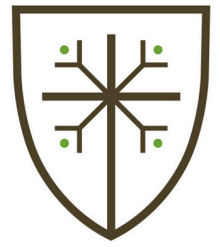


SERMON NOTES



PENTECOST
MAY TWENTY-FOURTH, TWO THOUSAND TWENTY-SIX

May 24, 2026

SERMON INFO

TITLE

"What Does This Mean?"

PREACHER

Rev. Tim Frickenschmidt

TEXTS

Acts 2:1-18

Ephesians 5:15-20

Matthew 19:16-17

DISCUSSION QUESTIONS

1. Do you think that change is possible in this life? Why or why not?
2. Do you find yourself living more like the Apostles after Pentecost or ancient Israel?
3. What is a joy that you have experienced, and what is a low you have experienced? Did those experiences draw you closer to God, and if so, how so?

SERMON IN SUMMARY

Pentecost is the fiftieth day after Easter and celebrates the sending of the Holy Spirit to the first Christians. Tim began his sermon by stating that our culture feels at odds with the sentiment of Pentecost because our modern psychological awareness and vocabulary enable a culture of perceived grievances and slights rather than acknowledging a deep longing for and need to be changed by the Holy Spirit. With this tension, Tim began with the questions, "What does it mean to be changed?" and "Is change possible?"

The Experience

The second and third verses of our Acts reading paint a picture of what the disciples experienced: something *like* wind and *like* fire that were not of this world, and that allowed the Apostles to speak in languages they never learned. Gospel writer and author of Acts, Luke, used this comparative language to convey the profound encounter with power from Heaven, God's kingdom, not to be confused with the heavens, our skies. The distinction is important because it emphasizes that the power is otherworldly and came from outside the Apostles. Pentecost illustrates that our problems are inside us and the solution is outside us, outside our world. In contrast, our culture might say that we already have all the tools inside us to face the problems that exist outside us.

The Day

The context of the first Pentecost helps us understand what Pentecost means for us today. Pentecost first began as an agricultural celebration fifty days after Passover, the final plague in Egypt, where those who did not offer the proper sacrifices, in this case, the Egyptians, lost their firstborn sons. This plague was in part how the Israelites were liberated from generations of slavery. Fifty days later, there were grain offerings to recall God's saving act; each year, the celebration was perpetuated. Pentecost can then be understood as a day to acknowledge a new way to live in light of the freedom that only comes from God. Yet this was not apparent throughout Israel's history. They did not live lives reflective of change by the LORD, but rather let external obstacles that God could have triumphed over harden their hearts. That is not dissimilar from where we find ourselves today. Sin is still rampant, even after the true day of Pentecost following Jesus' resurrection, and exerts a power that curves us in on ourselves. It is invasive and warps us so much so that we only live for ourselves. But it does not need to be that way.

The Effect

The initial impact of the change brought about on Pentecost was that the Apostles were accused of being drunk at merely nine o'clock in the morning. But it wasn't regular wine they were filled with; they were filled with the Spirit. The true wine, the blood of Christ, had already been spilled at Calvary. If we are to fill ourselves with something outside of us that can control what we say, what we do, and make us forget ourselves, we should seek the true wine, sent by Jesus, the power outside of ourselves. Where this wine differs from regular wine is that it doesn't numb us to reality but stays ever-present with us through both the joys and the lows, to bring us through it all and cause a total change and transformation.

Transformed by the Spirit, Paul exhorts the Ephesians to seek the Spirit, a passive command to not resist the change and transformation part of God's plan. This may look like a new way of speaking, eating, drinking, and spending time with one another. We must be conscious of what controls us, of what we long for most deeply, because change is possible even despite our best efforts to resist it.