

“What Happened At Pentecost?”

Acts 2:1-13

Turn with me in your Bible this morning to Acts 2. We're in a study of the person and work of the Holy Spirit which we are calling 'The Helper.' And the last couple of weeks, we have looked at some key passages in John 14, 15, and 16 where Jesus promised His disciples that 'the Helper' would come. Apart from the Holy Spirit, the Christian life would be impossible. We would have nothing but empty religion, void of life and power. Jesus said that even though He was leaving, He would not leave them as orphans, but would come to them. He would do this by means of His Spirit who would come to live on the inside of believers. Though He's leaving, they would not be alone.

Over 120 years ago, a Norwegian explorer named Roald Amundsen became the first man to successfully navigate the North-West Passage which is between the Atlantic and Pacific Oceans, north of the Arctic Circle. He set out in 1903 from his home in Norway and finally made it to Nome, Alaska, in 1906. When Amundsen reached the North Pole, he released a homing pigeon that he had brought with him. Days later, 650 miles away, his wife was thrilled when the bird landed on her windowsill. Amundsen had promised to send his wife this sign. Even though she couldn't see him, she knew he was still alive. In the same way, Jesus told His disciples that though He was leaving them, He would send them a sign that He was alive, even though they couldn't see Him. He promised to send the Helper, the Holy Spirit. And this would be to their advantage, for He had been with them physically, but the Helper would come to live in them spiritually. At the very best, Jesus had been **beside** them, but the Spirit will come to live **inside** them. That's exactly what happens in these early chapters of Acts. Without the book of Acts, you and I would really have no way of understanding what the Great Commission given in Matthew 28 looks like.

Warren Wiersbe — *“Imagine how confused you would be if, in reading your New Testament, you turned to the last page of the gospel of John and discovered...Romans! ‘How did the church get to Rome?’ you would ask yourself. The answer is found in the book Acts.”*

Acts is largely the message of the birth and expansion of the early church throughout the first century world. It is called 'Acts' because it records the supernatural activity of God's Spirit through the apostles. Our text in Acts 2 that we are going to look at this morning provides us with the account of the Holy Spirit's arrival at Pentecost. (Read)

Now, I don't know what comes to mind whenever you hear the word 'Pentecost.' And depending upon your church background, it may have different shades of meaning. For some people, it may invoke certain ideas associated with 'Pentecostalism' and its practices. Still for others, it may be an unfamiliar term. But regardless of all the baggage that may be associated with the word, 'Pentecost' is a biblical term, which makes it a very important term. For without the event known as Pentecost, we'd be without power both in our individual lives as Christians, as well as our corporate life as a local body of believers. What happened in Acts 2 at Pentecost still reverberates throughout the world, even all these centuries later.

Pentecost is important for at least three reasons—it signals the arrival of the Spirit, supplies the power for the mission, and serves as the birth of the church. Prior to this event, the disciples had been a small number of believers who are huddling together in an upper room. After Pentecost, these same disciples become instruments under the direction of God's Spirit. They were supplied with the same power that raised Jesus from the dead. They now possess God's own presence within them as He came to take up residence in their lives. The result is a Spirit-empowered witness, the very thing which Jesus said would happen. And so from these first thirteen verses of Acts 2, I want you to consider three observations about what happened at Pentecost and why it is still important for our lives now.

1 — The EVIDENCE of the Spirit's arrival (2:1-4)

"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."

The second chapter of Acts marks a pivotal point in the history of God's redemptive plan as the church is born. In chapter 1, the disciples were told to wait for the coming of the Spirit, but in chapter 2 He comes. In chapter 1, they were equipped, but in chapter 2 they are empowered. In chapter 1, they are held back, but in chapter 2 they are sent forth. In chapter 1, the Savior ascended into heaven, but in chapter 2 the Spirit descends to earth.

The promise of the Father that Jesus referred to is given to His disciples at Pentecost. For the first time in redemptive history, the Holy Spirit came to indwell believers. Before, the Spirit came upon God's servants to empower them for some task, and then went. But now, things are different.

Never had He resided within people until now.

Tony Merida — *“This means we currently live in the age of the Spirit, and we shouldn’t see these events in Acts as something that came and went. Rather, what happened at Pentecost has abiding significance. The Spirit came and stayed.”*

Think about how a city's water system works. Every time a brand new home is built, households can connect to the water system. The day of Pentecost was the installation of God's source of blessing and power for the benefit of His people. Every person who comes to Christ in repentance and faith has access to this great source of power. The installation happens at the moment of salvation, but the significance is ongoing. Jesus had explained this coming reality:

John 7:38-39—“On the last day of the feast, the great day, Jesus stood up and cried out, ‘If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ Now this He said about the Spirit whom those who believed in Him were to receive, for as yet the Spirit had not been given because Jesus was not yet glorified.”

