

Pentecost is all about Jesus

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[0 : 0 0] turn to our Bible reading now. As you're doing that, as you're looking up Acts chapter 2, which is page 909 in the Church Bible. This morning we're turning again to Acts chapter 2, and Paul is going to be preaching to us shortly in this little new series on Acts that he has begun.

And following on from Jesus' resurrection, his ascension, and the waiting of these seven weeks till the Feast of Pentecost, the first fruits, we read this at the beginning of Acts chapter 2.

When the day of Pentecost arrived, they, that is the disciples, were all gathered 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 a 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. Now, there were dwelling in Jerusalem Jews, divine 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. How is it then that we hear each in his own native language? Parthians, and Medes, and Elamites, residents of Mesopotamia, Judea, Cappadocia, Pontus, and Asia, Phrygia, 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.

[1 : 4 5] And all were amazed and perplexed, saying one to another, what does this mean? But others, mocking, said, oh, they're filled with new wine.

But Peter, standing with the eleven, lifted up his voice and addressed them. Men of Judea, and all who dwell in Jerusalem, let this be known to you, and give ear to my words, for these men are not drunk, as you suppose, since it's only the third hour of the day.

But this is what was uttered through the prophet Joel. And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh.

And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, even on my male servants and female servants. In those days I will pour out my Spirit, and they shall prophesy.

And I will show wonders in the heavens above, and signs on the earth below, blood and fire, and vapor of smoke. The sun shall be turned to darkness, and the moon to blood, before the day of the Lord comes, the great and magnificent day.

[2 : 5 5] And it shall come to pass that everyone who calls on the name of the Lord shall be saved. Men of Israel, hear these words. Jesus of Nazareth, a man attested to you by God with mighty works and wonders, and signs that God did through him in your midst, as you yourselves know.

This Jesus delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.

For David says concerning him, I saw the Lord always before me, for he is at my right hand, that I may not be shaken. Therefore my heart was glad, and my tongue rejoiced.

My flesh also will dwell in hope, for you will not abandon my soul to Hades, or let your Holy One see corruption. You have made known to me the paths of life.

You will make me full of gladness with your presence. Brothers, I may say to you with confidence about the patriarch David, that he both died and was buried, and his tomb is with us to this day.

[4 : 14] Being there for a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on the throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

This Jesus God raised up, and of that we are all witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

For David did not ascend into the heavens, but he himself says, The Lord said to my Lord, Sit at my right hand until I make your enemies your footstool. Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, Brothers, what shall we do?

And Peter said to them, 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.

[5 : 37] For the promise is for you and for your children, and for all who are afar off, everyone whom the Lord our God calls to himself. And with many other words he bore witness and continued to exhort them, saying, Save yourselves from this crooked generation.

So those who received his word were baptized. And there were added that day about 3,000 souls. And they devoted themselves to the apostles' teaching and fellowship, the breaking of bread, and the prayers.

And awe came upon every soul. And many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all as any had need.

And day by day, attending the temple together, breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people.

And the Lord added to their number day by day those who were being saved. Amen.

[6 : 51] And may God bless to us this, his word. Well, good morning. And please do turn back to Acts chapter 2, which Willie read earlier for us.

Acts chapter 2. Now, what is Pentecost all about?

What is Pentecost all about? I wonder what your instinctive answer might be to that question. What is Pentecost about? I guess most of us would think in terms of the Spirit.

We think about the dramatic events recorded in those first few verses of the chapter. And yes, as we'll see, the pouring out of the Spirit is very significant indeed.

But the Holy Spirit isn't really the focus of this chapter. The focus isn't on the third person of the Trinity, but rather it's on the second person of the Trinity.

[7 : 53] It's the Lord Jesus Christ who is the focus here. Pentecost is all about Jesus. The Lord Jesus Christ is referred to over 20 times in this chapter, and the Holy Spirit about six.

Now, that in itself doesn't prove my point, but it certainly indicates where the weight in this chapter really lies. And as we'll see in the content, Jesus is right at the very center of all that is going on here at Pentecost.

