

Acts 2:1–13

An Introduction to the Spirit's Coming and Work

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Main idea: The Holy Spirit comes to confront sinners with the undeniable reality of Jesus Christ, risen and reigning, and redeeming sinners until He returns.

¹ When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

⁵ And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. ⁶ And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. ⁷ Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?" ⁸ And how is it that we hear, each in our own language in which we were born? ⁹ Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God." ¹² So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

¹³ Others mocking said, "They are full of new wine."

Introduction: What is the Spirit's coming like? What is His work like? Important questions.

1. Obvious, vv1–4

- a. Suddenness
 - i. Fulfillment of a day. Firstfruits of wheat. Third month after Passover (cf. Ex 19:1).
 - ii. Day of the week: the Lord's Day.
 - iii. Not something that builds up, but something distinct and new
- b. Sound
 - i. Sounds like wind but isn't wind. Just like looks like fire but isn't fire.
 - ii. Fills the house/temple. Overtakes everything else that is happening there.
- c. From heaven
 - i. Not from the side or from beneath but from above
 - ii. Indicative of Christ having taken His seat and pouring "down"
- d. Tongues
 - i. Descend upon each. Different than/in addition to their own tongue.
 - ii. Speak as given. The language was not theirs. The content was not theirs.

2. Universal, vv5–11a

- a. Dwelling. The Lord had brought them to stay in some expectation.
 - i. Passover→Pentecost?
 - ii. The seventy weeks of Daniel? (cf. Simeon and Anna)
- b. Devout
 - i. Jews from every nation
 - ii. Proselytes as well (both converted via circumcision and "god-fearers")
 - iii. Looking to God for salvation (cf. Luke 2:25, 38; 23:51)
- c. Diversity
 - i. Fifteen named ethnicities and locations
 - ii. Shemites, Japhethites, and Hamites
- d. Confusing Clarity
 - i. Similar to Babel in overall sound
 - ii. Diametrically opposite to Babel in each one's experience, and in the effect
 - iii. The world now split not into many but into two: those who receive v.s. those who reject

3. Evangelistic, vv11b

- a. Speaking. The method of the Holy Spirit is to use words.
- b. The wonderful works of God. The Christ suffering and rising again the third day. Repentance and remission of sins in His Name.

4. Marvelous, vv12–13

- a. Confusion (v6), amazement (v7, 11), marveling (v7), and perplexity (v11)
- b. The devout understand that it means something
- c. The deniers resist the meaning by mocking

Conclusion: The mission of the Holy Spirit is to confront sinners with the undeniable truth of Jesus Christ, risen and reigning, and redeeming sinners until He returns. Have you received repentance and remission of sins?

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Act 2 verses 1 through 13.

Let us be careful to hear these words in such a way as we would offer the hearing unto God as worship. When the day of Pentecost had fully come, they were all with one accord and one place. And suddenly there came a sound from heaven As of a rushing.

Mighty wind and it filled the whole house where they were sitting, Then there appeared to them divided tongues as of fire and one sat upon each of them and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit. Gave them utterance and there were dwelling in Jerusalem.

Jews. Devout men from every nation under heaven. And when this sound occurred, The multitude came together and were confused because everyone heard them speak in his own language. Then they were all amazed and marveled saying to one. Another look are not all these who speak Galileans. And how is it that we hear each in our own language in which we were born Parthians and means and Elimites those dwelling in Mesopotamia, Judea and Cappadocia pontus and Asia Fragia and Pamphilia Egypt and the parts of Libya adjoining.

Cyrene visitors from Rome, both Jews and proselytes Cretans. And Arabs, We hear them speaking in our own tongues, the wonderful works of God. So they were all amazed and perplexed saying to what? Another whatever. Could this mean Others mocking said They are full of new wine?

So, for the reading of God's inspired and inerrant work, we rejoice to look to him to add his blessing. Now to the preaching and hearing of it preached, Please be seated.

As we transition from Luke into acts, We noticed that the Lord Jesus was the one whom Luke followed in writing these two volumes. As he himself was carried along by the Holy Spirit, describing that the law and the prophets and the writings, the law of the prophets and the Psalms all had prophesied things concerning him.

And that all of those things that had been prophesied in the scriptures up until that point, what you would call the Old Testament, had to be fulfilled. And that this basically fell out in two different groups One that the Christ must suffer and rise again, the third day, and the other that repentance and remission of sins, must be preached in his name, to all nations.

