

Acts 1:4–8

The Triune Conspiracy

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Main idea: The Triune God who planned our salvation from outside of time, and promised that salvation in the prophets, and accomplished that salvation in Christ, and announced that salvation by His Spirit in the apostles, is still the One applying that salvation through the apostolic witness.

⁴ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” ⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷ And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. ⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

Introduction: Triune work and fellowship, Personal properties, and Christ as the revelation and revealer of God to us.

1. The Promise of the Father, v4,6–7

- a. Christ the first great Promise of the Father (Gen 3:15, Gen 22:15–18, 2Sam 7:12–13, Isa 9:6–7)
- b. The Spirit the second great Promise of the Father (Isa 44:3, Eze 36:27; Joel 2:28; John 14:16–17, 14:26, 16:12–15)
- c. Times and seasons (Gal 4:4–6). Of the incarnation. Of the atonement. Of the Spirit. Of evangelism. Of the return.

2. The Pouring by the Son, v5

- a. The first thing that many of these apostles had heard about Christ (Mat 3:11; Mk 1:8; Lk 3:16; Jn 1:33)—not merely that Jesus would have the Spirit, but that Jesus would give the Spirit.
- b. Something Jesus prays for as the Mediator, but also Himself does as God the Son (cf. Luk 24:49, Jn 15:26). By His inherent right in His Person and His merited right in His work, Jesus gives us the same Spirit Who came upon Him and sustained His own humanity.
- c. One of the primary messages of the gospel: He Who died and rose is He Who pours (cf. Ac 2:32–33; Ac 10:44–48, 11:16–17)—this is why baptism signifies both the giving of the Spirit and the application of Christ’s redemption. Christ’s action from heaven is what faith comes to see.

3. The Power of the Spirit, v8

- a. Power of God Himself (cf. Luk 24:49, 2Cor 3:17–18). Confidence and hope.
- b. Power that is exercised in man. Dependence and humility.
- c. Power for a purpose: Davidic covenant (Jerusalem), Mosaic covenant (Judea and Samaria), Abrahamic covenant (to the end of the earth). All of the promises from Genesis to Malachi fulfilled in Christ and now applied by the Spirit through the apostles and through those who still proclaim and receive their witness.

Conclusion: Trust in the Christ into Whom you have been baptized. Rejoice in that Name (Father, Son, and Holy Spirit) by which you were baptized into Him. And make it the great business of your life to know and love the Triune God Who has revealed Himself in Jesus and conspires to apply fully His salvation to you.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Our Father in heaven. We thank you that in these Sabbath-keepings that remain for your people. You announced to us and preach to us your word. We thank you that it is Christ whose blood speaks better than Abel who spoke once on earth and shook the mountain. And who now sits in glory and by his spirit, speaks to us, We pray that your Holy Spirit now would help us that the hearing would be mixed with faith.

So that as you shake heaven and earth and prepare us to receive an unshakable inheritance, you would do us that good in the preaching of your word that it would benefit us because it is mixed with faith. And those who hear, we believe, Lord help our unbelief and pour out your Holy Spirit and set yourself before us and to take the veil off of our hearts.

So that we might see and have the light of the knowledge of your glory to shine in our hearts and the face of Jesus Christ help him, who preaches that he would be faithful to the words on the page and help us all that. We would hear with submitted and soft hearts into, which your spirit would make the seed of your word, penetrate deeply and take strong root and grow up and bear.

Good. And abundant fruit for we ask it all. In the name of Jesus Christ, our righteousness before you whom you gave in your love, Indeed your very own Son. Our Lord, Amen. So let us rise as we come first to hear. First to hear God's word. Read Acts chapter 1 versus four through eight.

These are God's words and being assembled together with them, He commanded them not to depart from Jerusalem but to wait for the promise of the Father, which he said, you have heard from me for John. Truly baptized with water, But you shall be baptized with the Holy Spirit. Not many days from now.

Therefore, when they had come together, They asked him saying, Lord, will you at this time? Restore the kingdom to Israel. And he said to them, It is not for you to know, times or seasons, which the Father has put and his own authority. But you shall receive power When the Holy Spirit has come upon you and you shall be witnesses to me in Jerusalem.

And in all Judea and Samaria. And to the end of the earth. Amend that sends this reading of God's and inspired and inerrant word with joy and confidence. We look to him to bless. Also, the preaching of it, Please receive it.

Although, looking back at the Hebrew Scriptures, which we call the Old Testament, We can see through the lens of Christ, all of the places where the Lord had indicated that he has within himself fellowship that and that he would send a Christ who had not, merely be an anointed man, but who would be an anointed man who has the prerogatives and the power who is in his person.

