

# When the Spirit Comes

## Sermon Info

- Speaker / Pastor: Speaker A
- Church / Location: referenced: Canadian National Baptist Convention gathering in St. John's, Newfoundland

## Scripture References

- Acts 2 - central text: Pentecost event used to show the Spirit's arrival, the filling of believers, and the birth of mission and witness.
- Acts 1 - background: Jesus' commission and promise of power to be witnesses.
- Numbers 11:29, Isaiah 32:15, Isaiah 44:3, Ezekiel 36:37 - Old Testament anticipation of the Spirit being poured out and forming God's people.
- Genesis 11–12 (Tower of Babel → call of Abraham) - used to contrast scattering by language with Pentecost unifying witness to the nations.

## Central Message

- The Holy Spirit does more than comfort or teach: He is sent to empower God's people for mission. When the Spirit fills believers, the consistent result in Acts is that God's people speak — they witness to Jesus and carry the gospel to the nations.

## Key Points

- 1. Historically churches swing between over-emphasizing spectacular Spirit experiences and underplaying the Spirit; neither extreme is sufficient.
- 2. Pentecost (Acts 2) is both rooted in Israel's story and a fresh, new chapter: echoes of Sinai and the pouring out promised by the prophets.
- 3. The Spirit launches a new mission as part of God's long plan — reversing Babel by enabling the gospel to be heard in many languages.
- 4. The Spirit confronts unbelief with undeniable wonder, forcing a decision: doubt your doubts or dismiss reality.
- 5. Repeatedly in Acts the Spirit's filling produces one result: God's people speak — they testify, witness, and make disciples.
- 6. The Spirit doesn't primarily come to make us comfy; He sends us. Yielding to the Spirit means asking, "Where is He sending me?"

## Notable Quotes

- > "One branch of the church wants to talk only about the Holy Spirit, and the other branch of the church doesn't want to talk about him at all."
- > "The Spirit adds a new chapter to an old story."
- > "The Holy Spirit confronts belief, confronts disbelief with undeniable wonder."
- > "The Spirit of God sends us; we experience His power as we yield to the sending of the Spirit."

## Application

- Ask God, "Where is He sending me?" — expect the Spirit to send you locally or globally.
- Share your story confidently; trust the Spirit to do the converting work rather than trying to manufacture experiences.
- Support and pray for missionaries and diverse, cross-cultural gospel efforts (example: Canadian missionaries sent from Newfoundland gathering).
- Use the Lord's Supper as a reminder that Christians are a sent people living in mission.

## Prayer Points

- Pray for those being sent as missionaries and for churches that send and support them.
- Pray for skeptics and unbelievers to encounter the Spirit's work and to "doubt their doubts."
- Pray for openness in your own life to be sent where God wants you to witness.

## Reflection Questions

- 1. What evidence of the Spirit's work can you point to in your life that prompts the question, "What does this mean?"
- 2. Where might God be sending you now — neighborhood, workplace, or beyond — and what step could you take toward that sending this week?
- 3. How can you share your story more clearly while trusting the Spirit to bring conviction and conversion?

## Transcript

Period. Historically, most of the church has gotten a little weird in one way or another. One way or another.

One branch of this church is all about the Holy Spirit, especially dramatic and spectacular demonstrations of the Holy Spirit's power. Just realized I have y'all's notes here again.

Sorry about that. But, you know, that these—and these sort of dramatic demonstrations of the

Spirit's power and activity in mind become sort of an end in themselves.

And so the Christian life becomes all about a spiritual experience. Another branch, mostly us, reacts to that and reacts to excesses that we perceive as excesses and errors of the other branch, and we tend to downplay the role of the Holy Spirit in our lives.

We don't want to talk about the power and the work of the Holy Spirit as much. We firmly believe in Trinity: Father, Son, and Holy Spirit.

That the Holy Spirit is the—is the third person in the Godhead. But then we'd also sort of, would prefer—sometimes it seems we'd prefer to kind of keep the Holy Spirit in the closet, you know, like a distant cousin that we know is out there somewhere but we never really see him.

And that's the—that's kind of the attitude sometimes it seems like. And we know we don't intend to, but it seems like what we slip into.

One branch of the church wants to talk only about the Holy Spirit, and the other branch of the church doesn't want to talk about him at all. This seems to be changing a little bit.

Changing a lot, I think. I was at a meeting one-time years ago, actually, in Portugal.

