

“ON EAGLES’ WINGS MINISTRIES”

See how I bare you on eagles’ wings and brought you unto myself.” Exodus 19: 4.

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“PENTECOST WAS ALL ABOUT JESUS” MARCH 2022

In this study, let us consider “The single truth of Pentecost” meaning that out of the numerous truths that were introduced on that day, we would feature only one. The birth of what we call the “Apostolic Church” was born on that day by the out-pouring of the Holy Ghost: as a result, three thousand souls were added to the church. Not long after that, another five thousand souls were saved. But looking at the events that occurred that day as recorded in scripture, ways were opened for the Christian faith to emerge that flooded Jerusalem, Samaria, Judea and as the scripture noted, to the uttermost parts of the world. But when we look at the religious landscape that had its birth on that day, we are greeted with a patchwork of religious entities displaying various names, symbols, beliefs and practices.

Before long, the very infilling of the Holy Ghost became a subject of much controversy. One organization teaches that upon accepting Christ as Savior, believer immediately receives the Holy Ghost. Another teaches that receiving the Holy Ghost is a step by faith into a deeper dimension with Christ. Yet, another teaches that there is no need to tarry to receive the baptism of the Holy Ghost, this can be accomplished simply by laying on of hands by the minister around the altar. This is an example of the multiple numbers of religious bodies that emerged out of the inle out pouring of the Holy Ghost on the day of Pentecost. For a long time I marveled at the umber of religions in the world that differ in doctrinal beliefs, but uses the same bible.

A preacher in the City of Baltimore once said in one of his Sunday morning sermons: “The bible is like a computer: we can get it to say what we want it to say.” Sometimes I cannot help but chuckle for a while. Think of this! One group of church members are dead set in the belief that we must use a single cup when serving the Lords Supper, and it must be with grape juice. Another group uses multiple cups. They also differ in what sort of bread to be used that would appropriately signify the body of Christ. One group teaches the importance of washing the saint’s feet every time the Lord’s supper served.

They turn to John 13:17: *“If ye know these things, happy are ye if ye do them”* The infilling with the Holy Ghost happened for the first time early on the day of Pentecost, about nine in the morning. The event was noised abroad, across town, and enveloping the town square: every lane and ally way, every stall and vending areas. No one knew with what to equate the experience; except the fact that the newly filled disciples were speaking in tongues known to multitudes in the crowd, because they heard the disciples giving glory to God, and speaking of God’s wondrous love in the language wherein they were born.

Before long, as the feast days ended and the crowds returned to their homes in far away cities, with a simple enduring fact, that the lives and mindset of many would never be the same as long as they lived. It did not take long for religious entities to spring up in cities and towns far and near. Some of the controversies that were born immediately after Pentecost trickled down the corridor of time, in so much that by the 1st, 2nd, and 3rd centuries, the reality and power of the Pentecostal out pouring of the Holy Ghost had dwindled away as a result of man’s vain ambition and determination to unseat God’s Holy Spirit from his place of unction and direction of the church. He was replaced by men who sought fame, power, and wealth. Man’s ego sought and found the highest seat of power with the intent of replacing the Holy Ghost. This combination of a sinful mix soon erased from the pages of church history, the true divine leadership and direction of the body of Christ.

Speaking of the divine leadership of the Holy Ghost over the actions we take as the ministers of Christ, I recall an incident in our local Assembly in Streatham, SW London, U.K. As the Sunday morning service proceeded, one of the co-pastors (who happened to be a distant cousin of mine) passed on to me a note asking me to bring the morning sermon. Several minutes later, an evangelist who was well known to all of us walked in, and soon, another note was passed on to me, saying that I won’t be speaking that morning.

The incoming evangelist replaced me as the speaker. It did not surprise me, and I was not offended. But I mused to myself that this event only goes to show how far away we are from letting the Holy Ghost have complete over what we do, when, and how we act. Let us look at the account of the events that transpired on the day of Pentecost and let us analyze church history from that point forward.

Simple events such as the infilling of the Holy Ghost has become an item that causes much confusion on a doctrinal basis. In some religious circles today, speaking in tongues is a “no-no.” Among these particular groups, speaking in tongues is relegated to times past and they reason that there is no need for that demonstration in today’s church. Another group welcomes the gift of the Spirit that enables the believer to speak in tongues. But they are adamant in teaching that one must “tarry” to be baptized by the Holy Spirit.

