

The King Pours Out His Spirit – Acts 2:1-13

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Introduction

The last time I preached, we opened the book of Acts, and we ended with the men of Galilee looking up into heaven. Luke showed us our risen Savior ascending to the right hand of the Father. We saw that the ascension was not simply Jesus leaving the earth. It was his coronation. The Son of David had taken his throne. The King now reigns.

But before he ascended, Jesus made a promise. "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses."

Then, in our second sermon from Pastor Mike, we watched the disciples obey. They didn't rush ahead with their own plans. They waited, and they prayed. They trusted the promise of Christ. Luke leaves us at the end of chapter 1 with about one hundred and twenty believers gathered together in Jerusalem, waiting for what Jesus said would soon come.

Picture yourself in Jerusalem that week. The promise has been given, and the King has ascended.

The disciples are waiting, and the city is filling with worshipers from every corner of the known world for the Feast of Pentecost.

And then... silence. For ten days, nothing happens. No sermons. No miracles. No great commission being carried out. Just waiting.

But while the disciples waited, God was working. The ascended Christ is reigning. The Father is preparing to fulfill the promise he made through his Son. Pilgrims from every nation are arriving in Jerusalem at exactly the right time. What looked like silence was actually the careful providence of God arranging one of the greatest moments in redemptive history.

This is where Luke picks us back up. Then everything changes.

The waiting is over, the promise is fulfilled, the Spirit is poured out, and the gospel begins its march to the nations.

This morning we have come to one of the most significant passages in all of Scripture. This is not just a story of strange signs or an extraordinary experience. This is the public inauguration of the New Covenant through the outpouring of the Holy Spirit by the exalted Christ.

And Awakening Church, every detail Luke records points us to one glorious truth.

The King has taken his throne, and now the King pours out his Spirit.

Let's read Acts chapter 2, verses 1 through 13.

Sermon Text: Acts 2:1-13

Call: *“The grass withers and the flower fades,”*

Response: *“But the word of the Lord endures forever.”*

1. The Spirit (v1-4) (God acts)

1.1 The disciples are gathered together. (v1)

Look with me at **verse 1**. Luke begins by setting the stage for everything that's about to happen. He tells us that the disciples are together. But this verse reminds us of two important truths.

First, God's timing is always perfect. Pentecost was not a random day on God's calendar. Jesus had commanded his disciples to wait in Jerusalem, but he never told them how long they would wait. Now we see why. God had chosen this very day to fulfill his promise. While the disciples were waiting, God was preparing the moment.

Second, notice the obedience of the disciples. Jesus told them to remain in Jerusalem, and that's exactly what they did. They didn't rush ahead. They didn't try to manufacture God's promise. They trusted Christ enough to wait.

What waiting on the timing of God normally does is exposes our desire for control. We want his power on our schedule, but his sovereign delay is always his design. Pastor Mike spoke to us about waiting last Sunday and how often we find ourselves wondering why God hasn't answered yet. We want God to work according to our timetable. But God's promises are never

late, they always arrive at exactly the right moment.

And while the disciples are waiting, something else is happening that they can't see yet. Jerusalem is filling with worshipers from every nation. God is gathering the audience before he sends the preacher.

Everything is ready.

Then Luke says, And suddenly...

1.2 A mighty wind fills the house. (v2)

Look with me at **verse 2**. Luke is very careful with his words. He doesn't say a wind came. He says a sound like a wind came. This was not a weather event, this was a heavenly announcement. Luke tells us the sound came "from heaven" to make the source clear. This is an act of God.

Before anyone speaks a word, before any person acts, God shatters their waiting. I want to make sure we notice that the miracle of Pentecost does not begin with what the apostles are doing. It begins with what God is doing. He is the primary actor in this story. The sound is so powerful and so strange that it's even about to draw a crowd from all over the city. But first, it is an announcement to the disciples. The waiting is over and the King is acting. The promised New Covenant presence of God has come in power.

This sound points to the promise of Ezekiel that God would breathe new life into his people. The wind of God is heard, change is here, and this is just the first sign.

