

PENTECOST – A REVELATION OF THE SOVEREIGN CHRIST

ACTS 2:36 • TV083A

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By
HENRY T. MAHAN

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Zebulon Baptist Church
6088 Zebulon Highway
Pikeville, KY 41501
PH: 606-631-9053

Acts 2:36

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

I’m speaking to you today from the **Book of Acts**. I’d like for you to take your Bible and follow along with me please as I read one verse of Scripture in the **2 chapter of Acts verse: 36**; we read these words; *“Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified both Lord and Christ.”*

Now, the title of this message is: **“PENTECOST, A REVELATION OF THE SOVEREIGN CHRIST.”**

Now, this chapter, **Acts 2** begins with these words: *“When the day of Pentecost was fully come.”*

Now, when you think of the word Pentecost what do you think about? Well, most people think about revival. You know, they’re synonymous terms almost in this day, Pentecost and revival. And we pray that God will send us another Pentecost and we mean by that we want God to send revival.

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And another thing we think about when we hear the word Pentecost; we think about the coming of the Holy Spirit, for the Holy Spirit did come at Pentecost. Our Lord promised His disciples that He would send the Holy Spirit, and the Spirit of the living God came upon the apostles with great power at this Feast of Pentecost.

And we have a song that goes something like this:

**“Lord, send the old time power
The Pentecostal power
The floodgates of blessings
On us throw open wide.”**

So, when we think of Pentecost we think of the coming of the Holy Spirit. And then I believe thirdly when we think of Pentecost, we think about conversions, for thousands of people were converted to Christ at Pentecost.

And another part of that old song goes like this:

**“Lord, send the old time power
The Pentecostal power
That sinners be converted
And thy name glorified.”**

So, when we think of Pentecost, and that’s the way this chapter begins, “*When the day of Pentecost was fully come,*” when we think of Pentecost we think of revival, we think of the coming of the Holy Spirit and we think about many conversions.

But just exactly what was Pentecost? If you had to explain what these people were doing here, what the disciples were doing at this particular place; what was Pentecost, what was the origin of the Feast of Pentecost? Why were these people all assembled in this particular place at this time? People from every nation were there.

Well, you will find the story in **Leviticus chapter 23**. We don’t have time on this telecast to read all of these verses, **Leviticus chapter 23:4-21**, and you will find there are three definite feasts given by God to Israel in this chapter of **Leviticus** and Pentecost was one of them, but there were three.

First of all: The first feast was the Passover Feast which originated in Egypt.

Israel had been in Egypt, I think, something like 400 years. They had been in captivity and slavery and God promised to deliver them. And you remember He sent Moses down into Egypt to deliver Israel out of Egypt and out of slavery.

He sent Moses down to take them out of Egypt and lead them into the Land of Promise, Canaan. And Pharaoh wouldn't release the people, wouldn't let them go and God sent several plagues upon Egypt.

You remember some of the plagues, the river turned to blood, the plague of lice, frogs, flies, and all of these different things were brought upon Egypt.

And then the final plague; Moses told Pharaoh and he told the people of Egypt and he told Israel that at midnight God would come through the land of Egypt in judgment and that He would strike dead the first born in every home, even to the cattle on the hill.

And of course the Egyptians did not believe this prophecy. Israel did believe it. And God gave Israel a Feast to keep, gave them the Passover Feast. He said: *“Take a lamb, the firstling of the flock, and slay that lamb and put the blood on the lintel and on the two side posts of the door, and when I see the blood, I'll pass over you.”*

That's where it started. That's the origin of the Feast of the Passover. And this is one of the Feasts mentioned in **Leviticus 23**, the Feast of the Passover. It was kept on a certain day every year after that; every year after they were delivered out of Egypt they kept the Passover.

And this is a picture; the Passover stands for the sacrifice of Christ our Lord. It is a picture of the death of Christ our Lord. Paul wrote in one of his epistles: *“Christ is our Passover.”*

The Passover has a message. The Passover is a picture. The Passover is a type. It has a message; it declares Christ is our sacrifice, Christ is our atonement, and His blood puts away our sins.

