

Westside Fellowship Sermon Transcript

**Title: “When the day Pentecost arrived...”**

**Series: 50 Days that Changed the World, pt 7**

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**Text: Acts 2**

**Topic: Pentecost; Birth of Church; Inauguration of New Covenant  
Ministry of the Holy Spirit**

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This morning I'd like to invite you to open with me to Acts chapter two, if you will.

We're gonna continue and conclude our series 50 Days That Changed the World. All right, 50 Days That Changed the World. The purpose of this series has been has been aimed at studying the 50 days between the resurrection of Jesus and the inauguration of the blessings of the new covenant ministry of the Holy Spirit.

All right, I pray that the series has been as fruitful in y'all's life as it has been in mine. A- and that sincerely. It's not often that we Christians slow down to study those 50 days in between the resurrection and the coming of the Holy Spirit. And so as I have taken the time in my own study to explore this text and just see what all was going on, it really has proven very fruitful just getting a better understanding to to have a better appreciation for what it is that, that we enjoy right now.

The redemption and the forgiveness of sin in Christ Jesus, the gift of the promised Holy Spirit. Boy, oh, boy. It is incredible this time in history in which we live. See, last time we were together, we were looking at the ascension of Christ. All right? An event that's often overlooked, but which assures numerous blessed realities for the life of those believers in Christ, right?

Because of the ascension, because of the ascension, we are assured that the work of salvation is complete. We are assured that there is a place for us in the Father's presence. Because of the ascension, we are assured that Christ has been exalted to the right hand of the Father and has all authority in heaven and on Earth.

Because of the ascension, we are assured that Jesus Christ lives to make intercession for us. Stop and embrace the fact that Jesus prays for you. Embrace that Christ Jesus lives to make intercession on our behalf. There is but one mediator between God and man, and that is the Lord Jesus Christ. The ascension assures us that it was necessary for Christ to ascend for the new covenant ministry of the Holy Spirit to begin.

That's what we see in Acts 1:4-5, "And while staying with them, he," talking about Jesus, "ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which," he said, "you heard from me. For John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

It's to this point, the inauguration of the new covenant blessings of the Holy Spirit, it's to that amazing reality to which we turn our attention this morning. Now Acts chapter two is, it's one of the most exciting chapters in all of the Bible. It really is. My wife gets onto me because it seems every week I say, "This is the most exciting chapter in all the Bible."

You know why? 'Cause the Bible's exciting, and every week I am more excited than ever to preach the Word of God, and this is in fact one of the most exciting chapters in all the Bible. At the same time, it's also one of the most misunderstood and often debated chapters in the Bible, right? It brings with it lots of questions, lots of varieties of interpretations.

What I would like to offer from the very get-go is this simple thought exercise, but at what time in history did we as Christians think it's okay to have differing opinions about the person and work of God? If I had a different opinion about the person and work of God the Father, they would call me Islamic.

If I had a different opinion about the person and work of God the Son, they would call me a heretic. So if I have a different opinion about God the Spirit Where do you think that leads us?

So in order for us to navigate what's happening here in Acts chapter 2, we must commit ourselves to allow the text to speak for itself, right? We're gonna commit ourself to allow the text to speak for itself, all right, allowing the words on the page to carry the same meaning and play by the same rules of human language as

they would in any other conversation.

And in keeping the historical context at the forefront, always asking ourselves these questions: What was the original author communicating? How would the original audience have understood this at the original time in history? We have to approach the text in this light. And I'm giving such a long introduction because it's very important that we kinda grasp what's going on here because it, it is truly life-changing when we come face-to-face with this text.

Remember, remember that Dr. Luke is writing Acts in the mid-60s AD. All right? This is volume two of the historical account of the life and ministry of Jesus and the expansion of the gospel in the early church. All right, so remember, I said this last week, but when we get to Acts, we can think that's the gospel of Luke season two, episode one, right?

It's a continuation. This is volume two of what Dr. Luke is writing. So therefore, we must not view this text from any preconceived theological lens. We must view this text for what the text says, what Dr. Luke is writing in the mid-60s AD, and how Theophilus and those others who received this letter in the mid-60s AD would have understood this using the words that were used at that time in history, and what they were then to go and teach the church at that time in history.

That's how we must read this text. It's how we must understand this text. All right, with that long introduction, let's jump in. All right, we're gonna be looking at Pentecost. Acts chapter 2, verse 1: When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.

And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. All right, the background context to Acts chapter 2, y'all write this down, is the Jewish holy day of Pentecost.