Yet, another group believes in the simple practice of laying on of hands to receive the baptism of the Holy Ghost. Some pastors and altar workers around the altar lay hands for the baptism but instructs the believer to repeat what the workers say, and never to utter a word in English while tarrying. This is why in last month’s study, we dealt with a single

truth, seeing there can be so many to choose from. We will visit the scene once more and listen to Peter preaching the first sermon of the newly born Church of the living God. We want to follow him word for word, and digest the subject matter. To get to that point, we will need to repeat some of what we shared in last month's study, bringing our keen attention to the background story that brings relevance to Peter's sermon.

Let us bear in mind that Jerusalem was jammed pack with multitudes from far and near, who had come to Jerusalem to celebrate the feast of the Passover. We read: "*And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, Phrygia, Pamphylia, Egypt etc. Acts 2:5,9,10.*" A few days prior to Pentecost, Peter and other disciples of Christ gathered with the Master and they wondered aloud if at this time, Jesus would once again restore the kingdom to Israel. Instead of a direct reply to their question, Jesus pointed to the coming of the Holy Ghost that they would receive after another ten days, meant to fulfill fifty days from Passover to Pentecost. From their question regarding the kingdom of God, it suggested that they did not know the dynamics and nature of the kingdom of God. But these men and women at this juncture were not yet born again. They were ordinary people following Jesus without fully understanding his words. A great transformation occurred within the heart and understanding of these hundred and twenty disciples of Christ, who've been in the upper room for at least ten days, in obedience to the command of Christ.

He had told them that they should not depart from Jerusalem before they receive the promise of the Father. In a few hours following the outpouring of the Holy Ghost, Peter would stand up along with the eleven to preach the first sermon of the Apostolic—Pentecostal Church. But let us ponder some pertinent facts concerning Peter. He was not educated in the dynamics of the gospel. He was not educated in the doctrine of what we call; Eschatology, or the study of end-time events. Peter had no time to quietly sit and construct his first sermon. His lack of religious training was alluded to in the following account: "*Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*" Acts 4:13.

It has been suggested by some experts that Peter spoke at least two languages. (Possible more) The suggestion that they were ignorant and unlearned men, referred to the fact that they did not have religious training that would put them on par with members of the religious clergy of the day. In a short period of time in that early morning on the day of Pentecost, Peter would stand in front of the crowd to preach the sermon of the day. But he had no time or convenience to quietly construct his sermon, with opening remarks, and a presentation of the topic and scriptures to under score the subject.

What Peter is about to do, was to preach a sermon spontaneously. This is in line with what Jesus had taught his disciples earlier. He suggested that they should not premeditate what to say, but to open their mouth to speak and at that moment it would be given them what to say. But at that crucial moment, without announcing a "topic" and without embarking upon a classic introduction to his sermon, Peter simply began his sermon in a

classic way. He immediately called the attention of the crowd to be fixed upon the patriarch David.

This sort of introduction immediately captured the attention of the masses, who still venerated David as Israel's illustrious king. The entire sermon was about David and his throne, and it is amazing how masses across the vast expanse of Christendom, have blindly put the subject of David's throne in a timeframe that Peter did not even allude to in the faintest way. As we said previously in this study, along with all the different realities that we have managed to extract from Peter's sermon, it is most profitable for us to revisit the scene and put that first sermon under the spotlight.

Peter's call to attention was to announce the case of David. He brought full attention to the man David, and that obviously brought undivided attention to what was to follow. Sure, David was dead, and is buried, and his sepulchre was still among the people for them to see. But beyond his death and burial, David had a reality that Israel needed to be reminded of, and being a prophet, he was well qualified to grab hold of the attention of Israel, and every one present in Jerusalem that important day. Ten days prior, Peter was almost ignorant of what the kingdom of God and David's import with that amazing reality was all about.

What David had going for him, that Israel needed to know and to understand, was the full contents of Peter's sermon on that day of Pentecost. His sermon was about the setting up, and the establishing of the kingdom of God, and the integral part David was to play in it. As we grasp the truth of Peter's sermon, we are brought face to face with God's promise to David. Actually, we begin with David being the central figure in this sermon; but in a short time we are taken front and center to observe the Key Figure.