We were getting together with multiple denominations to do something. I can't remember what it was.

And I was sitting next to a Pentecostal brother, and we were having this conversation. He said, "You know, I think that we Pentecostals are becoming more biblical, and you Baptists are becoming a little more Pentecostal." And, you know, I think that's actually a pretty good idea in both directions.

The key question for us, I think, is just: what does the Holy Spirit come to do? Does he come to give us warm fuzzies, good feelings inside?

Does he come to give us a spiritual experience and make us feel real good? Does he come to give us spectacular power encounters?

Or does he come to teach—give us more subtle teaching role in our lives, give us insights that we didn't have before? Does he come to make our plans succeed, to make us more effective through gifts that he gives to us, to make us more holy through fruits that he bears within us?

You know, to one extent or another, I think all of those, you know, they're kernels of truth in all of those different answers. But they all fall short of one unifying factor, one unifying reason for what the Holy Spirit comes to do.

I think the best place for us to look, to understand that, to explore that question, is in Acts. And

there's no place to begin like the beginning, the beginning of what we see of the work and activity of the Holy Spirit in Acts, which you can find in Acts chapter 2.

Acts chapter 1 is kind of the setup for Acts chapter 2. We have Jesus giving the commission to his disciples, telling them that they're going to receive power, that they're going to be witnesses, that they're going to live on a mission, that this is going to be a movement that's going to reach the ends of the earth.

And then we have this period of waiting, as they obey him to wait for the coming of the Spirit. And in Acts chapter 2, it comes with a—with a bang.

In Acts chapter 2, let's read again those first couple of verses. It says, "When the day of Pentecost came, they were all together in one place, and suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting." Let's—let's stop there for a minute.

We might think that everything that we're finding in these verses is something new, that it had never been thought of before, never happened before. It was just completely a new break.

But that's really not the case. Even the term Pentecost, the Feast of Pentecost, first of all, that was—that was a feast of ingathering.

And before the day was up, there would be a great ingathering in the life of the church. It's also—historians tell us, as we look back at the documents during this period, they were—they would also kind of commemorate the receiving of the law on Mount Sinai in the Feast of Pentecost.

So that was sort of in the background there. You remember when the law—God gave the law to Moses?

He was up on the mountain, covered in fire and smoke and thunder and—and a storm going on. And what we see here, again, is a storm of God's presence with smoke and fire and a—a rushing wind that they were hearing.

So there's—there's kind of echoes of that as well. And as you look back at the giving of the law, the giving of the law was something that formed them, that created a nation.

They were a multitude of slaves coming out of Egypt. But once they had the law of God, then they knew who they were, knew how they were to live as God's people.

And so it was—it was also a nation-forming kind of thing. And what we see coming out of Pentecost is a new community, a new people that God is forming through his Holy Spirit.

So there are all kinds of parallels there, that God's—but not only that, God's people had been

looking forward to this, had been anticipating this, had been expecting it for a very long time, going all the way back to Numbers. When Joshua comes to Moses in the wilderness, and there's—there's some—some guys who are sort of unauthorized prophets in

Joshua's eyes. They—there was a filling of the Spirit of a group of men, and they were prophesying.

There were two that weren't there. They weren't actually—they were on the list, but they hadn't been present in the right place.

And Joshua was bothered by that. And Moses said to Joshua, in Numbers chapter 11, verse 29, he said, "Are you jealous for my sake?"

Would that all the Lord's people were prophets, that the Lord would put his Spirit on all of them?" You know, even Moses had this dream. In Isaiah chapter 32, verse 15, he's talking about how Jerusalem is going to be desolate.

And he says, "It's going to be desolate until the Spirit is poured upon us from on high. The wilderness becomes a fruitful field, and the fruitful field is deemed the forest." Isaiah dreamt of this.

Also in Isaiah 44, verse 3, it's the words of the Lord through Isaiah. It says, "For I will pour out—I will pour water on the thirsty land and streams on the dry ground.

I will pour my Spirit upon your offspring and my blessing on your descendants." Pouring out of the Spirit on his people. In Ezekiel chapter 36, verse 37, the Lord says, "I will put my Spirit within you and cause you to walk in my statutes and be careful to obey my laws." That ultimately, the way that God's people

would finally live as God's people would be when God pours his Spirit upon them. So there was this long expectation.

And I think one of the things that we need to realize about the Holy Spirit is that the Spirit adds a new chapter to an old story. It's grounded in the past, but it soars to unimagined heights.

