

SERIES: Transition Time

SUBJECT: A New Era Begins

READING: [Act 2:1-13](#) And when the day of Pentecost was fully come, they were all with one accord in one place. (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? (8) And how hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this? (13) Others mocking said, These men are full of new wine.

Introduction:

As we study the events of Pentecost, it is important that we separate the accidentals from the essentials.

1. The Spirit *came* and the people heard the sound of rushing wind and saw tongues of fire.
2. The Spirit *baptized* and *filled* the believers, and then *spoke* as they praised God in various languages.

3. The Spirit *empowered* Peter to preach, and then
4. He *convicted* the listeners so that 3,000 of them trusted Christ and were saved..

Let's consider these ministries one by one

1. ***The Spirit came*** ([vv. 2-3](#)). Act 2:2-3 **And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

- a. The Holy Spirit had been active prior to Pentecost and had worked in Creation ([Gen. 1:1-2](#)), in Old Testament history ([Judges 6:34](#); [1 Sam. 16:13](#)), and in the life and ministry of Jesus ([Luke 1:30-37](#); [4:1, 14](#); [Acts 10:38](#)).

However, now there would be two changes:

- i. the Spirit would dwell in people and not just come on them, and His presence would be permanent, not temporary ([John 14:16-17](#)).

Joh 14:16-17 **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

- ii. The Spirit could not have come sooner, for it was essential that Jesus die, be raised from the dead, and return to heaven before the Spirit could be given ([John 7:37-39](#); [16:7ff](#)).
- iii. Remember the Jewish calendar in [Leviticus 23](#):
Passover, Firstfruits, and then Pentecost.

- b. There were three startling signs that accompanied the coming of the Spirit: the sound of a rushing wind, tongues of fire, and the believers praising God in various languages.
 - i. The word *Spirit* is the same as "wind" in both the Hebrew and the Greek ([John 3:8](#)). The people did not *feel* the wind; they heard *the sound* of a mighty wind.
 - ii. It is likely the believers were in the temple when this occurred ([Luke 24:53](#)).
 - iii. The word *house* in [Acts 2:2](#) can refer to the temple (see [Acts 7:47](#)).
 - iv. The tongues of fire symbolized the powerful witness of the church to the people.
 - v. ***Campbell Morgan reminds us that our tongues can be set on fire either by heaven or by hell! ([James 3:5-6](#))*** Combine wind and fire and you have—a blaze!

2. *The Spirit baptized ([1:5](#))*. Act 1:5 **For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.**

- a. The Greek word *baptizo* has two meanings, one literal and the other figurative.
 - i. The word literally means "to submerge,"
 - ii. but the figurative meaning is "to be identified with."
 - iii. The baptism of the Spirit is that act of God by which He identified believers with the exalted

Head of the church, Jesus Christ, and formed the spiritual body of Christ on earth ([1 Cor. 12:12-14](#)).

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1Co 12:14 For the body is not one member, but many.

iv. Historically, this took place at Pentecost; today, it takes place whenever a sinner trusts Jesus Christ and is born again.

1. When you read about "baptism" in the New Testament, you must exercise discernment to determine whether the word is to be interpreted literally or symbolically.
 - a. For example, in [Romans 6:3-4](#) and [Galatians 3:27-28](#), the reference is symbolic since water baptism cannot put a sinner into Jesus Christ. Only the Holy Spirit can do that ([Rom. 8:9](#); [1 Cor. 12:13](#); see [Acts 10:44-48](#)).
 - b. Water baptism is a public witness of the person's identification with Jesus Christ, while Spirit baptism is the personal and private experience that identifies the person with Christ.
2. It is important to note that historically, the baptism of the Spirit took place in two stages: the Jewish believers were baptized at Pentecost, and the Gentiles were baptized and added to the body in the home of Cornelius ([Acts 10:44-48](#); [11:15-17](#); and see [Eph. 2:11-22](#)).

3. ***The Spirit filled (v. 4).*** Act 2:4 **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**
- a. The filling of the Spirit has to do with power for witness and service ([Acts 1:8](#)).
 - i. We are not exhorted to be baptized by the Spirit, for this is something God does once and for all when we trust His Son.
 - ii. But we are commanded to be filled with the Spirit ([Eph. 5:18](#)), for we need His power constantly if we are to serve God effectively.
 - iii. At Pentecost, the Christians were filled with the Spirit and experienced the baptism of the Spirit; but after that, they experienced many fillings ([Acts 4:8](#), [31](#); [9:17](#); [13:9](#)) but no more baptisms.
 - b. Occasionally someone says, *"What difference does it make what words we use? The important thing is that we have the experience!"*
 - i. I doubt that they would apply that same approach to any other area of life such as medicine, cooking, or mechanics.
 - ii. What difference does it make if the pharmacist uses arsenic or aspirin in the prescription, just so long as you get well?
 - iii. Or if the mechanic installs an alternator or a carburetor, just so long as the car works?
 - c. The Holy Spirit has revealed God's truth to us in *words* ([1 Cor. 2:12-13](#)), 1Co 2:12-13 ***Now we have received, not the spirit of the world, but the spirit which is of***

