

04a ACTS

Let's take a moment at the beginning of our study this evening to clear our minds, prepare our hearts, acknowledge the fact that it takes God's power at the point of taking in the Word of God in the same way that it requires God's power at the point of applying it and living by it. Shall we go to the Lord in prayer? Father, thank you for all of the provision that you have made for us. You have sustained us and brought us to this place.

We thank you for the circumstances and the situations in which we find ourselves with their blessings and with their challenges. We thank you that you have carefully orchestrated every detail of our lives to maximize our opportunities to learn and to grow and to be prepared for everything that is in store for us in the future. We pray that as we study your Word this evening and seek to equip our minds and our souls that your Holy Spirit will give us insight and understanding so that we can not only perceive and recognize the truth that is in your Word but also remember it and bring it to the forefront of our minds at the point of application.

We know that when that happens we are enabled and empowered to live in a way that reflects the life of our Savior, the Lord Jesus Christ. We pray these things in his name. Amen.

We resume our study tonight in the book of Acts, Luke Volume 2. We have completed Chapter 1. In Chapter 1 we saw Luke introduce his second volume and tie it back to the first. We saw him remind us of the words of Jesus before he left and then of the ascension of Jesus. Then we saw the disciples return to Jerusalem and go to the upper room where they were staying.

We know that they stayed in Jerusalem until the next big event which is going to be the Feast of Pentecost. They had already made a trip to Galilee and seen Jesus up there. They came back.

Jesus ascended. They remained in Jerusalem according to his command. So we are on the verge of big things.

This is the great event that really begins the book of Acts. However, before that Peter decided to take charge and elect the twelfth apostle. We have studied that.

One of the things that you notice about that just by way of remembrance, you remember the two passages in the Psalms that Peter went back and quoted? There is one from Psalm 106. If you go back and read that, he actually contradicts what the Psalm says. If you go back to the Psalms, turn back to Psalm 106 real quick.

The reason I am pointing this out is we tend to do this. We can make this kind of mistake ourselves. It is worth noting the type of thinking that brought it about for Peter.

Peter is trying to apply scripture. He is thinking about the scriptures that show Jesus as betrayed, as given into the hands of men and so on. But in so doing, he winds up bringing two conflicting passages together.

One of them is Psalm 69, 4. Remember that one. They that hate me without a cause are more than the hairs of my head. They that would destroy me are my enemies wrongfully.

This Psalm 69 is quoted quite often in the New Testament. Verse 25 is what Peter ends up quoting. It says, let the habitation of these traitors and these false friends be desolate.

Let their habitation be desolate and let none dwell in their tents. That is what the Psalm says. Let their habitation be desolate and let none dwell in their tents.

Well, Peter quotes this verse and then turns right around and says, well now the habitation of Judas is desolate and empty so let's elect someone to dwell in it. Let's have someone take his place. Why would Peter do this? Why did Peter feel the pressure and the necessity to get the twelfth apostle? Part of this has to do with the magic of the number twelve and its significance in Israel.

The Israelites were big on the number twelve. God had impressed it on them with their twelve tribes. Jesus had told them that in the future the twelve apostles would be sitting on thrones judging the twelve tribes of Israel.

There would be twelve pillars, each of them having a name and so on. And so the presentation of the will of God and the plan of God to Israel was legitimized when you could bring up the number twelve. And there were other things that were pitched to Israel and they could say, well we have twelve witnesses, we have twelve tribes represented.

So Peter was thinking, how are we going to sell this message? We need to have twelve guys. We lost one so we need to replace him. It's a good thought.

The number twelve is significant. It is important. Jesus did talk about there being twelve who would go forth.

But he has gotten ahead of God's timing. He has gotten ahead of God's empowerment. He has gotten ahead of God's enablement.

And he has not looked carefully at the way Jesus chose disciples. Jesus personally called each disciple. He didn't call Peter, Andrew, James, and John and then say, well, who do you know that might be a good disciple? Let's have a straw poll and see who else we can elect.

He didn't do that. So by going to the scripture, if you looked at it carefully, it says, let

none dwell in this habitation. When God replaces Judas with the apostle Paul, he doesn't join him to the eleven.

Paul is the apostle to the Gentiles and he doesn't come in and really take Judas' place. He is the twelfth apostle, but he is a new kind of apostle with a new audience and a new mission and a new stewardship. Yes, he is the twelfth apostle, but he does not dwell in Judas' tent.

