

DON'T MISS THE PERSON FOR THE PARTY

Week 4 · May 24, 2026

A five-day devotional guide to carry Sunday's sermon into your week

The signs of Pentecost — wind, fire, languages — were never the headline. They were signposts. This week, rather than reviewing what happened in Acts 2, we're going to let it ask questions of us. Each day targets a different layer of what it means to live in the age of the Spirit — not just to know about it.

DAY 1 · FIVE REASONS — GOING DEEPER

Five Reasons to Want the Spirit's Filling

Sunday's message ended at the altar — with an invitation to ask. But before you ask for something, it helps to know why you want it. Here are five reasons the filling of the Holy Spirit is worth genuinely desiring — not as a spiritual upgrade, but as the most honest response to who God is and what you actually need.

1. Because you were not designed to run on your own fuel.

From the beginning, human life was never meant to be self-sufficient. Genesis 2:7 — God breathed into Adam and he became a living being. Life itself was always a gift of God's breath. The Spirit-filled life is not an advanced spiritual option; it is a return to original design. Running without the Spirit is like a lamp unplugged and trying to glow by sheer effort. Where in your life are you working hardest to generate something that was always meant to be received?

2. Because agap■ is not something you can manufacture.

Romans 5:5 — 'God's love has been poured into our hearts through the Holy Spirit.' The word is agap■ — the self-giving, non-calculating, keeps-no-record love of 1 Corinthians 13. Not the love you feel when people are easy to love. The love that holds when it has every reason to let go. Without the Spirit, you will default to conditional love — love with an expiry date. With Him, over time and through surrender, you become capable of loving people you simply could not love on your own.

3. Because you have blind spots the Spirit can see and you can't.

1 Corinthians 2:10 says the Spirit searches the deep things of God — and our own depths. There are things you are defending right now that need to be surfaced. Patterns you've normalised. Wounds that have quietly become weapons. The Spirit, as the one who both loves you and tells you the truth, is the only safe guide into those rooms. An unfilled life navigates by the light of its own blind spots.

4. Because someone in your community needs what is in you.

1 Corinthians 12:7 says gifts of the Spirit are given pros to sympheron — for the common good. The word sympheron shares its root with symphony. Your gifts are not solos. They are notes written for a larger piece of music. When you remain unfilled and ungiven, someone goes without. It is not an overstatement: a person you know is waiting on something God has placed in you. The Spirit's gifts are not trophies. They are tools for others.

5. Because Jesus himself said this arrangement is better.

John 16:7 — 'It is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.' Jesus said it. Better. The physical presence of Jesus walking beside you is not, He says, as good as the Spirit living in you. The incarnate Son was limited by time, space, and geography. The Spirit is present in every believer, in every city, in every century, simultaneously. If Jesus called this the better arrangement — the only question is why we settle for less.

"If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

Luke 11:13

- 1. Which of the five reasons lands most personally for you right now — and why that one?**
- 2. Which one makes you most uncomfortable? What does that discomfort tell you?**
- 3. What would change this week if you actually believed the Spirit's fullness was available to you — not someday, but today?**

FURTHER SCRIPTURE READING

- Romans 5:1–11 (love poured out by the Spirit)
- 1 Corinthians 12:1–11 (gifts for the common good)
- John 16:5–15 (why it was better that Jesus left)
- Genesis 2:4–7 (breath as the original gift of life)

DAY 2 · DON'T MISS THE PERSON FOR THE PARTY

The Party Was Never the Point

Wind. Fire. Languages. The signs of Pentecost are dramatic — almost distractingly so. But every sign was pointing somewhere. The danger, then and now, is getting so caught up in the phenomenon that you miss the Person the phenomenon was announcing.

Think about the last time something significant got your attention — a powerful worship moment, an answer to prayer that felt undeniable, a Sunday message that hit close to home. What did you do with that attention afterward? Did it draw you closer to God as a Person, or did you find yourself chasing the feeling again?

"We hear them declaring the wonders of God in our own tongues!"

Acts 2:11b

The crowd at Pentecost heard something miraculous — but what they heard was not the miracle itself. They heard the wonders of God declared. The tongues were a vehicle, not a destination. The destination was always the Person behind the power.

John 14:16–17 gives us a remarkable description. Jesus calls the Spirit 'another Advocate' — using the Greek word *allon*, meaning another of the same kind. Not a force or an energy field, but a Person as present and as knowable as Jesus himself was. In fact, more so — because where Jesus was with the disciples, the Spirit would be in them.

"You know him, for he lives with you and will be in you."

John 14:17

- 1. Where in your spiritual life have you been more focused on the experience of God than on God himself?**
- 2. What's the difference between seeking a feeling and seeking a Person? How does that distinction change how you pray?**

3. If the Spirit is as personal and knowable as Jesus — what does your relationship with the Spirit actually look like day-to-day?

FURTHER SCRIPTURE READING

- John 14:15–27 (Jesus promises the Paraclete)
- John 15:26–27 (the Spirit who testifies)
- 1 John 2:1 (Jesus as the first Paraclete)

DAY 3 · THE FIRE MOVED OFF THE MOUNTAIN

The Fire Moved Off the Mountain

One of the most theologically charged moments in Sunday's message was easy to miss: the fire at Pentecost didn't land on a building. It didn't fill the Temple. It distributed itself — one flame resting on each person in the room.