The reason I stopped to slow down there to say the Jewish holy day of Pentecost is because the majority of Christians have heard of Pentecost, right? Today is actually Pentecost Sunday, right? That's why we're preaching this message today. The majority of Christians have heard of Pentecost, right? In fact,

there's an entire denomination named after the events here in Acts chapter two.

However, very few Christians rec- re- actually realize that this Pentecost day, this is actually not a Christian thing in as much as it is a Jewish celebration. This is a Jewish holy day that has been in existence ever since Leviticus, right? It's been in existence ever since the law was given, right?

It's a holy day better known as The Feast of Weeks or Shavuot, right? So when we say Pentecost, you need to think Shavuot. All right, Shavuot it, it is explained in Leviticus 23. The name Pentecost comes from the Greek term Pentekostēs, meaning 50, because The Feast of Weeks was celebrated, listen to me, it was celebrated seven weeks and one day after Pesach.

All right? Pesach was Passover. So it's celebrated seven weeks and one day after Pesach, and then on that first Sunday after Pesach, the Feast of the First Fruits. And seven weeks and one day is 49 plus one, 50. So 50 days after this time, you had the celebration of The Feast of Weeks that came to be known as Pentecost.

All right? So this word Pentecost is not a Christian invention. It's not a denominational invention. This is a Jewish holy day. In fact, it's the fourth Jewish holy day in the calendar. The first begins with Pesach. The second begins with the feast the Feast of Unleavened Bread that takes place the whole week after Passover.

The third being the Feast of the First Fruits, and then the fourth being The Feast of Weeks. All right? This is a Jewish celebration. More, moreover, this was a pilgrimage festival in the Jewish mindset, right? In the law, Exodus 23 makes it very clear that Shavuot was one of three pilgrimage festivals that every Jewish male had to observe, right?

The other two were Pesach, meaning Passover, and Sukkot, meaning the Feast of Booths, right? And this helps us understand why when Jesus, as the Feast of Booths were nearing, I think it's John chapter 7 if I'm remembering correctly, and Jesus' brothers asked him, they were getting ready to leave to go into Jerusalem for the Feast of Booths, "Are you coming?"

And Jesus kinda tarried a little bit. Remember, they were making fun of him. They didn't believe he was Messiah. He was tarried back a little bit, but later did

in fact make his way to the feast, right? If I'm remembering this correctly. This was a pilgrimage... That was a pilgrimage festival. All right, and so this was one of three pilgrimage festivals which explains why in verse one it says, "They were all together in one place," right?

As a pilgrimage festival, part of that was that this was a one-day festival whereby it included a holy convocation, meaning people came together a- and they worshiped together, right? A- and they actually spent time together, and it was a time of rest. And so we need to understand that background because what we see here is that when the day of Shavuot arrived, they...

Who were the they? I believe it's more than likely the 120 believers from Acts 1:15. They were gathered together. Where were they gathered together? More than likely in the upper room because that had become their headquarters. And plus, in a little bit we'll see it uses the word oikos, house, referring to not the temple complex, but a house in itself.

All right, more than likely what we have here in this scene is it is Shavuot. It is 50 days after Pesach, Passover, and they were all, they, the 120 believers from Acts 1:15, were together. Why? Because Shavuot is a pilgrimage festival. They were together in one place, more than likely the upper room.

Are we following? This is the context. That is the historical background context for what we're talking about. But I wanna lean into something else for just a moment. It's really cool to see what God is doing, right? In addition to this being the Feast of Weeks, rabbinic tradition at the time, re- rabbinic tradition at the time suggested that it was on Shavuot that Moses received the law at Mount Sinai.

So at this time in history... The Bible actually doesn't say that, but at this time in history, rabbinic tradition was that in addition to celebrating the wheat harvest, the first fruits from the wheat harvest, they were also celebrating the time when the old covenant, what we call the old covenant, was given to Moses. Make no mistake that God, when he does things, it is not mere happenstance.

The fact that the new covenant ministry of the Holy Spirit will begin on a day when the Jews were celebrating the giving of the law further emphasizes what Hebrews 8:6 says, "But as it is, Christ has obtained a ministry that is as much

more excellent than the old, as the covenant he mediates is better."

Since it is enacted on better promises. What are these promises? This is where we're going today. For Christ is the mediator of a new covenant. Praise God. Amen and amen. In the same way that Christ Jesus is led as a lamb to slaughter on the day of Passover when other Pascal lambs are being led to slaughter.

In the same way that on the day of the Feast of Firstfruits when Israel would typically celebrate on that Sunday after Passover, celebrate the firstfruit offering whereby the seeds were planted in the ground, and they died, and they brought forth harvest. They came up from the ground, and they would offer this firstfruit harvest.