No one takes Judas' place. And if Peter had simply looked at the psalms that he is quoting, Psalm 109 and verse 8 and this Psalm 69 and 25, he would have deduced this. But he kind of got in a rush.

He kind of got ahead of the plan. He got ahead of God. And so he winds up engaging in this waste of time, which is really kind of an embarrassment to Matthias in being elected to something that he really cannot fulfill.

So now we find ourselves at chapter 2. And in chapter 2, it begins by saying that when the day of Pentecost had fully come, they were all with one accord in one place. The first thing I want to point out here is it says the day of Pentecost had fully come. This word is a hybrid.

It is a dual word that begins with the word sum, S-U-M or S-U-N. Sum means with and then plural means filled. So it means to be filled with or to be filled up.

The best way to translate this in English is fulfilled. Now you would think Sam, why are you stumbling over this first word? We haven't even gotten into the thing good. We know that the day of Pentecost has come.

Why are you agonizing over this word when the day of Pentecost had fully come or when the day of Pentecost was fulfilled? Well, this is an unusual way of saying this. There is a perfectly good word that means for something to come, to arrive. And that word is not used here.

It says when the day of fifties or the fiftieth day literally. Pentecostes means fiftieth. It is the fiftieth day.

But it says when the fiftieth day had sum plerusti. This is a present passive infinitive. It means something happened to the day.

It was receiving the action of this verb. And the action of the verb is plero which means to fill. And sum means wet.

So how do you say this? When the day was filled up? When the fiftieth day was filled up? This word is only used a couple of other places. And it is used by Luke. One of the places it is used is back in the Gospel of Luke when he is talking about the storm on the sea and

all the disciples are in the boat.

And they say the boat is filling up. It is in Luke chapter 8 verse 23. And it says the disciples could look around and see that the boat was being fulfilled.

It was being filled up. That doesn't help us too much. But there is a much better example of what it means in the next chapter.

Luke chapter 9 verse 51. You might remember this if you were with us during Luke's study back in chapter 9. It says, Now it came to pass when the time had come for him, Jesus, to be received up that he steadfastly set his face to go to Jerusalem. He has been ministering in Galilee and Transjordan and all these other places, Perea.

Now he is going to head for Jerusalem. Now it came to pass when the time had come. It literally says when the time was fulfilled.

When he had reached this point. And it talks about he had done everything he needed to do and so now it is time to go. Everything else was fulfilled.

It is sort of like prophecy. Certain prophecies have to be fulfilled before the Lord Jesus can return at the end of the tribulation period. Why is that important to our study back in Acts chapter 2? Because what it means is by the time the 50th day had come, everything that was supposed to happen in between had happened.

It is not talking so much about the arrival of the day. It says everything else was fulfilled. There were things that were supposed to happen during that 50 days.

40 of those days, the Lord Jesus. Actually, 40 of the days. Well, I will tell you why I am hesitating.

Think about it. Passover, 50 days later, you have Pentecost. Jesus is in the tomb for 3 days.

So, then after 40 days of appearing to the disciples, he ascended. Which means exactly a week before Pentecost, you have 7 days of no Jesus. Between Jesus and the Comforter coming is the 7 days.

Does that make sense? For some reason, that thought just now struck me. I want to double check. I am trying to remember for sure if the day of Pentecost, if the 50 day clock begins counting at Passover, or at... Yes, it does.

It begins counting at Passover. Is it Passover? I believe it is Passover. So, I think that is right.

You have 3 days, 40 days, and then 7 days makes up your 50 to get to Pentecost. So, there are things that were supposed to take place in that period of time. What was it?

What were they supposed to do? They had some commands from Jesus, didn't they? The reason this is important is you and I have future things that are coming up that we are waiting on.

But we don't just sit around doing nothing. There are things that need to be fulfilled in the meantime. Soon play rock roll.

There are things that are supposed to be happening. What did Jesus tell the disciples they should do? Remember? Remain in Jerusalem until you receive power from on high. And that's about it.

Stay in Jerusalem. Where do we have this command? Well, it's in Luke 24, 49, and it's also in Acts 1, 4. He said, remain in Jerusalem until you receive the promise of the Father. Wait for the promise of the Father.

Peter did not do that, did he? He had a little nominating convention. He had the whole Matthias thing. He didn't wait.

Now it says the days are fulfilled. It's fully come. They had to wait for this day for a particular reason.