Beginning at Jerusalem, We saw that in Luke 24, verses, 44 through 49. And we further seen as, as the Lord, Jesus has promised both at the end of Luke, and in a little bit more detail, is recorded in the portion of Acts chapter 1. Well, I guess we've done all of chapter one now in portions of Acts chapter 1, through which we have just come recently together as the sending of the Sun in the Gospel of Luke and the sending of the Spirit of the sun in the second volume, what we call the act of the Apostles.

But saw my more properly be called the continuing acts of the Lord Jesus Christ. And so these two great promises of which the Old Testament Scriptures were full that God would send the Christ and increasingly through the Old Testament. The knowledge that the Christ, who would be sent would be God Himself.

And yet, the seed of the woman and the offspring of Abraham and the son of David, right? And then towards the end of the Old Testament, just as towards the end of his own earthly ministry, you have the added promise that God would pour out his spirit, that God would pour out His Spirit that his, his spirit would change out, our hearts, as it were.

And so We've been looking forward in this second volume to the pouring out of the Holy Spirit, We perhaps with some of Jesus's disciples, many of whom were at first disciples of Jesus's cousin, John and had gone to be baptized by John and that had kind of been the start of things for them because John had announced Jesus and Jesus had arrived and they had left John gone to his cousin Jesus.

But one of the things that John had said about his cousin, the Lord Jesus from the beginning was that he would baptize with the Holy Spirit. And then Jesus, at the end of his ministry, starts talking about the coming of the promise of the Father. And now at the end of those 40 days of his ministry to them, after his resurrection says not many days from now is coming, The promise of the Father, the Holy Spirit, whom the Lord, Jesus will pour out as we're excited to find out.

What does the Holy Spirit's coming? Look like and and what does he what does his work look like when he comes And what we have in our passage this morning is just an introduction it as an introduction, it does cover some of the highlights introductions that introduce. Well, do try to cover some of the highlights but we do have really for the rest of the book and then fleshed out at least as far as the details within church life and within the personal lives of believers fleshed out, even more in the letters of the apostles and the rest of the New Testament, What it looks like when the Holy Spirit comes and what his work looks like when when he works.

So this is just an introduction but it's a wonderful introduction, It's an introduction that should make us grateful for and desire to know more God, the spirits, the other paraclete, the one who is with us instead of the bodily presence of Jesus in which Jesus himself said would be better for us to have him with us in this fellowship that we have in this life with the third person of the Trinity.

And not only should we be grateful for and desirous of and enjoying the fellowship of the Holy Spirit, praising God for him. There are some things even in this introduction. That correct. A number of the errors that are believed about the Holy Spirit. A number of the things that are really nonsense and sub-Christian and have more to do with religions that man invents as they have corrupted.

The idea of what it looks like or the truth about what it looks like. When the Holy Spirit comes and what his work is like. So what is the Holy Spirit's coming? Like and what is his work like as an important question, not just because he's God the third person, The third person of the Trinity not just even because that was the second great coming of God to which we're looking forward.

But very personally, important to you Romans chapter 8, the apostle Paul's writes that if you do not have the Spirit of Christ, Then you are not, Christ's You don't belong to him. There's no one who has the Lord Jesus. And who belongs to the Lord? Jesus, through saving faith.

Who does not have the Holy Spirit. This is one of the reasons why enact 19, when the Apostle comes upon a group of not. Yeah, Acts 19. When the Apostle comes upon a group of those who are starting to profess belief in some of the truths about Jesus and, and you know what, we would now call Christianity.

He asks, them did you receive the Holy Spirit when you believed and he's surprised to find them. Say we haven't even heard that there is a Holy Spirit. And of course the very next thing he says is not. Well let me tell you what happened on the day of Pentecost.

Perhaps they got there when he explained more clearly following that is into what then were? You baptized because the name of God, that is revealed to those who belong to the Church of Jesus Christ who believe in the Lord Jesus Christ, the name of God, that Jesus commands to be put upon us is Father, Son, and Holy Spirit.