1.3 Visible fire rests upon them. (v3)

Then in **verse 3** God gives them a sign to see. Luke says it was "as of fire". These parted tongues of fire were a visible sign of an invisible reality. The sound showed them the power came from heaven. The fire showed them the presence of God was here. These two things were a testimony that the promise was fulfilled. The Holy Spirit had come in the promised New

Covenant power.

When we think back through our Old Testament, we can ask when wind and fire appear together. We see God in the wind that hovered over creation. We see God in the wind that parted the Red Sea. We see God in the burning bush where he met Moses. Fire descended on Mount Sinai when God gave the law. The pillar of cloud and fire was the very presence of God leading his people. Wind and fire represented the holy, powerful, and purifying presence of God.

But here something new happens. Where does the fire rest? It is not above the house. It does not rest on a bush or on a mountain. The fire rests on each one of them.

Awakening Church, do you see the glory of this moment? The difference we see at Pentecost is not a change in the way of salvation. It is the transition from shadow to substance. The Holy Spirit has always worked savingly to dwell in his elect. But under the old covenant, the corporate presence of God was tied to physical types. He dwelt in a temple made of stone. He sat behind a thick veil. He was concealed under national shadows.

But at Pentecost, the exalted King publicly establishes his people as the living temple of the New Covenant. Christ is the true temple, and everyone united to him becomes a living stone in God's dwelling place. The typological shadows have passed, the veil is gone, and the reality given by the Spirit has arrived. The Holy Spirit does not just save believers as isolated individuals. In the Old Testament, the Spirit truly saved and preserved the elect through faith in the promised Savior. But at Pentecost, he publicly unites Christ's redeemed people as one Spirit indwelt body, the church of Jesus Christ. The way of salvation did not change, but the corporate dwelling of God with his people is now fully revealed.

So, the radical change at Pentecost is covenantal. In the Old Testament God had a corporate and external dwelling place. His presence was located in a physical temple made of stone. That temple could be defiled and his glory could depart from it.

But under the New Covenant the place where God dwells is no longer a temple made of stone. The people of God are now the temple of God. Paul tells us in Ephesians chapter 2 that the church is being built together into a dwelling place for God by the Spirit. Through the Holy Spirit, God himself has come to dwell corporately in his redeemed people. This is a greater and permanent covenantal measure. God fulfills his promise in Ezekiel chapter 36 to put his Spirit within his New Covenant community forever.

We must be clear on this truth. The Old Testament saints were truly regenerated, sanctified, and preserved by the Holy Spirit. A person can't love God, trust his promises, or hate sin without the Holy Spirit living inside them. If they didn't have the Spirit, they would not have been saved. Our confession shows that these saving blessings of grace were delivered to the elect from the beginning of the world, entirely distinct from the covenant of the law.

But while the way of salvation has always been the same, God has unfolded his plan progressively through history. This historical progression is what changes at Pentecost. If the Old Testament saints possessed the same Spirit for salvation, we must ask what is actually different for us today.

To understand the difference, think of a young heir to a massive fortune. The wealth legally belongs to him. His future is completely secure. But while he is young, the inheritance is kept in a trust under guardians. He receives what he needs for the day, but he does not yet enjoy the full possession.

That was the Old Testament saint. The Holy Spirit saved them and kept them secure under the shadows of the promise. Paul tells us in Romans chapter 3 that God passed over former sins in his divine forbearance. He saved them on the credit of a future sacrifice. Their inheritance was secure, but the historical work had not yet been displayed.

But at the cross and resurrection, the King fully accomplished his saving work. Through his suffering and death, Christ bore the curse and paid the debt of our sin. But our King didn't just clear our debt. He also secured the infinite wealth of his active obedience. He lived a perfect life under the law on our behalf so that his perfect righteousness would be counted as ours. At Calvary the sacrifice was finished, and in the resurrection the King's victory was declared.