That promise from Jesus finds its fulfillment in Acts 2 with the arrival of the Spirit who comes to indwell His disciples.

The Scriptural setting

“When the day of Pentecost arrived, they were all together in one place.”

Remember that the disciples had been staying together in an upper room. They had been meeting largely in secret because of the threat posed by the religious leaders. Back up in 1:14, we are told that they were all together with one accord and are devoting themselves to prayer. They are obediently waiting as Jesus had told them to. It is not an insignificant detail in the text that they were all together in one place when the day of Pentecost arrived. The word ‘Pentecost’ comes from a Greek word that means ‘Fiftieth Day.’ It was the name that was given to the Jewish Feast of Weeks, which was one of the three major annual feasts that were celebrated in Jerusalem. According to the law of Moses, it was to be observed by the Jews fifty days after Passover. All of the feasts of Israel that are outlined in Leviticus 23 were shadows of the redemptive work of Christ.

Passover and the Feast of Unleavened Bread pointed to His death on the cross:

Leviticus 23:5-6—“In the first month, on the fourteenth day of the month at twilight, is the Lord’s Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread.”

The Passover lambs were slaughtered and the Feast of Unleavened Bread began, and it symbolized Christ’s death on the cross. He is our Passover Lamb.

The Feast of Firstfruits foreshadowed His resurrection from death:

Leviticus 23:10-12—“When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest, and he shall wave the sheaf before the Lord, so that you may be accepted. On the day after the Sabbath he shall wave it.”

The Feast of Firstfruits took place on the first day of the week after the Sabbath that followed Passover. It actually coincided with the seven day Feast of Unleavened Bread.

It was intended to be a feast of thanksgiving for the future harvest that was sure to come. On the very day that the priest would have been waving the first sheaf of harvest before the Lord in the temple, Jesus Christ emerged from the tomb, having become the 'firstfruits' from the dead! In other words, there was a major harvest still to come.

The Feast of Weeks pointed to His abiding presence:

Leviticus 23:15-17—“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the Lord. You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the Lord.”

The Feast of Weeks took place fifty days after Passover. It is associated with the full harvest. It came at the end of the wheat harvest in Israel, and Mosaic law said the Jews were to take the freshly harvested wheat and bake two loaves of bread, both of which were to be leavened. It illustrates why you cannot separate what happened at Pentecost from the redemptive work of Jesus on the cross. Jesus died and was resurrected and ascended to heaven so that His Spirit could come to dwell in a new sanctuary that Christ had purchased with His own blood—His church, which is made up of both Jew and Gentile. And the church isn't made up of perfect people, but those being sanctified.

And so 'fifty days' after Passover, the Feast of Weeks, or 'Pentecost,' was to be observed. On our calendar, it would have been in mid June. Of all the feasts, it was the one that was most attended with Jews from the Diaspora, which is to say those Jews who were scattered all throughout the world. It came at a time of year where travel conditions were ideal. So at Pentecost, Jewish men and women who came from every part of the world were present in the city of Jerusalem. That's the Scriptural setting.

Then notice:

The significant symbols

We know that the disciples had been expecting the coming of the Spirit, for Jesus had plainly told them. Yet we read:

“And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.”

The word ‘suddenly’ implies that without advance warning or notice, a strange sound occurred. The sound they hear can only be described as that of a violent wind, like some kind of hurricane. Notice it wasn’t a sound coming from the outside world around them, but was a sound coming from the unseen world above them. It was wind from heaven! In both Hebrew and Greek, the word for ‘spirit’ is the same word as wind or breath. The Greek word here is ‘pneuma’ from which we get our word ‘pneumatic.’ In the Bible, ‘wind’ is emblematic of the Spirit. Consider:

Genesis 1:2—“And the Spirit of God was hovering over the face of the waters.”

The image that is being conveyed at creation in reference to the Spirit of God is that of breath. It is the breath of God, the divine, life-giving ‘wind’ blowing across the formless depths in the beginning, together with the Word of God that brings life into existence, order from chaos, and light from the midst of darkness. This same language is used in the next chapter to describe the creation of Adam:

Genesis 2:7—“Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.”