In the same way, Christ Jesus rose from the dead, the firstfruits from the dead of those who are asleep. Paul tells us in 1 Corinthians, now 50 days later on Pentecost or Shavuot, the Feast of Weeks, when Israel is celebrating the wheat harvest, the coming in of the wheat harvest, right? And the giving of the law, the inauguration of the Mosaic Covenant.

On the same day, the Holy Spirit will descend among those who trust in Christ Jesus. The first of the wheat in gathering we see in Matthew 13 is beautiful, and the inauguration of the blessings of the new covenant that Jesus Christ mediates, for He is better than Moses God does not do things by mere chance.

We need to understand this And what we're gonna see is gonna directly line up with what John the Baptist points out in Matthew 3. He says, "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

His winnowing fork is in his hand. He will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire." How amazing it is that the Holy Spirit will descend on the day when the Jewish culture was celebrating the wheat harvest. And his winnowing fork is in his hand.

This is an amazing time in history. How many of us ever really slow down and think about what's taking place at Pentecost? We hear people teach on it and preach on it and say all kinds of wild things about it. But how many of them

actually stop and explain, oh, wait a minute, this didn't originate with Christianity.

This is something that's building on what God is doing. So we need to understand that so that we can have an understanding of what the text is teaching us here. All right, the events that happened, make no mistake, the events that, that happened here that we're gonna study they're remarkably dramatic.

They are remarkably dramatic. They are supernatural phenomena, hands down. They are miraculous, hands down. And they serve the purpose to signify the inauguration of the new covenant. In the same way that throughout all of the storyline of the Bible, miracles have always been carried out to authenticate God's message and God's messenger.

It happened with Moses, it happened with Joshua, it happened with Elijah, it happened with Elisha, it happens with Jesus, it happens now to confirm that God is doing something new, that God is bringing about something new. And this message is gonna be that there is repentance. There is repentance for the forgiveness of sins in Christ Jesus.

And so therefore, there is going to be a pretty fantastic supernatural phenomenon that's gonna take place in order to signify something new is happening, right? And it's here. And then Peter's gonna launch off of this, and he's gonna preach the gospel And so we see this phenomena coming right here, and it is the baptism of the Holy Spirit.

This is what John the Baptist is looking ahead to. This is what Jesus is talking about in Luke 24:49 and in Acts 1:4 when he says, "You will be baptized with the Holy Spirit not many days from now." Verse two, Acts chapter two verse two, "And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.

And divided tongues, as of fire, appeared to them and rested on each one of them." God acts here to complete the promise from Acts 1:4, to complete what Jesus is talking about in Luke 24 According to Luke 24, the promise of the Father that Jesus says is coming, the promise of the Father is to do what? To enable these disciples to carry out the mission that was given to them.

"You will receive power," Jesus said. And I spoke on this just briefly, but remember power is not this ability to shoot lightning bolts from my fingers, make your leg grow longer. It's not gonna happen. Power is the word *dunamis*, right? It means enablement. It's where we get dynamite, where we get dynamic.

You will be given, Jesus is saying, you will be given the dynamic ability to carry out the mission that I've instructed you to carry out. And where does that dynamic ability come from but the Spirit of God, but the Spirit of Christ? Jesus said, "I must go away because it is then that I will send, that the promise of the Father will come upon you, even the Spirit of truth, to be your helper, to walk with you, to guide you into all understanding, to guide you into truth."

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Jesus is saying, "You will be baptized in the Spirit. You will receive the Spirit of God, the third member of the Trinity. God himself will come and make his dwelling in you." And He will enable you with dynamic ability to live righteously and carry out the mission that Jesus Christ has given.

That's what's at stake here, guys. That's what's at stake

Make no mistake that the, this is not the beginning of the ministry of the Holy Spirit. The Holy Spirit is God. The Holy Spirit is self-existent and co-existent with God the Father and God the Son. In fact, the Holy Spirit is present at creation. For in the beginning, God created the heavens and the Earth, and what?

And the Spirit of God hovered over the face of the deep. W- we see that the Holy Spirit is active all throughout the Old Testament as God would at different points and times theocratically anoint certain individuals so that they could serve Yahweh in a very specific way, from Samson to Saul to David.

Fill in the blank. This is not the beginning of the ministry of the Holy Spirit. This is the beginning of a new relationship that the Holy Spirit will have with the people of God, and this is amazing. This is the beginning of this new covenant ministry of the Holy Spirit. And therefore, to signal that this was a new relationship, something new is happening, to signal that, God is going to provide a few indications for people to have as what we would call signs of confirmation

of what's taking place.

Do not forget what Jesus said in John 14:16, right? "I will ask the Father. He will give you another Helper, a Helper of the same kind to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and will be in you."

