

**The Church on the Move**  
**Something for Everyone**  
**Acts 1:1-8; Acts 2:1-13**  
**Sermon Outline**

**Introduction:** Pentecost urges the church to be fired-up and globally-minded about the faith.

**I) Why be fired-up and globally-minded?**

**A) Isn't being globally-minded arrogant?**

- We are witnesses—not enforcers  
*Acts 1:8: You are my witnesses...*
- We are witnesses to him—not to ourselves  
*Acts 1:8: You are my witnesses...*
- “We” are from all over the world

**B) The message is history—not just in our heads**

*Acts 1:3: To them he presented himself alive...*

**C) What the breaking of sin and death brings us**

*Acts 2: And suddenly...a mighty rushing wind...It filled the house...And divided tongues of fire...rested on them*

*Exodus 40:33-35: And Moses was not able to enter the tent of meeting because the cloud settled on it*

Why the change?

- Atonement
- *Psalm 24:3: Who shall ascend the hill of the Lord? And who shall stand in his holy place? He who has clean hands and a pure heart...*
- Who among us qualifies?

**D) God himself is fired-up and globally-minded**

*Acts 1:4-5: Wait for the baptism of the Spirit...*

**II) What do fired-up, globally-minded people look like?**

**A) They have a strange way of interpreting current events**

**B) They keep pushing past the private, the local, and the comfortable**

- Their praying
- Their friends
- Never write anyone off

**C) They contextualize**

God did from Day One: *We hear them telling in our own tongues...(2.11)*

**D) They are hopeful**

### Questions for Reflection this Week

- 1) People object to global Christian mission efforts because they seem arrogant and imperialistic: "It's wrong to force you faith on other cultures!" How do you respond to the charge?
- 2) What sort of answer does Acts 1:1-3 give to the complaint, "Christianity might be true for you, and that is all fine and good. But it's not true for me."
- 3) Reflect on the following statement: "The reason why the glory of God "rested" on the disciples in Acts 2 rather than driving them out of the house (as had happened to Moses in Exodus 40:33-35 and the priests in 1 Kings 8:6-11) is that something dramatic and game-changing had happened just before Pentecost. A man unlike any other, one with "pure hands and a clean heart" (Psalm 24), had ascended the hill of the Lord and had presented his life in exchange for the corruption, moral ugliness, and unbelief of our own. That exchange has made us suitable places for God to dwell."
- 4) Is eternal life really good news? Who wants spiritual and moral life as we presently know it to go on forever? What answer do the death and resurrection of Jesus, together with the events of Pentecost, give to this concern?
- 5) What problem if any do you see, given the global-mission of the church, with American fire-fighters playing "Amazing Grace" at Ground Zero to celebrate the death of Osama bin Laden?
- 6) Do you think our church, or your small group, is made up of too many of the same sort of people? If so, why is this a problem? If so, what might you do to address it?
- 7) On Pentecost God 'contextualized' the gospel—by seeing to it that the 'mighty works of God' were declared in the heart languages of all the people gathered within hearing of the apostles. How can you better contextualize the gospel—with neighbors, at work, at school? How can you tell when contextualizing has gone too far? Try to illustrate.
- 8) Why should Christians be fundamentally hopeful—despite all that is wrong? Are you? Why? Why not?