But at Pentecost, the ascended King pours out his Spirit to administer the riches of his victory in their promised New Covenant fullness. Ephesians chapter 4 tells us that when he ascended on high, he led captivity captive and gave gifts to men. He has taken his throne, and now he sends his Holy Spirit to apply the finished victory of the cross. The Spirit fills the corporate church with the public gifts and blessings of Christ's accomplished salvation

It is easy to ask the wrong question at this point. We might ask, "What did Peter receive at Pentecost that David never had?" But that is not the question Luke is answering. David had the Holy Spirit, David was regenerated, and David was justified by faith. David loved God because the Spirit had given him life. The difference is not that Peter finally received blessings David lacked. The difference is that Peter lived to see what David only anticipated. The promised

Messiah had now come. He had died for sin, risen from the dead, ascended to the Father's right hand, and been enthroned as King.

That is why Peter spends so much of Acts 2 talking about Jesus rather than himself. He doesn't focus on what happened inside the disciples. He focuses on what happened to Christ. Jesus died, rose, ascended and Jesus sat down at the Father's right hand. Because of this, Jesus poured out the promised Spirit. The outpouring of the Spirit is not about a new way of saving sinners. It's the public declaration that the crucified and risen Christ now reigns as the exalted King.

So what does that mean for the New Covenant believer? It means we now live under the reign of the enthroned Christ and belong to the New Covenant established by his blood. We enjoy the fulfilled blessings that the prophets longed to see. God no longer dwells among his people in a temple made with hands. He now dwells in his redeemed people by his Spirit. We have been united to Christ, made members of His body, and graciously gifted by the Spirit for the building up of the church and the advance of the gospel.

It also means the mission of God's people has fundamentally changed. Under the Old Covenant, Israel's ordinary calling was not to go out into the nations with the gospel, but to live as a holy nation so that the nations would be drawn to the worship of the true God. On rare occasions, God sent individual prophets beyond Israel's borders, but those were the exception, not the rule. At Pentecost, the enthroned King publicly inaugurates the New Covenant. The nations gather in Jerusalem to hear the mighty works of God in their own languages, and Christ commissions and empowers his church to carry the gospel from Jerusalem to Judea, to Samaria, and to the ends of the earth.

Some of those were uniquely called as apostles and prophets to lay the once for all foundation of the church and bear Christ's inspired witness and Christ continues to give pastors and teachers to shepherd and equip his people. But every believer shares in the blessings of Christ's reign and has been gifted by the Spirit to serve in the work of His kingdom.

Pentecost is the public demonstration that the crucified, risen, and ascended Christ has taken his throne. From heaven he pours out the promised Spirit, inaugurates the New Covenant, forms his church as the dwelling place of God, and sends his people to proclaim his gospel to the ends of the earth.

This open treasury was poured out for every believer. That is exactly why the fire rested on each one of them, and not just the apostles. But as we celebrate this universal gift, we must remember a final truth before we move to verse 4. The Holy Spirit is the author of order. He does not create chaos in his church. The Spirit indwells every believer, but he gives different gifts for different purposes. He empowered Christ's gathered people for bold witness. He gave

the apostles the unique authority to lay the doctrinal foundation of the church. The universal presence of the Spirit does not erase the structure God ordained, it empowers it. All believers are filled by the Spirit, and all believers submit to the word of God delivered through the apostles.

1.4 He fills them for witness. (v4)

The wind and fire were signs. Now we see the effects. The waiting is over and the power has arrived. Jesus promised this back in Acts chapter 1, he said they would receive power. Now in **verse 4** they are finally filled with the Holy Spirit.

Look at the immediate result of this filling. I want to be very clear here, because many in the modern charismatic movement get this completely wrong. They turn the gift of tongues into ecstatic babbling. They treat it like a private prayer language to show themselves more spiritual. They take a gift with a divine purpose and they make it about their own personal experience.

But look at what actually happens in the text. God gave them the supernatural ability to speak real human languages they had never learned. Why did he do this? He gave them this gift for missionary proclamation. He wanted them to immediately declare his truth to the nations.

