

**Acts 2:14-18 (NIV)** Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. {15} These men are not drunk, as you suppose. It’s only nine in the morning! {16} No, this is what was spoken by the prophet Joel: {17} “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. {18} Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

44-02-05-The Heavenly Dove on Earth  
Pentecost, Holy Spirit, prophesying, power, witness  
Acts 2:14-18

The Holy Spirit in us makes Christ’s Incarnation an ongoing reality.

**INTRODUCTION:** (text as the Scripture Reading)

–When Jesus said “Go,” He based His command on “All authority in heaven and on earth has been given to me.” As a *human*, Jesus had accomplished His own earthly mission in that same “authority,” which was given to Him by the Holy Spirit. After His resurrection and glorification, He has that “authority” personally, and is still using it. Our salvation brought to us the same Heavenly Dove that came upon Him at His baptism. Pentecost means *Jesus is not done yet!* **HOM.idea.**

–*Pentecost* didn’t start the Holy Spirit’s earthly work. He’s been busy since earth began. *Pentecost* celebrates His ongoing work through us. Jesus is no longer limited to *one fleshly body in one specific culture in a single location on Earth*. Because the Heavenly Dove is on earth indwelling the Church, Christ’s Incarnation has been multiplied!

–In our **text**, Peter prefaced his sermon with “*listen carefully to what I say*,” because people needed to know that the *Spirit-filling* of Pentecost is a continuation of Christ’s incarnational work. It’s not strange or bizarre. It’s simply *the power of Heaven being manifested on Earth....*

**I. We Are Not Drunk or Crazy**– v.14-15, *Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. These men are not drunk, as you suppose. It’s only nine in the morning!*

A. Observers suspected inebriation... that they were *drunk, under the influence?* They were under a new influence: not an intoxicating substance, but God’s powerful presence– **Eph 5:18**, Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.

B. Some think Christians are crazy. They reject as foolishness the heart of Christian faith– **1 Co 1:18**, For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1. Some think our Communion Table is incompatible with sound thinking. (Jesus met the *same reaction* – **John 6:56-57, 60, 66**,

Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.... On hearing it, many of his disciples

said, “This is a hard teaching. Who can accept it?” From this time many of his disciples turned back and no longer followed him.)

2. Yet His work on the Cross—represented on the Table—is what saves us, and our participation in the bread and cup symbolizes that we are Christ’s ongoing incarnation in the world.

**TRANS:** The Holy Spirit makes the Cross real to us, but He also makes Christ’s Incarnation an ongoing reality in us. People, who think this material world is all there is, may call us *crazy* for saying, “*God lives in me.*” That doesn’t fit into their mental framework. Jesus illustrated this in Luke 5:37-38. And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins. We become new wineskins by being born again. Then the new wine of the Holy Spirit can be poured out into our lives to bring us Christ’s power. NO, we are not drunk or crazy....

**II. We Are Recipients of an Ancient Promise—v.16-18**, *No, this is what was spoken by the prophet Joel: “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.*

A. Who is this promise for?

1. **In general**, God intends to pour out His Spirit “*on all people*,” regardless of *age, gender, race, nationality, popularity, social background, education, or economic status*. **He wants *all* filled!**
2. But I want to focus briefly on one area of distinction that has had a long history of discrimination: *the female gender*.
  - a. Who receives Spirit-filling? “*Your sons and daughters*,” “*both men and women*.” What they will do when filled: “*they will prophesy*”
  - b. This is a divine, in-your-face rebuke to those who want to bar women from the pulpit. To *prophesy* means *to speak for God*. That’s what *pulpits* are for! Pentecost equipped women to speak up and to speak out for God. (It’s *disgraceful* how long it’s taken for us to learn that, and some still haven’t learned it.)

B. God’s **general** will for the Holy Spirit to come upon “*on all people*,” is qualified by this specific qualification: “*even on my servants*”

1. *What does it mean to be a servant?* It means to do the will of the

**Boss**. [The employer-employee relationship is a good example, because to be hired and keep from getting fired, you must do the employer’s will, not your own.] (If we are God’s servants, **His will is our business**.)

2. Pentecost fulfilled Joel’s prophesy, but Moses had envisioned it in Num 11:29b, “I wish that **all the Lord’s people** were prophets and that the LORD would **put his Spirit on them!**” (God wants “**all the Lord’s people**” to speak forth His heavenly will on Earth.)
3. But **specifically**, *what does it mean to be Christ’s servants?*
  - a. Christ described it this way in John 15:15, I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. (*Friendship is beyond servanthood*, but Jesus wants it to be even *more intimate*. He wants us to be family!)
  - b. At the tomb, the women heard Jesus use new terminology— Mat 28:10. Then Jesus said to them, “Do not be afraid. Go and tell **my brothers** to go to Galilee; there they will see me.” (*servants > friends > family*)
    - (1) A family relationship is God’s ultimate, predetermined plan for us through the Incarnation of Christ— Rom 8:29. For those God foreknew he also **predestined to be conformed to the likeness of his Son**, that he might be the firstborn among **many brothers**.
    - (2) Christ became what we are, so that we might become what He is, a human with God’s life and power on the inside!

**CONCLUSION:**

—Rev 3:20 is often used to illustrate how a person receives Christ, but actually, Jesus speaks it to believers: Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. (At Communion, we feed upon the Lamb of God, but each time we do, Jesus wants us to invite Him to that Meal inside our hearts.)

—New birth, by the Holy Spirit, brings Christ into the house of the soul. Being filled with the Spirit turns that house into Christ’s home, making it His throne room, where He reigns not only as *Savior* but as *Lord*.

—**The Holy Spirit makes His Incarnation an ongoing reality in us, connecting us with the same divine power through which Jesus did His earthly work. He’s not done working yet!** Let’s pray daily to be open to that same power of the Holy Spirit, so He can use us in His continuing work. Jesus is not done yet!