

003 - The Day of Pentecost
GRBC 2011-12-18

Scripture Reading: Numbers 11:24-29
Confession of Sin: Psalm 51:11-15
Sermon: The Day of Pentecost Acts 2:1-11
Benediction: Acts 1:8

I. What The Setting Was on the Day of Pentecost

- A. The church had received its commission, but not the power to carry it out.
Matthew 28:18-19; Luke 24:46-48
- B. but not the power to carry it out
Luke 24:49
- C. see this stated briefly
Acts 1:8
- D. and so Christ's commissioned church was in Jerusalem, as Jesus had said, waiting for the power of the Holy Spirit to come upon them for carrying out the commission
- E. the day of Pentecost had come
 - 1. of the three festivals the Lord had given Israel, this was the second
 - 2. in the OT, it is called the feast of weeks
 - 3. because the date is calculated by seven weeks plus one day, it came to be called "Pentecost"
- F. the third hour
- G. with one accord
- H. in one place

APPLICATION:

- Let us keep our commission always in our minds, and see our lives in light of it.
- Let us obey the Lord's commands as to the fulfilling of it

II. How the Church was Baptized in the Holy Spirit on the Day of Pentecost

- A. a sound from like a rushing mighty wind filled the house where they were sitting (verse 2)
 - 1. from heaven because the Holy Spirit had been sent by the Lord Jesus Christ, who had ascended to His throne in heaven
 - 2. because Jesus had said that the Holy Spirit is like the wind, in that you hear it, but cannot see it (John 3:8)
- B. divided tongues as of fire appeared, and sat on each one of them (verse 3)
 - 1. tongues because the Holy Spirit was coming to give the church power to speak the Word of God
 - 2. divided or cloven tongues because the Word of God was to be spoken to all the nations of the world, in their tongues
 - 3. fire because the Word of God is like fire
 - a. in that it burns in the heart of the prophet until spoken
 - b. in that it gives the light of truth in dark places
 - c. in that it removes dross, purifying God's people
 - d. in that it burns up the wicked like chaff
 - 4. sitting on each one of them because the Holy Spirit was coming not only upon some, but upon every one of God's people
- C. they were all filled with the Holy Spirit (verse 4a)
 - 1. it is amazing that people were filled with the Holy Spirit of God

- 2. but this had happened before
- 3. the tremendous thing here is that they ALL were filled with the Holy Spirit
- D. they spoke in many other languages (verse 4b)
 - 1. not languages they knew and had learned
 - 2. but languages they had not known, had not learned, but were miraculously given power to speak, by the Holy Spirit

III. What the Reaction of the Crowd Was on the Day of Pentecost

- A. Because this was one of the pilgrimage feasts, there were many Jews there besides the residents of the city
 - 1. they were staying in Jerusalem (whether a short or long pilgrimage)
 - 2. they were devout
 - 3. they were from every nation under heaven

 EXCURSUS: "every nation under heaven"

(Mat 24:14) And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

(Col 1:23) if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

- B. They came together at the sound like a mighty wind
- C. They were confused (bewildered, confounded) hearing the speaking in their own languages
 - 1. they heard speaking, each one in his own native language
 - a. back home,
 - i. they speak the language native to that area
 - ii. they can get along in Greek to some degree
 - b. since coming on this pilgrimage, they have had to
 - i. speak Greek to people
 - ii. speak this language of the Hebrews in Jerusalem
 - iii. try somehow to understand the Galileans with their accent
 - c. now each person hears his own language
 - d. this throws their minds into confusion
- D. They were amazed (astounded)
 - 1. they grasped the facts
 - 2. but couldn't understand how those facts could be explained
- E. They marvelled (were astonished, did wonder)
- F. They asked how what they were experiencing could be true, that men of so many different nations could all hear the wonderful works of God, each one in his own language

APPLICATION: The Holy Spirit has come upon the whole church, and comes upon every individual who believes; it does not come upon individuals at some later time after salvation.

APPLICATION: The Holy Spirit is upon the church to enable us to tell the wonderful works of God to every nation, which includes both the actual speaking of the gospel and all that holy living that adorns it.

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- C. They were amazed
 - D. They were perplexed
 - E. Some mocked

V. What Peter's Explanation Was

A. These are not drunk

B. This is the fulfillment of prophecy

1. God is pouring out His Spirit not only on prophets, artisans, judges, warriors, or kings, but on all of His people

a. sons and daughters

b. young men and old men

c. menservants and maidservants

MacLaren:

First, the natural result of being filled with God's Spirit is utterance of the great truths of Christ's Gospel.

Second, Pentecost is a prophecy of the universal proclamation of the Gospel, and of the universal praise which shall one day rise to Him that was slain.

the Day of Pentecost had fully come

Lev 23:15-16 50 days after passover/unleavened bread, hence the name (Greek)

Exodus 34:22 called

-“feast of weeks” (7 weeks after passover)

-firstfruits

significance?