But look at Ezekiel 36 verse 26. God clearly speaking to the nation Israel, to the house of Israel, to the house of Judah. Clearly speaking there He makes a promise of a new covenant ministry that's going to take place whereby the Holy Spirit is gonna indwell the people who are following Yahweh.

And He says, "I will give you a new heart and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and be careful to obey my rules." And what we are seeing here is that on Pentecost, at, on Shavuot, on the Feast of Weeks God is going to bring forth this first fruit wheat harvest as the new covenant ministry of the Holy Spirit is going to begin.

It's going to descend upon these 120 people in the upper room, and God is gonna give us three clear divine indications that something new is happening. Three clear divine indications. First, we're gonna see that something was heard. Something was heard. Acts 2:2, "Suddenly there came from heaven a sound like a mighty rushing wind."

A sound. Suddenly there came from heaven a sound. You know what it doesn't say? Suddenly there came from heaven a wind that blew everything around. Suddenly there came from heaven a sound. Imagine what it sounds like standing on the tarmac as a 747 is preparing to take off.

A sound like a violent wind, and they hear it, and they know something is happening. Something new is taking place. It's unmistakable. It's amazing here that this reference to wind, this reference to wind is the Greek word pneuma, right? Where we get pneumatic tools from, right?

Air-powered tools. All right? Pneuma. And oftentimes throughout the Old Testament, even in Hebrew, it's this word ruach, whereby it can be translated as spirit or wind or breathe. We see that it was the Ruach of God that hovered over

the deep at creation. In the Septuagint in Genesis 2:7, when it says that God breathed the breath of life into Adam, it's this same Greek word pneuma.

This wind, this breath of life. In 1 Kings 19, the Septuagint talks about the pneuma to describe the wind of the Lord that, that tore the mountains in the storm as Elijah stood on the side of the mountain. It's this pneuma of God, pneuma, this wind, this breathing And the sound filled the entire house, right?

Oikos house. That's why I think they're in the upper room. It filled the entire house. Something was heard. But not only was something heard, something was seen. Something was seen. Verse three, "And divided tongues, as of fire, appeared to them and rested on each one of them." I'm not super fond of the ESV's translation of this because it makes it appear as if the tongues themselves were divided.

However, this translation could easily very legitimately be rendered as the New American Standard renders it "And tongues, as of fire, appeared to them and distributed themselves," right? Divided themselves, rested on them, right? So is it a divided tongue or is it that these appearances of fire distributed themselves amongst all of them and rested on them?

I personally think the New American Standard has that translation a little more locked tight. And so tongues, as of fire, appeared to them, distributed... the these appearances of fire, something is seen, appear and are distributed amongst all of the 120 and rest on them, and rest on them.

Do you remember when John the Baptist plunged Jesus into the water and brought Him up? Said the Holy Spirit descended upon Him like a dove and rested on Him. And the Father said, "This is my beloved Son in whom I'm well pleased." Something was seen, something was heard, something was said, something new was taking place.

And here we see that something is heard, a sound. Something is seen, this appearance of fire. How often in the Old Testament is God's presence described as fire? Moses was walking through the wilderness and he sees a bush that's burning, but it's not consumed. Elijah standing on the mountainside and this fire comes, this great wind and this fire.

But at that time he says but God's not found in the great wind and the fire, He's found in the still, small voice of the Ruach." The Spirit. We see throughout the Exodus where there's a pillar of fire representing God's presence, and here we clearly have God's presence appearing in the form of fire, distributing itself amongst each of the individuals, and God's presence resting on them.

Whereas before, God dwelt in the temple, in the Holy of Holies, but now, as Paul is gonna make clear later we are the temple of God And this is the new covenant ministry of the Holy Spirit beginning. It's gorgeous. It really is. And, a- and these things that are seen, that have the appearance of fire, they come and they rest on these 120 believers in the upper room.

So we see something was heard, something was seen, and now something was said. Something was said. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. All right, a third indication that something new, that something supernatural, if I might say, was taking place, is the physical phenomenon that these people were enabled by the Spirit.

They, you will be given power. They are enabled by the Spirit to speak in other languages. They're enabled by the Spirit to speak another language.

Unfortunately, this word tongues it's drawn a lot of unnecessary attention over the last 100 years. I need us to, to all understand that this conversation about different views of what tongues are did not begin until 1901.