God, Although we can see those things in the Old Testament, much more clearly in the wake of Christ having come. It is especially when the sun comes and he refers often to God as the Father, even as he claims to be one with that, father whom he is proclaiming.

And for which blasphemy as he made himself to be God, They often hate it and tempted to murder him. So that when finally, this church of the Lord Jesus Christ, this this church that he said he would build. And the gates of hell would not be prevailed against it.

And there would be this, this washing that would identify this baptism. That would identify those whom he is gathering apart and set apart into his church. That when you are baptized into Jesus Christ, the name by which he gives us to be baptized into himself is the name singular.

Father, son and Holy Spirit, and he had talked much in his earthly ministry about God as his father, In fact, the God of the Old Testament he said would not be genuinely known unless they recognized Jesus as the Son and God as the Father and then especially towards the end of his ministry.

Although his cousin John had prophesied about him at the beginning of his ministry that Jesus would baptize with the Holy Spirit towards the end of his ministry. As Jesus is preparing to leave, He tells and reminds the disciples and he called to be apostles that he would be asking the Father for the Spirit whom the Father would send and that he himself, the Lord Jesus would be sending the spirit.

And so as we we come to this transition from the earthly life and ministry of Jesus Christ, which Luke summarized in the first volume of his work as we heard last week to the ministry on earth from heaven of the resurrected and ascended Christ. He is. Now, bringing us into that promise of the Father, that pouring out of His Spirit, that he promised that he himself would do.

And as he talks the apostles through that transition, He highlights how the Father, and the Son and the Spirit have planned and promised, and now accomplished the redemption of sinners not just from among Israel. But from among all the nations and now how in the pouring out of the Holy Spirit he would bring about the application of that redemption.

Beginning at Jerusalem but also in Judea and Samaria. And also to the end of the earth, that there is to use a word that We have become fairly familiar with a triune conspiracy to save sinners. And that as we come to know, God as Father, Son and Holy Spirit who has revealed Himself first and foremost in Jesus Christ.

So that when Philip asks to see the Father, Jesus says, if you have seen me, you've seen the Father that there's nothing more of God to see, then you can see in Jesus, when we come to know, God, as Father, Son and Holy Spirit in Jesus Christ, and we come to know some of those personal properties, which doesn't mean personal, like, boy, that got personal.

We just use that phrase to mean that one of the ways. We know that there is a distinction of the persons within the one triune God is that there are things that are said of the person of the Father that belong only to the person of the Father that he begets.

For instance, There are things that are said of the person of the Son that are said, only of the Son that he is begotten. And there are things that are said of the person of the Spirit that are said, only of the Spirit that he is sent by the Father and by the Son for instance.

And so Jesus, as He is, we're talking his apostles through the transition talks us through that transition. And we find a God who dwells in everlasting love and adoration and fellowship within himself, bringing us to adore him bringing us into fellowship, giving us as Jesus said that he had spoken these things.

So that his joy might be in us and it is a joy that reaches all the way back into eternity to know God, and to love him and to praise him, which is incidentally why God within himself can be love, says the great difference between the Triune God whom we know to be love throughout the the Old Testament and the greatness of his mercy to man.

And yet there's this tension because if God alone is uncreated, God how can he be love in himself? You see the Judaic God, that rejects his revelation of himself in Jesus as triune. He really can't be love in and of himself. Says, the great difference between the God of the Bible from every other false idea of God, Whether it's Judaistic or Mormon or Jehovah's Witness or Muslim or Unitarian He is not in himself.

Love and yet, God has demonstrated His love for us in this that while we were still sinners Christ died for us that he has chosen those whom he would save if Ephesians 1 tells us in the beloved before the foundations of the world. So that the love with which he loves us and the love that He has demonstrated in Christ as its roots within the Trinity itself, that we are loved by God with the love of God, for God from all eternity.

Each one of the persons to the others. And so as Jesus talks them to the through the transition, we see in the passage these three things and by which we will try to organize our, considering the scripture this, So the rest of the morning and into the afternoon, first the promise of the Father and second the pouring by the sun and third the power of the Holy Spirit.

So first, the promise of the Father, verse 4 begins and being assembled together with them, He commanded them. Not to depart from Jerusalem, But to wait for the promise of the Father, which he said, you have heard from me Now. We're especially going to consider Galatians 4:4 through 6.

When we come in a few moments to think about verse 7, the times or seasons, which the Father has put in his own authority. And how the father is, especially highlighted because he is the one who begets and sends his son, and he and the son together are the ones who send forth the spirit.