How can it be that someone would belong to Christ would believe in Christ without knowing the Holy Spirit? If you do not have the Spirit of Christ, then you are to put it the old in the old language. None of his not his at all. This is very, very important that we know what the Holy Spirit's coming and what the Holy Spirit's were looks like you, you almost can't fault those who have fallen into this treasuring of signs, rather than what the signs pointed to, and what the signs mean, who corrupt, even what tongues means and rather than clear speech in my own language, which was the point of the coming of the tongues are in love with some sort of ecstatic and confusing babbling that even the converted becomes self-conscious about because they have a difficult time manufacturing.

It The thing that you almost can't fault them for is when they come with, what they wrongly think is what the coming of the Spirit looks like and what the work of the Spirit and someone's life looks like and they say you have to have this so you're not saved.

They would be right if they had been right. You have to have The Holy Spirit of God or you haven't been saved as many as our led by the Spirit of God are the sons of God. There's a numerical identity. The Apostle says elsewhere in Romans 8, it's very important question for us and for some of you it may feel even more important because you've run into that you know believers who are friends or loved ones, who are very concerned about you because you've never babbled.

Well thank God that Pentecost God unbabbled his church as God helping us, we'll see in a little bit. So there are at least these four things, but they are, There are helpful for seeing several of the truths about what the Spirits coming looks like. And what has worked looks like There are at least these four, four characteristics of his coming and his work in this introduction that he gives us to himself.

In Acts to 1 through 13. The first is that his coming and work are obvious. It's coming and work, our obvious and that covers roughly versus one through four. The second is that his coming and work are universal, that is for all people For people from all the nations and eventually through people from all the nations.

So universal five through the first half of verse 11. So if you were doing your, your memory work this week, I tried to have mercy upon you and not start the memory verse all the way back when it starts to list of 15, different nationalities besides verse 11 covers, Cretans and Arabs.

So for someone who is not Arabic as my, my grandmother would be very quick to point out but comes from a region, overrun by them. There is joy, at least in those two, But the universality or the old nations-ness and fulfillment of what. The scriptures of the Old Testament had said was necessary to happen.

What Jesus promised was about to happen as not many days from now, the Spirit came, and they would be his witnesses since Julia and Samaria. And then Jerusalem first in Judea and Samaria, and then to the ends of the earth And then the rest of verse 11 small portion.

But a big point in the text Evangelistic the coming and the work of the Holy Spirit is words especially as seen in words and specific words. Words about the wonderful works of God, that God has sent the Christ, He has suffered, the Christ has suffered and died and risen again.

In fact, this outpouring indicates, as Peter will be preaching in the next portion, which we hope by God's help to hear preach next week, The outpouring of the Spirit indicates that the Christ has taken his seat at

the right hand of God as anticipated in Psalm, 110 and some 16.

So words about works, evangelistic evangelism is not sharing your experience of God. It is God's Word about God's works in the Lord, Jesus Christ. So the coming of the Spirit and his work being obvious, universal evangelistic. And then marvelous language about how impressive and marvelous a moment, this was runs throughout the text, but it doesn't allow you to ignore it.

You have to say something about it, You might not know what to say as those in verse 12 or you might be resisting, that it means something in mocking like those in verse 13. The one thing you can't do is pretend that nothing has happened. It is marvelous. So first then versus 1 through 4.

When the day of Pentecost had fully come or perhaps better translated when the day of Pentecost was fulfilled or that's fulfillment had arrived. There is here in the arrival of the Holy Spirit and the obviousness of the coming of the Holy Spirit. There's first of all a suddenness.

It's a particular time reminds me of a conversation I had and I don't know why it has stuck in my head so much. Perhaps God, preparing me for bedside deathbeds ministry with a with a man in my junior year of high school. I guess he was a boy. Then we were all.

Boys Should have been men but America and he said I hate it. When people say he died. Slowly, Nobody dies slowly. You may know for a while that death is coming. But you're alive. You're alive. You're alive. You're alive, you're alive. You're dead and he was right. Well, there's a suddenness here, that is part of the obviousness of the Holy Spirit coming.

He the coming of the Holy Spirit is not something that develops over time. They're that grows over time when the day of Pentecost had fully come, there were all with one accord and one place. Praise God. He had prepared them. How marvelous that ministry of the Lord. Jesus must have been in those 40 days.

How marvelous that portion of the giving of his spirit must have been when he breathed upon them and said receive the Holy Spirit, Why do we say that? Is because we already see some of the fruit of the Spirit. These disciples couldn't agree on anything even when for three years, they had the personal ministry of Jesus Christ, they would hear and confess marvelous truths about Jesus and hear him.

