

Here is a lesson very relevant to the Feast of Pentecost the gospel and the Acts period. I pray you will seriously consider the questions in it. But first let us establish some common ground. Christians worldwide agree that the Word of God is the only guide for faith and practice.

We must all submit to the Bible as our only guarantee for strong faith, a worthy walk and the "well done thou good and faithful servant" on judgment day.

[2Ti 3:16](#) All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

[2Ti 3:17](#) that the man of God may be perfected, thoroughly furnished to every good work.

[Joh 17:16-17](#) They are not of the world, even as I am not of the world. Sanctify them through Your truth. Your Word is truth.

Christians belonging to Bible believing denominations are very happy to this point until the day they find something in the Word which contradicts their traditions. Then for some reason there is a dilemma.

Here are a few traditions which sit very comfortably in the hearts and minds of many believers;

1. Israel was cast aside at the cross, or at Pentecost.
2. The "church" started at Pentecost where Jews and Gentiles were baptized into the Body of Christ.

There are many consequential doctrines which follow these entrenched traditions but for now we address passages of Scripture which clearly demonstrate that these traditions are false and misleading.

In the mouth and minds of the majority it is claimed that Israel were cast aside at the cross or Pentecost. On this false slab is built the second tradition and when a building has unsound foundations then the structure is also doctrinally unsound and the truth very hard to find.

First of all tradition says Israel was cast aside at the Cross or Acts 2. The Word of God exposes this as being false. Here are plain statements by the Apostle Paul in Romans, a book written very late in the Acts period;

[Rom 10:21](#) But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people."

[Rom 11:1](#) I say then, Did not God put away His people? Let it not be said! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

[Rom 11:2](#) God did not thrust out His people whom He foreknew.

Paul declares that years after the Cross or Acts 2, God was holding out His hands to a disobedient and gainsaying people, Israel. We have confirmation that this is so because he goes on to say that Israel had not been "put away" or "thrust out". Tradition says Israel was cast aside at the Cross or Acts 2 but this tradition is against the Word of God. There is no room to move, we either accept the inspired words of Paul or we continue to hold to the uninspired words of man. The facts are Israel was not cast aside at the Cross or Acts 2.

When most Christians use the term "The Church" they understand that it includes both Jew and Gentile equally joined as members of the Body of Christ. This equality and joint membership is seen to have commenced at Acts chapter 2. This we have all been told from childhood. Once again the words of man are found wanting in the light of the revealed Word of God. It is assumed among 99% of Christians that there were Gentiles at Pentecost and there, on that day, Jews and Gentiles were baptized into the Body of Christ. This we are about to see, is also totally false.

What says the Word of the Lord? Here are some plain statements;

[Act 2:5](#) And dwelling at Jerusalem there were Jews, devout men out of every nation under heaven.

[Act 2:8](#) And how do we each hear in our own dialect in which we were born?

[Act 2:9](#) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

[Act 2:10](#) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya around Cyrene, and strangers of Rome, Jews and proselytes,

[Act 2:11](#) Cretans and Arabians, we hear them speaking the great things of God in our own languages.

These were not Gentiles, they were Jews of Israel and Jews and proselytes of the dispersion who had obeyed the Lord's instructions in the Law:

[Deu 16:16](#) Three times in a year shall all your males appear before Jehovah your God in the place which He shall choose: in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles. And they shall not appear before Jehovah empty,

If these Scriptures are not enough, how else can we prove that there weren't any Gentiles at Acts 2? This is easily established by reading Acts chapters 10 and 11. Rather than making plain statements about specific passages from these chapters I would prefer that you, dear reader, answer the following questions.

1. Why did Peter need a vision three times before three men came and asked him to go speak to a Gentile (who lived in Israel)? Note the vision was about food, see Lev.20:25-26.
[Act 10:11](#) And he saw the heaven opened and a certain vessel like a sheet coming down to him, being bound at the four corners and let down to the earth;
[Act 10:12](#) in which were all the four-footed animals of the earth, and the wild beasts, and the reptiles, and the birds of the heaven
[Act 10:16](#) This happened three times..

Would this prove there were Gentiles at Pentecost or prove the opposite?

2. What was the importance of this portion and when did Peter understand its significance? (Acts 10:28, 34).

[Act 10:13](#) And a voice came to him, saying, Rise, Peter! Kill and eat!

[Act 10:14](#) But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean.

[Act 10:15](#) And the voice spoke to him again the second time, What God has made clean, you do not call common.

If Gentiles received the gift at Pentecost why did the Lord withhold this critical information for 7-8 years?

Why would it be necessary for the Spirit to tell Peter not to discriminate (Acts 11:12) if Peter had already freely mixed with Gentiles years earlier?

3. Why would Peter make the following statement if the Gentiles had already been saved at Acts 2?;

[Act 10:28](#) And he said to them, You know that it is an unlawful thing for a man, a Jew to keep company with or to come near to one of another nation. But God has shown me not to call any man common or unclean.

