

Filled with New Wine

Introduction

The Text

¹ When the day of Pentecost arrived, they were all together in one place. ² And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. ³ And divided tongues as of fire appeared to them and rested on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶ And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. ⁷ And they were amazed and astonished, saying, “Are not all these who are speaking Galileans?” ⁸ And how is it that we hear, each of us in his own native language? ⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, ¹¹ both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” ¹² And all were amazed and perplexed, saying to one another, “What does this mean?” ¹³ But others mocking said, “They are filled with new wine.” (Acts 2:1–13)

The Spark That Starts the Engine

- A. We come at last to [Acts 2](#) and the day of Pentecost—the day on which the Lord Jesus pours out his Spirit upon the church.
 - 1. Here’s the spark that fires up the engine that’s still roaring onward to this very day. A gospel bomb goes off in Jerusalem—the effects of which the world is still experiencing even now.
 - a. Think about it: We’re in this room this morning because of what took place in that room on that morning.

- B. So this is big. This is exciting . . .

Two Opening Observations

- A. Now, before I dive into this text more fully, I’d like to make a couple quick opening observations about this day and, really, about the way our God works in history and in our lives.

Observation #1: It’s Sudden

- A. The first thing I’d like you see is that it all happens at God’s initiative, quite suddenly. Notice that there in [v. 2](#): “[And suddenly there came from heaven . . .](#),” Luke writes.
 - 1. This outpouring of the Spirit, this revival in the church (if you’ll permit me to call it that), it comes from heaven, and it comes all of a sudden. That’s so important to let settle in.

- B. We can't package up God or contain him or manufacture a movement of the Spirit. We can't schedule a "revival."
1. I always struggle when I see these events put on the calendar by Christians: "We're having a revival," they say. "Come on out!"
 2. But you can't schedule such a thing.
 - a. It comes from heaven, not from earth (from God, not from man).
 - b. And it comes all of a sudden, not on the day and time we say it should.
- C. We can gather together as we always have to seek God and serve him as best we're able. But what he does from there is up to him.
1. What's to say today he won't come down with power and move some mountain you never thought possible—and do a new thing in our midst, even today? He might. He very well could.
 - a. But that's his prerogative.
 - b. Ours is to trust and be faithful and gather "all together in one place . . .," as Luke writes there in [v. 1](#).

Observation #2: It's Scheduled

- A. Now, I say I say that you and I can't schedule such revivals or moves of God, that for us, from our perspective, it comes all of a sudden. And that is true.
1. Yet I must clarify. For, from God's perspective, what we see here is that it's not just on a whim for him, it is not just random or suddenly—as if he woke up this morning on the right side of the bed so we get a revival. No!
 - a. It's sudden from our perspective, but it's scheduled from his. It happens right on time. It goes down according to plan.
- B. This is what's brought out there in the opening words of the first verse with the mention of the particular day upon which this is all taking place: "When the day of Pentecost arrived . . .," Luke writes ([v. 1](#)).
1. For the church nowadays, we hear of Pentecost and immediately our mind flits back to this scene in [Acts 2](#) and rarely do we think any further back than that.
 2. But we mustn't forget that this day of Pentecost has its roots in the OT. It was put on the Hebrew festal calendar by God himself long before at the start of things, in the Torah. There it's called the "Feast of Weeks" ([Exod 34:22](#); cf. [Lev. 23:15-22](#)) or the "Feast of the Harvest" ([Exod. 23:16](#)).
- C. And when you line it up alongside some of the other feasts that God puts on this calendar for Israel—the constellation of dates and symbolism, with all of it finding its fulfillment in Jesus—it's remarkable. God is preaching the gospel to his people beforehand through the way he's organizing their day-planner.

1. So first you have Passover, which would take place on the 14th day of the first month of the Hebrew calendar at twilight.
 - a. They would sacrifice the Passover lambs and remember the blood that was put over their doorposts—God’s wrath passed over them and they were set free from Egypt, brought out of bondage.
 - b. This corresponds of course to the day Jesus was crucified, which, of course, happened at Passover, by the way.
 - i. It seemed a horrible, godless thing, and, in one sense, it was, and yet God was in it. It happened right on time. It happened according to plan. Jesus is our Passover Lamb, his blood covers me and the wrath of God passes over, and I’m redeemed, set free, adopted in as his child.