And when the Spirit is finally sent forth in the way that God had promised throughout the Old Testament, we know him not merely as the Spirit of God, but especially as the Spirit of His Son, the Spirit of the Son. But God had promised to give the son and God had promised to give the Spirit throughout the scriptures.

You'll see there. If you look at the outline, a couple of the mountaintop moments of God's promise to send his son Genesis, 3, verse 15. And you'll notice that this promise isn't even made to Adam or to, the woman is actually made to the serpent. So that even before the woman hears of the consequences of her sin and the man hears of that which will come upon the whole creation as a consequence of his sin.

They have already heard the promise of the gospel, in the curse upon the serpent. God has, we can start in verse 15. You always God, said to the serpent because you have done this, you are cursed more than all cattle, more than every beast of the field on your belly, you shall go.

You shall eat dust till the days of your life and now in verse 15 and I will put enmity between you and the woman And between your seed. And her seed, These words can be collective, but then he returns specifically not to the serpent's seed, but to the serpent himself and he singles out one among her offspring and he says, he shall bruise your head and you shall bruise his heel that there is one who will come from the woman who will deal a death.

Blow not merely to the seed of the serpent not merely to those who continue in the sin and death into which the serpent has tempted and the man has fallen and bring in and and brought the rest of his posterity. The covenant being made with Adam, not only for himself.

But for his posterity, all mankind, descending from him by ordinary generation. Sorry almost did the hand motions for when the kids were little descending from him by ordinary generation, sinned in him and fell with him. In his first transgression, and there would be those, there would be those who would never be saved and to then he refers as the seed of the serpent.

They're born of the woman, but they're not born again, but Adam and his wife, having the gospel proclaimed to them. You notice I'm calling her his wife. Why? Because she doesn't get the name Eve until Adam has believed the gospel that there is an entire line of those who are going to be saved from among their offspring, through the seed singular who had crushed the serpent's head and having heard that announced to the serpent.

He turns to his wife And he says, mrs. Dirt is no longer good enough for you. Because name, Adam actually means dirt link and the name woman and the Hebrew is actually durtling. Get and he couldn't call his wife that anymore after he had heard what God had promised would come from her.

And she got a new name Eve and they hoped in the promise we hoped it was able and Cain murdered him and they hoped then that it would be set that he was the appointed one, which is what his name means. And it wasn't Seth, you go on down through Noah and his dad hopes that it's Noah and that he is the one through whom the rest is going to come.

And the rest of the world rests in not peace and the life of Noah but God through Noah saves eight. And he continues. Bringing the seed. Next one, Genesis 22 versus 15 through 18. God has made promises to Abraham and chapter 12 and chapter 15 and chapter 17. And now, upon the offering or attempted offering of Isaac, the offering of Iran in Isaac's place.

The Lord says by myself, I have sworn says your way because you have done this thing and have not withheld, your son, your only Son blessing, I will bless you. And multiplying, I will multiply your descendants as the stars of that. And and as the sand, which is on the seashore and your descendants shall possess the gate of their enemies in your seed, all the nations of the earth shall be blessed because you have obeyed my voice.

Not only sinners from Jerusalem, not only sinners from Judea and Samaria, but sinners, even from the end of the earth, it's a big fast forward, but it's a short sermon with a lot of promises to cover or not cover. So second Samuel 7 David thinking he was going to build God, a house God saying no your son Solomon is going to build, you is going to build the house that you wanted to build, but I am going to build you a house and over that house will be a king and the nature of that particular king, even though there will be many others who come from David and we don't have time to unravel.

All of that here with the nature of that particular. King. Second Samuel 7 verse 12 when your days are fulfilled and you rest with your fathers, I will set up your seed after you who will come from your body and I will establish his kingdom. He shall build a house for my name.

That's what Jesus is doing. Isn't it in the book of Acts, He's building up that house, he himself the chief cornerstone, the Apostles, the foundation, and everyone, who truly believes built into Christ upon that foundation. One of the great messages of the New Testament, bringing us all the way back into second Samuel 7 and the fulfillment of this promise.

He shall build a house for my name and I will establish the throne of his kingdom forever. And then Isaiah 9, and perhaps the clearest prophecy that this one whom they've hoped for since Genesis 3:15 and this one whom they've hoped for since Genesis 22 verses 15 through 18 and this one whom they have hoped for since Second, Samuel 7 and been disappointed by many kings.

