

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabile.org.

Date: **June 9, 2019**

Sermon Title: **This is That**

Sermon Series: Matthew

Text: Luke 24; Acts 2

Author: Patrick J. Griffiths ©2019



Date: June 9, 2019
Title: "This is That"
Text: Luke 24; Acts 2

Theme: The Events of Pentecost are a continuation of the ONE STORY begun in GENESIS and ENDING in JESUS. What He said would happen has [Death, Burial, Resurrection] and what has not yet happened will [Holy Spirit]. PENTECOST is a time for us to reflect on the permanent indwelling of the Holy Spirit as a consequence of the Death, Burial, and Resurrection of Jesus. These "appointed times" call us to shake off the dust of this world that settles on us and realign ourselves to the greater *Story* written by God. God has a global vision and immediate mission. We are a part of this unfolding. We would do well to remember who we are in light of who He is and keep our responsibilities reflecting these things.

VISUALS

1. Something covered in dust. When you shake a rug and the dust flies. That rug is real and there, but it is covered by dust and dirt. The feast days call us to shake off the dust and dirt and to reawaken to the *Story*.
2. Pictures of one thing on the screen with the real thing on the table. A hammer, a screw driver, a shovel. A string.
3. A picture of a seed with the plant crawling off the stage. The plant is so much better than the seed.
4. A picture of the ingredients for chocolate chip cookies on the screen with real chips on the table. The chips are so much better than the picture.

Introduction:

- Luke was a physician (Col. 4:14) and a travel companion of the apostle Paul.
- He wrote this Gospel and its sequel, the book of Acts. The earliest possible date of Luke-Acts is immediately after the events that Luke recorded in Acts 28, which would have been c. a.d. 62.
- Both Luke and Acts are addressed to "Theophilus" (Luke 1:3; Acts 1:1), about whom nothing more is known.
- Luke's broader audience consisted primarily of Gentile Christians like Theophilus who had already "been taught" (Luke 1:4) about Jesus.¹
- Luke is the longest Gospel. Luke-Acts contain the largest number of verses by any author in the New Testament (if one rejects Hebrews as Pauline). He is a Gentile and a second-generation Christian (someone who did not see or know Jesus during His earthly life).²
- Luke writes the most grammatically correct and polished *Koine* Greek of all the New Testament writers, with the possible exception of the author of Hebrews. Greek apparently was his mother tongue. He was also highly educated and a physician (cf. Col. 4:14).³

My desire is to connect Luke 24 with Acts 1, 2. Let us remember how Luke walks us through four scenes over a forty day period assuring His troubled disciples that **what He said would happen**

has and what has not yet happened will. I would like to pick up the story from the “upper room” in Luke 24:33-49. We can see the movement when we compare Luke 24 and Acts 1.

LUKE 24	ACTS 1
UPPER ROOM	
vv. 46-49	4 Gathering them together, He commanded them not to leave Jerusalem, but to wait . . . not many days from now."
BETHANY MT. OF OLIVES - ASCENSION	
50 ¶ And He led them out as far as Bethany (vv. 50-53)	6 ¶ So when they had come together, 9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.
UPPER ROOM	
	12 ¶ Then they returned to Jerusalem from the mount called Olivet, 13 When they had entered the city, they went up to the upper room where they were staying; that is,
10 DAY WAIT UNTIL PENTECOST	
<small>Acts 1: 14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. Acts 2:1 ¶ When the day of Pentecost had come, they were all together in one place.</small>	

Outline:

- I. It is a CULMINATION of the GOOD NEWS (Acts 1:1, 16)
 - His *Story* | Their /Our *Story* (Luke 24:44-46)
 - ⁴⁴ “Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’
⁴⁵ Then He opened their minds to understand the Scriptures, ⁴⁶ and He said to them, ‘Thus it is written, that the Christ would suffer and rise again from the dead the third day’” (Luke 24:44-46).
 - ¹ “When the day of Pentecost had come, they were all together in one place. ² And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. ³ And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance” (Acts 2:1-4).
 - ¹⁴ “But Peter, taking his stand with the eleven, raised his voice and declared to them: ¹⁶ **but this is what was spoken of through the prophet Joel:** ²² ‘Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know-- ²³ this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. ²⁴ But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in

its power. ³²This Jesus God raised up again, to which we are all witnesses. ³³Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. ³⁶**Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ--this Jesus whom you crucified"** (Acts 2:14, 16, 22-24, 32, 33, 36).