2. Then, in the Jewish festal calendar, next comes the Feast of Firstfruits. This would take place immediately following the Passover “[o]n the day after the Sabbath” (Lev. 23:11)—in other words: on the first day of the week, on Sunday.
 - a. It symbolized the firstfruits of the harvest being given over to God.
 - b. And, of course, it was on this day, Sunday, that Jesus rose from the dead. It’s no wonder Paul, then, in 1 Cor. 15 refers to Jesus as the “firstfruits” from the dead (v. 20).
 - i. The feasts are a picture of gospel reality. Christ our Passover Lamb slain. Christ the firstfruits of the resurrection harvest raised to new life . . . with others soon to follow!

3. And that leads to the Feast of Weeks, the day of Pentecost. We get the word “Pentecost” from the Greek word for “fiftieth” because for this day they would count seven full weeks from the Sunday on which they held the Feast of Firstfruits and on the fiftieth day—now “the day after the seventh Sabbath” (Lev. 23:16), yet again the first day of a new week, Sunday—on that day they would celebrate.
 - a. This feast marked the completion of the grain harvest and they gave thanks for the whole thing—from the firstfruits to the fullness of it.
 - b. And, of course, this comes to be a picture of the end time-harvest that begins on the Day of Pentecost in Acts 2, where Christ the firstfruits gives way to a fuller harvest of people coming to God from all over the world—people getting saved, being born again, raised to new life—spiritually now, totally on the last day. We’re told later in Acts 2 that thousands of people come to faith (v. 41).
 - i. From the Passover . . . to the first fruits . . . to a fuller harvest. All the work of God. Coming suddenly, and yet right on schedule!

D. And I love this. Because, listen, some of us are going through some things.

1. We don't get it. We feel like God has long since lost track of us and he certainly doesn't have any plan for us, anything good. Everything feels like it's just off the rails.
 2. But this reminds us, as Christians, while it may feel one thing in the moment, we will always be able to look back in hindsight and trace his hand. He was there all along. He came right on time, according to plan.
 - a. The train of God's providence is still barreling on, for your good, even when you don't get where the train is headed just yet.
 - i. Pentecost seems to be sudden, and random even, from their perspective, but God had it on his schedule long before. He knows what he's doing.
- E. You know, it's an interesting illustration of this, I think, but I wonder if anyone realized that today is actually what we call "Pentecost Sunday"?
1. The Christian church now celebrates this counting fifty days from Easter Sunday, which brings us to . . . you guessed it . . . today.
 2. And I'm a bit ashamed, but I can honestly say I had forgotten this. I didn't think about it. It didn't occur to me until someone shot me an email this past week talking about Pentecost Sunday and then it just dawned on me.
 - a. And I realized, you know, it seems like I'm just going through the book of Acts little by little, somewhat randomly, very slowly—"Oh I want one more week for Acts 1" and all this—and then all of a sudden we find ourselves at the day of Pentecost on the day of Pentecost.
 - i. And you say that's just a fun little wink from the Lord, isn't it? As we go about what maybe seems random to us, he's organizing and orchestrating and scheduling. I think it's his way of saying: "I'm here. I'm with you in this. I'm moving for good."

It's All about Jesus

- A. Now, as we look to really get going with this text, I want to make something plain from the outset: Pentecost is not so much about the Holy Spirit as much as it is actually about Jesus.
1. Fundamentally it's saying something about our Savior—it's connected to and flows out from his person and work.
 - a. It's easy for us to get all worked about the signs and wonders—the wind, and fire, and tongues and all this. And that matters.
 - b. But, at the bottom, it's all about him.
- B. It's as John tells us earlier in his gospel, when he says: *"as yet the Spirit had not been given, because Jesus was not yet glorified"* (John 7:39).
1. Why had the Spirit not been poured out in fullness during Jesus' earthly ministry?