4. Why, if Peter had been commanded to go into the entire world and preach the gospel, would he make the statement above and ask Cornelius this question?

[Act 10:29](#) Therefore I came without complaint, being sent for. I ask, then, for what reason have you sent for me.

Then what were the commands given to Peter previous to this incident and when did Peter understand them to be operational?

What did it mean when in Luke 24:45 "the Lord opened their understanding to understand the Scriptures"?

What did the Lord teach them in those 40 days?

How could Peter not know that the Gentiles would be included in the Kingdom? Compare his own words in Acts 3:25-6.

5. Why had it taken Peter so long to realize the following truth if he had already seen Gentiles saved at Acts 2?;

[Act 10:34](#) Then Peter opened his mouth and said, Truly I see that God is no respecter of persons;

[Act 10:35](#) but in every nation he who fears Him and works righteousness is accepted with Him.

What was it that made Cornelius acceptable to God?

6. What does it mean that the Word of God was sent to Israel prior to Acts chapter 10?

[Act 10:36](#) You know the Word which God sent to the sons of Israel, preaching the gospel of peace by Jesus Christ (He is Lord of all!);

[Act 10:37](#) that word which was published throughout all Judea, and began from Galilee, after the baptism which John proclaimed;

Act 10:39 And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem. They killed Him and hanged Him on a tree;

When was the Word sent to a Gentile? When was it sent to all the Gentile nations independent of Israel?

7. Why were the Jews who accompanied Peter “astonished” when Gentiles received the Holy Spirit?

Act 10:45 And those of the circumcision, who believed (as many as came with Peter), were astonished because the gift of the Holy Spirit was poured out on the nations also.

This was 7-8 years after Pentecost had memory failed for all?

8. Why was it that the (other) Apostles and brothers in Judea heard that the Gentiles had ALSO received the Word of the Lord if Gentiles had received it in Jerusalem in Acts 2?

Act 11:1 And the apostles and brothers who were in Judea heard that the nations had also received the Word of God.

Why would they hold their peace and glorify God (11:18) if Gentiles had been saved at Acts 2? .

9. Why would the "circumcision" at Jerusalem “contend” with Peter about eating with the Gentiles if Gentiles were included in “the church” which had all things common and broke bread from house to house in Acts 2:44-47, and 4:32?

Act 11:2 And when Peter had come up to Jerusalem, those of the circumcision contended with him, Act 11:3 saying, You went in to uncircumcised men and ate with them.

10. Since Peter had been taught by a vision that he was not to call any man common or unclean, does this suggest that the Jews had not been so taught? Perhaps this is why Peter had to “rehearse the matter” from beginning to the end.

Act 11:4 But Peter related the matter from the beginning and explained it by order to them, Why did every believer need these instructions years after Acts 2?

11. Why would Peter have withstood or tried to prevent God if He had not had the vision?

Act 11:17 If God gave to them the same gift as to us, they having believed on the Lord Jesus Christ, who was I to be able to prevent God?

How is this consistent with Peter’s first response to the command in the vision? Acts 10:14. So when did God give the Gentiles the same gift as He had to the Jews in Acts 2?

12. Why, even after the introduction of the Gentiles in Acts 10-11, does Luke say they preached to Jews only?

Act 11:19 Then, indeed, they who were scattered abroad by the persecution that rose about Stephen traveled as far as Phoenicia and Cyprus and Antioch, preaching the Word to no one except the Jews.

Why were they spread abroad because of persecution if they had been commanded to go into the entire world?

The only honest conclusions we can draw from these plain Scriptures are as follows:

1. Israel was not cast aside at the Cross or Pentecost.
2. There were no Gentiles saved and gifted at Pentecost.
3. The “church” in the early chapters of Acts refers only to the group of believers assembled together. The remnant.
4. The “church” or group of believers in the early chapters of Acts consisted of Jews only.
5. Pentecost was a Feast of Israel and is not the “birthday of the church”.
6. The first gentile introduced was one who worshipped according to the Law and who blessed Israel (Acts 10:1-2) and was treated according to Genesis 12:3.
7. The two traditions regarding these early chapters of Acts are unsupported from the Word of God.

These questions demanded a response from each of us. Will we continue to hold to the traditions held dearly by the denominational systems, or will we move forward into the truth of the rightly divided Word, comparing spiritual with spiritual?

As you dear reader consider these same questions, please remember the word of our Lord:
[Joh 12:46](#) I have come as a Light into the world, so that whoever believes on Me should not remain in darkness.

[Joh 12:47](#) And if any one hears My Words and does not believe, I do not judge him, for I do not come to judge the world, but to save the world.

[Joh 12:48](#) He who rejects Me and does not receive My Words has one who judges him; the Word that I have spoken, the same shall judge him in the last day.

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