If we read the *Story* correctly, then this moment began in the Garden and is coming to a head in Jesus.

I know we note this often, but "the Bible tells a single *Story* and at the center of this *Story* is Jesus."

"The heart of the Christian narrative is the gospel – the good news concerning God's saving love and mercy in Jesus Christ. It is the story that interprets all other stories, and the lead character is Lord over all other lords."⁴

"The *biblical metanarrative* [BIG STORY] is its overall story-line by which we can understand the whole Bible. It tells us that we were created to know God, but we lost this knowledge when sin came. In mercy God then chose a people to walk with him and to experience him through the centuries until God completely restores our lost knowledge of him in the coming of a Redeemer."⁵

"The biblical scholar F. F. Bruce argues as much in The New Testament Documents: Are They Reliable? ... " ... *The Christian gospel . . . tells how for the world's redemption God entered into history, the eternal came into time, the kingdom of heaven invaded the realm of earth, in the great events of the incarnation, crucifixion, and resurrection of Jesus the Christ.*" Jesus himself also believed in a biblical metanarrative. In Mark 1:15 he announces, "The time has come. The kingdom of God is near. Repent and believe the good news." In saying this, he indicates that God had a plan through history. The Kingdom of God has finally arrived and Jesus sees himself as the fulfillment of this plan."⁶

What makes this moment so special? This promise was made in John 14-17, but its roots go even further back. The coming of the Holy Spirit is only an installment of God with His people. This presence will show itself when we get to Revelation 21 and 22 when there is no temple for God is with them/us.

However, to put this in its theological context please note the idea of God's glory departing. God is reversing the curse of expulsion from the Garden, the confusion of languages at the tower of Babel, the removal of the ark by Israel's enemies, and the departing of the Shekinah glory in the days of Ezekiel.

"The term *Ichabod* is found in two places in the Bible, 1 Samuel 4:21 and 4:3. The glory of God is used to describe God's favor and blessings toward His people. In the Old Testament, God's glory is seen as a pillar of fire and cloud that followed the Israelites during the exodus from Egypt, guiding and guarding them (Exodus 13:21). Once the Ark of the Covenant was built and placed in the tabernacle in the wilderness, and later in the temple in Jerusalem, God's glory

resided there as a symbol of His presence among His people. When the Ark was captured by the Philistines, the glory departed from the Israelites—Ichabod became a reality. Jesus later refers to the concept of the glory of God leaving Israel. In His last message to the populace of Israel, His final word to the religious leaders was “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate” (Matthew 23:37–38). That was His final statement of judgment on Israel for the rejection of their Messiah. He has indicted their leaders and, by indicting the leaders, indicted all the people who followed the leaders. And now He says their house is left desolate—Ichabod, the glory is departing.”⁷

“‘Then the glory of the Lord went out from the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them.’ The glory of God left His place above the cherubim of the ark in the Holy of Holies and exited the temple, carried off by the chariot (vv. 4–22).” (Ezekiel 10:18–19a).⁸

“As God’s glory had departed to the east, it would return to the temple from the east (Ezek. 43:4). In its return, it would purify the nation. Following the restoration from exile, the nation would no longer practice harlotry, that is, idolatry. Neither would it venerate deceased kings (vv. 6–9). The return would be a new start with a cleansed people not marked by the sins that sent them and their forefathers into exile in the first place.”⁹

Although every entrance of Jesus into the physical Temple was a reversing of Ichabod, this is the official moment when the glory returns. The glory is returning in the person and work of Jesus. He is beginning something right now that is in fulfillment of all the promises, prophecies, and pictures began in the Garden and tracking all the way through the story of Israel.

This is THAT *Story!*

II. It is a DECLARATION of the GOOD NEWS (Acts 2:36)

- His Vision | Their /Our Vision (vv. 47, 48 [all the nations])
- ⁴⁷ “and that repentance for forgiveness of sins would be proclaimed in His name **to all the nations, beginning from Jerusalem.**”

Verses 44–46 gives us the message we are to bring to the nations beginning in our own “backyard.”

If our “world” has any hope, it is found in the Christian proclamation that Jesus is both Lord and Christ. The Book of Acts shows us how this proclamation goes “global.” We will see this in our next point.

III. It is an AUTHORIZATION for the GOOD NEWS (Luke 24:49; Acts 1:4, 8)

- His Mission | Their/Our Mission (v. 48)

⁴⁸ "You are **witnesses** of these things."

Here is what you are.