Were it not for the breath of God, Adam would have been nothing but lifeless dust. In order for him to have life, God, the Source of life, had to breathe His life into Adam. Only then did Adam become a living soul. As the body of Adam was given life by the breath of God, so the body of Christ, the church, is given new life by the breath of God now on the day of Pentecost. The same thing happens in Ezekiel 37 and the valley of dry bones. The Lord said to the prophet Ezekiel:

Ezekiel 37:9-10—“Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord God: ‘Come from the four winds, O breath, and breathe on these slain, that they may live.’ So I prophesied as He commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.”

Fast forward to the New Testament encounter between Jesus and Nicodemus. For a person to be saved, Jesus said that he needed to be ‘born again’ from above. This was perplexing to Nicodemus. How in the world could someone ever be born again? Jesus said:

John 3:5-8—“Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

Just as God breathed life into Adam at the beginning, even so He must breathe His life into a person by means of His Spirit if that person is to come alive spiritually. You can be physically alive apart from the new birth, but if you are to become spiritually alive, God must put His Spirit in you. That is what happened here in Acts 2. The wind of God’s Spirit came to indwell the believers. Like a hurricane from heaven, the Spirit came in power and took up residence in their lives. That happens now the moment you’re saved.

Yet wind is the not the only thing mentioned. Notice also that Spirit’s arrival is described like ‘fire.’ Verse 3 says:

“And divided tongues as of fire appeared to them and rested on each one of them.

The idea is that what they saw could best be described as tongues of fire. It is an expression used to describe that which was supernatural. All throughout the Scriptures,

whenever the presence of God descended upon a place, He did so in the form of fire. For instance, consider how:

- He appeared to Abraham as a flaming torch
- He appeared to Moses in a burning bush
- He led the Israelites in a pillar of fire
- He consumed Mt. Sinai in fire when giving the law
- He filled the Holy of Holies with fire

Remember that John the Baptist had said that when the Messiah came, He would baptize believers with the Holy Spirit and fire. Here in the text, the 'fire' of God's presence has come to rest on each one of the believers. Now, every believer has become a burning bush! Every believer has now become a holy of holies in whom God's Spirit resides. The Scriptural setting, the significant symbols, and then:

The supernatural speech

The sights and sounds of Pentecost were accompanied by supernatural speech. Verse 4 says:

"And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance."

Now, I need to point out here that a lot of people who hold to certain practices within 'Pentecostalism' associate the baptism of the Spirit with speaking in tongues. They would say the baptism of the Spirit comes after salvation, and a sign that a person has received it is speaking in tongues. I do not believe that is at all what we are taught in the New Testament. (see 1 Corinthians 14)

What happened in the first three verses is the 'baptism' of the Spirit that was promised by Jesus back up in 1:5. Now that they've been baptized by the Spirit, they are then filled with the Spirit. Believers are baptized by the Spirit, which means they now are

placed in Christ. Then they are filled with the Spirit, which means they are also empowered by Him. And here, they were empowered by Him to speak legitimate languages for the immediate spread of the gospel. Baptism, filling. Let's deal with these individually...

What does the 'baptism' of the Holy Spirit mean? To be 'baptized' means to be wholly immersed into something. Figuratively, it means to be 'identified' with something.

Warren Wiersbe—*“The baptism of the Spirit is that act of God by which He identified believers with the exalted Head of the church, Jesus Christ, and formed the spiritual body of Christ on earth.”*

In other passages found throughout the New Testament, the apostle Paul defines it as the act of God by which He sovereignly places believers into the body of Christ. It is the truth that I am now positioned in Christ.

1 Corinthians 12:13—**“For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.”**

Galatians 3:26-28—**“For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.”**

The baptism of the Holy Spirit is the imperceptible work of God by which the believer is placed by the Holy Spirit into the body of Christ at the very moment of his conversion. If you are saved, you received the baptism of the Holy Spirit. So that when you got saved, you received all of the Spirit. Which means you have all of the Holy Spirit that you'll ever need, and He came to live within you at the very instant of your salvation. The process whereby God has placed you into the body of Christ is the baptism of the Holy Spirit. So for those who go through the Christian life seeking it, as if they are lacking, they end up searching for something they already possess. Let me mention five characteristics of the baptism of the Holy Spirit:

- The baptism of the Holy Spirit is a unique work
- The baptism of the Holy Spirit is a universal work
- The baptism of the Holy Spirit is an unrepeated work
- The baptism of the Holy Spirit is an unemotional work
- The baptism of the Holy Spirit is a unifying work

This was initiated at Pentecost, and today it happens when a sinner trusts Jesus and is born again. When you come to faith in Christ, you are ‘baptized’ in the Holy Spirit. It is a sovereign, single, unrepeatable act on God’s part, and it is true of every Christian. It isn’t something that happens only for the spiritual elite. It isn’t an extra super experience that happens well after salvation. The purpose of this ‘baptism’ isn’t to divide the body of Christ but to unify it.

