

SERIES: Transition Time
SUBJECT: A New Era Begins Part 2
READING: Acts 2:4-18

Introduction:

Last week we talked about what happened on the Day of Pentecost immediately after Christ ascended into heaven;

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 spirit's relationship with the believer changed; The spirit that day came into every believer in Christ:**
 - i. On this day the Spirit came to dwell in people and not just come on them, and His presence would be permanent, not temporary. [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. Since that day even unto this day The Spirit indwells every believer the very moment that person is saved!
 - 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. The tongues of fire symbolized the powerful witness of the church to the people.
- iii. Praising God in various known languages which we will cover in more detail later in our study.

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. Based on the meaning of The Greek word *baptizo* The believer is placed in the spiritual body of Christ. **1Co 12:12 - 14**
- b. Water baptism of the early church and what we practice today are symbolic gestures showing visibly what happened spiritually.

This morning we move into a much maligned event of

1. ***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](#)).

Acts 1:8 (KJV)

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.

- 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.

Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

- 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.

Acts 4:8 (KJV)

⁸ Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Acts 9:17 (KJV)

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Acts 13:9 (KJV)

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

- 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](#)), *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.

2. *The Spirit spoke* ([yv. 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](#)).

Acts 2:6 (KJV)

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.

- 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! What a transition!**

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.