Let's remember where we are in the story. Luke's first volume, his gospel, records all that Jesus began to do and to teach. And Acts, part two, records all that Jesus continues to do and to teach.

And back at the start in chapter one of Acts, the risen Lord Jesus was with his apostles, and he was teaching them for about 40 days. He was with them, speaking about the kingdom of God.

And just before he ascends into heaven, Jesus tells his disciples what is going to happen next. He lays out his program. He sets out his priorities for the church.

[9 : 06] He sets the priorities for that period of time between his ascension and his return. And it's there right in chapter one, verse eight. It's still the age that we live in now.

Look at what Jesus says. He sets the program for his church. He says, You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in Judea, and Samaria, and to the end of the earth.

That is what Jesus says to his disciples just before he ascends to heaven. That is what he says is going to happen. And here in chapter two, we see these very things beginning to take place.

The giving of the Spirit, and the witnessing about Jesus, first to Jerusalem and Judea, and then later on as Acts progresses to the end of the earth. So we look at chapter two under three sections.

Verses one to 13, we see the events of that day of Pentecost, the pouring out of Jesus' promised Spirit. And then secondly, verses 14 to 36, we see Peter's explanation of those events.

[10 : 19] We see that he proclaims Jesus as the promised Savior. And then from verse 37 to the end, we see the effects of that proclamation. We see penitence in Jesus' name.

So first then, verses one to 13, the pouring out of Jesus' promised Spirit. We see the events of Pentecost. What was it that took place on that day?

We read that they were all filled with the Holy Spirit. We read that there in verse four. And this event manifested itself with sound from heaven, like wind.

Tongues of fire appeared to them and rested over them. And the immediate effect of this, the immediate effect of the filling of the Spirit, is speech.

It's remarkable speech. Speech in other tongues, as the Spirit gave them utterance. Look at that in verse five. There are men from all over the world, all the Jews who were gathered together in Jerusalem, from all over the world, devout men from every nation under heaven.

[11 : 28] And a great multitude comes together. And they hear different languages being spoken. We can't help but think back to Genesis chapter 11 and the Tower of Babel, that day when the Lord scattered his people across the world, confusing their languages.

This here, Pentecost, is the great undoing of that. It's the great foretaste of what is to come when Christ returns, when all nations will be gathered together. Once again, that great scattering undone.

This is a little foretaste of that. And we read there in Acts chapter two, verse six, that everyone could hear the apostles speak in their own languages. And just look at that list of nations there.

People all over the place from verse nine. Parthians, Medes, Elamites, Mesopotamians, Judeans. The list goes on. And the people are absolutely astonished when they hear all these languages being spoken.

They could hear these men proclaiming the mighty acts of God in their own mother tongues. And look at verse seven. They couldn't believe it.

[12 : 36] And they were amazed and astonished, saying, aren't all these who are speaking Galileans? Aren't these men Galileans, they say? Now, they probably had a similar reputation for speaking foreign languages that the English do.

Absolutely hopeless. But here are these Galileans. They're speaking all these languages. This is amazing. Something of huge significance must be going on. People can hear their own language being spoken.

But what does it all mean? That's their question, isn't it, in verse 12. They're all amazed. They're perplexed. And they're saying to each other, what does this mean?

But other people mocked. Verse 13 later said they're drunk. But Peter stands, and he addresses them. He gives the explanation for all these remarkable events that they're witnessing in front of their eyes.

Peter tells them what's going on. And this is our second point, from verses 14 to 36. We see the proclamation of Jesus, the promised Savior.

[13 : 48] This is the explanation of the events of Pentecost. We'll look at his speech in two sections. In the first, verses 14 to 21, Peter gives the explanation for what they're witnessing.

This is happening, he says, because God has poured out his spirit. And this is the fulfillment of the scriptures. It's just what Joel said would happen. And that means that the last days have now begun, which means that the day of the Lord is also coming, that great day when Christ will return and judge all.

And that is a fearsome prospect. But Joel also says, notice verse 21, that this is the day, these last days are the day when all those who call upon the name of the Lord shall be saved.

And in the second part of his speech, from verse 22, Peter tells us who that Lord is. Who is this one who they can call upon for salvation? And Peter says that it's the man.

