

# Pentwater Bible Church

*Resurrection Sunday*

*April 4, 2021*



Ascension by Rembrandt Cir. 1636

Daniel E. Woodhead – Pastor Teacher

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### THE PROPHECY OF BETRAYAL AND CRUCIFIXION

Matthew 26:1–5

*<sup>1</sup>And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup>Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. <sup>3</sup>Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, <sup>4</sup>and consulted that they might take Jesus by subtilty, and kill him. <sup>5</sup>But they said, Not on the feast day, lest there be an uproar among the people (KJV).*

### THE CRUCIFIXION

LUKE 23:33–34

*<sup>33</sup>And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup>Then said Jesus, Father, forgive them; for they know not what they do (KJV).*

### THE DEATH

*<sup>33</sup>And when the sixth hour was come, there was darkness over the whole land until the ninth hour. <sup>34</sup>And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup>And some of them that stood by, when they heard it, said, Behold, he calleth Elias. <sup>36</sup>And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. <sup>37</sup>And Jesus cried with a loud voice, and gave up the ghost. <sup>38</sup>And the vail of the temple was rent in twain from the top to the bottom. <sup>39</sup>And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God (KJV).*

### THE RESURRECTION

JOHN 20:19–31

*<sup>19</sup>Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. <sup>20</sup>And when he had so said, he shewed unto them his hands and his side. Then were*

*the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. <sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. <sup>26</sup> And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. <sup>28</sup> And Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. <sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (KJV).*

#### THE GOSPEL

#### I Corinthians 15:1–9

*<sup>1</sup>Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; <sup>2</sup> by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> and that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> and that he was seen of Cephas, then of the twelve: <sup>6</sup> after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James; then of all the apostles. <sup>8</sup> And last of all he was seen of me also, as of one born out of due time. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God (KJV).*

#### THE GOSPEL COMMANDMENT

#### Matthew 28:16–20

*<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen (KJV).*

## THERE IS SALVATION IN NO OTHER

Acts 4:10–12

*<sup>10</sup> be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (KJV).*

John 10:27–30

*<sup>27</sup> My sheep hear my voice, and I know them, and they follow me: <sup>28</sup> and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. <sup>29</sup> My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. <sup>30</sup> I and my Father are one (KJV).*

THE CHURCH IS:

THE BODY OF THE CHRIST

The true Church is invisible. The real Church is what Christ called His Church – His Body, the real believers. It is the invisible Church, that is, you can't see it. You don't know who's a believer and who is really not a believer. That's the invisible Church. Colossians 1:18 calls it the "Body of Christ", the "Body of the Messiah."

COMPOSED OF JEWS AND GENTILE BELIEVERS

In 1 Corinthians Chapter 12 and 14, Jesus is called the "Head of the Body" in a discussion of spiritual gifts. Paul uses the term "Body" which is analogous to this whole Church we see in Colossians 1:18 which refers to the "Body of Believers." It is composed of both Jew and Gentile believers.

YOU ENTER THE CHURCH BY SPIRIT BAPTISM

Acts 1:4-5; 11:16

BEGAN AT PENTECOST (ACTS 2)

Is composed of all true believers from Acts 2 (Pentecost) until the rapture. That's the Church. It's the Ecclesia, the Called Out Ones.

IT DOES NOT INCLUDE OT SAINTS

A "saint" in the Bible is a believer. That's pure and simple. You are a "Saint" if you are a believer. Some denominational constructs teach that Saints are appointed so they make Saints.

There are Old Testament Saints. The Church does not include the Old Testament Saints

IT EXCLUDES TRIBULATION SAINTS

There will be Tribulation Saints – those who come to be a believer during the Great Tribulation. The Church does not include the Tribulation Saints.

Only those:

1. In Christ;
2. in Jesus;
3. in Jesus Christ,
4. in Christ Jesus;
5. in Him;
6. in Whom; and
7. in the Lord

Only the aforementioned will be the members of the real Church. These are people who *really* believe and place their *trust* (faith) that Jesus is who He said He is and they are part of the Church. They have as Jesus told Nicodemus “Born Again.”

The Apostle Paul used these preceding terms to identify those who were baptized by the Spirit into the body of the Messiah, which only began in Acts two.

CHRIST IS THE HEAD

Colossians 1:18

*<sup>18</sup> And he [meaning Jesus] is the head of the body, the church: [So the church is the body.] who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence (KJV).*

CHRIST WAS THE FIRST FRUITS OF THE FIRST RESURRECTION.

CHRIST IS THE HEAD OF THE BODY.

We know from Paul’s first letter to the Corinthians in Chapter 12 and 14 that he goes on to talk about the nature of the body, the use of the body in the different segments, and how the body all works together. Christ is the head of the body.

THE COMPOSITION OF THE BODY

Ephesians 2:11-16

*<sup>11</sup> Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands (KJV);*

What he is saying here is that the Jews called the Gentiles uncircumcised and they wouldn't let them in. They didn't want the Gentiles to be part of this commonwealth of Israel. Although the Mosaic Law accommodated Gentile converts.