This was not a chaotic frenzy. This was clear and rational speech empowered by the Spirit. The miracle was never an end in itself. The miracle served the message. God gave them languages they had never learned so the nations could hear about the enthroned King. Just look at Peter. Weeks earlier, he denied Christ to a servant girl. Now he is about to become the boldest preacher in Jerusalem.

This is exactly why the Spirit was poured out. The Spirit does not come merely to give us a private spiritual experience. He comes to glorify Christ and empower his church for holy witness. The power is for the proclamation. The filling is for the mission, and the mission is coming to them!

2. The Nations (v5-8) (God gathers)

2.1 Devout Jews gather. (v5)

Now when coming to verse 5, the Spirit has been poured out. The disciples have been filled and they are now speaking. But who are they speaking to? God has not only prepared the messengers. He has prepared the audience. Verses 1 - 4 showed us God acting. Now verses 5 - 8 will show us God gathering.

In **verse 5** Luke wants us to understand who was in this crowd. These were not random tourists. He calls them devout men. They had traveled from all over the known world. Their journey to Jerusalem showed that they took the worship of Israel's God seriously.

I want to look closely at that word devout. We can make a very sobering pastoral observation right here. There are millions of people in the world today in hundreds of different religions who are incredibly devout. They are sincere in their beliefs. They sacrifice, work, pray, and try to be good. But sincerity helps nobody if it is placed in the wrong thing. Sincerity in a false religion can't save. Only Christ saves.

But these people in Jerusalem weren't pagan idolaters. They were devout Jews keeping the feast ordained by God. They possessed sincere devotion to the old covenant shadows, but the time of the shadows had ended. True faith in God's Old Covenant promises could not finally reject the Christ in whom those promises were fulfilled. The light of Christ had arrived. To cling to the temple as though Christ had not fulfilled it would be to reject the God to whom the temple pointed. All their past religious devotion could not wash away a single sin. They must now hear and believe the gospel of the crucified and risen King.

Notice the sovereign providence of God in this moment. While the disciples were waiting in that upper room God was moving thousands of people across the known world. He was arranging their travel and guiding their steps. He was assembling the exact crowd he intended to hear the first sermon of the New Covenant. God brought the nations to Jerusalem before he ever sent a single missionary out.

God brought them to Jerusalem by his providence, and now he is about to call them to the doorstep of the gospel by his power.

2.2 God draws the multitude. (v6)

In **verse 6**, the disciples are speaking. Luke tells us that a multitude came together when they heard this sound. What was this sound? It was the echo of the rushing wind from heaven in verse 2. It was the sound of the power of God.

This sound was a divine summons. God did not leave the gathering of his audience to chance. He didn't hope that a crowd might wander by. God sounded the trumpet himself and sovereignly gathered his audience. They didn't come together because of human cleverness or apostolic advertising. They gathered because God called them to the doorstep of the gospel.

And what happens when they arrive? The text says they are bewildered. They are utterly confused. Luke uses a powerful Greek word here. It's the same word used in the Greek Old Testament to describe the confusion of languages at the Tower of Babel.

We should think through that connection. At Babel, God confused human language to scatter the nations in judgment. But at Pentecost, God overcomes the language barrier to gather the nations in grace. The reversal of Babel has begun. At Babel, God confused language so that people could not understand. But at Pentecost, God enabled understanding.

We can also glean something else from verse 6. The miracle occurred in the speaking, not in the hearing. The disciples were enabled to speak genuine, recognizable human languages they had never learned. The crowd understood them because they were hearing their own native languages. It was not because a separate miracle occurred in the ears of the listeners. Luke gives us everything we need to understand that what is happening here is intelligible speech. In fact, a central purpose of this miracle was intelligible proclamation, not unintelligible spiritual display.

So far we have spoken about what Pentecost did, before we move on, I want to explain something it didn't do. Pentecost did not erase the nations' distinct languages or require them to become culturally identical. Instead, God enables the nations to hear in their own native languages. The very thing that should have created division, God now overcomes and creates a way for unity. But the crowd could not comprehend what was happening. They were standing on the edge of a new covenant reality, and they were completely amazed.

