

[37 : 32] That the blessing of Abraham. Might come upon us. The Gentiles. Through Christ. He says. That we might receive. The promise of the. So the actual blessing. In this promised land. We are in. Christ is our promised land.

The blessing in the land. Is the Spirit coming upon us. Being supplied upon us. To be our. You can't enjoy your Christian life. Outside of the Holy Spirit.

How can you enjoy Christ. Outside of the Holy Spirit. There is the Holy Spirit. So I know. Do you know why. People struggle. With their Christian life. Do you know why you are struggling with sin. It is not because of lack of discipline. It is lack of the flow of the Spirit. Outside of the Spirit. We are all law breakers. When the Spirit comes. You remember. He says that.

The law I want to obey. I can't obey. Romans chapter 7. I am struggling to obey the law. But then chapter 8. He says that. Verse 2. Chapter 8. For the law of the Spirit of life.

[38 : 25] In Christ Jesus. Has set me free. From this law of sin and death. Because why. When the Spirit comes upon me. Then verse 3 says that. For what the law could not do. In that it was weak through the flesh.

God did. By sending His Son. And after His Son came. The Spirit can come upon us. So that we can go. Chestnut. Galatians chapter 5 verse 16. Walk in the. And you will not fulfill that.

It takes the Holy Spirit. To be able to serve God. It takes the Holy Spirit. To walk with God. Go for the Spirit. Cultivate your life. In the Spirit. Walk in the Spirit.

And you will not fulfill the desires of the flesh. The Spirit. And so. On the day of Pentecost. The Spirit was given to be our enjoyment. The blessedness in Christ.

Is the flow of the Spirit. And so. Number one. Pentecost for the Jews. Signified the time the Lord was given. Two. Pentecost for the Jews. Signified the harvest of the land.

[39 : 20] God has brought them in. Number three. Pentecost for the Jews. Pentecost for the Jews. Signified the harvest of the first fruit.

I will explain it. Let's look at Exodus 23. Verse 11 and 10. And then verse 15 and 16. I think you will discover something there.

It is. It could. Watch this. I am trying to take to ask. About the fact that. It couldn't have been any other day. But Pentecost. The coming of the Spirit. Couldn't have been any other day.

But Pentecost. Why? It says. Exodus chapter. Let me make sure. We got it. Chapter 23. Verse 15. Thou shalt keep the feast of unliving bread.

And thou shalt eat unliving bread. Seven days. As I commanded thee. In the time appointed of the man Habib. For in it thou cometh out of Egypt.

[40 : 19] And none shall appear before the Lord. So this feast of unliving bread. Is the same as the feast of Passover. That's why we came out. So say Passover. Now look at verse 16.

Look at verse 16. It says that. And the feast of harvest. The first fruits of thy labor. Which thou hast sown in the field. And the feast of ingarden. Which is the end of the year.

When thou hast gathered in the labor of the field. So there is the feast of Passover. And there is the feast of harvest. Or that which is the feast of first fruit. And feast of pentecost.

The time between. This is very important. The timing between Passover. And pentecost. Is supposed to be 50 days. That's why it is called.

The feast of weeks. The reason why it's called. The feast of how many days are in a week. So seven signifies a week. And then seven.

[41 : 17] So if you have. One week. Times a week. It's getting confused isn't it?

One week. A week is seven days. So one week. A week. A week of weeks. Seven times seven. That's why it's called feast of weeks.

I missed my scripture. I was going to show you clearly. I was going to show you. But I think because of. It's. So it should be seven times seven.

So watch this. It's 49 days. It's 49 days. So the week. The day after the 49th day. Is the 50th day. Pente. Pentecost means 50th. Do you understand that? It's 50th. So. But. No. No. Watch this.

Jesus resurrected. The day.

[42 : 17] Watch this. The day after. The Sabbath. So after Passover. Then Saturday. Then the Sunday. Is the first day of the week. The day of.

You remember when I was teaching. In John chapter 20 verse 17. Jesus Christ. Because the first fruit. Is supposed to be the day after the Passover. The first. So Jesus resurrected.

As the first fruit. The first of the first fruit. And he ascended. To present himself. Now. 50 days. After the day of the Passover. Is the day of Pentecost.

50 days. After that. Is the day of Pentecost. So. After Passover. Starting. From. The Sunday. Which is the. First day of the week. For the Jew. The. God. The Holy Ghost.