It's the man Jesus. The one who you crucified. So let's look at those two sections of his speech. Firstly, verses 14 to 21.

[15 : 08] We see that the scriptures are fulfilled. The words that God spoke through the prophet Joel are exactly what you are witnessing, says Peter.

Look at verse 16. But this is what was uttered through the prophet Joel. This is just what he said would happen. Verse 17.

And in the last days, it shall be, God declares, that I will pour out my spirit on all flesh and your sons and your daughters shall prophesy.

What did Joel say would happen? Well, he said that God's spirit would be poured out on all his people and they would prophesy. That's what Joel said would happen and that's what's been happening in verses 1 to 13.

Now let's just get our timetable and our terminology clear in our minds. The last days that Peter says there in verse 17, that's the reference to the days between Jesus' first and his second comings.

[16 : 18] That is the age that has already begun by this point in Acts. It's the age that we still live in today. It is the age of God's great and final act of salvation.

Which is why these days are verse 21, the days in which people can call upon the name of the Lord and be saved. Now is the day of salvation. That is what these last days are about.

But the other key event is the one mentioned there in verse 20. And it's the event that's ascribed in verses 19 and 20. It is the day of the Lord. that great day when Christ will return as Lord and judge.

It will be the day when all the enemies of God will be finally and utterly defeated. And his people, those who call upon his name, will be fully and finally blessed.

That is the great day of the Lord that's coming. So the pouring out of the Spirit, that means that we are now in the last days. And it's a pouring out that leads to prophecy, verse 18.

[17 : 24] And that's exactly what we've seen happening in verses 1 to 13, the pouring out of the Spirit and prophecy. And notice, it's a pouring out without distinction. All categories of people are mentioned there in verses 17 and 18.

Men and women, old and young, free and slaves. The pouring out of the Spirit leads to prophesying, to speaking. And it's a speaking that leads to others, verse 21, calling upon the name of the Lord for salvation.

That is what will happen. That is what is happening in these last days. People all over the world, men and women, young and old, are speaking. They are testifying to the Lord Jesus.

It's chapter 1, verse 8, going to the ends of the earth, testifying to the Lord Jesus. Now, you very well may be thinking as we read over these verses here, this is all very extraordinary indeed.

Mighty rushing winds, fire appearing, all these different languages being spoken. That's all very extraordinary. It's very exciting. And that is what we're missing here at the Tron Church.

[18 : 37] We need more rushing winds. We need more fire. We need more prophesying and visions and dreams. Well, two things to say in response to that. Number one, the apostles and those who are with them, those who were, as we read there in verse 4, those who are filled with the Holy Spirit, they were unique.

Only they had spent three years with Jesus. Only they had witnessed his death, his resurrection, and his ascension. And it was only after Jesus' exaltation, it was only after Jesus went to be with the Father, that the Holy Spirit would be sent.

It was only this band of brothers that experienced a time lag between believing in Jesus and receiving the Spirit. From this point on, there's no more time lag.

There's no time lag between believing in Jesus and being given the Spirit in submitting to his Lordship and receiving the gift. From this point on, there's no time lag.

Just notice what Peter says there in verse 38. Look down to the end of his speech. Responding to the people who, having heard his speech, are cut to the heart and they ask, what shall we do?

[19 : 54] Peter says this. He says, 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.

The events of chapter 2 of Acts are unique. For us today, for all who call upon the name of the Lord, we are immediately forgiven and we are immediately filled with the Holy Spirit.

The Holy Spirit is always present in the life of the true believer, but we should not expect its coming to look like it did there in Acts chapter 2. They're unique.

That's the first thing to say. Secondly, the evidence of the Spirit at work and present is something that's very ordinary looking indeed. It's evidenced in speaking.

It's evidenced in testimony about the Lord Jesus Christ and the urging of others to submit to his name and to receive forgiveness. That was the immediate effect of the Spirit there, wasn't it?

[20 : 58] What do people hear them talking about? The mighty acts of God. What is it that Peter does is he's filled with the Spirit. He goes straight to the Scriptures. He teaches from Joel. He goes to the Psalms proclaiming Jesus Christ, speaking. So the filling of the Spirit here looks, well it's quite an ordinary thing, isn't it?