2.3 They marvel at the Galilean speakers. (v7-8)

In **verses 7-8** their confusion immediately turns to amazement. Luke uses two strong words, amazed and astonished, to show us their shock. What made this miracle so unbelievable to

them? It wasn't just that they were hearing many languages. It was who was speaking them. They were Galileans.

In that culture, Galileans were seen as uneducated fishermen and farmers from the north. They were considered backward and unsophisticated. They were the last people on earth you would expect to be multilingual scholars.

Do we see what God is doing here? He is magnifying his own glory. He takes the weak things of the world to shame the strong. He chooses what is foolish in the world to shame the wise. In the first century, these Galileans were viewed as uneducated, backwater provincials. They were known for having thick, slurred regional accents. But these are the very men who are suddenly speaking flawless, elegant foreign languages.

This detail made the miracle amazing, astonishing and I'll add the word, undeniable. If a highly trained scribe spoke multiple languages, the crowd would praise his education. But when a group of blue collar Galilean fishermen do it, the crowd has to look higher. They have to acknowledge that this is a direct, supernatural work of the Holy Spirit. God uses the weak and the unlikely so that he gets all the glory.

God chose these simple Galileans to carry his message, and now we get to see the diverse crowd of nations who received it.

3. The Works (v9-11) (God speaks)

3.1 The nations are represented. (v9-10)

In **verses 9 and 10** Luke pauses the action to give us a list of the nations present, and this is not just a random list of places. This functions for us like a map of God's missionary purpose. The list starts in the far east and sweeps west. It covers powerful empires and small provinces. It represents the known world.

Right at the beginning of Luke's work we get a preview of the mission unfolding in the book of Acts. It is a living demonstration of the Great Commission. Before the disciples take a single

step out of Jerusalem, God brings the ends of the earth to them. Luke gives us a detailed list which shows us these were real people from real places. God gathered representatives from every direction to be the firstfruits of a global harvest. The gospel is for all people.

3.2 They hear about his mighty works. (v11)

Now in **verse 11** that's exactly what all people get, the gospel! This is the point of everything we have seen so far. The wind, the fire, and the languages all served this single purpose. They existed to carry this message.

Imagine you are driving to a great city. You see a signpost on the road that points toward your destination. You do not park your car at the signpost and look at it in amazement. You do not take pictures of the signpost and act as if you have arrived. You look at the signpost so you know which way to go. The wind, the fire, and the languages were signposts. The city they point to is Christ.

So, I want us to understand that God's signposts are not like our earthly signposts. Earthly signposts are dead wood. They can only point the way. But the signs of God are driven by his active power. The miracle of tongues was not an empty symbol. It was a divine instrument. The Holy Spirit used these spoken languages to carry the gospel directly to the nations. The tongues didn't save anyone, but the message they delivered brought the dead to life.

But even after understanding all that, if Luke's focus here is not on the miracle of tongues, then we should fix firmly in our minds what Luke is really after. His real focus is truth being proclaimed, and what is that truth? The mighty works of God.

What is being communicated is not just a general statement about the power of God. Everyone present is hearing what God has done. This miracle is just the prelude. The main event is the proclamation of the risen and exalted Messiah. Peter is about to preach and explain exactly what these mighty works are. They are the death of Jesus Christ for our sins, his glorious resurrection from the grave, and his ascension to the right hand of the Father. He is explaining the pouring out of the Spirit which they were now seeing and hearing.

Everything they have seen and that we have read, even this entire event, points (like a signpost) to the person and work of the exalted King Jesus.

God the Holy Spirit is speaking, and whenever he speaks, he glorifies the Son. This miracle introduction was only the opening act. The main event is the proclamation of the gospel, the

mighty works of God.

And when the mighty works of God are proclaimed. when the gospel goes out, it always produces a response.

4. The Response (v12-13) (People respond)

4.1 Some seek understanding. (v12)

So far in our text God has acted, God has gathered, and God has spoken. Now in verse 12 we see the first result. The power of God destroys all middle ground. Every person must either bow in worship or harden in rebellion, neutrality is a myth. Because of that we see two distinct reactions and the crowd divides into two groups. This is the same division we see today whenever the gospel is faithfully preached.