- a. Well, because Jesus hadn't accomplished what he needed to first. He hadn't given his life as a sacrifice, risen up from the dead, and ascended to his Father's right hand in glory. It's only after such things that the Spirit could be given.
 - i. The outpouring of the Spirit is about him and what he's done . . . what he's doing!
- C. Peter says essentially the same thing later in [Acts 2](#) when he responds to the question the crowd is asking—the question we will be considering in part today as well.
 - 1. Seeing all these signs and wonders and things, Luke tells us this in [v. 12](#): “And all were amazed and perplexed, saying to one another, ‘What does this mean?’”
 - 2. Well, here's how Peter responds down in [v. 33](#): “Being . . . exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he [Jesus] has poured out this that you yourselves are seeing and hearing.”
 - a. It's from him. It's about him. The meaning of all this is found when we consider it in relation to him.
- D. And so, brothers and sisters, that is what we shall do, beginning back with the first 13 verses of this chapter.
 - 1. And, as we do so, here's what we'll find: (1) Jesus is the New Adam; (2) Jesus Is the New Abraham; (3) Jesus Is the New Moses; and (4) Jesus Brings the New Wine.
 - a. It's that fourth point there that I drew out from the last verse of our text that really got me thinking about this idea of Jesus as doing something “new” here.
 - i. For there we see the crowds mockingly say of the disciples: “They are filled with new wine” ([v. 13](#)).
 - (1) They mean something derogatory by it.
 - (2) But, as we shall see, their statement is truer than they know. You see God is doing something new in Jesus and that's what the day of Pentecost is really all about.
- E. So I want to consider those four points with you now, and I'll draw out implications for us along the way . . .

(1) Jesus Is the New Adam

- A. Much of what we see here in [Acts 2](#) actually recalls the scene in [Gen. 1-2](#) with creation.

- B. So you remember how the whole thing began: “¹In the beginning, God created the heavens and the earth.²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters” (Gen. 1:1–2).
1. And you remember, perhaps, that the word in the Hebrew translated “Spirit” here is the word *ruach*—the same word for “wind” and “breath”.
 2. And the Greek correspondent, *pneuma*, carries the same ambiguity and range of meaning.
- C. And so when we’re told, on the day of Pentecost, that “suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting” (v. 2), and then, just a few verses later, Luke immediately speaks of the Spirit filling the disciples now . . . I think we’re supposed to hear echoes of the first creation.
1. In Gen. 1-2, we see the Spirit of God hovering over the face of the deep at first, and then we see the breath of God as he breathes into Adam and gives him life.
 2. And then here, the Spirit is hovering over a fallen creation now, a people who have devolved into chaos. There’s darkness in our hearts. We’re formless and void in our sin. And yet we’re being recreated, remade by the breath of God in Jesus.
 - a. Jesus is the new Adam. He’s the start of a new humanity.
- D. This is precisely what Jesus is getting at, I think, in John 20:22, when, after he’s risen from the dead, he appears to his disciples there, and we’re told that “he breathed on them and said to them, ‘Receive the Holy Spirit.’”
1. I think Jesus, in a self-conscious way, is picturing for us the coming Spirit and how he’s going to redeem us, recreate us, remake us from the dustheap of our sin, from the ash pile of our condemnation. We’re born again, made new in him.
 - a. This is why Paul would write in 2 Cor. 5:17-18: “¹⁷[I]f anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.¹⁸ All this is from God, who through Christ reconciled us to himself . . .”
- E. There’s a mighty wind unleashed in Jesus.
1. But it’s not destructive—it’s not like the wind in the storm a few weeks back that actually ripped the panels off my backyard fence (thanks Paul for helping me get that back together).
 2. It’s not destructive, it’s reconstructive. And it can blow through your life. It can recreate you from the ground up.
- F. Here’s the implication, I think, for us . . . We all are longing to be made new, to reinvent ourselves, to start afresh.
1. This is why we do what we do so much of the time. We’re looking for that. So we think maybe I need a career change, or a location change, or a diet change, or a social group change, or a prescription change, or a church change, and on it goes.

- a. Now making changes isn't bad in its place, but if we're really wanting to be "born again", to be made new, that stuff isn't going to the job done. It doesn't get deep enough.
- 2. Only Jesus and the wind of his Spirit can do that. Don't shutter yourself off from that. Throw open the doors, throw open the windows, throw open your hearts, let him have his way with you.
 - a. Jesus is the new Adam.