It's speaking. But it's described in extraordinary language, particularly Joel's prophecy.

It's described poetically, it's apocalyptic language, much like Revelation. Extraordinary language is used to describe something that is actually very ordinary. But of course, these particular things that look ordinary, this speaking about the Lord, about the mighty acts of God, that looks ordinary but it's far from it.

Which is why the extraordinary language is used. It's here to show us what's really going on. It is extraordinary, miraculous even, when somebody calls upon the name of the Lord to be saved.

[22 : 05] That is extraordinary. But when you see it, it looks pretty ordinary. It is extraordinary when men and women, young and old, people just like you and me, speak about the mighty acts of God.

That is extraordinary. But it often looks very ordinary. extraordinary. Any instance of speaking about Jesus, whether it's over the garden fence, whether it's at the water cooler at work, whether it's with your children at bedtime, in a Bible study, from the pulpit on a Sunday, any instance of such prophecy to use Joel's language is nothing short of astonishing and extraordinary.

But it looks ordinary. Especially when it's people like you and me who are doing it. I'm a case in point. What I'm doing here does not look extraordinary. It looks ornery, but it's far from it.

Speaking about God, testifying to him, that is evidence that the Spirit is at work. So the particular events of Pentecost here are unique.

But the reality of the giving of the Holy Spirit and the enabling of speaking about Jesus continues to this day. And that is truly extraordinary. So there's Peter's answer, part one.

[23 : 27] We're now in the last days. The pouring out of the Spirit, which is what you are witnessing here, is evidence of that. It is evidence of the fulfillment of the Scriptures.

That was promised and now you've seen it being fulfilled. The last days are here. That is only half the answer. Notice Peter's last words there that he quotes from the prophet Joel, which read like this, verse 21.

He says, And it shall come to pass that everyone who calls upon the name of the Lord shall be saved. And so the question naturally arises, who is this Lord?

Who is this one that we're to call upon to be saved? And it's the second part of the speech, verses 22 to 36, Peter tells us who that Lord is.

And what that has to do with the events of Pentecost. And the Lord is the man, Jesus, the one who they crucified. So verses 22 to 36, the Savior is made known.

[24 : 31] Peter's second half is all about Jesus. It starts with Jesus the man. Notice verse 22. He speaks about Jesus of Nazareth, a man.

And ends, verse 36, with Jesus. Let all the house of Israel know therefore for certain that God has made him both Lord and Christ, this Jesus, who you crucified.

And in between these two bookends, it's all about Jesus. It's about his earthly ministry. It's about his continuing heavenly ministry. It's about who he is and why it is to him that all people in all places are to call upon for salvation.

And it's because of Jesus' ministry, his words, his works. It's because that he is the fulfillment of all that the scriptures pointed forward to. It's because of him that the prophecy of Joel has now been fulfilled.

And these words that Peter utters here would have hit the Jewish audience in front of him right between the eyes. Indeed, we see their response to what he says there at the end in verse 37.

[25 : 42] How do they respond to what he said? They were cut to the heart. Why is that? Why were they cut to the heart? Surely this was good news. Surely the news about the Lord and Christ, this is the one we've been waiting for.

Now is the time of salvation. Why are they cut to the heart? Well, just look at what Peter says about Jesus' earthly ministry. Verse 22, he points him to a real man, a historical figure, Jesus of Nazareth.

And the people he's speaking to all know who he is. Look at what he says there. Jesus was a man attested to you by God with mighty works and wonders and signs that God did through him in your midst as you yourselves know.

You saw Jesus with your own eyes. You saw what he did. You heard what he said. And if you didn't see him with your own eyes or hear with your own ears, then you certainly heard about it from all sorts of people that did.

And now here comes the killer blow. Verse 23, this Jesus delivered up according to the definite plan and foreknowledge of God.

[26 : 55] You crucified and killed by the hands of lawless men. You killed him. You can't pin this on Judas or on Pilate or the Roman soldiers who nailed into the cross.