Most recently, King Uziah, who had one of the longest godliest reigns of the children of David thus far and it's become clear that no mere human descendant of David. No one who was only human descended from David. Could be the king that was promised in Second. Samuel chapter 7 as we have, just heard him promised and God announces this about the one who has the promised one front to us a child is born unto us a son is given, and the government will be upon his shoulder.

And his name will be called, wonderful, and that doesn't just mean, oh, he's a wonderful guy. No, that's a connection to something that you always himself said, when believe it was Manoa of the father of Gideon. And there had been a theophony and just before the Lord was departing from the man.

He said, tell me your name and the answer was, why do you ask my name since it is wonderful. His name will be called Wonderful counselor, something that comes to, to mean, and be associated.

Especially with God, the Spirit mighty God. Everlasting Father, Prince of peace. Something that comes from Psalm 2, especially, whereas the, the all the earthly kings cannot be princes of peace because there's competition and raging, and the inability to maintain their kingdoms.

However, good, they may be and yet there is one anointed, one, the one to whom the God says today. I have begotten, you the one who receives the worship of all of the nations and all of their rulers. The end of who's kingdom, There is no end of his kingdom and of his peace, we had gone further in second Samuel 7.

We would have seen that and this reference back now in Isaiah 9:7 of the increase of his government and peace. There will be no end upon the throne of David and over his kingdom to order it and establish it with judgment and justice from that time forward. Even forever.

The zeal of Yahweh of hosts will perform us. And now in Acts chapter 1, Jesus has come and Jesus has identified himself as the son and one with the Father and Jesus has had authority to lay his life down and to take it up again. And Jesus is about to ascend bodily into heaven where even in his humanity He will sit on a throne and angels, who hid their faces before?

God, and who appear to men and demand that men, not worship them. Now worship a man who sits on the throne of heaven because he is God, who became a man for our redemption. And you think Jesus is the promise of the Father? Yes, he promised his son but the Spirit is also the promise of the Father.

He has promised his Spirit God's work on earth is not yet done though. The atoning work of Christ is And as Jesus is getting the disciples and the apostles ready to go and to Jerusalem and Judea and Samaria, and to the ends of the earth, he's saying the spirit whom you are about to receive the spirit whom I am about to pour upon you is the promise of the Father.

Even as I was the promise of the Father and I am the promise of the Father to return for your sin. So also, here is the promise of the Father to give the life of God, to the hearts of dead sinners. So that they will be spiritually resurrected born again.

Born spiritually. Born from love born by his Spirit.

And there's great anticipation. Isn't there for? What the ministry of the apostles will be as those that ministry through which Jesus continues to do and to teach. So we heard about last week, in the first three verses especially when talking about the results of the ministry of the Christ.

God had been promising his spirit, Isaiah 44. Now. This of course comes from that section of Isaiah from chapter 40 until the end. That is so full of gospel in the servant who is pleasing unto God, and through, whose stripes, even the Israel, as the failed. Servant of God can be attuned.

For the one, whose kingdom will rule over all of the earth and nations will be gathered to Him and in him to God and free grace will be given that can be had not by purchase from man, but only by the loving free gift of God. And what do all of the unbelieving scholars in the world?

Do They said, well, Isaiah 40 through 66 is not the same book or the same God or the same anything as Isaiah 1 through 39. It says two different books. We we know this but one through 39 is humanity and even the church without Christ and 40 through 66 is the mercy of God to save in Christ and then chapter 44, he says yet here.

Now, o, Jacob, my servant and Israel whom I have chosen Thus says, Yahweh who made you and formed you from the womb. If that sounds familiar. It's because he had just said something very similar and chapter 43. And we heard that because it is the thoughts of those seven verses are captured well by the song, which we sang after fear.

Not. Oh, Jacob my servant and you yeshren whom I have chosen. And to remember the promise back when Moses was about to die and starts upon the promise made to Asher. And he says, underneath or the everlasting arms, and as your days, shall your strength be and fear, not your God, not fear, not your God or Yeshwin is the one who rides through the heavens.

And he pulls those promises into this extended prophecy about Jesus Christ. And then he says, something that is connected, very closely to the baptism to which which Jesus references in our passage for. I will pour water on him. Who is thirsty and floods on the dry ground. And he doesn't mean children that after Jesus comes it's going to rain a lot.

Although in Israel they knew what it was like when it didn't rain when it was supposed to because we're only a couple times a year that it did rain. And if those rains didn't come, it would be devastating to them. But he explains what he means by this pouring of water.