God says: *“When I see the blood of Christ I'll pass over you.”* When God comes through in judgment and wrath and condemnation; that judgment and wrath and condemnation does not come upon us because Christ is our Passover.

We were in captivity, we were in slavery, and we were in the land of sin like Israel was in Egypt. And they killed the lamb and put the blood on the door posts and that blood kept God's judgment and wrath from that household.

And that's what the Passover is. And our Lord ate the Passover with His disciples before He went to the cross. Now, after the cross there is no Passover Feast to keep. Our Lord instituted the Lord's Table.

After the Passover He gave the disciples the bread and the wine and He said: *“This is my body broken for you and this is my blood shed for you.”* This is symbolic of His body broken for you and His blood shed for you. When you eat the bread and you drink the wine and you show His death until He come.

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So, we don't keep the Passover every year as Israel did after they left Egypt but we do observe the Lord's Table. We observe the Table of our Lord in remembrance of Christ. Now, that's the first Feast.

And then there's a second feast and you will find that in **verses 10, 11, and 12** of **Leviticus 23** and it's called:

Secondly: The waving of the sheaf!

Israel was instructed. Now, after the Passover Sabbath, the 7th day, Saturday, on Sunday, on the next day, after the Passover Sabbath; Israel was to take the barley, a handful of barley from the first harvest and they were to wave it before the Lord.

It was the waving of the sheaf or the handful of barley and that's what the feast was all about, the great convocation before God. And this is what Israel was saying; they were saying, that every product of man's labor, every product of the soil, and all the results of man's labor is a gift of God. It's from God; it's of God and for the glory of God.

That's what they were saying. On this Sunday morning after the Passover supper they took the handful of barley sheaf, the sheaf of barley, and waved it before the Lord saying that the first fruits of every harvest belonged to the Lord and all the results of man's labor and efforts and all the products of the soil are of God and from God and a gift of God.

Now, it was on this day that our Lord arose from the grave. The Lord Jesus Christ came forth from the tomb, "*the first fruits of them that slept.*" And this is saying this, just like that waving of the barley, it is saying this; that the results of His sacrifice, His work of redemption, the resurrection of His body, and the resurrection of the body of all His people is of God, the gift of God, the work of God, and the power of God. That barley came forth from the ground when they took it and waved it before the Lord saying it's all of God.

Our Lord came forth out of the tomb, "*the first fruits of them that slept.*" Now that feast was on Sunday morning after the Passover Sabbath.

Thirdly: There was a number, seven Sabbaths after the Passover, or 50 days, seven weeks, which is 49 days, and then one other day which is 50.

And then they were to observe, they were to hold a holy convocation before the Lord. On this 50th day they were to hold a holy convocation before the Lord. They were to renew their vows. They were to dedicate all that they were and all that they had to God.

This was the Pentecost, the Feast of Pentecost. It came 50 days after the Passover. And Israel in 50 days after the Passover; they were well out of Egypt. They were well on their way to the Promise Land.

They were well delivered from Pharaoh's forces and Pharaoh's threats, and Pharaoh's army because they had been drowned in the Red Sea. And now they were out there completely delivered from Egypt on their way to the Promise Land and now they held the Feast of Pentecost, the Feast of the First-Fruits.

And they held this holy convocation before the Lord and dedicated, rededicated, renewed their vows before the living God. On this day the Holy Spirit was given, on this Feast of Pentecost as promised by our Lord Jesus Christ.

The Holy Spirit came with power upon the apostles and there followed a great revival that continued until almost every nation had heard the Gospel of the Lord Jesus Christ.

And at Pentecost, when the Day of Pentecost was fully come and the disciples were assembled in one place and all of these people were there from many nations; the Spirit of God came upon the disciples and they preached and thousands of people came to a knowledge of Christ.

Now, could we designate a single factor that brought about this revival? Could we designate a single factor that was most dominating in this great revival, in this great outpouring of God's Spirit, this great visitation of God's power upon the sons of Adam where thousands embraced the Lord Jesus Christ, received Him, submitted to Him, and crowned Him Lord?