No. You did it. You are responsible. And so by implication are you and I. We sung just before the sermon these words.

Behold the man upon a cross. My sin upon his shoulders. Ashamed I hear my mocking voice call out among the scoffers.

It was my sin that held him there. And that is the testimony of the Bible. We are all responsible. But it was also part of the divine plan.

That is what Peter also affirms in verse 23. Yes, mankind is responsible. But this was part of the divine plan. Jesus had to die. And this has been the repeated refrain through Luke's two volume work.

[28 : 08] Just one example. Listen to Jesus' words. Jesus' own words recorded by Luke in his gospel chapter 18. This is what Jesus says. See, we are going to Jerusalem and everything that is written about the Son of Man by the prophets will be accomplished.

For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him they will kill him. And on the third day he will rise.

It was always the plan that Jesus would die. He was the perfect sacrifice for sin. He was the ultimate Passover lamb. but it was also the plan that he would rise again.

Verse 24 God raised him up. It was not possible for Jesus to be held by death. Why is that?

Well I came across this line from Simon Manchester recently. He says this, the wages of sinlessness are everlasting life. life. The wages of death are sin but the wages of sinlessness everlasting life.

[29 : 25] He was the perfect sinless man. Yes he carried our sin upon his shoulders but he was without sin. And so death had no claim over him.

His body didn't decay. God raised him up. And again this was the fulfillment of scripture. Peter goes on to quote from King David.

Psalms number 16. David spoke of this a thousand years before. And there you have from verse 25 a little quote from that psalm. David speaks of God not letting his holy ones see corruption.

Verse 27. And clearly says Peter from verse 29 that David is not talking about himself here. I say to you with confidence that David died.

He remains dead. You can see his tomb to this day. A thousand years on he's still on the ground. His body was corrupted. But David wasn't talking about himself there.

[30 : 24] He was talking about another Messiah. He was talking about the Messiah. He spoke of the resurrection of Jesus. And this has happened. The apostles were witnesses to that fact.

He rose from the dead. And then he was exalted. He's gone to be with his father. he ascended to heaven and now reigns over the entire cosmos.

Jesus is Lord. And here is where Peter makes a connection between what everyone has just witnessed there at Pentecost and Jesus.

Look at verse 33. Being therefore exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

This is what really explains the events of Pentecost. Jesus is exalted. He's given the Spirit by the Father which he then pours out on all who believe in his name.

[31 : 30] And that pouring out means that the last days are here. Jesus is sitting on his throne. He is reigning and the clock is ticking until he returns.

That pouring out enables the proclamation of the gospel. It's the pouring out of the Spirit that enables chapter 1 verse 8 to go on. That proclamation to the end of the earth. Now is the time for repentance and forgiveness.

Now is the time. Because there is a judgment day coming. Jesus' exaltation has guaranteed that. Just look at verse 35.

Jesus is sitting at the right hand of God. Until when? Until verse 35, I make your enemies your footstool.

Proclamation of the gospel will go on to the ends of the earth and go with great power with the power of the Holy Spirit until that day when all enemies of Jesus will be made his footstool and defeated once and for all.

[32 : 40] And so says Peter verse 36, know for certain that God has made Jesus Lord and Christ. The implications of that conclusion are absolutely huge.

And they weren't lost on those listening. Jesus is the Lord. He reigns. He reigns in the entire cosmos.

He is coming back as judge of all. Jesus is the Christ. He is the long promised king who would bear his people's sin and defeat death.

Jesus has fulfilled the scriptures. He is the one they've been waiting for. It is in him that salvation is to be found and only him. but you crucified him.

Do you feel the weight of that final sentence? Here's who Jesus is but you crucified him. No wonder verse 37 they were cut to the heart.

[33 : 52] They understood that as things were they were enemies of the Lord. This should have been wonderful news to their ears. the great hope of the Jews.

The Messiah he's come. But they killed him. God made himself known in the most personal way that he could and mankind wanted nothing to do with him.

And that's always been the pattern. It was then and it is today. And so our final point from verse 37 to the end we see penitence in Jesus name.

