

Acts 2:1-13 | "The Day of Pentecost"

I. THE FILLING OF THE HOLY SPIRIT. (v. 1-4)

THE DAY OF PENTECOST (v. 1)

A. (v. 1)

1. "And when the day of Pentecost..."

- a. "Pentecost" - Gr. "Fiftieth" (50th)
 - 1) Cf. [Leviticus 23:15-22](#); [Deuteronomy 16:9-12](#)
 - 2) Had Various Other Names:
 - a) "Shavuot" (Hebrew).
 - i. One of the 3 major Feasts of Israel - Passover; Pentecost; Tabernacles. (Cf. [Deuteronomy 16:16](#))
 - b) "Feast of Harvest"
 - i. Cf. [Exodus 23:16](#)
 - c) "Feast of Weeks"
 - i. It was called that because God told the children of Israel to count 7-sevens of weeks (49 weeks) from Firstfruits, and then the next day (50th) they were to celebrate this feast.
 - ii. **NOTE:** The Feast of Firstfruits was always on a Sunday (Lev. 23:11), thus Pentecost was always on a Sunday, the Lord's day.
 - 3) Was considered the anniversary of the day the Law was given to Moses on Mt. Sinai ([Exodus 12:2](#); [14:1](#)).

2. "...was fully come..."

- a. "fully come" - Gr. "fulfilled; completely accomplished; filled up"
 - 1) This was the day that the Feast of Pentecost had its FULFILLMENT!

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FEASTS OF ISRAEL							
Spring Feasts					Fall Feasts		
Passover	Unleavened Bread	First Fruits	Pentecost		Trumpets	Day of Atonement	Tabernacles
Lev 23:4-5	Lev 23:6-8	Lev 23:9-14	Lev 23:15-22	{Church Age}	Lev 23:23-25	Lev 23:26-28	Lev 23:33-36
1st Coming					2nd Coming		

b. **There are 2 PARALLEL theological realities that took place on this Pentecost:**

1) The Prophetic Fulfillment of this Feast was Completed that day for THE NATION OF ISRAEL.

- a) It is important to remember the distinction between Israel and the Church.¹
 - i. It affects your view of God's faithfulness.
 - ii. It affects your view on Prophecy.
 - iii. Etc...
- b) The Feasts of Israel have their prophetic fulfillment in relation to ISRAEL, not the Church.
 - i. **Example:** The New Covenant was made with Israel (**Jeremiah 31:31-34; Ezekiel 36:24-28**), but they will not enter it as a Nation until the end of the Tribulation period.
 - ii. However, as the Church, we are *partakers* of the New Covenant (**Matt 26:28; Mark 14:24; Luke 22:14-20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 7:22; 8:6-13; 9:15; 10:16, 29; 12:24; 13:20**).
- c) The problem is that from that time in history, Israel, as a nation, has been blind in part (**Rom. 11:25**) and has rejected their Messiah, Jesus of

¹ Cf. 1 Corinthians 10:32
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Nazareth, thus they have not yet received the Holy Spirit.

- i. If Israel would have accepted Jesus at this point, the kingdom of God would have been set up ([Acts 2:36-41](#); [3:17-21, 24-26](#); [4:10-12](#); [5:31](#)).
 - d) However, God has always had His **Remnant of Jewish believers** ([1 Kings 19:9-18](#); [Rom. 11:2-5](#)), and this group here in the Upper Room was part of that Jewish Remnant.
 - e) **KEY:** This day of Pentecost was the fulfillment of God's promise of the Holy Spirit to the Nation of Israel, which was given to this Jewish Remnant. However, at the same time, Pentecost was the day that God started a whole NEW program with the Church, and the Jewish Remnant was baptized into this NEW Body of Messiah called the Church!
 - i. **NOTE:** These gathered here on this Pentecost were all Jewish believers, thus part of the Jewish Remnant... **BUT, these Jewish believers were ALSO now the beginning of the CHURCH!**
 - ii. **KEY: From the day of Pentecost to the Rapture of the Church, the JEWISH REMNANT** (i.e. all Jewish believers) **are part of the CHURCH, the Body of Christ!**
 - f) **NOTE:** The Birth of the Church is not the fulfillment of the Feast of Pentecost, however, the Early Church was completely Jewish, and it was this Jewish Remnant that was the fulfillment of the Feast of Pentecost! There is an overlap of 2 theological truths that both happen to be on this same day on the Feast of Pentecost.
- 2) **That day was also THE BIRTH OF THE CHURCH.**