Tell them about what he was going to Jerusalem to do and as soon as he got out in front of them, walking they'd start an argument about which one of them was the greatest, Then they would put their mom up to asking him, if her two kids could be the ones in the chief seats.

But now, in preparation for the outpouring of the Holy Spirit, there are all with one accord just as we heard in last week's portion that they were united in prayer. They're all in one accord. They're all in one place and suddenly there came a sound. This is the fulfillment of of a day in its suddenness and the day was something, the already knew a little bit about You.

Remember in when Israel was tied to a land and a people that you had to physically move to. And if you were a male, be physically altered in order to join them. A big part of the relationship between God and his earthly people at that time, was that if they were faithful and they walked with him, God would give them the reins in their season, make their lands produce.

And so Pentecost, which came The 49 days after the third day of the Passover festival. So Passovers. The 14th of the first month, then you have the 16th of the first month. And 49 days from that you would have Pentecost was also the Feast of the first fruits of the wheat harvest.

Well, the Lord Jesus had taken that harvest language hadn't. He And talked about the gathering in of those fields that are white unto harvest and he's a prey, then the Lord of the harvest that he may send laborers. And then immediately, the next sentence, he says, I said you.

So there's not just prey but there's obey if you are if you are called. And so the, the first fruits of the wheat harvest that had been associated with Pentecost, has a forward-looking fulfillment when it says the, when the day of Pentecost had been fulfilled or was being fulfilled or it's fulfillment was come, you know, don't we don't feel cheated because our agriculture isn't tied to God's relationship with his church.

Now, we rejoice that there is a fulfillment that there is the in-gathering with the angels of heaven. And with heaven itself, over one sinner, who repents, We rejoice of the in-gathering of the harvest. And so there's a fulfillment there. No, Exodus 19:1 ties this period of time in the third month.

From when they left they arrive at Sinai, They arrive at the mountain where God comes in fire and where God speaks to his people. There's a fulfillment except for now, it's not the law, It's not the requirements even there. There is the presentation of God who had redeemed, who had saved, who had delivered giving his law as it were.

But here, there are, there is the fire that comes down and there is God, starting at exit at the at Sinai. He had established at least Covenantly and formally the Old Testament church, and here he is establishing, isn't he Covenantally informally? The New Testament church? There's a fulfillment. Taking place of that.

Just the firstfruits. But that first Pentecost, of course, they weren't in the land, and they didn't have wheat together. Praise God. He was giving them, he was giving them manna in the wilderness Yet, there is a

fulfillment. There's a particular day picked out and that day incidentally turns out to be the Lord's Day So that it's not surprising to them who have been gathering with Jesus whenever whenever Jesus assembles with them and we may pursue or hope that he met with them.

Also on the second through seventh days of the week from his resurrection to his ascension. But the scriptures only give us first day of the week instances does, don't they? And so, you'd already, perhaps be coming to think of the first day of the week as the Lord's Day because you're dependent upon Jesus for that And that's not surprising to us that when as first Corinthians 14 tells us in their public worship from one psalm to the next from one reading to the next from one preaching.

To the next. They were all even one prayer to the next. There were receiving from the Holy Spirit in that apostolic period. The parts of the worship services. You couldn't just have gathered public worship whenever you want it. You're dependent upon the Holy Spirit to do his work and so it doesn't surprise us looking forward to that.

And looking forward to the apostle, John being able to say in Revelation chapter 1 about a particular day, the Lord's day and not feel any need at all to explain it to the church but it was the first day of the week Not only had Christ risen on the first day of the week, the Lord honoring the day that way.

He'd also poured out his spirit on the first day of the week. You say, oh well, why don't you Well why don't you celebrate hate to use the words so we'll say, why don't you celebrate Resurrection day? Well, we do. Why don't you celebrate Resurrection Day, the other 51 days.

Well, why don't you celebrate Pentecost? We do. Why don't you celebrate Pentecost The other 51 days for the Lord? Jesus rose again on the on the first day of week and the Lord Jesus poured out His Spirit, a very specific day, the suddenness of the day. The fulfillment of Pentecost was on an intentionally, a particular days punctilious, for those of you who like words, the suddenness is part of the obviousness.