(2) Jesus Is the New Abraham

Reversing the Curse of Babel

- A. Many scholars have pointed out the apparent connection between what's happening in [Acts 2](#) on the day of Pentecost and what happened earlier in [Gen. 10](#) and [11](#) with the Tower of Babel and the table of nations.
- B. You likely know the story of the tower of Babel.
 - 1. God had commissioned Adam and Eve and their family to bear fruit, multiply, and fill the earth with his glory.
 - 2. But instead we see in [Gen. 11](#) that humanity has teamed up against God, and they're not going out, they're staying in one place, and they're not working for his glory, they're working for their own, to "make a name for [them]selves" (v. 4), as we're told.
 - 3. And at this point in human history, there was only one language, so they could all collaborate and work together on this vanity project.
 - 4. But God comes and confuses their language at this point, and no longer could they understand each other.
 - 5. And so, as people move on, the various nations spin out from there. And in [Gen. 10](#) we're given this long list, the table of nations.
 - a. It's a picture, I think, of what happens anytime we get moving for our own ego. We can be united for a bit with others, but eventually there can only be one king, one center of the universe. Eventually we divide, we break up, we crack.
 - i. It's the sad story of humanity, and it's evidenced in the many nations and languages. We're divided. We can't even understand each other.
- C. But set immediately in contrast to all this is [Gen. 12](#) and the story of God's call of Abraham.
 - 1. He says: "I'm going to bring you out from this fallen, broken place, and by grace I'm going to bless you and you're going to have a family, and through your family I'm going to bless all the families of the earth."
 - a. It's going to be a countermovement, pushing back against the pride and the division and fracture and enmity.

2. But, of course, we know where it goes from there. Abraham's the founding patriarch of Israel. And Israel was meant to mediate that blessing of God to the nations, and yet they go the way of Babel, don't they? They too just live for themselves.
 - a. Oh sure, they build a temple instead of a tower, but at the end of the day it's all still motivated by their own egos and for their own glory. They neglect the nations. They forfeit the mission. They don't care.
 3. So the temple's destroyed, and the people are scattered out into exile, out among the nations they've been neglecting.
- D. And this is why I say Jesus is the new Abraham—he's the one who ultimately brings fulfillment of what God was aiming at in the first. He is the one who would mediate God's blessing to all the nations of the earth. That's what's happening on this day of Pentecost.
1. This is what accounts for that seemingly strange list of nations there in [Acts 2:9-11](#). It's amazing, when you look at where these nations are and you overlay that map with the one concerning all the various nations that spun off from Babel given to us in [Gen. 10](#), it all lines up.
 - a. And you see it. Jesus has come to reverse the curse of Babel and to bring blessing to all the families of the earth. He's come to bring the nations back together, for their good and God's glory.
- E. That's why there's such a focus on tongues and language here, did you catch that?
1. In the exile, the Jews had been scattered out among the nations and many had just stayed there and took on their language and things.
 2. But any faithful Jew would come back to Jerusalem for Pentecost because it was one of the three great pilgrim festivals for them (cf. [Deut. 16:16](#); e.g. Paul in [Acts 20:16](#)).
 3. And so here they are. As Luke says in [v. 5](#): "[Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.](#)"
 4. And then the Spirit is poured out and the disciples are filled and they "[began to speak in other tongues as the Spirit gave them utterance](#)" ([v. 4](#)).
 - a. What were these other tongues? Well, they were the languages of the nations: "[\[A\]t this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language](#)" ([v. 6](#)).
 - b. And what were they saying in these other languages? Well, they were speaking of God and his redemptive work in Christ, no doubt: "[\[W\]e hear them telling in our own tongues the mighty works of God](#)" ([v. 11](#)).
- F. So again we ask with these people here: "[What does this mean?](#)" ([v. 12](#)). Well, I'll tell you what it means: Again, among other things, it means Jesus is the new Abraham. He's reversing the curse of Babel. He's bringing the nations together.

1. Where at Babel they spoke one language at first but ended divided . . .
 2. . . . here now they begin diverse and divided, with many languages, and yet they end united together, understanding one another, because of the cross.
 - a. The Holy Spirit humbles us and helps us put aside our arrogance and our ego, our bigotry and our judgment, and we can truly listen and care. Because that's what Jesus has done for us.
- G. It's just pictured for us here in this little scene in [Acts 2](#), but it's getting at a cosmic phenomenon. This is where the gospel is going. This is what the new heavens and new earth will be like.
1. So John, writes of his heavenly vision in [Rev. 7:9-10](#): “⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,¹⁰ and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’”