It's an old, old story, but it's also something that we've never seen before. It's familiar.

It's at the same time familiar and completely new, something fresh and new. Something that we knew was there, but we've never really experienced it the way it's now experienced in God's presence.

In a room this size, in this age, I would imagine that most of you have been to the Grand Canyon. Most of you, you've been to the Grand Canyon?

Yeah. Pretty—pretty impressive thing. You know, I grew up, as you did, learning about the Grand Canyon in school.

And, you know, I'd seen pictures of the Grand Canyon. I'd seen coffee table books with fantastic photography of the Grand Canyon.

I'd seen some documentaries about the Grand Canyon, so you'd see the Grand Canyon on the TV or on the movie screen, something like that. There are all kinds of ways we hear—I even flew over the Grand Canyon one time.

The pilot said, "Look down there, there's a Grand Canyon." I go, "Wow, that's impressive. That's a huge ditch." But if you've been there, you know that none of that prepares you for stepping up to the ground and seeing that miles-deep pollen ground and all the different shades and colors and the sunlight as the sun goes down, coming

and hitting those—those walls of the canyon. It's something that is beyond photographs, it's beyond description, it's beyond anything that we can see.

I think of the Holy Spirit's coming as something like this. You know, we know he's there.

We know that he's active in the world. We have this intellectual understanding, but the experience of him, of his activity, when the Spirit comes, we need to expect to see the fulfillment of what we've always known and also expect to see something we've never seen before.

Well, we can keep reading in Acts chapter 2. It says in verse—well, I didn't read the whole thing a lot, but did I?

Let me pick up where I stopped off, sorry, guys, up there. But, "They saw what seemed to be tongues of fire that separated and came and rested on each of them, and all of them were filled with the Holy Spirit, and began to speak in other tongues as the Spirit enabled them.

Now they were staying in Jerusalem, God-fearing Jews from every nation under heaven. And when they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken, utterly amazed.

They asked, 'Aren't these all—are all these who are speaking Galileans? Then how is it that each of us hears them in our native language, Parthians?' Look at this list.

Parthians, Medes, Elamites, residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia, Pamphylia, Egypt, and parts of Libya near Cyrene, visitors from Rome, both Jews and converts to Judaism, Cretans and Arabs. "We hear them declaring the wonders of God in our own tongues." I mean, this was—this was something amazing that was going on.

Where's the miracle here? What—and there's been a lot of speculation, a lot of discussion

about, so where did the miracle happen?

Was it—was it in the—in the speaking? Was it a miracle of speech?

Was it a miracle of hearing that somehow they were speaking and people were hearing in a different language? And one scholar went, "Well, it could be that, because the Holy Spirit works through—works in believers and not unbelievers.

They were unbelievers still." Or was it something that happened in the middle, somewhere in between? We don't really understand all the ins and outs of it, but it seems like—it seems like they were just speaking languages, human languages, that they had never learned, that they had never studied.

And people were surprised because they were Galileans, which would mean they really hadn't been to school that much. They wouldn't have had any opportunity whatsoever to learn these languages.

And yet here they were, speaking. What does it mean?

You know, I think this part of it is also rooted in the past, rooted in God's grand story. Because we're—we're in this story of God's redemption, God's purpose, his plan of bringing redemption to a broken world, starting in Genesis, starting especially in Genesis chapter 12, as we've talked about many times before, where God called Abraham and he

said, "Abraham, you go to the land that I will show you, and I'm going to bless you, and I'm going to bless people who bless you, and through you, all the families of the earth will be blessed." I know I talk about that all the time, but I think it's important. But what happens right before that?

You remember? This is—this is Genesis 12.

What happens in Genesis chapter 11? Well, in Genesis chapter 11, sin kind of reaches critical mass, and the peoples all get together and they—they get their best technology and they try and build this tower, and it's going to be something that will help them reach the heavens.

It's their way of establishing themselves as a—as a big mass of humanity to—to take the place of God in their own lives as individuals and as a community, as a people. And God destroys the tower, and then what does he do?

He confuses their languages and he spreads them across the earth so that they can't communicate with one another freely anymore. And then God calls Abraham.

And we have the whole story of Abraham and Israel and all of that, and then the coming and the life and the death and the resurrection and the ascension of Jesus. And now the Spirit comes.

And what's the first thing that happens? The language problem disappears.