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- a) The day of Pentecost had a prophetic fulfillment for Israel, but it was at the same time, THE BIRTH OF THE CHURCH, the Body of Christ.
 - i. It was on this day that Jesus called to Himself this NEW Body of believers, made up of both Jews and Gentiles, called the CHURCH (1 Cor. 10:32; Gal. 3:26-29; Eph. 2:11 - 3:6; Col. 3:11).
 - b) The Church is the Body of Christ (Eph. 1:22-23; Col. 1:18), and entrance into the Body of Christ is by Spirit-baptism (1 Cor. 12:13).
 - i. Cf. 1 Corinthians 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."*
 - ii. **NOTE:** Pentecost was when the Jewish believers were baptized into the Church (1:4-5, 8; 2:1-4, 38-39), and the Gentiles were baptized into the Church later on in the house of Cornelius (10:44-46; 11:15-16).
 - c) Before His Ascension, Jesus said that Spirit-baptism was still future (Acts 1:5), and Luke tells us later (Acts 11:15-16) that Spirit-baptism began on the day of Pentecost (Acts 2:1-4).
- c. **KEY:** We must also never forget this reality as Christians — If it wasn't for the Cross on Passover, and the Resurrection on First Fruits, there would be no outpouring of the Holy Spirit on Pentecost! We need to experience "Calvary" before we can experience "Pentecost"!

3. "...they were all with one accord in one place."

- a. "one place" - Houses weren't usually big enough to house 120 people, so they were probably in an Upper Room was in the Temple precincts (Luke 24:52-53; Acts 1:14; 2:1, 46).

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THE FILLING OF THE HOLY SPIRIT (v. 2-4)

B. (v. 2)

1. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house..."

a. "sound" - Gr. *echos*

1) The Holy Spirit came AUDIBLY! They heard it!

b. "mighty" - Gr. "violent; strong"

1) **NOTE:** There was no literal wind in the room! The words "as of" means it's a simile.

2) The sound in the room was that of a violent tornado, but there was no literal wind!

a) **Illust.** - I saw a movie on Acts 2 and they showed a literal wind coming in and violently rushing through... paper flying; robes flapping all over the place; people almost falling over; etc...

3) **KEY:** Though there was the sound of a mighty rushing wind, there was a *calmness!*

2. "...where they were sitting."

a. When the Holy Spirit came upon them, they were just sitting there!

1) They were NOT:

a) Running around.

b) Rolling in the aisles.

c) Swinging from the chandeliers.

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- 2) They were simply *sitting* there, and the Holy Spirit came upon them.
- b. You don't have to do anything weird or goofy to have the Holy Spirit come upon you.
 - 1) There's no set formula.
 - a) You don't need to be standing, kneeling, rolling, barking, or any other adjective I might use to describe it. You just need to have a heart open to the filling of the Holy Spirit.

C. (v. 3)

1. "And there appeared unto them cloven tongues like as of fire,..."

- a. "appeared" - Gr. *ophthesan* - where we get our English word "optometry" or "optometrist".
 - 1) The Holy Spirit came VISUALLY! They had great clarity of vision and spiritual insight!
- b. "cloven" - Gr. "divided; distributed; divided among; sharing; partitioned"
- c. "like as of fire"
 - 1) There was no literal fire in the room! This is a simile.
 - a) There was no *wind*, and there was no *fire*!
 - 2) I believe that what they saw was the Shechinah glory of God resting on them!
 - a) Moses saw the burning bush that was not consumed, and it was the manifestation of the presence of God (**Exodus 3:1-5**).

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- b) At the dedication of Solomon's Temple, the fire of the glory of God came down upon the house and the people worshipped God! (2 Chronicles 5:13-14; 7:1-3).
- c) Now, the presence and power of the Holy Spirit is coming down like fire upon these believers who are now the Temple of the living God!
 - i. Cf. 1 Corinthians 6:19 - Paul the apostle wrote to the church at Corinth, "*What? Know ye not that your body is the temple of the Holy Spirit which is in you?...*"
 - ii. **Illust.** - When Liesl and I were standing under the Dome of the Spirits/Tablets, I said to the Lord, "I'm standing where the Holy of Holies was. This is where Your glory was manifested," and the Lord spoke to me and said, "Now the Holy of Holies is *in you!*"

2. "...and it sat upon each of them."