Here's my question. Why didn't God just send the Holy Spirit right after Jesus left? What's so big about the day of Pentecost that these days have to be fulfilled and they have to wait? Isn't that one of the hardest things? Have you ever gone to the doctor and your appointment was at 9 o'clock? They say, okay, sign the clipboard. You sign the clipboard and then you start reading the magazines and you watch the people come and go and you're sitting with all these sick people who are coughing and hacking and have some kind of communicable diseases and you think, this guy is wasting my time.

Then I start thinking, I wonder whose time is more valuable? His or mine? He's the doctor. What's his hourly rate? I'm a computer guy. What's my hourly rate? Who's losing money here? Because he said to be here at 9 and he hasn't seen me until 10 or 15.

Anyway, you know what it's like to wait. It's hard for us to wait. It's hard for me to wait.

One of the hardest things on this earth for me to do is sit there at someone else's behest and waste my God-given time. And so I have to try to find ways to not waste it and try to think. Say, well, here's God giving me an opportunity to do nothing except remember what's in my soul and try to redeem the time because otherwise I just sit there and steam up and get all out of fellowship.

Waiting is a difficult thing to do. Sometimes we are supposed to do precisely nothing. Not always, but sometimes.

We have a clear command from Jesus, disciples sit in Jerusalem and wait. How long do

they have to wait? How long did Noah have to wait? Seven days. Wait for the new creation week to start.

You've got seven more days to run and the age of Israel just sits still. Couldn't do it. They all got together and had their contabulation.

That's the significance. When you see this day fully come, think about the fulfillment. It was a test.

It was a waiting test. They failed it. Not badly, but they failed it.

They were all with one accord in one place. What place? Probably the upper room. Suddenly there came a sound from heaven as of a rushing mighty wind that filled the whole house where they were sitting.

There appeared to them divided tongues as of fire. One sat upon each of them. They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.

We talked last time about the dividing of the tongues. We're not going to talk about that anymore. We all remember the lesson of that, right? Each of us has an individual responsibility before the Lord.

I want to talk about the sound from heaven as of a rushing mighty wind. Why do we have a sound from heaven as of a rushing mighty wind? Is this just stage effects? Is it drama? Does God just detail an angel and say, Okay, now I send the Holy Spirit. I want you to make this big noise.

Make this rushing wind noise. Just a big roaring sound like a tornado going overhead. It'll be dramatic.

Why does He do this? God does nothing without a reason. I want to give you some fascinating, what I think is fascinating information about why I think God did this. First of all, I want to take you back.

I want to take you back. Back into time. Back in the days of the Exodus.

Turn with me to Exodus chapter 19. Exodus chapter 19. Exodus 19 is when the nation of Israel arrives at Mount Sinai to get the law from on high.

They get there. Look at chapter 19. In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the wilderness of Sinai.

They had departed graffiti and come to the wilderness of Sinai, camped in the wilderness. Israel camped there before the mountain, and Moses went up to God. Are you with me so far? How long has it been since they left Egypt? The Spanish would say

tres meses.

Three months. In the third month after the children of Israel had gone out of the land of Egypt. So what day would this be? Well, what day did they leave Egypt? It was 14th Nisan, right? The tradition in Israel was that the Feast of Pentecost was the anniversary of the giving of the Law of Moses.

Because you have this measure of time that I mentioned in Exodus chapter 19. It says in the third month after the children of Israel. In the second month after they left, that would be the month after Aviv or Nisan.

That would be 30 days. In the third month, it would be 60 days, right? But, over the course of the centuries, they got the idea that the Feast of Pentecost was the anniversary of the giving of the Law. This is very important to the mindset of people in Israel.

It's the anniversary of the giving of the Law. You say, well now isn't Pentecost 50 days? And wouldn't that be 60 days? Yes, I can't explain it. They were Israelites.

That's the way they thought. Don't ask me. All I know is they thought it was the anniversary.

Now, think about the giving of the Law. What was associated with the giving of the Law? There was fire on the mountain. There was thunder and lightning and quakings.

And it was the inception of the national identity of Israel, the giving of the Law of Moses. That's when they considered their time, their Law of Moses dispensation, if you will, to have begun. So now, on this day that is considered in Israel to be the anniversary of the giving of the Law, you have this threefold manifestation.

The first manifestation is this sound as of a rushing mighty wind. In Hebrew and in Greek, the word for spirit and the word for wind is used interchangeably. In Hebrew it's Ruach.