I will pour my spirit on your descendants and my blessing on your offspring Ezekiel. And her many places we could go in Ezekiel for the promise of the Spirit. But we'll just highlight this one. He's talking about how he will give life to the spiritually dead whom he has chosen to make alive, we start back up and verse 24, I will take you from among the nations and gather you out of all the countries and bring you into your own land.

And I will sprinkle clean water on you and you shall be clean. I will cleanse you from all your filthiness, and from all your idols, I will give you a new heart and put a new spirit within you. I will take the heart of stone out of your flesh and give you a heart of flesh.

I will put my spirit within you and cause you to walk in my statutes and you will keep my judgments and do them. Joel, 2, verse 28, something that we will be considering a lot more later and in the next chapter and it shall come to pass afterward that I will pour out my spirit on all flesh, your sons and your daughters.

So, prophesy your old men shall dream dreams, your young men shall see visions. And as Jesus comes towards the end of his ministry, he had begun, promising, the Spirit. You see. I hope Justin those highlights that God who had promised the Christ and made it more and more clear that the Christ would be God but also promised his spirit, It's one of the great promises of the Old Testament and Jesus is He prepares to leave them?

He says, in John 14, verse 16, 17, I will pray the Father and he will give you another helper implying that he himself is the first helper. Just as his name would be mighty God and counselor, I will give you another helper that he may abide with you forever.

The Spirit of truth whom the world cannot receive because that neither sees him nor knows him but you know him for he dwells with you and will be in you later in the in the chapter verse 26, reverse 25 these things I've spoken to you while being present with you but the helper whom the Holy Spirit whom the Father will send in my name.

He will teach you all things and bring to your remembrance all things that I said to you. And then, in chapter 16,

The promise of the completion of all that Jesus wants to say to his church is on 16 verse 12. I still have many things to say to you, but you cannot bear them now. However, when he the spurt of truth has come, he will guide you into all truth for.

He will not speak on his own authority, what? Whatever. He hears he will speak and he will tell you the things to come. He will glorify me for. He will take of what his mind and declare it to you. All things that the Father has our mind. Therefore I said he will take of mine and declare it to you.

So there's so much left to say and yet the disciples were not able to bear it, We're not able to receive it. And Jesus promised that the Holy Spirit would come and everything that remained to say all that he wanted to tell them in that moment. But because of their finite capacity, they're limited nature.

He couldn't the spirit would complete that and he has, and you have a completed Bible in your lap translated even into your own language. As the Lord sends his word forth And so the spirit was a great promise of the Father and a promise that as the Lord Jesus, who was the first, great promise the Christ, the seed of the woman, the seed of Abraham, the seed of David, The one born of a woman who would be mighty God, and wonderful and everlasting Father, and counselor, the one in whom that is the Triune.

God would make himself known though. He was born of a woman and had become a man. He was the first promise. The Spirit is the second promise and that's what Jesus means when he commands them not to depart from Jerusalem. But to wait for the promise of the Father, which he said, you have heard from me.

The second place, we see, not just the promise of the Father, the one who loved us and shows us in the beloved because his love to son from, with all, from all eternity. Loved us promised to put his spirit within us so that we might have actual spiritual life in us by his Spirit.

I have not just the promise of the Father but we have the pouring, the pouring by the Sun for John. He says, in verse 5, truly baptized with water, but you shall be baptized with the Holy Spirit. Not many days from now. Now, this was language that was precious to many of these disciples Vertigo back and look through the gospels.

You would find that many who now followed Jesus. Even from among the Twelve had begun following Jesus's cousin, John the crazy looking and acting guy who wore camels hair clothing and the leather

belt around his waist and he ate locust children, buddy got to eat them with honey. So there was that, But one of the, one of the main things that they had heard John, the son of Zechariah saying was I baptize you with water, but there is one coming after me whose sandals, I am not fit to untie and he will baptize you with the Holy Spirit.

And with fire, This is something that was so significant that we find it in all four of the gospels, There are relatively few things that we find in all four Gospels. But Matthew 3, Matthew 3 verse 11. I indeed baptize you with water unto repentance but he who is coming after me as mightier than I whose sandals.

I am not worthy to carry. He will baptize you with the Holy Spirit and fire than Mark chapter 1.

Mark chapter 1 and verse 8. I indeed baptize you with water but he will baptize you with the Holy Spirit. And then Luke 3 verse 16, the first volume of this two volume work that we are about to hear and have begun. Now, hearing preached, the second volume of it, John answered saying to all.

I indeed baptize you with water, but one mightier than I is coming, whose sandals trap. I am not worthy to lose. He will baptize you with the Holy Spirit and fire.