And now they're all hearing the Gospel, hearing the good news, the great and mighty acts of God. They are hearing each one in their own language.

They all had a common language. They could all speak, you know, some Aramaic or Greek or Hebrew.

But they were hearing it in their own language, their heart language. They have—they have—there's a—there's a new thing that is going on.

They have already received the commission in Acts chapter 1, when Jesus told them they would be his witnesses to all the world, but now they're receiving the power to carry it out. So here's another thing I think the Spirit does.

The Spirit launches a new mission as a part of an old plan. And that mission is ongoing.

I want to tell you a little bit about where we were this week. I thought I was going to have some pictures, but the person who was sending pictures wouldn't be able to get them to me on time, so.

But we were in Newfoundland, as I've heard. And Newfoundland is the easternmost point.

St. John's is at the easternmost point of the American continent. And this was a triennial celebration gathering of the denomination that we worked with when we lived in Canada, the Canadian National Baptist Convention.

You hear the word "convention" and you think, "Oh, they get together to do politics, to vote on stuff and all that." Honestly, they had—there was a—there were 90 minutes scheduled for business. They were done in 30 minutes.

So they took an extra hour just to hang out and be together and pray for each other. You know, this is—there were 500 people.

They came from all across Canada, from Vancouver Island in the far west, all across to Newfoundland. Now, that's—that's a ways to travel.

They—a lot of them went further than we did from here, okay? Canada has six time zones, not four.

And Newfie time, way out there, beyond Atlantic time, is 30 minutes off. It's—it's—and so typical.

It's classic, if you know anything about Newfoundlanders. And so—and so they—they all—500 people went to the trouble and the expense to be together, not to do business.

They could have done that on the internet. They—to be together, to pray for each other, to dream together.

And three years from now, they'll do it at the other end of the country, in Victoria, on Vancouver Island, the other end. But the makeup of this group, over half of them were not born in Canada.

Of course, we're in Canada, so when they do the—put the scripture up on the screen, it has to be in English and French. You know, that's—that's—that's assumed.

But then there were at least eight different languages being simultaneously interpreted, translated. And when we're sitting around—sitting in the services, there'd be people all around us with phones to their ears, listening in Chinese or Korean or, you know, Arabic.

And when we read the scripture, they were on the screen in English and French, and someone would be reading it, you know, maybe in a native language of one of the tribes of Canada or in Arabic or something else. And it was—it was an incredibly diverse gathering of the people of God.

And then the last evening was the appointment service of some new missionaries that were going out. And they're going out through the International Mission Board.

Canada has this relationship, a partnership with the IMB. And they used to have a limit that was based on how much money they could give, but now they've released that limit and sent—because Canadians are awesome missionaries, by the way.

So they—they would—so they've expanded that so we can have just almost unlimited numbers of these folks. And I had the unique experience.

They still let us go to the gathering of IMB missionaries, even though we're emeritus, which is Latin for out-pastor, okay? So we—we—they let us go to their dinner, and we got to be there as missionaries who had come to Canada to serve, were praying over people that they had—that they had worked with in Canada to send them

out as colleagues, as missionaries in the rest of the world. And the cool thing about it, to me, was that not one of—there were two couples and one single man.

Not one of them was born in Canada. And they weren't going back to their home countries.

There was a Korean couple going to Algeria. There was a Filipino couple going to Greece to work with Muslims in Greece.

And there was a guy that I'll tell you more about in a little bit, who—a single guy who was from one country in the Middle East that is in the news a lot these days. And he was going to another country in the Middle East.

And it was the nations being sent to the nations. And I think this is what the Holy Spirit—this is a work of the Holy Spirit, something that God is doing.

It's a new mission that is part of an old plan. The vision of revelation that we see a couple of times in the book of Revelation is all the nations, every tribe, every language, every tongue gathered around the throne of God, singing praises to the Lamb.

This is the work of the Holy Spirit. I'll be—there's another piece of this.

I want to read the last couple of verses again that Josh read a moment ago. It says in verse 12, "Amazed and perplexed, they asked one another, 'What does this mean?' Some, however, made fun of him and said, 'They've had too much wine.'" Here's something else I think this passage tells us about the work of the Holy

Spirit. The Holy Spirit confronts belief, confronts disbelief with undeniable wonder. This was going on right in front of their eyes.

And they really had two options. We have two different responses here.