Look at the response of genuine inquiry in **verse 12**. The Spirit's work produced amazement and honest confusion. They knew they had witnessed something supernatural, and they knew it had meaning. So they asked a good question. What does this mean?

This is so often the first step God uses in drawing a person to himself. Before someone cries out for salvation, they often begin by asking sincere questions. The miracle got their attention and God had stirred their hearts to want an explanation.

This is exactly where Luke wants us, he must be on the edge of his seat writing this! He is preparing us for what comes next. The question of the crowd sets the stage perfectly for next week. We will look at Peter's inspired explanation of this miracle. The people are asking for the interpretation that Peter, by the power of the same Spirit, is about to provide.

This question is the prelude to an even more important one. After Peter preaches, this same crowd will no longer ask what this means. They will cry out, "Brothers, what shall we do?" This is often the path of true conversion. God, by the power of his Spirit, through the message of the gospel, moves the heart from honest inquiry to heartfelt conviction.

That's one response, but it's not everyone's response.

4.2 Others mock God. (v13)

There was a second group in verse 13. This is the response of hardened unbelief and we should note well the difference. The first group was amazed by what they saw and asked what it meant. This group was not amazed, they were mocking. They did not desire to seek an explanation, they invented one.

We need to understand what this mockery reveals. These mockers didn't believe that wine suddenly granted linguistic skills. They heard a massive, simultaneous roar of voices speaking different foreign languages and because they did not understand the foreign tongues themselves, they dismissed the entire event as the chaotic babble of drunkards. A hard heart always seeks a natural excuse to ignore a supernatural reality. They focused on the noise so they could ignore the miracle.

Awakening Church, this shows us a timeless truth about the sinful human heart. Just as the apostle Paul says in Romans 1, unrighteousness always suppresses the truth. When men are determined not to believe, they will embrace any explanation, no matter how illogical, to avoid bowing the knee to God.

This is the pattern we see in Scripture, and it is the pattern we see in the world today. The gospel is preached and the mighty works of God are proclaimed. Some will hear with humble and inquiring hearts, while at the same time, others will harden their hearts and mock. The same exact message produces two opposite results.

This event prepares us for the reality of gospel ministry. Miracles may draw a crowd, but only the Holy Spirit working through the proclaimed word can grant saving faith.

That's the Spirit's job, the Spirit of God points to the Son of God, and so as with every sermon we come at last to Christ, always to Christ.

5. Application And Call To Christ

Awakening Church, we need to see the ultimate point of Pentecost. It is not just a private, emotional experience. It is a monumental, redemptive/historical milestone. Pentecost is the day the ascended King sends his Spirit to accomplish his sovereign purposes.

The Spirit publicly constituted and empowered the church. Pentecost is the official commissioning of the new covenant temple. He came to unleash global missions. The Spirit equips the church to cross every language barrier and gather the elect from all nations. Then the Spirit came to apply the victory of Christ. The Spirit is the down payment of the final victory of Christ. He proves that our King reigns on his throne right now.

The arrival of the Spirit testifies to this unshakeable historical fact. Jesus has been exalted. He has received the promised Spirit from the Father. He has poured him out upon his church.

John Owen observed that the pouring out of the Spirit is the greatest proof that our Savior has taken his throne.

Charles Spurgeon preached in a sermon titled “A Prince and a Savior” that the exalted Christ has both hands full of gifts for men. He holds pardon for sin in one hand and the Holy Spirit in the other. He offers them freely to you today.

This is why we rejoice. We do not serve a dead King in a tomb. We bow to a living King on a throne.

Look back with me at these past 13 verses.

Why did the wind come? Because the King poured out his Spirit.

Why did the fire appear? Because the King poured out his Spirit.

Why did the nations hear? Because the King poured out his Spirit.

Why were the mighty works proclaimed? Because the King poured out his Spirit.