It amazingly turned out in short order that the truth of Peter's sermon was not really about David's throne on earth, in Jerusalem, but rather the place that the resurrected Christ would play, as it pertains to David's throne. Peter's sermon reached back in time, from whence he pulled out Old Testament truths that resonated down through the corridors of time, constantly gathering people in its mighty currents into which you and I and multitudes also are being brought together to form a real kingdom of people that Peter referred to in his sermon. What did David possess that was so relevant to Peter's sermon on that day? Yes, David was dead, and his grave was right there for all to see. But this notable king of Israel could still speak from the grave. He had something tangible going for him that even death and the grave could not nullify or render useless. He had a promise from God that age, sickness or death could not erase. Thank you, Jesus! The same holds true for us today.

I like to rehearse the song we sung back in Sunday school: "Every promise in the book is mine, every chapter, every verse, every line. I am trusting on his word divine, every promise in the book is mine." This takes me back to God's interaction with Abraham. "*For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, blessing, I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. (listen, we are all included in this passage of divine truths) For men verily swear by the greater: and an oath for*

confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise (that is us) the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as anchor for the soul, both sure and steadfast, and which entereth into that within the veil.” Hebrews 6:13-19.

Sure, the introduction of David by Peter as he began to preach the first sermon of the newly born “Apostolic Church” was to trigger the ultimate attention of the massive crowds that were in attendance for the feast of the Passover. But having captured their attention, Peter began to announce the true relevance that David had on this day, in this sermon, and in the realities of God’s kingdom upon the earth among the sons of men. Thus, it was important for Peter to explain David’s role in God’s ultimate plan for Israel, the Gentiles, and mankind at large. Ten days prior, Peter, along with all the other disciples were not sure about the kingdom of God, and when it would be revealed upon the earth among men. After ten days had elapsed, Peter was now ready to announce new truths brought to him by the revelation of the Holy Spirit.

At this juncture, Peter expanded the truth; the real reason why he is bringing David into his sermon as the main character. He began to open the entire package of divine truths that would turn the spotlight from David to Jesus Christ, who became the central figure for the sermon on that day. But even much more than that, this central figure would eclipse all who ever came before him, and all who would endeavor to set up a kingdom of their own choosing. Peter began to describe the virtues of David’s relationship with God, and the results that his relationship produced. Speaking of David, Peter outlined some previously unknown truths that David held within himself. *“Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of **the resurrection of Christ** that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.” Acts 2:30-32.* Ladies, & Gentlemen!! At this juncture, we are faced with a serious dilemma.

As highlighted above, we can see clearly that David was given assurance by God with an oath, that of the fruit of his loins according to the flesh He would raise up Christ **to sit on his throne!** David himself spoke of the resurrection of Christ. This ties in with the words of the angel Gabriel spoken to Mary, saying: *He shall be great...and the Lord God shall give unto him the throne of his father David.” Luke 1:32.* Although this truth is spelled out plainly, there is a vast gap and contradiction in the realm of Christendom because of the widely accepted version being propagated far and wide, which suggests that Christ will not sit upon David’s throne until his second coming at which time he will enter Jerusalem—“that belief is born out of the belief that David’s throne is a literal throne in Jerusalem.” Be that as it may, the scriptures supplied above lend no credence to Jerusalem or the second coming. The scripture is concise in assuring us that the event of Christ sitting on David’s throne was **at his resurrection.** Peter included this truth in his sermon, when he said emphatically: *“For David is not ascended into the heavens; but he saith himself, The*

Lord said unto my Lord, Sit thou on my right hand, Until I mage thy foes thy foot stool. Therefore let all the house of Israel know assuredly, that God hath made this same Jesus whom ye have crucified, both Lord and Christ (and we can add—King) Acts 2:34-36.

For clarity in this study, we will repeat scriptures used before to describe the reality of David's throne. *"Then Solomon sat on **the throne of the Lord as king instead of David his father.** and prospered; and all Israel obeyed him. 1st Chronicles 29:23. Another account is found here: "Blessed be the Lord thy God, which delighted in thee **to set thee on his throne,** to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice." 2nd Chronicles 9:8.* These two scriptures prove that the so-called throne of David, was actually God's throne upon the earth, much the same way that the tabernacle in the wilderness was a type of the heavenly tabernacle. See Hebrews 9:8-11.

Vast multitudes of people are of the school that teaches the following sequence of events before Christ will sit on David's throne. First, it will be the rapture of the church, followed by the coming anti-Christ, and the great tribulation, which Christ will put an end to when he descends from heaven in what is generally called "the second coming." For these multitudes David's testimony that Christ would rise from the dead to sit on his throne, must be ignored as they pass on to other subjects.

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