The first option is to doubt their doubts. Now, keep in mind, these are people who had actually been a part of it, been complicit in crucifying Jesus not too long before, just a few weeks before.

And so they—they were—they had committed this. They were doubters.

They were skeptics. They didn't believe in Jesus.

They were unbelievers. But now they're standing there seeing all of this, and the first group says, you know, "What does this mean?" They're doubting their doubts.

They had their doubts, but they started doubting their doubts. The second group is the group that, you know, the other alternative is just to suspend reason.

They said, "Well, they're just drunk," which is reasonable, right? I mean, usually when people get drunk, they get smarter and they start speaking languages that they don't know.

You know, doesn't that make sense? No, it makes no sense whatsoever.

And so, you know, the Holy Spirit gives this undeniable sense of wonder and of God's work going on right in front of you, and you have to do something with it. This is what the Spirit does.

He—He makes us either doubt our doubts or just stop thinking altogether if we're to persist in our unbelief. So you might be here today and you're kind of a skeptic, maybe.

Well, the work of the Spirit may look different for you than what it looked like here. You're not hearing me speak, you know, Swahili or anything.

But it's no less undeniable. Because the Spirit—you know, maybe the Spirit brought you here.

Maybe the Spirit's been at work in your life and you can look back and see everything that He's been doing. You—you—you have all of these experiences.

You're going, "What does this mean?" And you have to decide what you're going to do with that. I—we had some friends who were—who were workers in Belgium, and Belgium was incredibly hard for us.

And they had this lady, a neighbor, that they loved, they served, they did life with, and she was an atheist, and—and she got cancer. And so they started praying for her.

They prayed with her. They prayed.

She asked them to pray for her. And they would help her and take her to her doctor's appointments and her treatments and—and all of that.

And it was—it was a dire situation, but the end of the story was she got well. She was healed completely of her cancer.

After all of that, they'd been praying and—and serving and—and all of that. And she finally said, "You know, I think I'm ready to stop studying the Bible with you guys." She said, "You know, if—if your God is real, He should do something really extraordinary to show—to show us that He's real." He just healed her.

She'd been healed of a disease that nobody expected her to survive. You know, unbelief can be incredibly tenacious.

But the Holy Spirit puts it out there and says, "Now, you have got to make a choice. Are you going to receive it or not?" Now, if you're a skeptic, that's what He does.

If you're a believer, what should that do for you? Well, it should give you incredible confidence in your witness, to share your story.

Because it's not up to you to bring about some kind of change in someone's life. It's not your job to make the message land in somebody's heart.

You just leave that to Him. That's what He does.

That's His job. And you can trust Him with—to do His job.

Just share your story. The Holy Spirit confronts belief with undeniable power.

Well, you know, this is what—what does the Spirit do? The Spirit writes a new chapter to an old story, launches a new mission as part of an old plan, confronts unbelief with wonder.

So how does it all come together? What is—what is it really that the Holy Spirit has come to do?

You know, this is not the last time that the Holy Spirit filling people is mentioned in Acts. It happens periodically through Acts.

The Holy Spirit shows up regularly and says they were filled with the Spirit, they were filled with the Spirit, and someone was known to be a person filled with the Spirit. And every—but every time that happens, there is one result.

God's people speak. They bear witness.

They tell the story. All of God's people, not just the apostles, but all of the people, are filled with the Spirit.

And they—they speak the truth of the gospel. They talk about Jesus.

And here's what I think we need to understand, that is, the Holy Spirit doesn't just come to bless us, to help us, to comfort us, or to teach us. The Holy Spirit comes to save us.

He saves us. Remember the commission Jesus gave?

"You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem to Dia, Samaria, and to the other most parts of the earth." And through the course of the New Testament, beyond this, the Holy—we have the—the gifts of the Holy Spirit talk about the gifts are to serve His purpose of

sending us into the world and to make—and to make disciples. The—we talk about the—the fruits of the Spirit.

The fruits of the Spirit are God, the character of Christ born within us, so we—we can effectively and coherently and with integrity share the gospel, share the message, the good news. This is what He does.

This is what the Spirit is about. Always in service of mission and witness and movement.

Many years ago, when I was a pastor, the last time I was a pastor, 30 years before I came here,

I had a youth pastor, a guy named David. He was incredibly gifted guy.

He was just so awesome, so brilliant, and smart. I mean, he did our children's stories, children's sermons on Sundays, and he had a shoebox that he would send home with a different kid every week.

