

The Advent of the Spirit

February 4, 2024 @ Concord Church

(New Series-Part Two)

Introduction:

We will continue to study the 5th book in the NT, commonly known as “Acts” in the short form, otherwise the full name is “The Acts of the Apostles”. As I said last month, this book can only be properly understood in relation to the four Gospels which precedes it.

Another point that I emphatically made last time, was that we should closely observe how each member of the Triune God/Trinity has been committed, to provide for the honour of other divine Person. Because of this, every believer/born again child of God must be particular to treat them accordingly.

As a proof to the above, I also shared with you the **Marked Parallels** (distinguished feature) between the Advent of Christ AND the Advent of the Holy Spirit. Let me recap the parallels to refresh our memory.

Today, we are going to look at the pressing question: *In what sense the Holy Spirit given? What was the comprehensible-rational, feelings, awareness and the meaning & purpose of the Spirits Advent?*

1. *It was the fulfilment of the Divine promise.*

First, of the Father Himself. During the Old Testament dispensation, He declared, again and again, that He would pour out the Spirit upon His people (see [Proverbs 1:23](#); [Isaiah 32:15](#); [Joel 2:28](#), etc.), and now these gracious declarations were accomplished. **Second**, of John the Baptist. When he was stirring the hearts of multitudes by his call to repentance and his demand of baptism, many thought he must be the long-expected Messiah, but he declared unto them, "I indeed baptize you with water, but one mightier than I is coming, whose sandal straps I am not worthy to loose: *He* will baptize you *with the Holy Spirit and with fire*"([Luke 3:15,16](#)). Accordingly He did so on the day of Pentecost, as [Acts 2:32, 33](#) plainly shows. **Third**, of Christ. Seven times over the Lord Jesus avowed that He would give or send the Holy Spirit: [Luke 24:49](#); [John 7:37-39](#); [14:16-19](#); [14:26](#); [15:26](#); [16:7](#); [Acts 1:5](#), [8](#). From these we may

particularly notice, "When the Comforter is come, whom *I will send* unto you from the Father... He shall testify of Me" ([John 15:26](#)): "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, *I will send Him* unto you" ([John 16:7](#)).

That which took place in [John 20:22](#) and in [Acts 2](#) was the fulfilment of those promises. In them we behold the faith of the Mediator: He had appropriated the promise which the Father had given Him, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, *He hath shed forth this, which ye now see and hear*" ([Acts 2:33](#))—it was by faith's anticipation the Lord Jesus spoke as He did in the above passage.

"The Holy Spirit was God's ascension gift to Christ, that He might be bestowed by Christ, as His ascension gift to the church. This was the promised gift of the Father to the Son, and the Savior's promised gift to His believing people. (A. T. Pierson in *The Acts of the Holy Spirit*).

2. It was the fulfilment of an important Old Testament type.

It is this which explains to us why the Spirit was given on the day of "Pentecost," which was one of the principal religious feasts of Israel. Just as there was a profound significance to Christ's dying on Passover Day (giving us the anti-type of [Exodus 12](#)), so there was in the coming of the Spirit on the 50th day after Christ's resurrection. The type is recorded in [Leviticus 23](#).

The first of them is the Passover ([verse 5](#)) and the second "unleavened bread" ([verse 6](#), etc.). The two together speaking of the sinless Christ offering Himself as a sacrifice for the sins of His people. The third is the "wave sheaf" ([verse 10](#), etc.) which was the "first-fruits of the harvest" ([verse 10](#)), presented to God "on the morrow after the (Jewish) Sabbath" ([verse 11](#)), a figure of Christ's resurrection ([1 Corinthians 15:23](#)).

