

## The Thunderclap, Piercing the Heart and Soul

In Mt 28:20, right before His ascension, Yahshua gave authority to the apostles to preach the gospel. They were to command the people to do everything that He had commanded them to do. So on the Day of Pentecost, the apostles spoke with many other words the commandments that our Master had commanded them.

It was the first message after their Master's ascension. The men who heard it had been steeped in the Old Testament promise of the Messiah, yet they had crucified Him. They had screamed, "Let His blood be on our heads and on our children! Crucify Him!" And now the message in Acts 2 rang in their ears like a thunderclap, especially:

*"Therefore let all the house of Israel understand beyond doubt that God has made this Yahshua, whom you crucified, both Lord and Messiah." (Acts 2:36)*

When this rang in their ears — "whom *you* crucified ... both Lord and Messiah" — it pierced their heart and soul like a thunderclap bursting over their heads. They cried out to Peter and the rest of the apostles, "Brothers, what shall we do?" It was the realization that they had crucified the Messiah. All the Jews knew the Old Testament scriptures and were looking forward to the Messiah coming. They thought He would deliver them from the hands of the Romans and make them the greatest nation on the earth, to rule the world after the Messiah would come. They were looking for *that* Messiah. So when the *real* Messiah came they did not recognize Him. "He came to His own and they received Him not." (Jn 1:11)

It was like thunder and lightening came and pierced them when they heard that they had crucified the very Messiah they were looking forward to. Fifty days earlier, at Passover, they had unwittingly and ironically slain the very Lamb of God that the Passover lamb represented. Now helplessly they asked, "What shall we do?"

Peter told them in Acts 2:36-38 and in the "many other words" (verse 40) what they must do to "save themselves" from the blood that was upon their own heads and their children's heads (Mt 27:25; Acts 2:23,36; 3:15; 4:10; 5:30; 7:51-52; 10:39). They

needed to be saved and redeemed from that untoward, perverse, stubborn, unruly generation who called out for Messiah's blood to be on their own heads, and to be passed down from generation to generation (Mt 27:15-26). Peter went on and on to explain the conditions of salvation from their part in the bloodguilt of the Messiah, whom they had expected for such a long time, but whom they crucified when He came to them (Jn 1:9-13).

Pilate said, "I find no guilt in this just man" (Mt 27:24). Now people blame Rome, but all the apostles preached that the Jews crucified Him. The Jews turned Him over to Rome because they did not have the authority to crucify Him, but Rome judged Him righteous. Even Pilate's wife had a dream about him and told him, "Have nothing to do with that righteous man." But due to the power of politics Pilate had to turn Him over to the angry mob. Although Jn 19:34,37, which quotes Zec 12:10 ("They will look on Him whom *they* have pierced") has been misconstrued to say it was the Romans who pierced Him, in Zec 12:10 it is clearly the Jews who "pierced" Him, using the arm of the state to do their dirty work, as fallen religion always does (Jn 19:11).

You will hear time and time again that the Jews had nothing to do with crucifying our Master, that it was all Rome, yet the Bible says that the Jews screamed, "Let His blood be on us and on our children." *Children* meant descendents — their children's children, from generation to generation. Rev 1:7 makes it clear that the bloodguilt will be passed on all the way to the end of this age, as "those who pierced Him" will be among those who will see Him coming on the clouds at His return (Mt 24:30; Dan 7:13; Acts 1:11). Just as in the first century a remnant of the Jews were pierced to the heart when it dawned upon them that they personally had "pierced" their long-awaited Messiah, there will be a remnant of the Jews at the end of this age who will be pierced to the heart in the same way, and for the same reason (Zec 12:10; 13:8).

Just forty years after the Jews called for Messiah's blood to be on their own heads, Titus of Rome came and fulfilled Messiah's words in Lk 19:41-44 and the land was

cursed and became like a desert (Num 35:33). But the bloodguilt was taken off of the heads of the 3,000 who repented, and their children. Peter told them the many other words of Messiah's last words to them in Mt 28:18-20, and after their baptism the ones who *believed* Peter's message lived together and had all things in common (Acts 2:41-45; Jn 13:34-35; 17:11,21-23). That was the result of the suffering of Messiah's soul in death (Isa 53:10-11). His soul was a guilt offering in *Sheol* (Acts 2:24,27,31).