Came on a Sunday. For information. Right. Okay. Let's see. Sunday. The next. To have one week. Is. It ends on Saturday. Right. Because it ends on Sunday.

[43 : 12] So. Sunday is the first day of the week. The seventh day of the week. Is Saturday. That's one week. When you do it again. It ends on Saturday. When you do it. So the 49th day. It ends. On Saturday. So the 50th day.

Is definitely on a Sunday. Sunday. And when the day of Pentecost. Was fully come. On that Sunday. On that glorious Sunday morning.

And the Holy Ghost came at 9 a.m. It's all in your Bible. It's just. It's in our Bible. So.

This is important. That is why. It is important. You can't. Anyone who tells you. The Old Testament. Is not important. Is making a mistake. How can you appreciate. The depths.

Of what God is doing. The New Testament. Without understanding. What the Old Testament. The church is built. On the foundation. Of the apostles. And the prophets. Don't leave the prophets out.

[44 : 10] So it says. That. Pentecost. Typifies. The day. 15th day. After Jesus resurrected. But you know. In Acts chapter 1 verse 3. He spent 40 days with them.

After the resurrection. So on the 40th day. He said. I'm out of here. But I'm going to come back. I'm out of here. And in 10 days. Next time. I'm going to come back.

But I'm going to come back. As the spirit. So he left. And on the Bible says. I like Acts chapter 2. When the day of Pentecost.

When the day of. Let's not read the Allah from the Spirit. Let's go. When the day of Pentecost. Was fully come. When the day of Pentecost. When the day of Pentecost.

Was fully come. The Holy Spirit. Couldn't have come. On any other day. By the Pentecost day.

Because Pentecost. Was to celebrate. The giving of the law. Now.

[45 : 05] The Spirit has come. To make us fulfill God's law. It's to celebrate. The 50 days. After the resurrection. Because. On the day of Pentecost. They celebrated the harvest.

In the blessed land. God has given them. So the Holy Spirit. Is our enjoyment. He couldn't have come. On any other day. But. The day. Of Pentecost.

The day of Pentecost. The day of Pentecost. The day of Pentecost. Isn't it interesting. How the Bible puts it.

And when the day of Pentecost. Was fully come. If it wasn't necessary. He wouldn't have said.

When that day was fully come. Because it had to be. On the day. Of Pentecost. It had to be.

On the day of Pentecost. We happen to be a Sunday. Not a Saturday. Why would the early church. Worship on a Saturday. When Jesus resurrected. On a Sunday. And the Holy Ghost. Came on a Sunday.

[46 : 02] That's where. You don't need. The Sabbath day. For worship. You need a Sunday. It's the day of Pentecost. It typifies. The day of Pentecost. It typifies. The day of resurrection. Early church.

Wouldn't worship. Any day. But a Sunday. They could worship. Other times. But they are. They call it. The day of the Lord. Remember. John. The revelator. He said. I was in the spirit.

On the day of the Lord. Revelation chapter 1 verse 10. On the day of the Lord. They call it. Sunday was called. The day of the Lord. Woo. Or the Lord's day. Ah. So on the.

Next. When are we having service. Main service. Like this again. On next Lord's day. So it's better. We call it the Lord's day. It's not the son's day. It's the Lord's day.

There is nothing like Sunday in the Bible. It's the Lord's day. And it's not a Sabbath day. But it's the Lord's day. It's the Lord's day.

[47 : 03] Let me say this in preparing to end. Scholars and theologians have always questioned. Ask this. When was the church actually born?

When? When was the church born? When was the. I remember when I was in Bible school. We spoke about. Was the church born on the day of resurrection? Or the day of Pentecost?

But we had to write an essay on it. When was the church born? When was the. When can you actually see the church? Because the church is Christ in you. And on the day of resurrection. He breathed the spirit into them.

So in one way. It can be. But on the day of Pentecost. The Holy Spirit. So when was the church born? Now. Can I answer that question? Are you sure you want to know? Are you interested to know?

How about we doing that next Sunday? The church was born. In the mind of God. The church has always existed.

[48 : 02] So the church didn't start to exist. After resurrection. Or after ascension. Or anything. That in the mind of God. The church has always been.

So that's where scholars have always. Had this conundrum. Is it. At the time of Adam. In the garden. That God said. Now I found a church. Because church. Is the people of God. Having him amongst them. And we being in him. So is it the time of Adam? Some people think it is. In a way. There was fellowship between man and God. Or is it the time Moses brought them out of Egypt?