*<sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (KJV):*

The gentiles didn't have the Abrahamic Covenant that they were aware of. However, one aspect of Abrahamic Covenant does say that all nations are going to be blessed through Abraham – all nations. That's going to come through Jesus. They didn't have the Mosaic Covenant although they could have made themselves Jews, that didn't happen very often.

*<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (KJV).*

For they have come in now to this new entity, the body, by the blood of Christ.

*<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us] (KJV).*

In other words, Jews and Gentiles are not different anymore in terms of this new entity, the Church.

*<sup>15</sup> Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace (KJV).*

When the New Covenant came in it got rid of completely the Old Covenant. The Old Covenant was conditional and the New Covenant replaced it. True the New Covenant is specifically addressed to the Jews but the initiating event; the sacrifice of the Messiah also provides the cleansing blood for the Church to be saved. So we are not under any of the Commandments – the 613 that are in the Old Testament. We have all of our New Testament laws of Christ that will appear in the Epistles. We have instructions for the future church in the Gospels. We are under the law of Christ that He inaugurated at the Last Supper.

*<sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby (KJV).*

The composition of the church, which is the body of the Messiah, is the combination of Jews and Gentiles together in Christ. There is no such thing as a Gentile Church and there is no such thing as a Jewish Church, although some would like for them to be separate. It is not separate. There is one Church and it's made up of real believers that are now the body of Christ.

The composition of the Church, the Body of the Messiah, is a combination of Jews and Gentiles united together by faith in Jesus. As this passage shows here is no such thing as a Gentile Church and there is no such thing as a Jewish Church, although some would like

for them to be separate. It is not separate. There is one Church and it's made up of real believers that are now the body of Christ (Eph 3:6).

#### A PURPOSE OF THE CHURCH AGE

A major purpose of the Church Age is a calling out from among the Gentiles by the gospel according to Acts 15:14:

Act 15:14

*<sup>14</sup>Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name (KJV).*

In other words, we are fellow partakers and according to Romans 11:25-27, this calling out of the Gentiles will continue until some [finite] number of Gentiles is saved. I don't know what that number is or how long that takes, but there is going to be the Church until that last Gentile gets saved. We don't know who that is; we don't know when it is, or where it will happen. It's really not for us to know. Christ has kept this from us.

Romans 11:25-27

*<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in (KJV).*

In other words, Paul doesn't want us to be conceited and think that the Church is all Gentiles and think that we're God's people now and the Jews are not. Nothing can be further from the truth.

*<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this [is] my covenant unto them, when I shall take away their sins (KJV).*

SO, YOU GET INTO THE BODY BY BELIEF.

#### SPIRIT BAPTISM

One gets into the Body by Spirit Baptism after belief. The Church is comprised of Jews and Gentiles and continues on until the last Gentile is saved and then the Church ends.

1 Corinthians 12:13

*<sup>13</sup> For by one Spirit are we all baptized into one body, [That's how we get into the body.] whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit (KJV).*

It doesn't matter who you are. Paul's it trying to encompass both sides of the ecclesiastical equation and he is encompassing both sides of the general civilization of that

time – you were either a slave or you were free. Everybody gets into the Church the same way. After belief, there is a Spirit Baptism and it happens one time. It doesn't continue to happen over and over again. There is one Spirit Baptism.

Now there is a filling of the Spirit. We see that in Ephesians 5, that is different than Spirit Baptism. Spirit Baptism is a onetime event. The Spirit enters us and takes up residence and never leaves, the Spirit is never without us.

#### THE ROOTS OF THE CHURCH

When the word “church” was very first mentioned in Scripture, Jesus used that word in the future tense, Matthew 16:18. He referred to the Church as future from the time that He was on earth during His first Advent. What Christ referred to the Church proper, the ecclesia, the called-out ones, the Church. He is talking about the specific people that are in His church.

There is a “mystery” that Paul speaks about which indicates the church was unknown in the Old Testament. The Church has a beginning and it has an end. The beginning was at the day of Pentecost in Acts 2 when Spirit Baptism came and the end of the Church is the Rapture. It doesn't mean people weren't saved before and people won't get saved after. It just means, from the technical term the “ecclesia”, that's its life consists of the interval or the time period of the Church.

The first time the word church” was used was in:

Matthew 16:18

*<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it (KJV).*

What the Lord is saying is that I will, in the future, build my church. The Church is not here yet. The Church was not there at the time Jesus spoke those words. The Lord is saying that He is the Rock, the cornerstone of the Church.

By the use of the future tense Acts 1:5 makes it clear that Spirit Baptism was still future in Acts one:

Acts 1:5

*<sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (KJV).*

In other words, it won't be long now before the Spirit of Baptism takes place. It was that Spirit Baptism that came upon the believers or those who would be believers at that time to initiate the Church.

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Rapture. It doesn't mean people weren't saved before and people won't get saved after. It just means, from the technical term the "ecclesia", that's its life or the interval or time period of the Church.

Spirit Baptism was then future to Acts 2 and it is clearly stated in Acts 11:15-16:

Acts 11:15-16

*<sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. "Fell on them" "at the beginning", he's talking about the beginning of the Church. <sup>16</sup> remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (KJV).*

Next message CYRUS ONE OF ISRAEL'S SHEPHERDS

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