You see the great promise about Jesus was not only that, he would have the Spirit that he would have the spirit in full measure that he would be recognized as God's Christ. When he has not only John applied to him water but God make an appearance of the Spirit to come down upon him as a dove at his baptism.

So one of the great things with one of the first great things that these men had heard about Jesus, is that he wouldn't just have the spirit, He would give the Spirit that he would baptize them with the Spirit of God that Isaiah 44 in verse 3, in Ezekiel 36:27 and Joel, 2, verse 28, and many other promises, like them would be fill fulfilled.

Not merely when God poured his spirit from heaven, but when this one who would come after John would baptize them would wash them. Sprinkle pour upon them, His Holy Spirit. So we've heard from John 14, that he would pray to the Father for the Spirit, But not only is Jesus prophesied by his cousin, John to be the one who baptizes with the Holy Spirit.

He himself promises that he himself will send the spirit. No, we saw this recently when we were finishing hearing from the book of Luke and in Luke 24, The summary that he gives there of the conversation that he's summarizing here is in verse 20, 24 and 49. Especially behold, I send I send the promise of my father upon you, but Terry in the city of Jerusalem until you were induced with power from on high.

And here he says, for them not to depart from Jerusalem, but to wait for the promise of the Father, Why wait? Because Jesus himself is going to ascend from heaven, Jesus himself is the one that one of the first things they heard about him is that he would baptize them with the Holy Spirit and they mix reference to that for John, truly baptized with water, but you shall be baptized with the Holy Spirit.

And he had said that in between the two sections that we already considered in John, the promise of the Spirit from the Father, in chapter 14, and the spirit coming in chapter 16, and Jesus had said in Chapter 15, but when the helper comes, whom I shall send to you from the Father, the spirit of truth, who proceeds from the Father, he will testify of me.

And so you hear how Jesus has describing the Spirit. Now not merely as the promise of the Father throughout the Old Testament, the promise of the Father that he had told them about towards the end of his ministry. But the promise of his father that he would send that he would pour that it will be not only God who pours out his spirit.

But very specifically the crucified and risen and ascended and seated, son of God, even in his humanity because he's a divine person, he's not two people. He's there's not the god, Jesus and the man Jesus, there's the God-man, Jesus, just one person with two natures that he would be the one who pours out the spirit.

And so this is one of the primary messages of the gospel that Jesus, who died and rose is Jesus, who pours out His Spirit that God has kept his promise to send His Son into the world that men through him, might be saved. And that God through His Son, by his son, in his Son is keeping his promise to send His Spirit to give the spiritual life that we need even just to believe.

And so you remember from the end of Luke 24, how he said, he opened up all of the scriptures and he said, showed them that, it was necessary that the son of man should suffer many things in the third day, rise again. And that You remember, a couple sermons in a row now.

No, we had a, we had a gap, that's one of the consequences of vacations and COVIDs and stuff, But not only that it was necessary from all the scriptures that the, the Christ should suffer, many things, and rise again. What was the other one that repentance and remission of sins would be preached in his name?

To all the nations. And so it is one of the primary messages of the gospel that God has not only sent His Son into the world to atone for sin but that he sends also the Spirit of His Son to give life to those for whom the Lord has died.

And so we have Well Jesus's summary. At the end of Luke 24, you can flip a page over. If you've got acts one open or maybe two pages as it is in mine and Peter at the end, you're towards the end of the Pentecost. Sermon says this Jesus God has raised up of which we are all witnesses.

Therefore, being exalted to the right hand of God and having received from the Father, the promise of the Holy Spirit, he poured out this, which you now see and hear that it is Jesus. Who has poured out the Spirit Acts chapter 10.

While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word and those who were those of the circumcision who believed were astonished as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles. Also Jerusalem and Judeans myriad to the ends of the earth.

So they heard them speak with tongues and magnify God. Then Peter answered. Can anyone forbid water that these should not be baptized to have received the Holy Spirit, just as we have and he commanded them to be baptized in the name of the Lord. Now, those of the circumcision who are with him, yeah, they still had a problem.

Not just those who are with him, but those back in Jerusalem. And so he's back in Jerusalem in the next chapter chapter 11, verses 16 and 17. And notice what he says about that moment back at Cornelius's house. Then I remembered the word of the Lord, how he said John indeed.

Baptized with water but you shall be baptized with the Holy Spirit. If therefore, God gave them the same gift as he gave us. When we believed on the Lord, Jesus Christ. Who was I that I could withstand God. You see what he's saying? He's saying Jesus is the one who pours out His Spirit in reality that is signified by the application of the water and baptism.