Poole:

-on this day (to answer the type) the Spirit was poured out in such a plentiful manner, as the first fruits of Christ's ascending into heaven:

- the law was given on this day, Exo_19:1,11, and it was expedient that the gospel (Christ's law) should be published on the same day

-being on the first day of the week, it did recommend and honour the Lord's day, as our Saviour had before by his resurrection on that day.

Clarke:

This feast was instituted in commemoration of the giving of the law on Mount Sinai

The Holy Spirit seems to have designed all these analogies, to show that, through all preceding ages, God had the dispensation of the Gospel continually in view; and that the old law and its ordinances were only designed as preparatives for the new.

Barnes:

According to the later Jews, the day of Pentecost was kept also as a festival to commemorate the giving of the Law on Mount Sinai; but no trace of this custom is to be found in the Old Testament.

Gill:

on the second day of the passover, on the sixteenth of Nisan, the sheaf of the first fruits was offered up; after which, and not before, it was lawful to reap the corn, Lev_23:10 from this time the Jews reckoned their feast of weeks, or seven weeks, or fifty days; see Exo_34:22 which measured out the time of their harvest.

Now the last of these fifty days was the day of Pentecost, on which day was offered the two wave loaves, as a thanksgiving that their harvest was ended.
they were all with one accord

Morgan (as Clarke, Barnes):

The persons assembled, described as "they," were those named in the previous chapter-the eleven apostles, also Matthias, certain women, the virgin mother, and the brothers of Jesus.

Geneva:

"the twelve apostles"

Gill:

this need not be restrained to the twelve apostles, but may be understood of the hundred and twenty, on whom, as well as on the apostles, the Holy Ghost might be poured forth, that so they might speak with tongues; since among these were many ministers of the Gospel, as the seventy disciples, and it may be more;

in one place

MacLaren:

"they betook themselves to their usual place of assembling, probably the 'large upper room,' already hallowed to their memories"

Poole:

"probably that mentioned Act_1:13"

Morgan:

"Undoubtedly it was in the Temple." (Luke 24:53; Acts 1:14; Acts 2:1; Acts 2:46)
See Philip Mauro's conclusive booklet, "Where did the Holy Spirit descend at Pentecost?"

Clarke:

"probably in the temple" Acts 2:46 "this was the third hour of the day, which was the Jewish hour of morning prayer"

Gill:

"which seems to be the temple; see Act_2:46. And indeed, no other place or house could hold so many as came to hear them, of which number three thousand were converted,"

Barnes:

"Some have supposed that it was in the upper room mentioned in Act_1:13; others that it was a room in the temple; others that it was in a synagogue; others that it was among the promiscuous multitude that assembled for devotion in the courts of the temple. See Act_2:2."

suddenly there came a sound from heaven

-as of a rushing mighty wind

-it filled the whole house where they were sitting

there appeared to them divided tongues

-as of fire

-sat upon each of them

significance of the sound and the tongues as of fire?

Morgan:

These were but symbols, of no value save as signs for the moment. It is

necessary to observe that fact, because there is always a hunger in the carnal heart for signs. These signs were material; to-day we do not need them; they were needed at the commencement.

they were all filled with the Holy Spirit
-and began to speak with other tongues
-as the Spirit gave them utterance

MacLaren:

‘they were all filled,’—not the Apostles only, but the whole hundred and twenty. Peter’s quotation from Joel distinctly implies the universality of the gift, which the ‘servants and handmaidens,’ the brethren and the women, now received.

Of old the light shone only on the highest peaks,—prophets, and kings, and psalmists; now the lowest depths of the valleys are flooded with it.

there were dwelling in Jerusalem Jews
-devout men
-from every nation under heaven

when this sound occurred,

Morgan: the sound of the wind, not of the speaking in tongues
the multitude
-came together
-were confused
-because everyone heard them speak in his own language
-were all amazed
-marveled
-perplexed
-saying to one another

“Look, are not all these who speak Galileans?”

“How is it that we hear, each in our own language in which we were born?”

List of nations

“we hear them speaking in our own tongues the wonderful works of God”

MacLaren:

“that is, probably, the story of the crucified, ascended Jesus”

“Whatever could this mean?”

Others mocking said, “They are full of new wine.”

Morgan:

With the development of the spiritual fact, the necessity for signs passed away. In this connection it is well to remember Christ’s attitude toward signs. Men have always sought them. Evil and adulterous generations are forever saying, Show us a sign; and the Christ is forevermore saying, There shall be no sign given unto you. The sign is the occasional thing, the thing better done without.

Peter

- standing up with the eleven
- raised his voice and said to them
 - Men of Judea and all who dwell in Jerusalem
 - let this be known to you, and heed my words
 - these are not drunk
 - But this is what was spoken by the prophet Joel

Henry:

it is the accomplishment of that, it is the full accomplishment of it. This is that effusion of the Spirit upon all flesh which should come, and we are to look for no other, no more than we are to look for another Messiah; for as our Messiah ever lives in heaven, reigning and interceding for his church on earth, so this Spirit of grace, the Advocate, or Comforter, that was given now, according to the promise, will, according to the same promise, continue with the church on earth to the end, and will work all its works in it and for it, and every member of it, ordinary and extraordinary, by means of the scriptures and the ministry.