The sound, It's part of the audience obviousness. It's, it's not something you can ignore. And suddenly there came a sound from heaven as of a rushing mighty wind. There are not that many disadvantages to having moved from Northwest, Iowa to Middle Tennessee.

One of the disadvantages is you don't have as good a point of reference for what a rushing and mighty wind is like That. Which blows for weeks on end where, where we lived before, it's all planes from the North Pole to Orange City Iowa and the wind starts in the north and it blows south and there's nothing to knock it down until it hits you.

And you sometimes we'll see in the weather reports here, gusting to 15 miles an hour. Well, it would be 30 miles an hour steady and gusting to 60 or 70. And you know, the the sound is almost deafening and you don't even realize that if you've been outside for a little while and then you come in and you close the door behind you and if you have a good seal on your door you're stunned by how quiet it is.

And then, if you get accustomed to the quiet of the house and you go out, you're stunned by how loud it is. Well, this sound comes suddenly but it's kind of like the bush it's sound as of a wind, but there is not a wind. You remember when Moses went and he was, he was pastoring his sheep and the Lord was going to appear to him and he was going to speak to him and he appeared in a bush and there was a bush that was on fire but it wasn't burning on it.

It was an appearance of fire but not really a fire. Well here you have a sound as of a wind but they aren't well being flattened to the ground because as a sound that's coming down What it was was something that was sudden and something that you could not ignore.

And this sound filled the house. Now we've avoided a little bit, the discussing where this house was, they're all together the 120 year old together. It makes it on that point unlikely that it is the upper room and then the sound filling the house causes the multitude to gather.

So this is probably, and this is consistent with what, what? Luke ended on and Luke 24 that they were constantly in the temple rejoicing and and praising. God, rejoicing and praising the Lord Jesus. In fact as God Now when it says it filled the house, this is either a house that is in the temple precincts enough.

So that the sound causes the multitude to move from the temple or it could be and the Bible scholars, say, well, Luke prefers here on which is the, which is the formal word for temple, but the house of God, the temple has been called the house of God throughout the scriptures.

And Luke certainly has both as a writer and as a very careful writer, the ability to use vocabulary. Then he doesn't. Always use another places. Whatever the case is of the house, whether houses referring to the temple structure itself or to a house on the precinct, The house fills with the sound.

You can't get away from it right moms. Well, moms of many, I guess one can make enough sound all by himself or herself and sometimes the sound is too much and you you go into the bedroom and you close the door and then you go from the bedroom into the into the master bath.

If you have a bedroom attached, a mom, and dad's, I mean you close the door and you're you're getting away from the sound. Well, this sound filled the house, The whole house, you go and the bedroom, and you close the door, not that we're saying that we're bedrooms in this particular house and the sound is.

There you go into the bathroom? You close. And the sound is there. You see, with the, with the suddenness and the noise. And the inescapability that this was an obvious coming. The sound Also came from heaven. Not from the side or from beneath, but from above, This was something that didn't have a natural explanation.

It did not come from them or from around them or from anything in the creation that they knew came down from heaven, the tongues also come down. Don't they and come from outside of them? Descending upon each. Be kind of odd, wouldn't it kids to have been there and to hear not only the sound but now that the sound has literally silenced, everything else, you're prepared to see the the next thing by which the Lord says in the spirit's coming is obvious which is the tongues that descend.

Everyone's got a tongue in their mouth. And now, the 120 or so have a tongue over their head made a fire that comes down upon them, but it's showing as it were that they have their own tongue with which they speak. But they have another tongue a tongue from God with which God speaks In fact, it goes on to say that they they're filled with the Holy Spirit and they began to speak with other tongues as the Spirit gave them utterance, They don't know the languages of these 15 groups of people and more.

But the spirit knows their languages and what a mercy, how grateful would they have? Been You imagine the 120 during the, the weaker so that passes between The Ascension of the day of Pentecost, Everyone who can preach the good news about Jesus having risen from the dead and repentance and remission of sins being available in his name.

Everyone that can do that in in Aramaic or coin egg Greek, or maybe even the ones who were in government or had had to deal with like really formal Roman Roman. Dealings in Latin raised hand. Okay, well, well, who can preach a Mesopotamian? Looking around getting nervous. No hands.