R-U-A-C-H. In Greek it's Pneuma. So what does a rushing mighty wind sound suggest? It's this association between wind and spirit, between Pneuma and Pneuma, between Ruach and Ruach.

The Holy Spirit is signified by this sound. Now, do we have any other notes that indicate to us that the Holy Spirit is associated with sound? How about Romans 8? Remember Paul talking in Romans 8 talking about the glory that is about to be revealed even though creation was subjected to futility? You get down to verse 26 of Romans 8. Likewise the Spirit helps us in our weaknesses, for we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us. How? With groanings which cannot be uttered.

It's a sound that He makes. Why on earth would it say groanings which cannot be uttered? These sounds that can't be reproduced by human effort. When God speaks from heaven and says this is my beloved Son in whom I am well pleased, what's going on below? You have John the Baptist in the Jordan.

You have Jesus being baptized, right? What happens on that occasion? Holy Spirit descending like a dove. The other people didn't hear kind of like when Paul was on the road to Damascus. Other people say it thundered.

They just heard this loud noise, but they didn't discern the words. The Holy Spirit is associated with sound. Some people associate Him with the still, small voice of the prophet.

He speaks words, Jesus says over in John 14-15. He says He will take of the things of me and He will transfer them to you. He will tell you what you're going to say.

He is the communicator and is associated with sound. So I think this is why you have this sound of a rushing mighty wind. It could have been a train sound.

It could have been a whistle sound. It could have been a lot of different sounds, but it's the sound of a wind because that's this word play, this double entendre for pneuma or groan. And it is a harbinger of the coming of the Spirit.

And it's not the first time that has happened. There was sound at Mount Sinai. There was sound at the baptism of Jesus.

Both of those are being echoed here. One by way of similarity, similar to the baptism of Jesus. One by way of contrast.

This is different than what happened at Mount Sinai. Mount Sinai, it was corporate. There was one mountain and one group of people down below.

Here, this is going to be something that splits and goes individually. That's what's different about this age. That's why we are not the new Israel.

This is one of the ways we know. Secondly, it says that this sound filled the whole house where they were sitting. Then there appeared to them these tongues as of fire.

And they divided and it went and divided up on each of them, right? Well, what about the fire? What was in the burning bush? What happened when Moses received his commission to deliver Israel? And God spoke. He had the burning bush. Fire on the mountain.

He had fire at Mount Carmel. Fire as a symbol of a divine presence was in the egos. It was in the mind of the Israelites.

Fire was associated with the judgment of God. The pillar of fire that guided Israel through the wilderness back in Exodus, like chapter 13 in Exodus. There was a consuming fire on Mount Sinai if you look in Exodus chapter 24.

When they built the tabernacle and dedicated it, fire hovered over the tabernacle. We'll be seeing that later on in Exodus chapter 40. Ezekiel talked about the fire surrounding God's throne.

The seraphs were the burning ones. The seraphim. You have the fiery chariot that Elijah went to heaven.

Fire is associated with the presence of God. So you have the sound associated with the Holy Spirit. You have the fire.

Why is God doing this? Well, they don't have any scripture. They don't know how the Spirit is going to come or when He's going to come. Is He just going to sneak up on them and suddenly they'll realize that they've had this? Contrast what Jesus did.

Remember there's a passage that says He breathed on them and said receive the Spirit right before He ascended. Well, this was a small wind, if you will. It was sort of a holdover, a temporary ministry of the Spirit to tide them over.

Okay, so we get the picture here. It's a literal picture for the disciples of wind and fire talking about the presence of the Spirit. Why does God do this? It's marking out a new way of relating to God.

A new dispensation. A new economy. A new age.

In the same way that the Israelite economy, the national Israel mode of operating under the law of Israel was marked out by this great experience, this is the church age Mount Sinai. This is the replacing of the economy that came at Mount Sinai with the law with what Peter is going to preach about here in this chapter. John the Baptist explicitly said when the one comes that I'm advertising, He will baptize you with what? The Holy Spirit and with fire.

So all of these things ought to be resonating. Is there going to be any doubt that this is the fulfillment of God's promise? There's not. Let me just draw a contrast now with what we've talked about so far.

When Peter called a meeting and said let's elect a disciple, he grabbed some passages out of scripture, construed them together, and set up a policy and did something that Jesus Christ himself had only done before in calling a disciple. Some people think that that was perfectly legitimate. Others, including us, don't.