And the kid would bring something, bring anything they wanted that they could put in that shoebox for the next Sunday. He would sit down and open the box and—and—and make up a children's sermon on the spot based on whatever was in that box.

And it was always great. You know, he was just that brilliant.

So when I was in Portugal and—and I was trying to form what we call a leadership development team, I thought of David and I said, "David's got to be on my team." I recruited him. They went through the International Mission Board recruitment—appointment process.

They were appointed as missionaries. They were in the training center in Virginia, just about to—to come.

And they did some tests on their kids and found they had some, I don't know, learning problems or something. It turned out not to be anything at all.

But—but—but our region said this is what happens sometimes in big organizations. Our region said, "Well, we don't have the resources to help them in Europe." And—and so they pulled the plug on my friend David coming to Portugal to be on my team.

I can't tell you how angry I was. That was my worst day as a missionary, my very worst day.

And—but the North African, Middle East region picked him up and they said, "Yeah, we'll take this guy. His family, we'll take care of him." And so they went somewhere else.

And I was just grinding my teeth. I couldn't believe it.

But you know, everybody I talk to, everybody I talk to who works with a particular people group, and it's a people group of that country that you hear about in the news a lot. I'm not going to say it out loud because we have to protect—we're on the internet and we have to protect these identities very carefully.

He—he became a missionary to that people, the people that we think of as our enemies today as Americans. And—and everybody I talk to says, "They're going—was a game changer." And there have been such amazing things happening in that place.

Well, one of the guys was a guy that we now call Sammy. He was one of his people he mentored.

He taught. He—he was a Muslim background believer.

He'd come to faith. He was traveling somewhere and somebody shared the gospel with him and came to faith.

And—and he needed training. David trained him, taught him, invited him to his home, housed him, took care of him.

A few years ago, David called me or he contacted me and said, "I got this guy." His name is Sammy. That's not his real name.

It's another name. He said, "I got this guy and he—he—he's in Winnipeg, but he doesn't want to stay in Winnipeg.

Who wants to stay in Winnipeg?" You know, Winnipeg's the last place you want to live. And so—but also, it's not good for him in terms of where he needs to go.

And—and he's come to Canada. He wants to become a citizen so that he can go somewhere else as a Canadian instead of his other nationality.

And so—so he—he—he said, you know, he's thinking about Calgary. Could you meet him?

So I met—I met him and we talked and I got to know him a little bit. He ended up going to Montreal, which is probably a better place for him.

And on Thursday night, he was appointed as one of our missionaries to go back to the Middle East, where he's been imprisoned, he's been tortured, he has suffered for the gospel. And on the day after he got his Canadian citizenship, he was on the path.

He was on the way. Everything was in place for him to leave tomorrow.

He's going to train himself by the end of the year. He'll be back over there.

And by the way, in the meantime, he's been training people online, past church leaders in that country, every morning from 2:00, whatever. I text David in the middle of the service.

I said, "I'm standing here with a bunch of Canadians singing the final song in our mutual friends appointment service." And his response to me was, "Wow." When—when with connections like that, that's just Jesus showing off. Only the Spirit of God can do that.

The Spirit isn't just around to help us, to teach us, to support us, to make us feel good or more spiritual. The Spirit of God sends us accomplish His purpose.

And—and we experience the power of the Spirit as we yield to the sending of the Spirit. So the question for every one of us is, where is He sending me?

It doesn't have to be to another nation. It could be to the neighborhood.

Where is He sending me today? You know, we talk about the Lord's Supper as a place where we proclaim Jesus said, or Paul said, "When you do this, you proclaim the death of Jesus until He comes." In this time and in this place, this is what we're doing.

And He—it's a time for us to remind ourselves that He sends us. In the upper room, when those disciples were there, He was and He had that meal with them.

Soon they would be sent. And in that upper room, maybe a different upper room, but in an upper room there in Jerusalem, when they gathered and prayed and the Spirit fell on them, the Spirit fell on them to send them.

And throughout the generations and the next—the next generations of the church, in rooms and other places, in homes and caves and catacombs and wherever they could get together, they broke the bread, they drank the cup. And it was to remind them that they were living as sent people into the world.

And so today, I hope is as we—as we break this bread, as we take this cup, that we will just remind ourselves that the gospel and the work of the Holy Spirit within us means that He sends us. He's sending us somewhere.

Would you just pray and ask God today, "Where are we sending me?" Let's pray. Father.