1901. That's 1,000 and almost 900 years of church history whereby this was not a conversation. But in 1901, there's a guy in Topeka, Kansas, who claimed that evidence of baptism with the Spirit was to speak in an ecstatic language. 1901. Please embrace that. I've said it four or five times

Certainly not what's in view in 60 AD. Do we understand? Certainly not, 'cause it didn't originate till 1901 60 AD, what did the original audience read? They read what the word tongue means, glossa. It's where we get the word glossary

It simply means languages. Words. A body of words. There are two meanings for the word glossa. One is the actual physical tongue, right? The actual tongue. And the other is a body of words known as a language. Th- those are the two meanings of that word. And so grammatically speaking, glossa is referring to the fact that at

this time, the Holy Spirit divinely and supernaturally enabled these people to speak in other known languages, dialects.

What dialects? We're gonna find out. The Bible actually tells us that

And so we see here, verse five, "Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them," who? The 120, "speak in his own language. And they were amazed and astonished, saying, 'Are not all these who are speaking Galileans?"

How is it that we hear, each of us, in our own native language?" That's important. Our own native language. The setting of Pentecost helps us understand what's going on here. Why are there people from different nations gathered who have different native languages? 'Cause it's a pilgrimage festival. 'Cause it's a pilgrimage festival.

And ever since Nebuchadnezzar overthrew Jerusalem in the later 500s BC, the Jews have been in what's called the times of the Gentiles, whereby they have been scattered amongst the nations. It's clearly biblical, and they are the diaspora, those who are scattered, misplaced, displaced. And so on Shavuot, those devout Jews...

That's why it's important to see that devout men from every nation under heaven. Devout men took seriously the command to go to Jerusalem for Shavuot, and they're gathered here at Jerusalem for Shavuot from every nation under heaven. As we're gonna see in just a moment, th- that's either...

it's one of a few things. Either that's referring to the whole Roman Empire or that's a throwback to Genesis chapter 10, the 70 nations descended from Noah. Both are clearly proven and present here, and it's really amazing, right? That every people from every nation under heaven, they come.

And at the sound, at this sound. What sound? What sound? It's not the rushing wind at this point. The rushing wind's already happened, the sound of the wind. I believe this sound is that they're hearing a bunch of people talk in a bunch of different languages. Maybe at this point some have suggested that perhaps the 120 got up out of the upper room and walked outside to preach, become street

preachers.

And they're preaching. And at this sound, a bunch of people came together and they walked up and they're like, "What in the world is going on? These guys are not linguistic scholars. They're from Galilee. This bunch of farmers and fishermen. They speak Aramaic. They speak Hebrew. They probably have a little bit of Greek just for business transactions.

But these guys are fishermen. What are they doing speaking Russian? What are they doing speaking Iranian? What are they doing speaking Coptic? This don't make no sense." And that draws a crowd. And see, God uses this divine enablement, he uses this divine enablement of speaking in other languages to bring multitudes to hear what Peter's got to say.

Peter's got something to say, and we're gonna get there in just a minute but these people were amazed and they were astonished. Once again, why? Because they're hearing normal farm folks speak in different languages. A- and they even go into this, what languages are we referring to? Verse nine, "There's Parthians, there's Medes, there's Elamites, there's residents of Mesopotamia, there's Judea and Cappadocia and Pontus and Asia and Phrygia and Pamphylia and Egypt and parts of Libya belonging to Cyrene and visitors from Rome, both Jews and proselytes, Cretans and Arabians.

We hear them telling in our own tongues the mighty works of God." What languages are being spoken? Guys, from the Parthians it's Aramaic, it's Parthian, it's Iranian. This list is moving from east to west, covering where all the 70 nations descended from Noah where they spread out, the sons of Shem, Ham, and Japheth.

And it's moving from east to west. We have Parthia, the Parthian Empire, which is moving from around this eastern Iranian almost Afghanistan, but eastern Iranian, the east of the Caspian Sea. And we're moving from Parthia to, to Media, which is Persia, Iran, to the Elamites, which is around the Mesopotamian area, to Mesopotamia, which is dealing with Iraq.

And it's moving further over to Judea, which we know as Palestine, to north of Judea, which is Cappadocia, which we know as Syria moving into Turkey. And it's moving further over to Pontus, which is up near the Black Sea, kinda where we

would call Georgia today. Moving over into Asia Minor, Phrygia and Pamphylia, which live right there in Asia Minor and Turkey.

Moving down south to Egypt, parts of Libya, all amongst Northern Africa, even all the way over across the Mediterranean to Rome. The whole Roman Empire is present. They're present from the Jewish diaspora. They're pr- they're present from the Jewish diaspora. All these men here were Jews. Why? Pilgrimage festival.

Why? Shavuot

And here are other Jewish men Jewish people speaking in Aramaic and Parthian and Iranian, speaking in Phrygian and Pisidian and Lydian and Carian and Lycian and Celtic and Lycaonian, speaking Coptic, speaking Latin, speaking Numidian, speaking Greek, speaking Nabataean, speaking Arabic. You think that draws a crowd?