And how could we not substitute for the word application there? The actual mechanism, the pouring of the water and baptism. It is nonsense, that baptism can only mean to immerse because it is invariably used of what Jesus does by his spirit. And that is almost always described as pouring, isn't it?

And the apostle says, this is what we heard about him, even back. Before we knew him, when we only knew his cousin and his cousin was saying that what he is doing with the water Jesus would do with his spirit. And now Jesus had done it with his spirit.

And how could we withhold the water?

So it is not the spirit comes not only in the fulfillment of the promise of the Father, but as the action of the Son, as he pours His spirit out upon us, And this is why and how baptism signifies both the giving of the spirit and the application of Christ's redemption.

Because the spirit who is poured out on us as the water, is poured out on us, is poured out by the Son who in the ministry of that spirit, washes us with his blood, as His Spirit, gives us faith to believe and to him. And so the action shows both The giving of the Holy Spirit and the cleansing of sin that comes by the Spirit.

Because that was the purpose. God had promised his son and God had promised His Spirit and the son would pour out the spirit and fulfillment of that second promise.

This is what faith comes to see about baptism. You see the washing with the water can't do anything with for you? It's a sign and it's a seal but it's a sign and a seal into faith. You're not actually cleansed of your sin unless by faith. You see Christ pouring His Spirit out in the sacrament of Christian baptism, just like when we come to the table in a moment we're going to hear that.

Only those who believe in the Lord, Jesus Christ should eat at this table because of functional digestive system from your lips teeth and tongue on out cannot receive Jesus. Christ, You can receive bread and wine but it is faith that feeds on Christ. And only those who receive Christ breaking himself to us in the sacrament and assuring us of all of the secured blessings of his covenant, in the cup of the New Covenant in his blood.

Only those who see by faith Christ acting in his sacrament. Receive the good of the sacrament. There are signs and seals but they're only signs and seals unto faith. And so, none of your baptisms doesn't matter how old you were, or how you got wet, or None of your baptisms.

Do any of you any good? Unless you see in it Christ having kept his promise and Christ, who is the one who gives you His Spirit having done. So because by His Spirit, he will keep keeping that promise. Until every last blessing has been secured forever, the promise of the Father, the pouring by the Son.

And Finally, in the last place, the power of the Spirit. It's a power of God himself. That's Luke records. One extra word at the end of his first volume, then he does here at the beginning of his second volume. He says, you shall receive power when the Holy Spirit has come upon you.

But In his first volumes summary of the same conversation, he said Terry in the city of Jerusalem until you are in dude with power from on high, that it is the power of God himself which God himself had made clear in those promises that we've already read and referred to from the Old Testament and many others like them.

But as a power that has exercised through men but you shall receive power when the Holy Spirit has come upon you and you shall be witnesses to me in Jerusalem and an old idea and Samaria. And to the end of the earth, This is greatly encouraging. You can imagine If it was the apostles duty to bring about the application of Christ's redemption.

The crushing infinite weight of that, I'm afraid that many of us who are appointed particular duties in God's providence. Whether it be as an elder and his church, or I think very often Christian parents with our children. And we know that they are sinners. That what they have inherited from us will damn them to help white.

Literally, that it would sink them deeper than the grave. We know that we are appointed to bring them up in the nurture and the admonition of the Lord and that we have a duty, not only to have the Lord's word in our hearts, but also on our lips and to speak of them with our children, all day long and to train our children to have God's Word as frontlits between their eyes.

As it were So God's Word shapes, how we see everything and as bound to our hands, as it were so that God's Word shapes, how we do everything. And how many of us in this room, in our hearts just now we're crying out. Lord help because I haven't been like this with my children and they're being saved from what they deserve for being.

My children depends upon this working.

But though, it uses those things that God has appointed for you to do, it doesn't depend upon you, mom or debt. It depends upon His Spirit, who is Almighty God?

They are not just similar in substance, they are the same in substance. And that is why Father, Son, and Holy Spirit. Being the same in substance are equal in power and glory, that the one who spoke all things into existence. The one, who upholds, all things by the word of His power.

The one who made Sinai burn and heaven shine that it's the exertion of his power through all of your fumbling. Halting often backsliding, but praise God, often repenting that blesses, his word to save your children because he who appointed the mechanism has poured out his spirit that he by his power would bring that salvation.

This is what a Christian parent and receives in the baptism of their children, not the assurance that the life has happened. But the certainty from the Savior, who gave the sign that it is, he who saves and he who, pours, and that the Spirit whom he pours has the power of God because he is God, A second, Corinthians 3.