How do we know the difference? When do we know that it's the will of God? When do we

know that it's the provision of God? Well, here's an idea for you. Is there any doubt on the day of Pentecost that this is the fulfillment of God's will, that this is the fulfillment of the promise and the prophecy of Jesus? There's no doubt in anyone's mind. You've got sound.

You've got light. You've got this speaking in other languages that's about to come up. There's no doubt that this is the provision of God.

Well, guess what? In our lives, in God's provision for us, it's one of these things. They used to tell me when I was single, well, I would wonder, how will I know when I meet the right one? How will I know that this is the one I should marry? And wise people said, if you have to ask the question, that's probably not the right one. If you're dating somebody and you're not sure, that's probably not the right one.

Because when you meet the right one, the one that God has for you, if you're following God's path and God's will, there will be no shadow of a doubt in your mind that this is the one. God leads us in His will. He confirms it by His Word and by His Spirit.

And we can recognize God's provision and there's no doubt in your mind, this is the provision of God. This is the solution that God has brought my way. Chances are, if you look at something and you say, well, I'm not real sure if that's God's will or not, it's probably not.

Because things that come from God have the earmarks of coming from God. They have the fire of God. They have the sound of God.

They're backed up by the Word of God. And they don't require us to create them out of whole cloth. God brings them.

So this is a principle that we see over and over again in Scripture. Moses didn't wander around in the desert and say, well, you know, these people really need some rules. We need some laws.

I'm going nuts here trying to keep these people organized. When nobody's looking, I'm going to go around behind my tent and I'm going to scratch some stuff on a rock and bring it out and say that God gave us some laws. He went to Mount Sinai.

God wrote them with His own finger. Do you think there was any doubt in Moses' mind as to whether or not those were the laws for Israel from God? There was no doubt in his mind. Do you think when he brought those rocks down the mountain the second time, after he smashed the first ones, do you think any of the Israelites doubted that that was the Word of God? They knew it was the Word of God.

They knew it was the plan of God. They knew it was the law of God. And whatever else Israel thought for the next 1,000 years, 1,400 years, they never doubted that that law

came from God through Moses to them and that that was God's will.

God makes provision for us. But sometimes we have to wait. Often we get tired of waiting and we start inventing our own economy, our own solution.

We dream up a plan in our own strength. And we don't find the confirming sign of sound and fire and supernatural ability associated with it. It's just a thing we're trying.

We might as well have read a self-help book somewhere. We can even try to back it up from Scripture, but it just doesn't seem to quite fit. What's the point? Every challenge that we face has a teaching point.

Every challenge, every circumstance, every relationship problem, every difficulty, every decision point is an opportunity to learn something from the Word of God. If we're looking at it and trying to solve it and we don't see any spiritual, forgive me for using the word, relevance, if it doesn't seem to relate to our spiritual life and our life before God, if we can't pull anything in that says anything about being a believer, it's probably not yet the time to make a decision and act and resolve that circumstance. Because everything for you and everything for me relates from, stems from, is a part of God's plan for our lives.

And it all ties in. It all relates to God. If you don't see the tie-in, then for heaven's sake, don't make a big decision.

Don't branch out and start if you don't see how it affects spiritual things. Because it always does. For you and for me, if we are walking down that narrow road, now this does not apply to people who are apathetic and indifferent and are just going their own way and they're going to crawl through the thousand yards of ground glass and come into the resurrection saved yet so as by fire.

You have a whole different complex of problems. For those of us who are trying to learn, trying to grow and fulfill God's purpose and will, everything counts. Everything is a story problem.

Everything has a purpose and a meaning in the spiritual realm. If we haven't seen it yet, for heaven's sake, don't pull a Simon Peter and call a meeting and make a decision and elect somebody and move forward because it's all a waste of time. Sit still.

God will mark out the way. And there will be no doubt. If right now this house was suddenly filled with the sound of a rushing mighty tornado and tons of flaming fire descended from the sky and divided up and landed on our heads, would we have any doubt that this was the fulfillment? I don't think so.

I think we would say, I believe this is what God was talking about. Do you think when we hear the voice of the archangel and the trump of God and we see the graves open and

people flying out of the ground that we will have any doubt that the rapture has arrived? There will be no doubt. Have you ever, this happens to me all the time, at least once a week, I will hear some foreign sound, some low flying oddball helicopter or something and I can't immediately identify it.

I hear some sound outside the house, outside the building and it's a roaring, it's a rumble, it's something. The very first thought in my mind is, is this it? Is this going to be the thing that I'm listening and I'm waiting? Well, I should hear a trumpet, I should hear a voice and things should start happening. Of course, so far it has always been a false alarm.