Now, there is a distinction between the baptism of the Spirit and the filling of the Spirit. There is only one baptism, but **many** fillings. We’re never commanded to be baptized by the Spirit. However, believers are commanded to be filled with the Spirit. It means that I am to yield to the Spirit.

Ephesians 5:18—“And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.”

What is the difference? The baptism of the Spirit means that I belong to Christ’s body; the filling of the Spirit means that my body belongs to Christ. The baptism means that the Spirit is resident; the filling means that He is president. The baptism is final; the filling is repeated as we submit ourselves to God. The baptism involves all other believers, for it makes us one in the body of Christ; the filling of the Spirit is personal and individual. Again, Jesus promised the Spirit would come to indwell and empower the disciples to be His witnesses. That is what happens in Acts 2 with the supernatural gift of language. The apostles were given the gift of languages as a sign to unbelievers.

“Tongues” —word in Greek is ‘*glossa*’ which is where we get the word ‘*glossary*’ from

The word refers to intelligible language used by a particular people distinct from that of other nations. In other words, these were legitimate languages to assist in declaring the gospel to multiple language groups that were present in Jerusalem for Pentecost. People from all over the world were hearing the gospel declared in their native language. It was for the purpose of evangelism. This brings us, then, to a second observation. Not only is there evidence of the Spirit's arrival, but notice also:

2—The EFFECT of the Spirit's power (2:5-11)

“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 speak in his own language. And they were amazed and astonished, saying, ‘Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the 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.”

If you notice, Luke (the author of Acts) will mention at least fifteen different geographical locations from around the world. In their own languages, people who were present from these locations are hearing the apostles declare the message of Jesus. The effectual working of the Spirit's power involved the disciples speaking, and it involved others hearing what was spoken. They heard the gospel in their own ‘language’ or literally ‘dialect.’ And there was no mistaking it, for it was only possible by the power of God.

I want to show you something very important. Luke places emphasis on the Spirit of God empowering the disciples to proclaim the Word of God. What they were proclaiming is more important than how they were proclaiming it. Every time the Holy Spirit fills people in both Luke's Gospel and in Acts, they proclaim the Word of God to others:

- When the Spirit fills John the Baptist, he proclaims the coming of the Lord (Luke 1:15-17)
- When the Spirit fills Elizabeth, she proclaims a blessing over Mary (Luke 1:41)
- When the Spirit fills Zechariah, he prophesies about the coming glory of Jesus (Luke 1:67)
- When the Spirit fills the disciples at Pentecost, they declare the gospel in multiple languages (Acts 2:4)
- When the Spirit fills Peter, he preaches to the rulers of the people that Jesus alone saves (Acts 4:8)
- When the Spirit fills Paul, he immediately begins to preach in the synagogues (Acts 9:17-20)

On and on it goes. The Spirit of God in the heart produces the Word of God on the tongue. That is what is happening here. Those who had come to Jerusalem from all over the empire were amazed that these unlearned Galileans were fluently speaking foreign languages. These languages were intended to be a sign to unbelieving Israel, a sign that helped authenticate the truth of the message that is being declared. And it demonstrated that a transition was taking place from the old covenant to the new covenant, and as such, was to serve as a sign to the Jews. Paul says so:

1 Corinthians 14:21-22—“In the Law it is written, ‘By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me,’ says the Lord. Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers. If therefore the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?”

Why the gift of languages at Pentecost? Well, think of it this way—it was a reversal of the judgment at the Tower of Babel where God confused humanity’s language. There, it was for the purpose of scattered a unified people. Yet here at Pentecost, it is for the

purpose of unifying a scattered people. Babel was all about the praise of man in rebellion against God; Pentecost is all about the praise of Christ in submission to God.

Pentecost also demonstrates that the gospel is for **all**! The apostles are moved out of hiding and into the open square. By means of the Holy Spirit, the church is empowered to spread the gospel to every people, tribe, and language. It is God's intention to get the gospel out to the whole world!

3—The EXPLANATION of the Spirit's control (2:12-13)

“And all were amazed and perplexed, saying to one another, ‘What does this mean?’ But others mocking said, ‘They are filled with new wine.’”