- a. What the Holy Spirit did NOT do:
 - 1) Knock them down.
 - 2) Make them fall backwards.
 - a) Nobody was behind them to catch them.
 - 3) Make them run, scream, and shout uncontrollably.
 - 4) Cause violent physical convulsions.
- b. When the Holy Spirit came, they were sitting quite CALMLY (v. 2), and when He came upon them, it was quite GENTLE!
 - 1) He "sat" upon them.
 - a) **Q** = You are here sitting today. What prevents the Holy Spirit from coming upon you?... Nothing.

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- 2) The Holy Spirit is very GENTLE.
 - a) Cf. **Luke 3:21-22** - When Jesus was baptized, the Holy Spirit "descended in a bodily shape like a dove upon Him."
 - i. **Q** = Have you ever seen a dove land? Isn't it the most beautiful, graceful thing?
 - a. Don't picture some big clumsy bird crashing into you and knocking you down!
 - b. Doves are not violent birds! They actually only land where there is complete calm and peace.
 - b) Like a Dove landing in a very calm and sweet way, so is the Holy Spirit coming upon you.
 - c. **Q** = Why did the Holy Spirit chose to manifest Himself with the sound of a rushing wind and the appearance of fire?...
 - 1) To VALIDATE the promise of His coming.
 - 2) To INITIATE the Church Age.

D. (v. 4)

1. "And they were all filled with the Holy Ghost..."

- a. "filled" - Gr. "completely filled; filled to the max"
 - 1) Synonymous Terms:
 - a) **Acts 1:5** - "baptized"
 - b) **Acts 1:8** - "upon"
 - c) **Acts 2:4** - "filled"
 - i. **KEY:** This is the fulfillment of the promise which Jesus gave!

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- 2) Cf. Acts 2:1-21, 36-42; 4:8, 31; 6:3, 5, 8, 10; 7:55-56; 8:15-18; 9:17-22; 10:44-46; 11:22-24; 13:9-10, 52; 19:5-6
- a) **Q** = Why was there such a wide variety of experiences?...
- i. God did not want us to try to establish formulas.
 - a. It seems to be human nature to reduce things to formulas.
 - b. This leaves the Spirit the freedom to work sovereignly whoever He wills.
 - ii. God did not want us to seek the experiences of someone else, but to have our own personal experience of His love and grace.
 - a. The testimonies of others can be inspiring, but sometimes I feel that they can also be a problem and hinderance.
 - b. We seek to have a duplicate kind of experience that someone else has told about.
 - c. I have heard people seek to describe their particular experience, such as liquid love flowing down and through them. Warm oil being poured out all over them; being in swoons of trances.
 - iii. Many times you feel nothing!
 - a. Because you do not feel anything, you might feel that you've been shortchanged.
 - b. Because your experience is not as exotic as someone else, you begin to wonder if the work of God is really valid in your life.

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- c. Jesus said to Thomas, "*Blessed are those who see and believe, but more blessed are those who believe without seeing.*" (John 20:29)
 - d. I think that sometimes He says, blessed are those who believe because they have had some exotic experience, but more blessed are those who believe without exotic experiences.
- iv. **KEY:** Experience is never the criteria for truth!

2. "...and began to speak with other tongues,..."

a. "other tongues"

- 1) "tongues" - Gr. *glossa* - "language"
- 2) "other" - Gr. *heteros* - "another of a different kind"

a) They were speaking in other languages than their *native* language!

i. **NOTE:** Jesus promised that one of the signs following a believer is that "*they shall speak with new tongues.*" (Mark 16:15-17)

ii. **Q** = What languages were they speaking?... They were speaking languages that were *foreign* to them! (v. 7-11)

a. The gift of tongues is the Holy Spirit giving you the ability to pray in a language that you do not know.

b. Cf. **1 Corinthians 14:13-15** - Paul, in writing to the church at Corinth, concerning the gift of tongues, said, "*Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown*



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tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

- b) They were not preaching in foreign languages, but praying.
 - i. Cf. **1 Corinthians 14:2** - "*For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.*"

b. Overview of the Gift of Tongues:

- 1) Speaks to God and not men. (**1 Cor. 14:2, 14-19; Acts 2:11**)
- 2) Assists our prayer life. (**1 Cor. 14:14-15; Rom 8:26-27**)
 - a) Cf. **Romans 8:26-27** - "*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*"
- 3) Primarily for Private Prayer. (**1 Cor. 14:19**)
 - a) Does not need interpretation in private. (**1 Cor. 14:28**)
- 4) Helps our worship of God. (**1 Cor. 14:19**)
 - a) **NOTE:** The people said, "*We do hear them speak in our tongues the wonderful works of God*" (**Acts 2:11**).
- 5) For Edification. (**1 Cor. 14:4-5, 9; Jude 20**)

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- a) Cf. **Jude 20** - "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*"
- 6) Can be used in Spiritual Warfare. (**Eph 6:18**)
 - a) Cf. **Ephesians 6:18** - "*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*"
- 7) Limited in Public worship. (**1 Cor. 14:19**)
 - a) Paul discouraged its use in a public worship service because if an unbeliever came in, they would think we're crazy and not understand what's going on. Paul said it is preferred that the gift of prophecy be used in church rather than the gift of tongues (**1 Cor. 14:1, 4-12, 19, 23-25**).
 - b) However, in a believers' meeting where the gift is exercised, there must be a person present with the gift of interpretation (**1 Cor. 14:28**), which can be the person praying in tongues if they are given the gift of interpretation (**1 Cor. 14:13**).
 - c) Only 2, or at the most 3 utterances, each having their turn, and letting one interpret (**1 Cor. 14:27**).
 - d) It must never be disruptive. (**1 Cor. 14:32-33**)
 - i. The Holy Spirit will not interrupt Himself, thus tongues should *never* be used during the time that the Word of God is being ministered (**1 Cor. 12:28**).
 - e) It is not to be forbidden (**1 Cor. 14:39**), but has to be done decently and in order (**1 Cor. 14:40**).
- 8) Is NOT for every believer (**1 Cor. 12:8-11, 29-31**).
 - a) If you DO speak in tongues:
 - i. Enjoy!

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- ii. Do not despise those that do not speak in tongues, or think that you are superior over those who don't speak in tongues. You're not!
 - b) If you DON'T speak in tongues:
 - i. Do not despise those that do speak in tongues.
 - ii. Do not attribute that gift of God to Satan.
 - iii. Be open to the Lord if He wants you to have that gift.
 - c) **KEY:** If a person speaks in tongues, *fine*, as long as it's within the scriptural context. If a person does Not speak in tongues, *fine*. They can still have a rich, spirit-filled relationship with God.
 - d) **KEY:** Tongues is *not* the issue. The issue is: "How much love is manifested by the presence of the Holy Spirit in my life?" (1 Cor. 12:31 – 13:8)
 - 9) Will cease at the 2nd Coming. (1 Cor. 13:8-10; Acts 2:16-21)
3. **"...as the Spirit gave them utterance."**
- a. (NLT) "as the Holy Spirit gave them this ability."
 - b. (NIV) "as the Spirit enabled them."
 - c. (YLT) "according as the Spirit was giving them to declare."
 - d. (DBY) "as the Spirit gave to them to speak forth."
 - e. (HNV) "as the Spirit gave them the ability to speak."
 - f. (HCSB) "as the Spirit gave them ability for speech."
 - g. (ABPE)² "according to whatever The Spirit was giving them to speak."

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II. THE EFFECTS OF THE OUTPOURING OF THE HOLY SPIRIT. (v. 5-13)

THE INTERNATIONAL JEWISH CROWD (v. 5)

A. (v. 5)

1. "...out of every nation under heaven."

- a. These were faithful, believing Jews of the Diaspora who had come from outside the Land to Jerusalem for the Passover.
 - 1) Because Jews were required to be in Jerusalem for both Passover and Shavuot and because there were only fifty days between the two holy days, it became customary for those Jews who came to Jerusalem from outside the land to stay all the way through the Feast of Weeks before going home.³
- b. Before the disciples go out to all nations to be a witness to Jesus, God brought Jews from all nations to Jerusalem for the Feast of Pentecost that they might hear the gospel in the power of the Holy Spirit!

THE EXCITEMENT OF THE CROWD (v. 6-8)

B. (v. 6)

1. "Now when *this* was noised abroad..."