Well, let's see:

First of all: The Disciples of Christ were there at Pentecost!

These men who had been with Christ for 3 ½ years, Peter, James, and John; these men had been with the Lord. They were there at Pentecost and they preached the gospel of Christ.

But now; you note this, they did not preach themselves. They didn't speak of themselves. They didn't talk about their great office which they held. They didn't call themselves, "men of God or apostles or disciples of Christ."

They didn't talk about their work. They didn't talk about the places they'd been and the crowds to which they preached. They didn't talk about the number of people that had been converted to Christ as a result of their books or their sermons or their revival meetings or their evangelistic campaigns.

They didn't talk about themselves. Their names were not in bold letters up above the platform. Their names were not in the newspapers of Jerusalem. They didn't preach themselves but they preached Christ. They preached the sovereign Christ. They talked about the sovereign Christ.

You read Peter's sermon there in **Acts chapter 2**; we'll talk about it in a moment. But you will find him preaching Christ, talking about the man Christ Jesus, delivered, ordained, anointed, and sent of God.

And how that David talked about Christ and how that Christ was the fulfillment of the prophecies, and the types, and the shadows, and how that Christ died and was buried and rose again and is now at the right hand of God.

These men preached Christ. They didn't preach themselves. They said that; *"We preach not ourselves but Christ Jesus the Lord."*

Secondly: The disciples were there but the Holy Spirit was there, and the Spirit of the living God was there, the mighty, third person of the blessed Trinity was there, the Holy Spirit.

But He didn't talk about Himself. He didn't talk about how they needed to be filled with the Spirit or baptized of the Spirit. He didn't talk about His gifts. He didn't talk about His power.

These men spake; they preached the Gospel in other languages but they didn't call attention to the fact; "Hey; we're speaking in another tongue. Hey; everybody listen to us; we're speaking in another language. Have you ever heard anything like this?"

No; they didn't call attention to that. The Holy Spirit didn't call attention to Himself. He didn't call attention to His gifts. He didn't call attention to His power at all.

He didn't call attention to the miracles. He called attention to Christ, the Holy Spirit spake of Christ. In fact, our Lord said in **John 16:13 and 14**; *"Howbeit, when He the Holy Spirit of truth is come; He will guide you into all truth. He shall not speak of himself."*

Now, when you hear preachers and groups of people who always talk about the Holy Spirit, who always magnify the Holy Spirit, who always talk about the gifts of the Holy Spirit, you better be careful because the Spirit of the living God, and the Bible says; *"Try the Spirits whether they be of God."* The Holy Spirit of the living God does not speak of Himself. He does not brag on Himself. He does not glorify Himself. He does not call attention to Himself.

I warn you right along this line; He speaks of Christ. Christ said: *"He shall not speak of himself but whatsoever he shall hear; that shall he speak. He will show you things to come; (now listen to these next words) He will glorify me. He will take the things of mine and show them to you."*

So, the Holy Spirit was at Pentecost but the Holy Spirit called attention not to Himself but to Christ. He didn't say, "You need the Holy Ghost." He said through the apostles, "You need Christ, you need a Redeemer, you need a Mediator, and you need an Advocate with the Father."

I'll tell you the people were there. There was a crowd of people there. You talk about a great crowd. There were people there from everywhere. But these people, they were not entertained by celebrities.

They didn't go out and get the different celebrities and the players from the theatre and the Greek Olympic stars and bring them there to Pentecost and put on a show for this great crowd. The disciples didn't do that at all.

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They didn't go out and round up some celebrity to get a crowd. These people weren't entertained by a lot of special music. The disciples didn't go out and get a bunch of quartets, trios, solos, choirs, and have special numbers to entertain these people.

And they didn't go through a lot of ritualism and candle burning and ceremonialism. These people heard a sermon. They heard Peter preach the Word of God and preach the Lord Jesus Christ. That's what they heard.

You talk about Pentecost; what was the dominating factor that brought the power of God and brought conviction of sin and brought conversion of sinners and brought men and women to know the living God?