Those in Jerusalem were perplexed as to just how exactly a bunch of unlearned Galileans were testifying in multiple languages of the truth of Christ's resurrection. Some were genuinely curious and wanted to know what was going on, while others dismissed it and called them drunk. At a very minimum, it was evident that the disciples were under the influence of something. In reality, it was not something, but Someone! Their questions prompted Peter's response in verse 14 who then capitalizes on the opportunity to preach Christ to the crowds. The point is that God gave the gift of His Spirit just as He had promised. Christ died for our sins, was raised from the dead, and has ascended to the Father. And He now gives His Spirit to those who repent and trust in Him for salvation. This is Peter's message. Jesus had prepared His disciples for this:

John 14:12—“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.”

John 14:16-17—“And I will ask the Father, and He will give you another Helper, 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.”

He tells them that He will not leave them as orphans, but will come to them. How will He do this? He will do so by means of the indwelling Spirit.

John 16:7—“Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send Him to you.”

The Spirit of God inside me is **better** than the Son of God beside me. It is to our advantage that Jesus ascended to the Father, for it means that now His Spirit has come to live within us and empower us as the followers of Jesus. When the Holy Spirit came to indwell the disciples, notice that the result is power supplied for the mission of spreading the gospel. This is exactly what Jesus said would happen. They would receive power once the Holy Spirit came. As His empowered witnesses, they would declare the gospel in Jerusalem, Judea and Samaria, and to the ends of the earth. It begins in Jerusalem with Peter who preaches to the thousands assembled for Pentecost.

In closing, Acts 2 shows how a supernatural community of believers was born at Pentecost, one made up of men and women who become the ‘ecclesia’ or the church of God in whom His Spirit has come to dwell. A movement was then launched that would eventually touch every corner of the globe. How was it possible? The answer lies in the fact that the risen Jesus was a living reality to them and in them as His resurrection power was at work in their lives through the presence of His Spirit who came to lead and empower them in the mission. I find it astonishing that the early church had none of the things that we assume are necessary for ministry success today, and yet the church won multiple thousands of people to Christ and saw local churches established throughout their world. The reason can be attributed to the power of the Holy Spirit who energized their witness. What do you get when you combine wind and fire? A raging inferno that spreads! That’s what was ignited at Pentecost.

You and I are gathered here together this morning in this room because of what happened at Pentecost. The same Holy Spirit who came to indwell and empower them is the same Spirit who has come to live within our hearts even today. The better we

understand His working at Pentecost, the better we will be able to relate to Him and experience His power in our hearts and lives.

Here is what Pentecost means for you personally as a Christian:

- You have **SOMEONE** who is with you

It means that I have been supplied with sufficient strength for life. Jesus told His disciples that apart from Him, they could do nothing. Nothing literally means 'no thing.' And without His divine life living inside of us in the person of the Holy Spirit, we cannot accomplish even the simplest of His commands. It means we cannot overcome sin without the Spirit. We cannot love others without the Spirit. We cannot lead other people to Jesus without the Spirit. We cannot raise our children, love our spouse, or teach our classes without the Spirit.

He is the Helper who has come, as someone who lives in me and is with me at all times and in all places.

- You have **SOMEWHERE** to belong

The Holy Spirit has made me a part of the body of Christ, which means that the Christian life is to be lived in close relationship with others. The Spirit knows nothing of 'lone ranger' Christianity. The Spirit prioritizes the church and seeks to build up the body of Christ. He places you and me within that body, and gifts us to serve that body.

- You have **SOMETHING** to do

Because of Pentecost, I have Someone who lives within me, I have somewhere to belong, and I have something to do in life. My life has meaning and purpose. In the book of Acts, the Spirit takes those He indwells and sends them back into the world on mission. Pentecost means that as a Christian, you have all the power you need to do what God has called you to do. We are not lacking in resources, but have been given what we need through the presence and power of the Holy Spirit.

Henry Martyn — *“The Spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become.”*

The primary objective of the Holy Spirit is to complete the mission, and to know Him is to be devoted to the mission. Without Him, we cannot succeed. With Him, we cannot fail. It means that you have the presence of God with you wherever you go and in whatever you face. It means there should be passion in our worship because the living Spirit of God indwells us as His church. It means that there should be power in our witness to a lost and dying world. It means that there is now great purpose in our gathering together as the redeemed people of God. God intends for His church to be an ‘incendiary’ fellowship, a church that is set ablaze by the power of His Spirit.

If you are not yet a Christian, listen to Peter’s words to all of those in Jerusalem—

Acts 2:38-39—“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.”