Implications for Us

- A. There's so many implications in all this for us . . .
- B. For one thing, it means you're not too far gone.
1. Sometimes we can feel like we don't belong here, like we're too jacked up to be included in the church.
 2. But this says the gospel is for everyone. That grace is off the chain and God wants all to be brought near through Christ by the Spirit. It doesn't matter your background. And it certainly doesn't matter your language or culture or socioeconomic status or anything like that.
 - a. The heart of God is as wide as the world, which of course means that you're included in it. He loves you. He wants you near.
- C. But, secondly, it also means, if you're not too far gone, neither is anyone else.
1. So often we like the gospel for us, and it comforts us and soothes our conscience and all this, but we don't think much of it with regard to others. We don't think to tell them also of the mighty works of God.
 2. But they need it. Desperately. And Jesus breaks walls down. He sends us across enemy lines. He gets us moving towards the inconvenient “other”. He gets us thinking outside of ourselves. He wants us to go and share the good news of this blessing with the nations!
- D. And then finally I just loved this insight I gleaned listening to Tim Keller talk about this text. He points out that here, it seems, God ordained, amazingly, that the first time the gospel is really proclaimed in all its fullness by Jesus' disciples, it's in all the various languages of the nations at once.

1. And here's what he draws out from this: In the kingdom of God, by his design, no culture is preeminent or dominant or alpha. It's not merely Jewish or Hellenistic or European or whatever. It's not just in one language or another. It's in all the languages at once.
 - a. With Christianity, there is no cultural center of gravity as you have with other world religions.
 - i. Islam has always been centered in the Middle East; Buddhism has always been centered in the Asian world, particularly China, Hinduism has always been centered in India; and it will always be so. Because the religion is tied to the particular culture.
 - b. But for Christianity, while the epicenter at the start was in Jerusalem, it didn't stay there.
 - i. It soon spread all throughout the Roman empire.
 - ii. And then it shifted to western Europe and North America.
 - iii. But now we're seeing trends where it's shifting to the global south.
2. And this is possible because, in Christianity, in light of the gospel, one particular culture doesn't trump the others. On the contrary, every culture is valued.
 - a. Christianity refines and corrects every culture, sure. But it doesn't steam roll or flatten them.
 - b. We aren't to go to the nations and make them western, force them into our mold, our way of "doing church" or whatever. We bring them the Bible and the culture of Christ, but how that works out in their particular context will take on different form and flavor.
 - i. They weren't speaking just one language on the day of Pentecost. And they won't be speaking just one language around the throne in heaven. And that matters. It's beautiful.

E. Jesus is the new Abraham.

(3) Jesus Is the New Moses

- A. Now I've shown some of you this before, but you likely remember that Moses was the one by whom God delivers the law, the ten commandments, to Israel after bringing of them out from Egypt to Sinai.
 1. But do you remember when we're told all this happens? It seems random perhaps, but it's right on schedule.
- B. So we read in [Exod. 19:1-3](#): "¹On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai.² They set out from Rephidim and

came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain,³ while Moses went up to God.”

1. Remember, the people of Israel had a calendar composed of 12 lunar months, so the “third new moon” here, is the beginning of the third month in their year.
 - a. The Passover happened, as we saw, in the middle of the first month of their year.
 - b. And this puts their arrival at Sinai about seven weeks after the Exodus event which coincides with what would become the Feast of Pentecost.
 - i. This is why this very feast, among other things actually comes to be a celebration of the giving of the law. Pentecost remembers and celebrates Sinai.
- C. And now here’s where things get especially interesting. Do you remember the account from Exodus? Let’s make sure we have the story straight . . .
 1. Israel is released from bondage in Egypt at the Passover by way of the blood of the lamb, as we’ve seen.
 2. Then they travel some 50 days in the wilderness and arrive at Mount Sinai.
 3. There’s fire up on the top, representing God’s holy presence. And the whole mountain is trembling. The people are terrified. They don’t even want to hear God’s voice lest they die. Similarly, God says don’t let them come near, lest I consume them.
 4. So Moses goes up the mountain to meet with God. He’s our mediator, standing between sinful men and a holy God.
 5. Moses is given the ten commandments inscribed by the finger of God on tablets of stone.
 6. And he comes down with them, but the people down below had already given themselves to rebellion and idolatry—they’d already broken off from the Lord. And so on that very day which the law was given some “three thousand” people die under God’s righteous judgment and holy wrath ([Exod. 32:28](#)).
- D. The whole story of Israel is really just this on repeat, isn’t it? Which is why the prophets begin speaking of a new covenant.
 1. So in [Jer. 31:31-33](#) we read this: “³¹ Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.”
 2. Ezekiel tells us how he’ll get the law from tablet to heart. It will be by his Spirit: “²⁵ I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.²⁶ And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.²⁷ And I will put my Spirit within you, and cause you to walk in my statutes and be

careful to obey my rules. ²⁸You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God” (Ezek. 36:25–28).