We see the effects of that explanation of the events of Pentecost. The penny has dropped for those who are listening to Peter. Jesus, the man who we crucified is the Lord and Christ.

What have we done? They were cut to the heart. and so they asked any question they can in light of what Peter has said and in light of what they've done.

[34 : 58] Look at what they say. Verse 37 Brothers, what shall we do?

What shall we do? What will Peter say? And Peter's words are wonderful words aren't they? They're words of abundant grace, of mercy.

He's just proclaimed to them these words from Joel, and it shall come to pass that everyone who calls upon the name of the Lord shall be saved. And so Peter says to them, call on Jesus.

He is the Lord. Call on his name. And this is what he says, verse 38, 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.

Forgiveness was possible. His gift of the Spirit promised. And so those who were there were to recognize his lordship.

[36 : 09] And they were to respond in penitence. It wasn't just a matter of believing in Jesus. It was more than that. It was a real recognition of who Jesus is. A real recognition of who we are in our sin.

And we are by nature enemies of God. And so to call on the name of the Lord means repentance. It means a turning from doing things our way, thinking we're in charge, and a turning to him, confessing him as Lord, recognizing that he is the king of all.

It means publicly submitting to him. And that submission and turning to him brings forgiveness and the gift of the spirit. And it also brings real commitment to the people of God.

And we see there in verse 42 to the end, commitment to his teaching, to the teaching of the word, and commitment to each other. But this isn't just a curious bit of first century history.

Jesus is the Lord of the cosmos. He still is now. And we still live in these last days, which means that there is a day of judgment coming.

[37 : 25] And so I'd ask you this morning, you've seen who Jesus is. Peter is plain, and Luke has recorded this so that you and I might have certainty about that fact, about who Jesus is.

And so I'd ask you, have you called upon the name of the Lord for your salvation? Are you saved? If not, then you must be.

Otherwise, you'll remain one of his enemies. There is ultimately no alternative. But the wonderful news is, this is the day of grace and mercy.

Today, if you call upon his name, he will not turn you away. If you repent and submit to him, he will forgive your sins, he will give you his Holy Spirit. So will you do that today?

On that day, that day of Pentecost, 3,000 people received the word. And we're baptized. All over the world today, men and women, young and old, are calling on his name.

[38 : 40] Will your voice be among them today? No one is beyond salvation. Remember who this sermon was addressed to. These people were the ones responsible.

They crucified Jesus, and yet, they were cut to the heart, and 3,000 were saved that very day. So when people sometimes come to the reality of their sin before a holy God, they rightly fear, and they wonder, can there really be acceptance for me?

Well, the answer to that is yes. There is grace for all who throw themselves upon his mercy, for all who call upon the laws, for all who receive the word.

Perhaps that's you, even this morning. You've come face to face with the living God, with the risen Lord Jesus. You've seen who he is, what he's done.

You've heard the testimony of his mighty acts, and you're convicted that he is the sovereign Lord of all the earth, and that there is a judgment day coming.

[39 : 53] Jesus has fulfilled the scriptures. There is a day coming when he will return. So will you seek refuge in him?

Will you fling yourself upon his grace? And for all who have, there'll be many who have called upon the name of the laws.

Will you take confidence that he has given you his spirit? his spirit is within you, enabling you to speak, to testify to the mighty acts of God.

That is a sign of the spirit at work in ordinary people like you and me. He enables you to do that. And this is the content of our message. Jesus Christ, the man who died, who rose again, who ascends to the father's right hand, who reigns now.

He is the Lord and Christ. And so we go in the power of the spirit to the end of the earth, holding out that message for folk to call upon the name of the Lord and to be saved.

[41 : 10] Amen. Let me pray. Our heavenly father, forgive us for when we think of Jesus other than who he really is.

He is the Lord who is reigning in heaven at this very moment. He is coming back to judge all the earth one day. And your word tells us that our only hope for salvation is to turn to him.

And so help us this morning to truly turn to Jesus, to submit to his rule, and to know the joy of forgiveness and the gift of the spirit. Help us father in our weakness to call upon your name.

We ask it in the name of our Lord Jesus. Amen.