Why must every person respond? Because the King now reigns.

Now we must respond. What will you do with the King?

The crowd in Jerusalem divided into two groups. Some mocked. Some asked for truth. There is no neutral ground. You can't remain uncommitted when the King is proclaimed. He commands all people everywhere to repent.

If you are outside of Christ today, don't mock his works, don't harden your heart. The same King who poured out his life giving Spirit will one day return in judgment upon all who reject him. But in Christ, there is grace available right now. The mighty works of God were accomplished for sinners. The King died on the cross to pay the penalty for sin and he absorbed the holy wrath of God. He rose from the grave in victory and he ascended to the throne.

Now he offers forgiveness to anyone who will believe. Turn from your sin and trust in him.

Beloved Saints, if you belong to Christ, take courage. The same Spirit that fell at Pentecost dwells in you. You have the power to put sin to death. You have the power to speak the gospel to the nations. The King is on his throne and he has given us his Spirit.

Let us go also and declare his mighty works.

6. Questions For Study

Please be encouraged to use these questions for reflection throughout the week and Awakening discipleship group discussions.

1. The Holy Spirit dwells in every individual believer for salvation. But Pentecost also marks the public establishment of the New Covenant. Now the gathered local church is the corporate temple where God dwells by his Spirit. How should this truth elevate our view of corporate worship and membership? He dwells in us together as one body. This means a divided church is a fractured temple. How does this reality compel us to fight for peace and unity? In what ways do we treat the church as an optional activity rather than the holy dwelling place of God?
2. Some people treat the gift of tongues as private ecstatic babbling to show themselves more spiritual. The sermon shows that God actually gave the disciples the ability to speak real

foreign languages to proclaim objective truth. Because the Holy Spirit always works through clear and rational biblical truth, how does this protect us from chasing subjective emotional experiences? How does this encourage us to rest in the ordinary, objective means of grace like the preaching of the word and the ordinances?

3. The sermon highlights the devout Jews in Jerusalem. These people were very sincere. But from these people came mocking, because self reliant devotion can't save anyone. Sincerity and religious performance can never wash away our sins. Only the imputed righteousness of Christ can save us. How does this warn us against trusting in our theological precision or clean lifestyles? At the same time, we must not reject true devotion to God. What does healthy, gospel motivated devotion actually look like in the life of a believer who is resting completely in Christ? Does your life have the marks of true devotion?
4. Acts connects Pentecost to the reversal of God's judgment at Babel. God kept distinct languages but united the nations through the gospel of the King. True fellowship rests solely on our union with Christ. We must never confuse this biblical unity with moral compromise. We are called to stand against the world on clear moral evils like abortion. This applies even when those evils are defended by political platforms. But we must never let secondary political strategies or earthly preferences divide us from believers who submit to the word of God. How can we stand boldly against a wicked culture while fiercely guarding our unity in this local church?
5. John Owen taught that the pouring out of the Spirit proves our King has taken his throne. This means the Spirit comes to apply the victory of Christ to his elect people. Because Christ currently reigns and has given us his Spirit, how does this change our fight against personal sin from a struggle of defeat to a battle of victory? How does his present authority keep us from despairing when the surrounding culture mocks our faith?

Questions for small children during family devotion:

Please be encouraged to use these questions in family devotion throughout the week, especially for young minds learning about Christ.

1. What did the loud sound from heaven sound like in verse 2?
Parent guided answer: The sound from heaven sounded like a mighty rushing wind.
2. What did the disciples see resting on each of them in verse 3?

Parent guided answer: They saw what looked like tongues of fire resting on each of them.

3. Were the disciples speaking real languages that people could understand, or were they just making silly sounds?

Parent guided answer: They were speaking real foreign languages that they had never learned so everyone could understand them.

4. When the disciples spoke, did they talk about themselves or did they talk about the mighty works of God?

Parent guided answer: They talked about the mighty works of God our King Jesus.

5. What did the angry mockers in verse 13 say was wrong with the disciples?

Parent guided answer: The mockers made fun of them and said they were filled with new wine.