E. Now, think about the connection on this day of Pentecost, between the giving of the law at Sinai with Moses, and what’s happening now with Jesus and the Holy Spirit. It all overlaps. Jesus is the new Moses bringing in the new covenant. Consider it . . .

1. Jesus is our Passover Lamb working for us a new and grater exodus. We’re coming out from bondage to Satan, sin, and death.
2. Then he rises up from the dead and he goes up to the Father, at the top of the mountain as it were, and he says: “Don’t go anywhere until I come back down to you in the Holy Spirit.”
3. So the disciples wait until when? “[T]he day of Pentecost” (Acts 2:1).
4. So some 50 days after the Passover, Jesus comes down from the mountain, as it were, he pours out the Holy Spirit upon his disciples, and what happens?
5. Well, at first there’s a rushing wind. And then, interestingly, tongues of fire, we’re told, come to rest over each of the disciples. The fire that was once on the top of the mountain—that stood for the presence of God, that no one could get to but Moses—in Christ that fire has come down, and it’s not consuming them, it’s resting upon them. It’s not devouring, it’s transforming.
6. And then by the Spirit, we’re told that the law was now being written, not on tablets of stone as in the day of Moses but on human hearts (2 Cor. 3)—so there’s a change inside of us now. It’s not just outside, it’s in here. My heart starts to melt. The ice starts to thaw. I can love God and love others.
7. And the end result? Peter preaches the gospel to the crowds that are gathering around them and, on that day, we’re told that, instead of some three thousand people being judged for their sin, now some “three thousand” people are saved from it through Christ (Acts 2:41).

a. Coincidence? No way! Jesus is the new Moses bringing in the new covenant, with the law written on our hearts by the Spirit.

F. So let me share just one implication in all this for us . . . Have you ever struggled with sin—you look into your heart and you wonder: What’s wrong with me? Why am I going there? Why am I doing that? How do I get better?

1. Well, we can learn from this:

- a. You don’t get better by trying to bear up in your own strength and carry the law of God as it’s inscribed in tablets of stone. You can’t carry it. That’s the point.
- b. The starting place isn’t to buck up and try harder, it’s to come to the cross. See the One, the only One, who could carry that, who did—he fulfilled the law at every point, and yet he gave himself over to a sinner’s death, under the judgment of a holy God. He threw himself into the fire for you.
 - i. So the fire changes from something that terrifies and destroys to something that warms and melts.
 - ii. You experience his love for you and that makes you more loving toward him and others.

iii. That's how you change. You don't fall in line. You fall in love.

(1) So draw near the cross and don't leave until you see it, until the Spirit of God comes and helps you see it.

(4) Jesus Brings the New Wine

A. I'll just close with this. These dudes are clowning the disciples, right? There in [Acts 1:13](#): "But others mocking said, 'They are filled with new wine.'"

1. They look at these folks, talking in different languages, and they try to come up with something that allows them to just shrug it off, to make the early church look bad here. So this is their comeback.

a. But, as I said at the front, it's truer than they know. There's an irony to their words that they aren't even aware of.

B. And, of course, I don't mean the disciples are literally drunk here. I mean, what Jesus is doing, what he brings us in the Spirit, it is likened to new wine in the Scriptures, right?

1. This is why his first miracle there in John's gospel is at that wedding in Cana, where he turns the water to wine ([John 2:1-11](#)). It's a picture of celebration and joy in the context of intimate relationship. Jesus is the bridegroom, we're the bride. And he's coming in close to care for us and satisfy us.

2. Later, in discussion with some of his detractors, he refers to himself explicitly as the bridegroom, he says I'm doing something so new here that it's going to burst the old wineskins, you're going to need new wineskins for this new wine ([Luke 5:33-39](#)).

a. It's all just a way of getting at the joy, the celebration, the satisfaction, the abundance, the pleasure of knowing God now like we can because of Jesus.

C. Paul says: "[D]o not get drunk with wine . . . but be filled with the Spirit . . ." ([Eph. 5:18](#)).

1. Some of us are trying to drink the wine of this world. Fill us, get me intoxicated. It won't work.

2. Paul says: "If you want that kind of filling, that kind of intoxication, you've got to drink in the new wine of the Spirit, the new wine that Jesus brings!"