That draws a crowd. It's if you walked up to someone in Alamance County and they just started speaking Kamai to you, where Dobson's from. You'd be like, "Bro, are you okay?" Have you ever heard Dobson talk? Sometimes I wanna ask him, "Bro, are you okay?"

It would catch you off guard. You'd be like I don't understand"

But all this goes to show what Isaiah 28:11 says, "For by people of strange lips and with a foreign tongue, the Lord will speak to this people." See, there are some who suggest that what's happening here is that one person, whether it's Peter or whomever, is speaking in an unknown kind of ecstatic mumbling, and that people are hearing in their own language.

But that actually goes against what the text says. The text is clear in Isaiah 28, "For people of foreign language will speak to my people." That's clearly what the text says. "People of a foreign language will speak to my people." Plus, nevermind you that the people in the crowd have not yet received the promised Holy Spirit.

So how is it that the promised Holy Spirit is working in the lives of people who've not yet received the Holy Spirit to serve as some divine AI translator to automatically take an ecstatic language and turn it into Iranian? No. No. What it

is the people who have received the Holy Spirit have been given the enablement to speak in Iranian so that those from Parthia could stop and say, "Is he talking to me in my native language?"

What? I have never, ever seen a fisherman from Galilee speak to me in Parthian. That is interesting." It's gathering their attention. "And so all were amazed," verse 12, "and perplexed, saying to one another, 'What does this mean?' But others mocked and said, 'They're filled with new wine.'" Once again, there are some who suggest that because they said they're filled with new wine that these people are experiencing something that is, is referred to as being slain in the Spirit, where-whereby they're just kinda drowsy and walking around, and maybe flopping and kinda walking drunk.

No. If I walk up to y'all and start speaking Kumai, y'all would be like, "Have you been drinking?" Y- you see what I'm saying? Does this just make sense? Keep it in context of the time, 60 AD, not 1901, 60 AD. They would hear and they would say w- well, that it... What? Are you drunk? This doesn't make sense."

And what this does is it opens the door for Peter now to stand up with multitudes around And we see the first ever Great Awakening happen right here at Pentecost. And Peter begins speaking probably in Aramaic. Remember, they're all Jewish. Maybe in Hebrew. Remember, they're all Jewish. May- maybe in Greek because that's the common tongue of the time.

I don't know, probably Hebrew if we're really gonna nail it down. They're Jewish men. And he starts speaking, and listen to what he says. "But Peter," verse 14, "standing with the 11, lifted up his voice and addressed them, 'Men of Judea, and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

For these people are not drunk, as you suppose.'" How would he have known that? Because people are like, "Are these guys drunk?" He's "They're not drunk," since it's only 9:00 AM. It's only the third hour of the day. Peter goes on to demonstrate from the prophet Joel. I'm skipping over this, kinda paraphrasing.

We'll go back and read it. He demonstrates from the prophet Joel how God promised that the Spirit would be poured out, and all who called upon the name of the Lord would be saved. Verse 22, Peter says, "Men of Israel, hear these words. Jesus of Nazareth, a man attested to you by God with mighty works and

wonders and signs that God did through Him in your midst, as you yourselves know.

This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised Him up, loosing the pains of death, because it was not possible for Him to be held by it." Verse 32, "This Jesus God raised up, and of that we are all witnesses."

Jesus said, "Soon the Holy Spirit will come upon you, and you will be given the power to be witnesses in all Jerusalem and Judea and Samaria and to the outer ends of the world." He says, "And we are witnesses of the truth that Christ Jesus has risen from the dead." Verse 33, "Being therefore exalted," the ascension, "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this that you yourselves are seeing and hearing."

Something was heard. Something was seen. Something was said. Verse 36, "Let all the house of Israel therefore know for certain that God has made Him both Lord and Christ, this Jesus whom you crucified." Let me ask you this question, kicking it back to the class. What was the purpose of this miraculous sign?

So that all the people could know that this Jesus is Lord To confirm the message and the messengers. Same reason that miracles always take place in the Bible

Now when they heard this, verse 37, they were cut to the heart and said to Peter and the rest of the apostles, "Brothers, what shall we do?" Peter said to them, "Repent." Repent. Repent of what? Repent of the gum you stole last week? No. Repent of what you thought about Jesus. Repent of what you thought about sin.

Repent of what you thought about your own ability to justify yourself to stand before God. Repent. Repent and trust in Jesus, that he died on the cross in your place, that God raised him from the dead, that he's ascended to heaven, exalted by the right hand of the Father. And upon trusting in Christ as Savior, be baptized in proclamation of your faith so that the whole world will know you have trusted in Christ as Savior.

Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the

promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself. And with many other words he bore witness, verse 40, and continued to exhort them, saying, "Save yourselves from this crooked generation."

So those who received his word were baptized, and there were added that day about 3,000 souls. Talk about a megachurch Hear people say, "Big churches aren't biblical." Bro, there was 3,000 on day one. 3,000. Praise God

A few observations for us to leave with this morning, all right as we conclude. First observation that I want us to walk away with this morning is this: the Spirit of God works in and through the people of God to do the work of God and carry out the will of God to the glory of God. All right? That's a mouthful, but that's an important mouthful.

The Spirit of God works in and through the people of God to do the work of God and carry out the will of God. For what purpose? To the glory of God. We see here very clearly that the new covenant ministry of the Holy Spirit has begun, and one distinctive of that is that these believers are indwelt with the Spirit of God They have the Spirit of God living in them.

And Paul in Ephesians 5:18 will instruct the church to be filled with the Spirit. See, at the moment of salvation, several things happen, right? You're regenerated. You're brought from death to life. You're indwelt by the Holy Spirit. You're sealed with the Holy Spirit. You become part of this new organism that we refer to as the church because it is, it's this group of people whereby Jews and Gentiles, where Gentiles can be saved as Gentiles through faith in Christ Jesus And then Paul says, "Be filled with the Holy Spirit."

What does this mean? At salvation, God gives me the Spirit, but throughout my sanctification, I'm called to give myself to the Spirit. Does that make sense? Being filled with the Spirit does not mean that I'm praying for more and more of the Spirit. It means that I'm giving the Spirit more and more of myself, that I'm surrendering to the Word of God by the dynamic ability of the Spirit that indwells me so that I can live righteously, so that the fruit of the Spirit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, can manifest itself even in my life.

So I can love my wife, so I can love my children, so I can love those who persecute me And the Spirit of God works in and through the people of God to do the work of God and carry out the will of God to the glory of God. We see this second observation, the Gospel of Jesus Christ is for every tribe, and language, and people, and nation.

The Gospel of Jesus Christ is for every tribe, and language, and people, and nation. At least that's what Revelation 5:9 tells me. That gather there are a body that has been redeemed by the Messiah, redeemed unto himself of every tribe, and every language, and every people, and every nation. Talk about thinking about missions differently.

How are we living missionally in our daily lives? To recognize that on this day, on, on this particular Shavuot, I would make the argument when Pentecost was fulfilled, when Pentecost was fulfilled, that God made it very clear that all, regardless of nation or language, that all who called upon the name of the Lord will be saved.

Praise God. The distinctive of this time in history is not that the nations could be saved, for the nations could always be saved by proselytizing to Judaism. The distinctive of this age is that Gentiles can be saved as Gentiles, and that there is this beautiful display of the mystery stewardship given to Paul that he says in Ephesians 3, whereby Jew and Gentile, and slave and free, and male and female will gather together in the same body called the local church, whereby the image of Christ will be displayed to an unbelieving world because Jews are saved as Jews and Gentiles are saved as Gentiles, and there is no barrier between tribe, and language, and people, and nation.

Amen and amen. Wowzers

This in itself has kinda given me this little passion to think of how can Westside get involved with putting discipleship materials in other languages? What would happen if we were able to pull some resources together and take some sermon notes or discipleship material and put them in Khmer, and let Thompson and Jen take them over to Cambodia and teach people the Word of God through some of the resources that we have?

Isn't that the mission? Isn't this what missional living looks like? Lastly, the church is the strategy by which God has designed to put himself on display at this time in history. The church. I would argue specifically the local church. Yes, all believers in Christ, yes. But I would say that where all believers in Christ where this concept of a universal church, where that concept becomes visible is in the local church, whereby it's each one of you.

It's each one of you who have committed yourself to, to join this body. That's why we talk about church membership so much. We're not just trying to pad the numbers. We believe in this stuff. Whereby each one of you commit yourself to joining this local body, the body of Christ, whereby we can function as a visible representation of this new covenant ministry that is given, this new covenant blessing, ministry of the Holy Spirit, whereby Gentiles are indwelt by the Spirit of God as Gentiles.

Praise God. I keep saying it, but I hope it sticks with y'all. Ain't none of y'all Jewish I'm so thankful that I can remain an American and have the Spirit of God indwelling me. 'Cause previously, I would have had to proselytize to Judaism, and today I would be in Jerusalem for Shabbat But there is but one mediator between God and man, and that is the Lord Jesus Christ, and he's the mediator of a new covenant, of a better covenant, one in which we Gentiles can receive the Spirit of God based on faith alone?