How about Arabic? Maybe a couple of hands. How about Parthian? How about median and you go on and they're trying to figure out how are we going to preach the gospel in Jerusalem and Judea and Samaria? And to the end of the earth, when it all those languages and we don't know it.

I mean, not only is there, no Wycliffe, but we're talking about lifetimes of learning to cover all of the necessary languages. When the Holy Spirit comes, He comes and He gives tongues not their own with words not their own because it's, it's not just the, the facility or the faculty, or the faculty of speaking.

But even the content of the speech is from the Holy Spirit, They speak as the Spirit, gives them, utterance Another coming. The coming of the Spirit is obvious is obvious in all sorts of ways here as we're introduced to him that you don't have maybe much easier to tell if your child was being converted.

If you're sitting there in family worship and and that was the the day that God was going to give them spiritual life. And and suddenly you can't hear dad anymore because there's a sound like a mighty, rushing, wind coming down on everyone say. Oh, the Holy Spirit has come, but his coming is still obvious.

Isn't that what the Apostle is saying? Galatians 5. He says, here's the stuff that comes from the flesh. Here's the stuff that comes from the spirit, What we know, as the list of the fruits of the spirit. Although it's fruit singular there because there's one spirit with one life of one Christ that is seen in all these different aspects of the fruit of the spirit have income.

If you are led by the Spirit of God, then you are sons of God. What does that mean? Does that mean you never sin anymore? No, but it means, you're at war by the spirit, you are putting to death, the deeds of the body. It's not this. I'm kinda not who I was and myself that much anymore.

No it's I'm someone completely opposite. I still do a lot of the same things, but when I do them I'm battling them. Because the me who is me now is a me that is in Christ. And so the coming of the Spirit is obvious, you notice what no one has to do.

They they don't have to claim like the, like the charlatans the comen do on TV and in other contexts that they have got the spirit and they're going to show how much they got the spirit by spouting off, tons of gibberish and putting on a magic trick act. No one at the day of Pentecost claims to have received, the Spirit is obvious that he has, and then Peter has to preach a sermon explaining that, that, which is obvious.

That has occurred is the pouring out of the Spirit by the Lord Jesus Christ upon his followers. So in the first place is the Holy Spirit. Introduces himself to us. In this passage. His coming is obvious, and the second place is coming as universal. This is something that the Lord had prepared.

Both generationally for some time and very specifically in this. In this particular year, there were dwelling in Jerusalem Jews devout men from every nation under heaven. There are a couple of ways that this may have may have come to pass. This is not just visiting Jerusalem, but dwelling in Jerusalem.

Now it may be just because of the travel involved and the distance to some of these places that these devout Jews who had come for the Passover, actually stayed the seven weeks, instead of trying to coordinate going back and and coming. But we also know and Luke had introduced us to this in in chapter two at the birth of Jesus that Jerusalem for at least the last 30 years or so had had these people who were waiting for the constellation of Israel who were expecting that the time of redemption had come.

And how would they know to do that? Well, there was a prophecy Daniel had prophesied about the 70 weeks of years and the weeks were up. And so God had been gathering by the, the fulfillment of scripture. The expectation of the fulfillment in Scripture that devout Jews from all the nations so that there wasn't just a gathering of the remnant, in the end of the exile, Ezra and Nehemiah style.

When you know, they're coming back to the land, there was an expectation of something greater on the basis of the word of God. And there were Jews from all the nations who had come to dwell in Jerusalem. Something that we've seen a little bit in, in microcosm in smaller form with the disciples themselves upon the command and instruction of Jesus saying, not many days from now.

The promise of the Father is coming. You will receive the Holy Spirit. So stay in Jerusalem. Well this is something that a little more broadly, a little more generationally had been happening. They had expected the Christ to come. They had expected the outpouring of the Holy Spirit. There are waiting for the consolation of Israel and Simeon.

And Anna were not just too isolated people, but they actually let the others know who. Obviously, if you're not from around here, as often happens when you're an outsider and you're from another country and you're tongue that you were born into as some of these folks say and and you're living in a big city you gather.

Right. So you gather with those who are there, for the same reason that you are, This is not surprising that Simeon and Anna belonged to community of those who were waiting. And apparently, there's still such a community here because the Lord was already gathering Jews from all the nations, and he was about to send his gospel to all the nations.