I'll tell you what that dominating factor was; it was a revelation of the sovereign, living, Christ. Yes, the disciples were there but they preached Christ. Yes, the Holy Spirit was there but He preached Christ.

Yes, there were thousands and thousands and thousands of people there but they didn't put on a show and they weren't entertained; they heard a sermon. They heard the Gospel preached in the power of the Holy Spirit.

In other words, the dominating factor at Pentecost was a revelation of the sovereign and living Christ who lived on this earth, who died for our sins on the cross of Calvary, who was raised from the grave, who ascended to the right hand of God.

In other words, the disciples preached who Christ is. They preached what Christ did. They preached why he did it. And they preached where he is now.

My friend, you can be sure of this; you say: "Preacher, do you believe that we can have another Pentecost today?" And when we say "Pentecost" we don't mean a feast of the first-fruits but we mean a revival, an outpouring of the Holy Spirit, a mighty conversion; do you believe that we can have such a thing today?

Yes sir, I certainly do, but not under present-day preaching, not under what we are listening to in this day. Any great outpouring of God's mercy, any great outpouring of God's grace, any great revival that God sends among the sons of Adam, any great work of salvation among men will come as a result of the preaching of a sovereign Christ, of the living and reigning Christ.

That's right! God will bless the preaching of Jesus Christ, who He is, what He did, why He did it, and where He is now. Not another Jesus. This revival is not going to come as a result of the preaching of a weak, frustrated, disappointed, disillusioned reformer named Jesus.

Paul talked about that. In **2 Corinthians 11:4** he warned those people, "*Don't listen to those who are preaching another Jesus and another gospel and another spirit.*" I tell you, I listen to

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preaching today and do you know what it is? *“It’s a form of godliness but denying the power thereof.”*

We have a religion today that consists of programs of reform, traditions, emotion, entertainment, and everything in the world but glory and honor to the King of kings and the Lord of lords.

And what we are hearing today is not what God has done but what man ought to do. We are not hearing who Christ is; we are hearing men try to tell folks that God is sitting over there waiting to see what they are going to do. And this kind of preaching is not going to bring revival.

Let’s look at the message of Peter. He preached the sovereign Christ, the Christ to whom the leper came, who cried: *“Lord; if you will, you can make me clean.”* He preached the Christ to whom the woman of Canaan came when she cried: *“Lord; have mercy upon me.”*

He preached the Christ to whom the thief cried on the cross: *“Lord, you are not going to stay dead; you are coming into a Kingdom; remember me when you come into that Kingdom.”*

He preached the Christ to whom the Centurion came who wanted his servant healed and Christ said: *“Well, I’ll go with you down to your house.”* He said, *“You don’t need to do that. I’m a man of authority. I have servants under me. I know what power is.”*

“I say to this servant go and he goes, to this servant come and he comes. All you have to do Lord is just say the word. You don’t have to go to my house. I know my servant will be healed.”

Our Lord said: *“I haven’t seen faith like that in Israel. Go thy way; thy servant liveth.”* Yes, that’s the Lord, that’s the sovereign Lord.

And then the Lord to whom the harlot came and knelt at His feet and washed His feet with the hair of her head, with her tears, and dried His feet with the hair of her head, and sued for mercy and pleaded for peace. That’s the Christ, the King of Kings, the Lord of Lords, and the sovereign Christ.

We must have some preaching that exalts Christ and does not exalt men. We must have some preaching that brings glory to God and not glory to the flesh. And that’s the kind of preaching that will bring revival.

Now listen to this sermon by Peter.

First of all, in **verse 22**; he said: *“Jesus of Nazareth, a man approved of God, appointed of God, sent of God, among you.”* And He was a man. Christ Jesus was a perfect man.

Yes, *“He was bone of our bone and flesh of our flesh.”* He was sent of God. He was the Son of God. His Godhead was proved by His miracles; He raised the dead. He calmed the sea. He knew men’s thoughts. He caused the blind to see. He forgave sin. He’s the God-man.