It shall come to pass in the last days, says God

Henry:

the times of the gospel, which are called the last days because the dispensation of God's kingdom among men, which the gospel sets up, is the last dispensation of divine grace, and we are to look for no other than the continuation of this to the end of time

in the days immediately preceding the destruction of the Jewish nation, in the last days of that people, just before that great and notable day of the Lord spoken of, Act_2:20.

- I will pour out of my Spirit on all flesh
- your sons and your daughters will prophesy

Calvin:

And as for us, let us know that the same is spoken to us at this day which was then spoken to the Jews. For although those visible graces of the Spirit be ceased, yet God hath not withdrawn his Spirit from his Church. Wherefore he offereth him daily unto us all, by this same promise, without putting any difference. Wherefore we are poor and needy only through our own sluggishness; and also it appeareth manifestly, that those are wicked and sacrilegious enemies of the Spirit which keep back the Christian common people from the knowledge of God; and forasmuch as he himself doth not only admit, but also call by name unto himself, women and men, young and old.

- your young men shall see visions, your old men shall dream dreams

- on my menservants and on my maidservants I will pour out my Spirit in those days; and they shall prophesy
- I will show wonders in heaven above and signs in the earth beneath
 - blood and fire and vapor of smoke
 - the sun shall be turned into darkness and the moon into blood

Gill (as Clarke, JFB):

the horrible burning and destruction in the city of Jerusalem A.D. 70

Barnes:

scenes of this kind occurred before the destruction of Jerusalem, and there is a striking resemblance between the description in Joel and that by which our Saviour foretells the destruction of Jerusalem.

Poole:

These wonders were such as did precede the destruction of Jerusalem, or shall forerun the destruction of the whole world.

- before the coming of the great and awesome day of the Lord

Henry:

The destruction of Jerusalem, which was about forty years after Christ's death, is here called that great and notable day of the Lord, because it put a final period to the Mosaic economy; the Levitical priesthood and the ceremonial law were thereby for ever abolished and done away.

It was the day of the Lord, for it was the day of his vengeance upon that people for crucifying Christ, and persecuting his ministers; it was the year of recompences for that controversy; yea, and for all the blood of the saints and martyrs, from the blood of righteous Abel, Mat_23:35.

it may be applied, and very fitly, to the previous judgments themselves by which that desolation was brought on. The blood points at the wars of the Jews with the neighbouring nations, with the Samaritans, Syrians, and Greeks, in which abundance of blood was shed, as there was also in their civil wars, and the struggles of the seditious (as they called them), which were very bloody; there was no peace to him that went out nor to him that came in. The fire and vapour of smoke, here foretold, literally came to pass in the burning of their cities, and towns, and synagogues, and temple at last. And this turning of the sun into darkness, and the moon into blood, bespeaks the dissolution of their government, civil and sacred, and the extinguishing of all their lights.

- whoever calls on the name of the Lord shall be saved

Henry:

shall escape that judgment which shall be a type and earnest of everlasting salvation. In the destruction of Jerusalem by the Chaldeans, there was a remnant sealed to be hid in the day of the Lord's anger; and in the destruction by the Romans not one Christian perished

Points for Instruction in Acts 2:1-21

BACKGROUND

What the Day of Pentecost was (verse 1)

Where the disciples were (verses 1-2)

MAIN IDEAS

What baptism of the Holy Spirit was

A granting of power by the Holy Spirit to speak the Gospel of Jesus Christ

-in this case, in other languages

-Acts 1:8

-Acts 1:16

-other times, in their own language Acts 4:8, 31

-see relationship between Acts 6:3-5 and Stephen's and Philip's evangelistic work

-see Acts 9:17 with 9:20 (Saul)

-see Acts 11:22-24 (Barnabas)

-see Acts 13:6-12 (Paul)

-see Acts 19:6

-see 1 Corinthians 12:3

-1 Peter 1:10-12

-2 Peter 1:21

What speaking in tongues was

a sign of true salvation from God having come

Acts 15:7-9

Hebrews 2:3-4

Spirit manifested in tongues of fire and in speaking in tongues so as to support Jesus' command that the apostles were to make disciples of all nations, to be His witnesses to the uttermost ends of the earth

a practical way for the gospel to be shared to all nations

-What the Lord did for His church miraculously during a certain period, we must do through normal means (but with His helpful blessings) the rest of the time

e.g. manna for Israel in the desert; Luke 22:35-36

How to interpret the Bible

How the apostles interpreted the prophets

How to understand such phrases as "every nation under heaven"

That both men and women would prophesy

What the gospel message is