Verse 17 through 18 says, the Lord is the Spirit and where the spirit of the Lord is, there is liberty. We all with unveiled face being liberated by God, the Spirit to exerts the same power as we could go on to verse 6 of the next chapter for it is a God who commanded light to shine out of darkness.

And here at the end of second Corinthians 3, he says we all with unveiled face beholding as in a mirror, the glory of the Lord and God who commanded light to shine out of darkness, has shone in our hearts to give the light of the knowledge of the glory of God and the face of Jesus Christ.

Back to chapter 3 verse 18, We are being transformed into the same image from glory to glory. Just as by the Lord the Spirit more literally translated.

Although our English translation, says, by the spirit of the Lord, He has got himself, but he does his work through the men who do as commanded by Christ and he exerts this power for a purpose and that purpose is to fulfill all the promises of God. The end of verse 8 is not merely geographical.

It is Covenantal. He says you shall be witnesses to me in Jerusalem and in all Judea and Samaria and to the end of the earth, Jerusalem, of course, being the seat of the kingdom of David and the kingdom of his seat and all the promises that attended that kingdom.

But you know what, Judea and Samaria are They are all Israel Judea is the southern kingdom Samaria. And the reason, the Samaritans were so despised by the remaining Jews. This is because they were the leftovers from the northern kingdom who didn't come down and identify with the southern kingdom, when the northern kingdom had fallen.

And so you have the promises of God made to David Jerusalem And the promises of God made to Israel as a civic nation in the Mosaic administration Judea and Samaria. And then you have the promises of God as made to Abraham in whose seed, all of the nations and all of the families of the earth would be blessed.

This is not just giving you this. Like concentric circles excitement about the geography. You're not wrong to be excited about geography, Broly ought to be more excited than you are because he's giving you concentric covenanted circles and as you pray for missions. And as you give permissions and as the Holy Spirit, accompanies the proclamation of the gospel to the ends of the earth, God the Father and Son.

And Holy Spirit, is keeping all those promises that He has made. Is the apostle summarizes in Galatians chapter 4.

And this will close. Although we had I hope to do more applying but when the fullness of the time had come hear Jesus's language there about the times and the seasons that the Father has appointed. He promised the son and there be a time that the Sun came, He promised the spirit.

Now the spirit was coming and the disciples were like is this the end in these? No, that's another time and another season. This is the season of you receiving power. This is the season of the gospel going forth, When the fullness of time had come God sent forth his Son, born of a woman born under the law to redeem.

Those who are under the law that we might receive the adoption as sons and because you are sons and here's the second thing that the scriptures said was necessary. Here's the second thing that second great promise, the promise of the Son and the promise of the Spirit. And because you are sons.

Galatians 4:6. God has sent forth the spirit of His Son into your hearts. Crying out. Abba. Father. And so you train your children to say our Father, which art in heaven and the Father and the Son. At some point, send the third person of the Trinity into your child's heart and it's no longer just their mouth that says Father but their hearts his father because God the Father the Son and the Spirit has been promising.

That just as much as he had promised that Jesus would come into the world and die on the cross and rise again, and he's still keeping his promises in this pulpit. And in those pews this morning and at your dinner table or in your living room on your knees by your child's bed, as you tell of the gospel of Jesus Christ to that dearly loved one that you just got reminded in the class.

This morning is not unsaveable because it's the power of God that attends that word by what she s.

We are concerned about many conspiracies. Let us be at least as confident from this trying conspiracy to save those who have been loved from before the world began within the love of the Triune God himself, man. Let's pray.

How we thank you, Father, Son and Holy Spirit that you have determined to save, sinners for yourself by yourself that you have come into this world. Born of a woman to keep the promise about the seed of the woman born under the law that you might wipe away the punishment that your law, demanded of us and we pray that you would keep doing this work by your spirit that you have promised that you kept in a great way in the ministry of the Apostles and they're still keeping in a great way in the preaching of your word and in your spirit, continuing to be poured out.

As you send him forth, and as your son, pours, him out, or render the heavens and come down, we pray O, God by your Spirit Exercise. Your Almighty power on us who have heard this sermon and cannot even think, or meditate upon it rightly except by the power of that spirit.

And yet we pray that the exertion and display of his power would go to revival and Reformation in our time and the gathering of multitudes into the church and the purifying and conforming of the

church to the commands and character of Christ. Grant to us to know, not only you, our Father, our Abba, not only you, Lord, Jesus, but you, Holy Spirit in whom we have fellowship with God and the communion the fellowship of the Holy Spirit.

We ask these things in the name of Jesus Christ. Amen.