God; that we might know the things that are freely given to us of God. (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

- i. these words have definite meanings that must not be changed.
 - ii. Regeneration must not be confused with justification, nor propitiation with adoption.
 - iii. Each of these words is important in God's plan of salvation and must be defined accurately and used carefully.
- d. The baptism of the Spirit means that I belong to His body; the fullness of the Spirit means that my body belongs to Him.
 - e. The baptism is final; the fullness is repeated as we trust God for new power to witness.
 - f. The baptism involves all other believers, for it makes us one in the body of Christ ([Eph. 4:1-6](#)); while the fullness is personal and individual.
 - g. These are two distinct experiences and they must not be confused.
4. ***The Spirit spoke (vv. 5-13).*** Act 1:5-13 ***For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (6) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (7) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (8) But ye shall receive power, after that the Holy Ghost is come upon you: and ye***

shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (9) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (10) And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; (11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (12) Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. (13) And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

- a. Note that the believers were praising God, not preaching the Gospel, and that they used known languages, not an "unknown tongue" ([Acts 2:6](#), [8](#)).
- b. Luke named fifteen different geographical locations and clearly stated that the citizens of those places heard Peter and the others declare God's wonderful works *in languages they could understand*.
- c. The Greek word translated "language" in [Acts 2:6](#) and "tongue" in [Acts 2:8](#) is *dialektos* and refers to a language or dialect of some country or district ([Acts 21:40](#); [22:2](#); [26:14](#)).
- d. Unless we are instructed otherwise in Scripture, we must assume that when "speaking in tongues" is mentioned elsewhere in Acts, or in 1 Corinthians, it refers to an identical experience: believers praising God in the Spirit in languages that are known.

1. Why did God do this? For one thing, Pentecost was a reversal of the judgment at the Tower of Babel when God confused man's language ([Gen. 11:1-9](#)).
 - a. God's judgment at Babel scattered the people, but God's blessing at Pentecost united the believers in the Spirit.
 - b. At Babel, the people were unable to understand each other; but at Pentecost, men heard God's praises and understood what was said.
 - c. The Tower of Babel was a scheme designed to praise men and make a name for men, but Pentecost brought praise to God.
 - d. The building of Babel was an act of rebellion, but Pentecost was a ministry of humble submission to God. What a contrast!
2. Another reason for this gift of tongues was to let the people know that the Gospel was for the whole world.
 - a. God wants to speak to every person in his or her own language and give the saving message of salvation in Jesus Christ.
 - b. The emphasis in the Book of Acts is on worldwide evangelization, "unto the uttermost part of the earth" ([Acts 1:8](#)).
 - c. "The Spirit of Christ is the spirit of missions," said Henry Martyn, "*and the nearer we get to Him, the more intensely missionary we must become.*"
3. Apparently the sound of the wind drew the people to the temple where the believers were gathered, but it was

the praise by the believers that really captured their attention.

- a. The careless listeners mocked and accused the believers of being drunk, but others were sincerely concerned to find out what was going on.
- b. The people were perplexed ([Acts 2:6](#)), amazed ([Acts 2:7](#), [12](#)), and they marveled ([Acts 2:7](#)).
- c. It is interesting that the mockers should accuse the believers of being drunk, for wine is associated with the Holy Spirit ([Eph. 5:18](#)).
 - i. Paul relates the two *in contrast*, for when a man is filled with strong drink, he loses control of himself and ends up being ashamed;
 - ii. but when a person is filled with the Spirit, he has self-control and glorifies God.
 - iii. Strong drink can bring a temporary exhilaration, but the Spirit gives a deep satisfaction and a lasting joy.

The modern phenomenon of speaking in tongues is divisive and mysterious. It is sought and taught!

The Biblical phenomenon of speaking in tongues is inclusive Act 2:5-12 *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? (8) And how*

hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this?

The Biblical phenomenon of speaking in tongues was a known act accompanied by other acts as Peter revealed.

Act 2:13-22 *Others mocking said, These men are full of new wine. (14) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day. (16) But this is that which was spoken by the prophet Joel; (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (18) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: (19) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: (20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: (21) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*