You see the worldwide plan of salvation in the preaching and hearing and believing in the Jesus Christ to the nations. So, there were not, just those dwelling, but they were, they were devout. We find out that not only were there Jews from all the nations, but there were also proselytes The word proselyte here can cover two different groups of people that you that you would know about from the New Testament.

In particular, we have the word Godfearers, which describes Gentiles who didn't go all the way. Like, we're going to hear about in the evening sermon today and God's providence. He just happened to line it up with that portion of Exodus chapter 12, that describes a mixed multitude coming out of Egypt with with the Israelites and how one of the most important parts of the Passover regulations, was how it can be that someone who's from this mixed multitude?

Who isn't who isn't descended physically from Jacob. How can they keep the Passover? Well, they got to be circumcised absorbed into the 12 tribes through circumcision in order. So So there are those who have gone all the way and they have. They've they've actually been physically altered in order to join the people of God.

And then there were other Gentiles in the New Testament in a few different places called God fears. And we know from other books around the same time that they had left their gods and they worship the God of Israel and they hoped in the coming Christ, but they hadn't joined the Jews by circumcision.

They weren't keeping the ceremonial law. And so we've got these, the Jews and the proselytes according to the end of verse 10 from, from all the nations and yet they were all at least up until verse 13. There were all devout, the hoped in God. They worshiped God. They desired for the coming of God's salvation, They were primed not just linguistically and geographically, but they were primed spiritually to hear the gospel and be cut to the heart.

And so there's they're dwelling and they're devoutness they're diversity. We've already mentioned the 15 names of the 15 named ethnicities and and locations. And this isn't hardened fast for the 15, but generally grouped a semites mostly, and then Japhethites mostly, and then Hamites with with the Arabs, the Arabs want to say, we're not hamites were from Ishmael, but Ishmael was half Egyptian and he married full Egyptian.

So if you're an Arab, you're three quarters. How might your highlight and and you can see there can't you the Lord undoing babble as it were where he gathers into one, those from Shen Ham and Japheth but he gathers then into one by the preaching and responding to the gospel of Jesus Christ.

And this is why although the overall sound would have been similar to Babel right? A hundred and twenty people speaking at least 15 different languages and if you're just an outsider it sounds like a coffin but if you're a foreigner and I've been a foreigner in another land where people are speaking languages or at least dialects of languages that I don't understand very well.

And someone speaking your native tongue, it just cuts through the confusion, doesn't it cuts through the fog? You hear that you you turn? You say who's speaking my language, and what are they saying? So, although the overall sound would have been confusion. The thing that actually bothers them is clarity because in the midst of the confusion of the sound, as a whole, each of them, hears clearly distinctly in his own home, tongue, the wonderful works of God.

You see, babbled dispersed them, because nobody knew what was going on this. Arrested them because they could hear in their tongue that the Christ had come had suffered and he had risen again the third day. And now, repentance and remission of sins was being offered to them in the name of the Lord Jesus Christ.

And so there's a confusing clarity is exactly the opposite of Babel in. Each one's experience. He's not turning away because he has no idea what anybody is saying. He's arrested because he needs to know what to do with this thing that he is clearly understanding. The speaking of all the different languages just means something.

Great has happened. And the speaking of his own in his own language of something. Clear about Jesus means. He has to respond, So obvious universal. And of course, we've already bridged into it a little bit and I can see we're out of time evangelistic.

We'll just try to finish quickly evangelistic. They hear speaking, the method of the Holy Spirit is to use words. It is not to use babbling, It is not to use unintelligible feelings and intuitions. Does he provoke feelings? Does he provoked desires? Does he stir up your will to obey?

Yes, but it's to obey something very specific and that is the words of God. And if the sermon that Peter preaches, in response to this and verse 14 and following is It is any indicators, especially to use the words that he's already given Peter preaches from Old Testament passages as he proclaims, the significance of Jesus having poured out the Holy Spirit.

It says Jesus is pouring up the Holy Spirit just as God had promised, the Spirit, which is proof that he has risen again from the dead just as God had prophesied, that he would rise from the dead. And it's proof that he has taken his seat at the right hand of the Majesty on high just as God had promised that he would sit at the right hand of Yahweh until his enemies were made of footstool for his feet.