He said. Let my people go. That they may worship me. That I might be amongst them. Because the word church. Typically. In the English Bible. The word church. Is first of all.

Mentioned in Matthew. Chapter. 16. Verse 18. By Jesus. I built my church. He was the first person to mention. But actually. When you study scripture very carefully.

[49 : 02] In the Hebrew. The word church also appeared. In the wilderness. So he called them. The church. In the wilderness. So the people of God who gathered. Is an assembly. Godly assembly.

In the wilderness. And they were a church. So the word church. Didn't appear technically. First in the New Testament. It has actually appeared. In the Old Testament. In the wilderness. When they came out of Egypt. As the people. And Moses led them out. That was the church of God. Now. So. Was that time. The time the church was born? Was it the time God called Abraham? Was it the time Jesus. Selected his 12. People think. Maybe it's the time Jesus got the 12. That was the church. So. These are all. True in a sense. Because when he selected the 12.

It seemed to. Suggest. That. The 12 tribes of Israel. Have been replaced. By. These people. These Jews. Who Jesus had called to be. His. In fact.

[49 : 55] Revelation calls. It calls them. The 12 apostles of the land. So. When. The church is built. On the foundation. Of the prophets. And the apostles. And the. So. Is this. These apostles.

Is it when Jesus selected the 12 apostles. That the church was formed. For which reason. We have to get. It's like a table. With a one broken leg. We have to get a replacement for Judas. Because it must be 12. Is it.

Is it that. Is it. At the resurrection. So. These are the questions. When was the church formed. So. The church has always been. In the mind of God. But the true church.

The people of God. Who are one body. Both Jews. And Greeks. Couldn't be. At the time of the Jesus. The 12 apostles. Because they were only Galileans. They were only Galileans.

And Jews. But the church. Is made up. Of combination. Of all people. Oh. I will pour my spirit. Upon all flesh. I must. Shaddai. He says. Shall come to pass.

[50 : 47] Afterwards. That I will. In the last days. I will pour my spirit. Upon all flesh. So the church. Is made up. Of all flesh. Wow. And so. It was the day of Pentacles.

When the Holy Spirit. Came. When the spirit of God. Came. On the people of God. That's the only time. They could start going out. And evangelize. As a church. That's when they can.

Take a stand. As a church. And work. As a church. Before then. They couldn't go out. Because. They are not a full church yet. The church has not been born yet. The church has not been materialized yet.

And so. The day of Pentacles. Is a very important day. In the history of the church. Not. The Jewish. Pentacles. Feast of Pentacles. But it just happened.

That. The time. Of the coming. Of the Holy Ghost. Couldn't have been any. Other day. Better the day of Pentacles. Because of the significance of Pentacles. Pentacles.

[51 : 43] Was given to the Jews. In the Old Testament. Not because of the Jews. But because of Christ. Everything in the Old Testament. Friends. Is fulfillment in the New Testament.

So the real Pentacles. Is the day. The Holy Ghost came on the church. That's the real Pentacles. The other one. Is the paper tiger. So. The church. Was born.

Fully. Properly. On the day of Pentacles. And when the day of Pentacles. Was fully come. They were all together. In one place. In one accord. And suddenly. Oh. It couldn't have been.

Any other day. Why? Because the day of Pentacles. Suddenly. They were waiting. They were waiting. But when the day of Pentacles. Came. Suddenly. There came. The sound. From heaven.

Oh boy. Next week.

I can't wait to get into. They came. And it filled the house. And verse 3. Fire. Clothing. Tons of fire. Sat on each one of them. When you turn on. A gas stove.

[52 : 37] A gas cooker. When you turn it on. You see the way. It's one gas. But the fire. So it sat on each one of them. But don't forget.

The gas is coming from below. But this time. The gas was coming from above. With different. And sat on them. So it will not be the other way. Like the way the gas is.

But it sat on them from above. Why fire? What has fire got to do with the church? What has fire got to do with the people waiting? Next week. I'm going to explain.

Why it had to be fire. This week. I just try to explain. Why it had to be the day of Pentacles. Thank you. For listening to this message. By David Entry. We pray you have been strengthened.

And enlightened. We can connect to David Entry. On all relevant social media platforms. Including Instagram. And LinkedIn. You can also hear many more messages. From David Entry. On all relevant streaming platforms.

[53 : 33] And the Carriage Church app. Don't forget to like. And share the message. Be blessed. We'll see you next week.