Witnesses – **martus** 2x in Matt. [18:16; 26:65]; 1x in Mark [14:63]. It occurs once in Luke 24:48 [our passage]; and then it explodes in Acts 1:8, 22; 2:32; 3:15; 5:32; 6:13; 7:58; 10:39, 41; 13:31; 22:15, 20; 26:16.

You and I are witnesses of this *Story*.

- We are witnesses of the gospel's power when we trust God in the midst of our heartache and loss for the sake of His name.
- We are witnesses of the gospel's power when we believe that Jesus is the way, the truth, and the life and no one can come to the Father except through Him.
- We are witnesses of the gospel's power when we faithfully carry out our various responsibilities throughout our days for the sake of His name.
- We are witnesses of the gospel's power when we hold fast to the biblical storyline in the face of our moral and cultural decay for the sake of His name.
- We are witnesses of the gospel's power when we faithfully give to the ministry of the Lord for the advancement of His mission and the fulfillment of His vision.
- We are witnesses of the gospel's power when we order our days according to His Word for the sake of His name.

This is how the gospel working in us and through us reaches out to those around us.

The Mission of God has always been focused and intentional. It has always been about a global land, an innumerable people, and an overflowing joy. You and I must awaken ourselves to this and keep it ever before us.

- His Gift [Promise] | Their/Our Gift [Promise] (v. 49 [A departing gift])

Verse 49 – clothed – In the sense of sinking into a garment; to invest with clothing. It's the Cinderella scene where the dress is dropped on to the princess and she is seen for what she is.

- ⁴⁹ "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

Now go every telling everyone this GOOD NEWS! And that is EXACTLY what they did.

IV. It is a DEMONSTRATION of the GOOD NEWS (Acts 2:37-47)

The church goes “bonkers.” Let us not, however, paint a romantic picture of what this early church looked like. Think Acts 5, James, Galatians, and 1, 2 Corinthians. Yet, this church and every church is a demonstration of the GOOD NEWS.

Luke simply follows the storyline of the Bible. What we now read of and are currently experiencing is the fulfillment of God’s promises to do exactly what He intended to do.

Shepherding the Sheep: (What’s Next?)

“What exactly happened on that day? Let me respond to this question with two answers. First, the events of Pentecost were a singular phenomenon in history. In other words, there is only one Day of Pentecost when the Holy Spirit was poured out on the people of God. It was historically unique, which means that it is not correct to speak of people elsewhere throughout the world, down through the centuries, each experiencing their own Pentecost. However, it is equally important to remember that *although the Day of Pentecost and the outpouring of the Holy Spirit could only happen once, as a singular event in redemptive history, the effects or aftermath or fruit of the Spirit’s coming are experienced at all times throughout the course of church history.*”¹⁰

You and I are not living in the shadow of the truth, we are in the substance of the truth. The Book of Acts shows us what this looks like in real time. The gospel is ever expanding to the world through a flawed but faithful church. The *Story* in which we exist displays the glory of God to do what only He can do through an island of misfits.

To the believing: can you see this? Every persecuted church we pray for is a celebration of God’s ongoing advancement in the world. You and I are not living in defeat, but victory. It looks differently than we would expect, but this victory is no less true.

Today, on PENTECOST, let us together ask God to shake the dust and dirt off ourselves and to reawaken to the *Story* in which we exist. To reflect and remember that who we are and what we do is for the sake of His name.

To the unbelieving: you need to accept Jesus as Lord and Christ. Unless and until you do this you cannot be saved from your sin and death.

¹ <https://www.esv.org/resources/esv-global-study-bible/introduction-to-luke/>

² <https://bible.org/seriespage/introduction-luke>

³ <https://bible.org/seriespage/introduction-luke>

⁴ <https://www.thegospelcoalition.org/blogs/justin-taylor/why-the-christian-narrative-is-not-a-metanarrative/> Michael S. Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan, 2011), chapter 1.

⁵ <https://www.postmodernpreaching.net/the-biblical-metanarrative.html>

⁶ <https://www.postmodernpreaching.net/the-biblical-metanarrative.html>

⁷ <https://www.gotquestions.org/Ichabod.html>

⁸ <https://www.ligonier.org/learn/devotionals/god-leaves-temple/>

⁹ <https://www.ligonier.org/learn/devotionals/lord-returns-his-temple/>

¹⁰ <https://www.samstorms.com/enjoying-god-blog/post/pentecost-and-the-presence-and-power-of-the-holy-spirit>