He preaches from Joel 2, and he preaches from Psalm 16 and he preaches from Psalm 110. Well, I go to a real Holy Spirit church. We have all kinds of babbling and you really feel yourself going and we just lose ourselves and we don't think and it's somewhere along the lines of an epileptic seizure and a drug trip.

Kind of combined, you say, well, we have a Holy Spirit church. No, you have a Holy Spirit church. If the worship is full of the words of God and the words of God about who Jesus is and what he has done and what is offered to, you proclaimed to you in his name because that's what the Holy Spirit's work looks like when he comes, He uses words, they're not words about how everybody should wear purple polka dots.

This week The words about how God the Son became a man so that he could suffer and die and rise again. And it is his name that is above all names that. Even in heaven, the holy angel's bow to someone with holes in his hands, because he has born, what sinners deserved, even the death of the cross under the wrath of God, because that's what I deserve, and that's what you deserve.

But this God man borrowed on the cross and rose again from the dead with power. He rules not only over the earth but over the heavens so that a man now sits on Yahweh's, throne and glory and it is he who is at work in his church and is producing what you can see, when inexplicably, someone goes from what seems like all flesh.

All the time to the fruits of the Spirit. And these things are yours and increasing and entry into heaven is being abundantly provided as the Spirit prepares for heaven, those for whom Jesus has earned heaven. The coming of the Spirit is evangelistic this marvelous. We have verse 6. There's the multitude comes together and are confused verse 7.

They were all amazed and marveled verse 11, We hear them. So you know, on tons of wonderful works of God verse 12. They're all amazed and perplexed. It demands a response. God has done this. He has sent His Son, the Lord Jesus Christ. He has sent his Spirit, who is still at work in his church.

The one thing you can't do is ignore it. Well, you could try but that just puts you in the verse 13 category, Those who are not among the devout. Those who are mockers and say oh it just sounds like a bunch of drunk people. But you know, in your heart, it's not true because at least one of them is speaking your language.

You can hear what he's saying. The people in verse 13 are the ones who are doing everything they can. To resist the reality of Jesus Christ, having died for sinners and risen again, and ascended, and soon returning, in glory and power to resist. The reality of God, the Holy Spirit being at work in sinner's lives, bringing them to repentance and faith.

Making them rejoice over the forgiveness of their sins. The coming of the Holy Spirit as marvelous demands a response. Well, if the mission of the Holy Spirit is to confront sinners with the undeniable truth of Jesus Christ, risen, and reigning and redeeming sinners until he returns. Then that puts the question to you.

Have you received in Jesus Christ? Repentance. And the remission of sins Are you at war with your sin? Are you led by the Spirit? Which means not that you're like the Spanish swordsman and the film holding out his sword, trying to find the right knot in the tree as he stumbles around.

Are you led by the Spirit meaning that when you sin, you hate it, You cry out. Who will deliver me from the body of this death and that you also rejoice over. Jesus, having died for you atone for you paid for your sin Risen again with power guaranteed. Your heaven.

So that when you say who will deliver me from the body of this death, you have the instant answer because

that was the first thing that the Holy Spirit did for you. He made you to see and know and trust and the Lord Jesus Christ for saving work of the Holy Spirit in you.

So you say thanks be to God through Jesus Christ. Our Lord and it's bright.

Holy Spirit. How we thank you for the way in which you came to display these truths about yourself and your work. Thank you that. Even as you use demand reading from a very old book, that was originally written in other languages, you have caused us to hear in our language, the wonderful works of God and the Lord Jesus Christ.

Our Redeemer. We pray for your ongoing. Work. We pray. Holy Spirit for any who did not hear with understanding and faith that you would make. Today, the day of salvation and remove the veil from their heart and give light. And cause them to see the glory of God shining in the face of Jesus Christ, preached to them this day and Holy Spirit.

Each of us who belong to God through faith in Jesus Christ. We still feel as it were almost like a law at work in our bodies that the good that you have made us to desire to do the delight that you have given us in your word, in our inner being that it seems continually counteracted and resisted by.

That remaining fleshliness grant that we would know that there is no condemnation for us because you have brought us to Christ Jesus. Grant that we would walk in your law according to you and not in fleshly self-drivenness. Grant that we would be led by you. Even when we groan over not yet, being what we longed to be intercede for us with groans that we are not wise enough or good enough to express, how we need your ongoing and increasing work in our lives.

Holy Spirit. So grant it we ask in Jesus' name. Amen.