But you look for that confirming knowledge from God that this is His plan happening. If you don't know that it's God's will happening, if you can't see that it fits everything you know and that it just looks like it has the fingerprints of God on it, we should proceed with caution, shouldn't we? We should go slow and say, am I being precipitant? Am I committing to something I shouldn't commit to? Am I going down a road I should not go down? Am I creating something out of whole cloth and the energy of my own flesh as a substitute because I can't wait in Jerusalem for seven cotton-picking days? Is this what we're doing? That's the lesson of this gap between Acts chapter 1 and Acts chapter 2. It's important. Wait for the day of Pentecost to be fully fulfilled, to sumplero.

Everything that's supposed to happen in that interim needs to happen. Let it happen. Wait for it to happen.

Remember, everything has spiritual implications. We are not here just to get through life. We're not here just to balance our checkbooks.

We're not here just to get the laundry done, keep the car full of gas, make sure there's groceries in the fridge, get the kids to where they need to go, and just kind of get through the days and get through the weeks without any terrible disasters happening. Try to keep our house functioning. I had my air conditioner all in pieces this week.

I'm trying to figure out why it's making this sound as if it's a rushing, mighty wind. That happens overhead, and I know good and well that's not the plan of God happening. But we tend to look at our days and our lives in terms of tasks and things to check off and complete and move on to the next.

If we don't view everything... I sat in the hallway this past week, scratching my head thinking now, I know this air conditioner needs to be fixed. How does this relate to the plan and purpose of God? And I began to think, well, what are the factors here? And I'm just using this as a crude example, but maybe it will prime the pump as you think about your own particular challenges. This is a minor, innocuous thing.

I won't be violating my own privacy or anyone else's, but you have a malfunctioning air

conditioner. You think, well, now what possible connection does this have to the plan of God? Well, all of us have a lot of responsibilities, and we are stewards of our time. It takes time to take an air conditioner apart and remove the fan, take the fan apart, unplug all the electronics, try to keep from getting electrocuted, etc.

So to do this requires a commitment of time. I'm responsible for God to be a good steward of my time. I should be spending time with my family.

I should be spending time studying, preparing my lessons, etc. So is this a wise use of time? Should I just make a phone call, pay a guy to come out and do this job, or not? It's a spiritual issue. Should I be a better steward of my time? Should I be a better steward of my money? Should I try first, and if I fail, then call the guy? Which is what ultimately is going to happen after I make one more stab at it this weekend.

But there is a point at which we realize that we have come to the end of what we can do, and we have to look somewhere else. It is a matter of balance. It's a matter of stewardship.

It's a matter of priorities, of responsibility. If I spend 20 hours working on the air conditioner and no time with my family, that's a spiritual issue. If I call a repairman the first time anything breaks, and don't even bother to look at it when I am fully capable of fixing most things that break, that's a spiritual issue.

I'm a bad steward. If I am too hasty to spend money on somebody else's time. I'm a bad steward if I spend excessive amounts of my own time.

It's a spiritual issue. Everything we do has ramifications in the plan of God. We have got to think our way through our day.

That's why we are here. That's why there is a week between Jesus leaving. Jesus held the disciples' hands for 40 days.

He said, now, I'm going to leave you on your own for a week. Before the Comforter comes, just don't touch anything. Just sit still.

Wait until you receive the promise of the Father. All three members of the Trinity in view there. Jesus is speaking, talking about the Spirit as the promise of the Father.

Giving them a little doctrine to chew on for that week. But they can't do it. Peter has got to hold a meeting.

This is our great temptation. This is our great problem. Stop.

You will know when it's time to do something. Because here's the sound of the rushing mighty wind. Here's the tones of divided fire.

Here's people suddenly with new abilities they never had before. I guess it must be time to crank up and perform the apostolic mission. Now we know.

Is there any doubt for anybody in the upper room that now is the time to launch? Now is the time to start? No doubt. Jesus didn't tell them it was going to be the day of Pentecost. Now that they look at it and they say, wow.

The anniversary of the giving of the law. We're launching a new economy. A new program from the same God.

What a coincidence. Given by the same Spirit. Well, we're going to pause here and take our break.

When we come back, we're going to take a look at these events. Why does God mark this off in such a dramatic fashion? Why does He impress it on the disciples? What is Peter going to say when this takes place? That's what we'll look at when we continue.