- a. "noised abroad" - Gr. *phóné* - "sound; voice; tone"
 - 1) This is a different Greek word than verse 2, which was *echos*. Thus, it may not necessarily refer to the sound of the wind, but to the *sound* of them speaking in other languages.

³ Excerpt From: Arnold G. Fruchtenbaum. "Commentary Series: The Book of Acts." Apple Books, p. 140.

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2. **"...the multitude came together, and were confounded, because that every man heard them speak in his own language."**

- a. "language" - Gr. *dialektos* - "dialects"; a language peculiar to a people
 - 1) This means that these tongues were not just gibberish, but actual spoken languages with all the rules of grammar, diction, syntax, and all that a language involves.
 - 2) The people heard them speaking in their own native languages, the language of the country from which they came.

C. (v. 7)

1. **"And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?"**

- a. They could tell the Galilean accent ([Matt. 26:73](#); [Mk. 14:70](#); [Lk. 22:59](#)), which was distinct because of its guttural sounds.

THE DIASPORA NATIONS (v. 9-13)

D. (v. 9-10)

1. **"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,"**

- a. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia"
 - 1) The *Parthians, Medes, and Elamites*, made up the former Medo-Persian Empire in the region of modern-day Iran.
 - 2) The region of *Mesopotamia* is within the Tigris-Euphrates river system, in the northern part of the Fertile Crescent,

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which includes modern-day Iraq, and parts of Iran, Kuwait, Syria, and Turkey.

- 3) These were Jews were descendants of the Ten Tribes that came from East of Judea.
 - 4) The language spoken was ARAMAIC.
- b. "Judea"
- 1) This is the region around Jerusalem and southern Israel, and includes Galilee and Syria.
 - 2) The language spoken was HEBREW.
- c. "Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia"
- 1) These regions are all in Asia Minor (present-day Turkey).
 - 2) The language spoken was GREEK.
- d. "in Egypt, and in the parts of Libya about Cyrene"
- 1) These regions were in North Africa.
 - a) **NOTE:** It is interesting that this was the home of a certain Simon who was compelled to carry Jesus' cross ([Matt. 27:32](#)), who was there weeks earlier for the Feast of Passover.
 - i. Many travelers from out of the country would often stay for Pentecost if they were there for Passover because they are so close together. It could be that Simon the Cyrene stayed for Pentecost and was one in the crowd.
 - a. In Mark's Gospel, he writes to the Romans and calls him "Simon a Cyrenian, the father of Alexander and

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Rufus" ([Mark 15:21](#)), so his sons must have been well known there.

b. Paul, in writing to the church at Rome, said, "*Salute Rufus chosen in the Lord, and his mother and mine*" ([Rom. 16:13](#)). This could be the same Rufus, who's mother was so dear to Paul that he considered her his own mother.

c. Later on, Luke will mention some prophets and teachers in Antioch, and one of them is "*Simeon that was called Niger*" ([Acts 13:1](#)). The name Simeon is a derivative of Simon, and Niger was the regular name for a man who came from Africa, and Cyrene is in Africa. Thus, some scholars speculate that this man from Antioch was the same as Simon the Cyrenian.

ii. **Q** = Could it be that Simon, this guy from Cyrene, made his way to Jerusalem for the Passover, was compelled to carry the cross of Christ, and then stayed for the Feast of Pentecost and was part of this crowd?... Seems plausible to me!

2) The language spoken was GREEK.

e. "*strangers of Rome*"

1) This would include all of Europe.

2) The various languages spoken in Europe included LATIN.

3) **NOTE:** There were those in the crowd from Rome, the capital of the Roman Empire, and those that would get saved would go back to the most important city in the Empire with the Gospel message!

f. "*Jews and proselytes*"

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- 1) There are 2 groups here: 1) Jews by nationality; 2) Proselytes, meaning Gentiles who had converted to Judaism.

E. (v. 11)

1. "Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

a. "Cretes"

- 1) This refers to those from the island of Crete.
- 2) The language spoken was GREEK.

b. "Arabians"

- 1) These were Arabs from the various Arab nations, which would include modern-day Saudi Arabia and the Arabian peninsula.
- 2) The language spoken was NABATAEAN, an Aramaic *dialect*.

F. (v. 12-13)

1. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine."

a. **Q** = Which Crowd are YOU in?...

- 1) Are you interested in what this all means? (v. 12)
- 2) Or, are you a mocker? (v. 13)