Acts 2:37 — They had asked Peter what they must *do*, and after hearing the whole message in Acts 2:22-40, then verses 41-45 is what they *did*. Jn 12:25-26 is repentance and obedience to the Messiah where He is, and He was there in Jerusalem in the believers who were saved (Jn 14:3,18,20; 1 Cor 12:12-13). So in Acts 2:37, they asked, "What shall we do?" and what did they do? In Mk 10:17, the rich young ruler asked, "What shall I do?" and what did he do? In Acts 16:30, the Philippian jailor asked, "What shall I do?" and what did he and all his household do? What if there was a law or a direct command that demanded Acts 2:41-45 or 4:32-35? But doesn't love demand it?

Peter said they needed to be baptized, but Christians say, "Baptism doesn't save you." Of course, ritual baptism doesn't save you. You have to have faith. Baptism can't be disassociated from repentance and being cut to the heart. They had to make that final separation from Judaism and the whole nation of Israel that was cut off (Mt 21:43). They had to come out of that fallen nation — that perverse generation that called down Messiah's blood on their head — and into the nation that would produce the fruit.

They were cut to the heart when they heard what they had done to the One they were eagerly looking forward to. Suddenly they saw themselves guilty of the world's most enormous sin — murdering the Son of God, the Messiah sent to save them. That judgment stared them right in the face — the judgment they would have to face if they didn't repent. So they cried out, "Brothers, how can we repent?" Peter had to tell them how to repent. They could not just be sorry for murdering the Messiah. They had to hear what to do to be saved out of that wicked generation that was under a curse, which

would be passed on to the following generations. The parents passed it on to their children. The Talmud shows their hatred and contempt for Yahshua. There could not be a greater sin than to crucify the Messiah and say, “Let His blood be upon our heads and our children’s heads.”

Probably the three thousand who were saved at Pentecost were like Shaul, kicking against the goad to do what they did. It went against their conscience. It hurt Shaul every time he persecuted those disciples of the Way. Those three thousand, when they cried out for His blood, were kicking against the goad. Just like Paul, they had been persuaded by the chief priests and elders (Mt 27:20) to think they were doing God a favor (Jn 16:2). Why was Paul chosen after doing all of those things?

**ha-êmeq** — In their minds they had figured out what the Messiah would be like, but somehow they were twisted. My version says, “This *twisted* generation.” I can relate to how in their minds they were sure, but the truth pierced to their heart. It pierced through the cloud of mental twisting of that generation.

The thunderclap has to break through that twisting. Then you hear in your *heart*. It is a totally different way. That is the only way you can be saved, because apart from the heart you say, “But I thought it was going to be this way...” They asked, “What must we do to be saved?” because their mentally twisted gymnastics were penetrated by the word of our Father.

There was a hair conditioner called “Totally Twisted.” It was making a pun on twisted hair, as if it was a good thing to be twisted. “Wow, that is really twisted!” People do that with other words, like *wicked*. But we are not going to set up *twisted* as being something great. We are going to expose *twisted* for what it is, just as Peter told them, “Cry out to be saved from that *twisted* generation.”

Acts 2:34-36 — Our Father made Him “Lord” as in Ps 110:1. Yahweh, the Sovereign of the universe, spoke of the Messiah as David’s *Lord* — a prophetic utterance to be carried out by those who properly call upon and obey David’s *Lord*, to whom Yahweh gave commandment (Mt 22:41-46). So who are those who will do Heb 10:13?

Yahshua, our Lord, Master, *Adonai*, took the offensive in Mt 22:41-46 with a question to counter theirs concerning the person of the Messiah. The Jews referred to

Messiah as the Son of David, which they thought of as one who would come to deliver them from Roman rule, as to cause a revolution in political terms. Our Master Yahshua quoted Ps 110:1, which was revered by the Jews as a prophecy of the Messiah who would come, who is the Son of David, but whom David called his *Lord*, which confounded the Pharisees. Normally a father does not call his son *Lord*, but rather the reverse. “Yahweh said to my [David’s] Lord...” How can the Messiah be the Son of David and be the Son of God also? (Lk 1:35)

To call Yahshua “Lord” (Master, Sovereign) is to assert that ultimate authority and obedience and service and worship belong to Him, and not to Caesar. The first disciples would not worship Caesar as Lord, which title belongs only to Yahshua (Acts 2:34-36). “Yahweh has made Yahshua both Lord and Messiah,” just as Thomas in Jn 20:28 called Yahshua his Sovereign and his God, recognizing who He was and who was dwelling within Him (Jn 14:7-12).