And that's where Peter started; he said, "Jesus of Nazareth is a man but he's the God-man. He's a man sent by God, anointed by God, appointed by God, ordained of God to be the Redeemer, the Saviour, Son of God, and Son of man."

All right, notice the second thing in **verse 23**; Peter said: "*Him, (this man, this God-man), being delivered by the determinate council and foreknowledge of God, ye have crucified and slain.*" In other words; all that Christ did was foreordained from eternity.

That's right: "*Him being delivered by the determinate council and foreknowledge of God, you with wicked hands have crucified and slain. You did what God determined before to be done.*" That's what Peter's saying.

Everything Christ did was foreordained from eternity, His virgin birth: "*A virgin shall conceive and bring forth a son and thou shalt call his name Immanuel.*" His tribe, "*The scepter shall not depart from Judah till Shiloh come.*"

His family; "*He will be of the seed of David.*" His betrayal was 18 pieces of silver by one of His disciples. His crucifixion; read **Psalms 22**: "*My God, my God, why hast thou forsaken me?*"

But Peter says, this man, this God-man sent from God; you rejected. "*He was a root out of dry ground despised and rejected of men. He was in the world and the world knew him not. He came unto his own and his own received him not.*"

But watch the third thing, **verse 24**: "*God raised him from the dead.*" You crucified Him, you buried Him, but God raised Him from the dead because (now listen to this), "*It is not possible he should be holden by death.*" There's no power that can hold Him, there's no force that can hold Him.

"*He has all authority in heaven and earth.*" He says that. He told His disciples; "*All authority is given unto me in heaven and earth.*"

He could not be held by death because He's life. He cannot be held by darkness because He is light. He cannot be held by hate because He's love. He cannot be held by sin because He's righteousness. He cannot be held by men because he's God.

Some of the Pharisees came to Him and said in **John 10:24** "*Now, if you be the Christ, tell us plainly.*" He said: "*I told you, but you didn't believe me. You didn't believe me because you are not of my sheep:*

"*My sheep hear my voice and I know them and I give them eternal life and they shall never perish. Neither shall any man pluck them out of my hand. My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand.*"

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He said to Pilate, “*You can have no power over me at all except it be given you from above.*” All right; follow this message, the man Christ Jesus, the God-man sent of God: “*You with wicked hands have crucified and slain but God raised him up.*”

And then **verse 25**, and Peter says, “*This Jesus is the one David spoke concerning.*” The prophets spoke concerning Him. In **Acts 10:43** it says, “*To Him give all the prophets witness.*”

We don’t preach any new salvation, any new Gospel, and any new way of salvation. Christ said: “*Abraham saw my day and was glad. Moses wrote of me.*”

Everybody whom God has ever redeemed, forgiven, pardoned, and saved, has been saved by Christ and by His sacrifice. Those in the Old Testament were saved by looking to the coming Lord, who died. And those who are saved in our day look back to the Lord, who did die. David wrote concerning Him.

Now look at **verse 33**: “*And he exalted to the right hand of God*” where He sits. Paul said in **Hebrews**, “*Expecting, till His enemies be made His footstool.*”

And in **verse 36** Peter finished that message with these words, “*God hath made that same Jesus whom you crucified Lord and Christ.*”

He’s not a doormat named Jesus. He’s not an insurance policy named Jesus. He’s not a fire escape named Jesus. He’s not something you grab hold of just before you die and hope He’ll take you to heaven. He’s the King. He’s the Lord. “*God hath made this same Jesus whom you crucified both Lord and Christ.*”

When our Lord was on His way to the cross the women wept and lamented Him and He turned to them and He said: “*Don’t weep for me; weep for yourselves and for your children.*”

So, my friend, if we have a Pentecost today, a revival, it will not come as a result of the weak, anemic, emotional preaching of a powerless reformer; it will come when men stand in the power of God’s Spirit and preach Jesus Christ King of kings and Lord of lords.

It will come when God almighty is pleased to give us a revelation to our hearts of a sovereign, living Lord, “*Who is able to save to the uttermost them that come to God by him!*”