What? So that God may be both just and the justifier of those who place their faith in Christ Jesus? What? 'Cause if this isn't pumping you up this is the good news. That is the gospel, that Christ Jesus died for you, that he rose from the dead, that he ascended to heaven, and that the promise of the Father, the Holy Spirit, has come, and we live in an age whereby we can be permanently indwelt by the Spirit of God, not to do funky magic tricks, but so that we can live lives of righteousness and godliness, and we can be empowered with boldness to go forward and preach the good news of Jesus Christ, knowing that even under persecution, the Spirit will give us the words to speak when we need to speak them so that others might hear that Christ has been raised from the dead, that he is Lord, that he is exalted to the right hand of the Father, and that he's coming back.

Amen? And that is, is what's at stake right here in Acts chapter 2, and it's amazing. It is absolutely amazing. The question is, what are we gonna do with it

now that we know what it says? As the band's coming forward, as the band is coming forward and as we close, guys, will we take seriously what God's word says?

Will we surrender ourselves unto the Spirit? Will we give the Spirit more of us today? Not trying to get more of Him. He is sufficient. I have been sufficiently indwelt with the Spirit of God, brought from death to life, but the Spirit of God needs more of me. When I get grumpy, and I get snippy, and I get high-tempered, and I get Elizabeth burnt my toast two shades more than I like it burnt, and I'm like rah."

Is it possible for me to just stop and say, "You know what, Lord? You have told me that I am I am indwelt with your Spirit. Will you give me the dynamic ability right now to keep my mouth shut? 'Cause I don't have to say what I'm about to say, though I really wanna say what I'm about to say, but I don't have to say what I'm about to say because your Spirit gives me the power to shut my mouth am I willing to say things like that?"

You see where I'm going with this? How does this change the way I think about missions, missional living? Yes, going out of the country, staying here, getting the Word of God into the hands of people who have been called into full-time missions. We're all called into full-time missions. You're missionaries sitting right here.

Thank you. Praise God. Thompson and Jen are getting ready to fly back halfway around the world. Praise God The gospel is for every people, every tribe, every language, every nation. And then lastly, talking about the local church how might you commit yourself this morning to displaying Christ to the world as part of this local church?

Because that's what He's called us to, is to participate in a local church to His glory, whereby the members of the body come together and represent Christ by carrying out all the one another's that we're enabled by the Spirit to carry out To rest in the fact that we have been sealed by the Spirit, and that because Christ has ascended to heaven and because I'm sealed with the Spirit, that there is therefore a place for me in the presence of the Father And that I truly can surrender to Him today to live a life of faithfulness and obedience to the glory of God And that is

Acts chapter 2.

And that is day 50 of these 50 days that changed the world. Aren't you so thankful? Amen. Let's pray. Heavenly Father God, thank you. Lord, thank you so much for your goodness. Lord, thank you so much for the patience of these people who are listening today to, to be here with all of us, to read your Word, to study your Word, Lord.

God, I'm so thankful for the gift of the Holy Spirit, the promise that, that you gave. You spoke through Jeremiah, you spoke through Ezekiel, numerous other times throughout both the major and minor prophets. You said through John the Baptist that Jesus will baptize with the Holy Spirit.

Jesus said, "Stay in Jerusalem for a few days 'cause you'll be baptized with the Holy Spirit." God, thank you so much for this promise of the Holy Spirit, and thank you that we right now live in a time in history whereby we are indwelled. We have the opportunity to. Let me say it that way. We have the opportunity to be indwelled by your Spirit.

And that entire... That opportunity is not dependent on the way that we behave or the things that we say or the things that we do. That opportunity is hinged solely on what we decide to do with Jesus Christ as our Lord and Savior. Will we repent of what we think about Jesus? Will we repent of what we think about sin?

Will we r- will we repent of what we think about our own ability to justify ourselves before you? And will we turn unto Christ and see that the sacrifice that He made on the cross is sufficient to pay for even our sins, that His resurrection proved that His death was sufficient, and that His ascension proved that He in fact is alive and is coming back to take all of us to Himself, those who have trusted in Christ Jesus?

Lord would someone here this morning see that there is an opportunity to be reconciled in a right relationship with you? Would they see that the gospel is for them? It is for them this morning. Lord, would they trust in what Christ Jesus has accomplished on their behalf? Would they automatically, the moment of salvation, would you then indwell them with your Spirit, move them from death to life, regenerate them, give them a new heart, give them a new spirit, enable

them to walk in your ways and your statutes, oh Lord?

And may we be a local church who glorifies your name today and for every week following. God, we praise your name. We love you. In Jesus' name, amen.