In the Old Testament, God's fiery presence was mediated through sacred architecture: the Tabernacle, the Temple, the Most Holy Place. The High Priest entered once a year, on behalf of everyone else. Access to the presence of God was institutional, hierarchical, limited.

Pentecost dismantled all of that in a single morning.

"Mount Sinai was covered with smoke, because the LORD descended on it in fire."

Exodus 19:18

At Sinai, fire came down on a mountain. At Pentecost — on the very feast that commemorated Sinai — fire came down on people. The mountain had become unnecessary. God was no longer looking for a building to fill. He was looking for people to inhabit.

This is the theological earthquake Sunday's message described. And it has a direct, personal implication: you are not too ordinary to carry the presence of God. The fire doesn't require a title, a platform, or a long resume of spiritual achievement. It rested on 120 ordinary people in an upper room.

"Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?"

1 Corinthians 6:19

1. Have you ever unconsciously treated access to God as something that required a special setting — church, a retreat, a particular atmosphere? What would it mean to dismantle that?
2. What does it mean for your Monday morning that you are a temple of the Holy Spirit?
3. Is there an area of your life where you've kept God on the mountain — at a safe, manageable distance — rather than letting Him in?

FURTHER SCRIPTURE READING

- Exodus 40:34–38 (God filling the Tabernacle — the old pattern)
- Ezekiel 36:26–27 (God's promise to put His Spirit within)
- 2 Corinthians 6:16 (you are the temple of the living God)

DAY 4 · THE STEERING WHEEL AND THE PASSENGER SEAT

The Steering Wheel and the Passenger Seat

Sunday's message closed with a striking image: three possible positions in relation to God — outside the car entirely, in the car but you're driving, or God is behind the wheel and you are in the passenger seat. Simple. Almost too simple. But sit with it.

The Wesleyan tradition speaks of two distinct crisis moments in the believer's journey: the new birth, and entire sanctification — the deeper surrender. The new birth opens the door. Entire sanctification hands over the keys.

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

Galatians 2:20

Paul's language is stark: I no longer live. Not I live less. Not I live with adjustments. The self-directed life — the one where you hold the wheel and consult God occasionally — is described as a crucified thing. Dead. Replaced.

But notice what replaces it: not an absence, but an indwelling. Christ lives in me. The Spirit-filled life is not primarily about subtraction (what you give up) — it is about occupation (who moves in).

"For those who are led by the Spirit of God are the children of God."

Romans 8:14

Being led is different from being managed. A manager gives instructions and leaves. A guide walks with you, reads the terrain, adjusts the pace. The Spirit's role is not to send you a set of rules and check in monthly. It is to be the daily, moment-by-moment presence that orients your life.

- 1. Be honest: which seat are you in right now? Not in theory — in the actual decisions of your week.**
- 2. What does it cost you to stay in the driver's seat? What are you trying to protect by holding onto control?**
- 3. What would it look like practically — not spiritually in the abstract, but in your Tuesday — to be led by the Spirit?**

FURTHER SCRIPTURE READING

- Romans 8:1–17 (life in the Spirit vs. life in the flesh)
- Galatians 5:16–25 (walking by the Spirit, the fruit of the Spirit)
- Philippians 2:12–13 (working out salvation; God working in you)

DAY 5 · AN AGE, NOT AN EVENT

An Age, Not an Event

When Peter stood up to explain what was happening on the Day of Pentecost, he made a subtle but significant change to the text he was quoting. Joel had written 'after these things.' Peter said 'in the last days.'

That shift is not a translation error. It is a theological declaration. Peter is saying: what you are witnessing is not a one-time event. It is the beginning of an age — the age of the Spirit. And that age is still open. It did not close with Acts 2.

"In the last days, God says, I will pour out my Spirit on all people... The promise is for you and your children and for all who are far off — for all whom the Lord our God will call."

Acts 2:17, 39

The Church of the Nazarene was born from exactly this conviction. Phineas Bresee in Los Angeles in 1895 believed that the fullness of the Spirit promised to the first disciples was equally available to the working poor in the streets of East LA. The same Spirit. The same promise. A different century.

The promise of the Spirit is not for the spiritually elite, the historically privileged, or the theologically credentialed. Joel said: sons and daughters, young and old, servants and handmaidens. Peter confirmed: the promise is for all. That 'all'

includes the person reading this sentence.

"I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days."

Joel 2:28–29

This week is an invitation. Not to have a Pentecost experience — the Spirit is not a performance you summon — but to open yourself to the Pentecost Person. To ask. To yield. To let the age of the Spirit be more than a doctrine and actually become the air you breathe.

Next Sunday we close the BREATHE series with 'Better Together' — what it looks like when Spirit-filled people stop living as isolated individuals and become what Acts 2 always intended: a community. Come ready for that conversation.

- 1. Does the Spirit's fullness feel like something available to you personally — or does it feel like something for other people, other times, other kinds of Christians? Why?**
- 2. What would it mean for you to 'ask' — in the posture Jesus describes in Luke 11:13 — with genuine expectation, not just as a ritual?**
- 3. As BREATHE heads into its final week, what is the one thing the Spirit has been saying to you that you haven't yet acted on?**

FURTHER SCRIPTURE READING

- Joel 2:28–32 (the original promise)
- Acts 2:14–41 (Peter's full Pentecost sermon)
- Romans 8:26–27 (the Spirit intercedes for us)
- Ephesians 5:18 (be filled — present continuous tense)