The fourth is the feast of "weeks" (see [Exodus 34:22](#); [Deuteronomy 16:10](#), [16](#)) so-called because of the seven complete weeks of [Leviticus 23:15](#); also known as "Pentecost" (which means "Fiftieth") because of the "fifty days" of [Leviticus 23:16](#). It was then the balance of the harvest *began* to be gathered in. On that day Israel was required to present unto God "two wave loaves," which were also designated "the *first-fruits* unto the Lord" ([Leviticus 23:17](#)). The first loaf represented those redeemed from among the Jews, the second loaf *was anticipatory* and pointed to the gathering in of God's elect from among the Gentiles, begun in [Acts 10](#).

3. *It was the beginning of a new dispensation.*

Now it is exceedingly striking to observe that just *50 days* elapsed from the time when the Hebrews emerged from the house of bondage till they received the Law from the mouth of Moses. They left Egypt on the 15th of the first month ([Numbers 33:3](#)), and arrived at Sinai the first of the third month ([Exodus 19:1](#), note "the same day"), which would be the forty-sixth. The next day Moses went up into the mount, and three days later the law was delivered ([Exodus 19:11](#))! And just as there was a period of 50 days from Israel's deliverance from Egypt until the beginning of the Mosaic economy, so the same length of time followed the resurrection of Christ (when His people were delivered from Hell) to the beginning of the Christian economy!

When we read that, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them" ([Acts 2:2](#)), further evidence is found that a new dispensation had now commenced. "The word 'sat' in Scripture marks an *ending and a beginning*. The process of preparation is ended, and the established order has begun. It marks the end of creation and the beginning of normal forces. 'In six days, the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day.' There is no weariness in God. He did not rest from fatigue: what it means is that all creative work was accomplished. The same figure is used of the Redeemer. Of Him it is said 'when He had made purification for sins (He) *sat down* on the right hand of the Majesty on high.' No other priesthood had sat down. The priests of the Temple ministered *standing* because their ministry was provisional and preparatory, a parable and prophecy. Christ's own ministry was part of the preparation for the coming of the Spirit. Until He 'sat down' in glory, there could be no dispensation of the Spirit... When the work of redemption was complete, the Spirit was given, and when He came he 'sat.' He reigns in the Church as Christ reigns in the Heavens" (Samuel Chadwick in *The Way to Pentecost*).

4. *It was the Grace of God flowing unto the Gentiles.*

We have considered *the meaning* of the Spirit's descent, and pointed out that it was the fulfilment of Divine promise, the accomplishment of Old Testament types, and the beginning of a new dispensation. It was also *the Grace of God flowing unto the Gentiles*. But first let us observe and admire the marvellous grace of God extended unto the Jews themselves. In His charge to the Apostles, the Lord Jesus gave orders that "repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem*" ([Luke 24:47](#)), not because the Jews had any longer a covenant standing before God—for the Nation was abandoned by Him before the crucifixion—see [Matthew 23:38](#)—but

in order to display His matchless mercy and sovereign benignity. Accordingly, in the Acts we see His love shining forth in the midst of the rebellious city. In the very place where the Lord Jesus had been slain the full Gospel was now preached, and 3,000 were quickened by the Holy Spirit.

But the Gospel was to be restricted to the Jews no longer. Though the Apostles were to commence their testimony in Jerusalem, yet Christ's glorious Name was to be proclaimed "among all nations." It was an entirely new thing. What occurred in [Acts 2](#) was a part reversal and in blessed contrast from what is recorded in [Genesis 11](#). There we find "the tongues were divided to destroy an *evil* unity, and to show God's holy hatred of Babel's iniquity." In [Acts 2](#) we have grace at Jerusalem, and a new and precious unity, suggestive of another building ([Matthew 16:18](#)), with living stones—contrast the 'bricks' of [Genesis 11:3](#) and its tower (P. W. Heward).

In Genesis the dividing of tongues was *in judgment*; in [Acts 2](#) the cloven tongues were *in grace*; and in [Revelation 7:9, 10](#) we see men of all tongues in *glory*.

May the God Almighty store His precious Word in our Spirits, mind and body and to fully understand what happened at Pentecost and thereafter, in the book of the Acts....Amen.