

## Acts 2

### SLIDE

The message of the gospel rests on historical facts coupled with prophetic foundations intended to lead believers to a repentant faith. Kenneth O. Gangel, Acts, vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 28.

1. "Pentecost" (2:1). The day fell 50 days after Passover and was originally a harvest festival (Lev. 23:15–16).

### SLIDE

Shavuot was also the first day on which individuals could bring the Bikkurim (first fruits) to the Temple in Jerusalem (Mishnah Bikkurim 1:3). The Bikkurim were brought from the Seven Species for which the Land of Israel is praised: wheat, barley, grapes, figs, pomegranates, olives, and dates (Deut. 8:8).

The Feast of Pentecost had developed in Judaism as a celebration of the giving of the Law to Moses on Mt. Sinai (when is uncertain, it was definitely by the second century a.d., but probably much earlier). Therefore the loud wind and fire may be a reminder of the awesomeness of YHWH descending on Horeb (cf. Exod. 19:16).

The name derived from the fact that the Jews celebrated it the fiftieth day after Passover. In the Old Testament it was viewed as the anniversary of the law given at Sinai. Now under the new covenant, it became the birthday of the church.

Kenneth O. Gangel, Acts, vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 24.

day of Pentecost One of three festivals or feasts that required all Jewish men to come to Jerusalem (Exod 23:14–17; Lev 23:1–44; Deut 12:5–6). Pentecost occurs 50 days after Passover, around May or June, and celebrates the gathering of the firstfruits of the harvest (Exod 23:16) John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), Ac 2:1.

The Feast of Firstfruits took place on the day after the Sabbath following Passover, which means it was always on the first day of the week. (The

Sabbath is the seventh day.) Jesus arose from the dead on the first day of the week and "became the firstfruits of them that slept" (1 Cor. 15:20). Now, if Pentecost was fifty days later—seven weeks plus one day—then Pentecost also took place on the first day of the week. Christians assemble and worship on Sunday, the first day of the week, because on that day our Lord arose from the dead, but it was also the day on which the Holy Spirit was given to the church.

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 407.

### **SLIDE**

"Pentecost" This annual Jewish Feast is also called "Feast of Weeks" (cf. Exod. 34:22; Deut. 16:10). The term "Pentecost" means "fiftieth." This feast was held fifty days (seven weeks) after Passover (i.e. numbering from the second day of the Feast of Unleavened Bread). It had three purposes in Jesus' day: (1) commemoration of giving of the Law to Moses (cf. Jubilees 1:1); (2) thanksgiving to God for the harvest; and (3) an offering of the first fruits (i.e. a sign of YHWH's ownership of the whole harvest) of the grain harvest. The OT background is in Exod. 23:16–17; 34:22; Lev. 23:15–21; Num. 28:26–31 and Deut. 16:9–12. Robert James Utley, *Luke the Historian: The Book of Acts*, vol. Volume 3B, *Study Guide Commentary Series* (Marshall, TX: Bible Lessons International, 2003), 23.

### **SLIDE**

Some have suggested that the Feast of Pentecost might very well have attracted over two hundred thousand Jews from all over Palestine and the Mediterranean world. Nothing indicates that they heard the wind or saw the flames; but the sound of languages—perhaps dozens of them—captured their attention immediately.

Kenneth O. Gangel, *Acts*, vol. 5, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1998), 26.

On the morning of the third day, thunder roared, and lightning flashed, and a dense cloud came down on the mountain.

### **SLIDE**

The Symbols.

1. The rushing wind- Genesis 1, also see Nicodemus
2. The burning fire- Moses and the bush
3. In N.T. times it also commemorated Moses' giving of the Law on Sinai (Exod 19:1)

### **SLIDE**

The gift of other languages.  
ILL- the image of the puzzle.

### **SLIDE**

III- The scattering of the people, the restoration of the people

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). God's judgment at Babel scattered the people, but God's blessing at Pentecost united the believers in the Spirit. At Babel, the people were unable to understand each other; but at Pentecost, men heard God's praises and understood what was said. The Tower of Babel was a scheme designed to praise men and make a name for men, but Pentecost brought praise to God. The building of Babel was an act of rebellion, but Pentecost was a ministry of humble submission to God. What a contrast!

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 408.

Theologically it is possible that Pentecost is the direct opposite of the tower of Babel (cf. Gen. 10–11). As prideful, rebellious humans asserted their independence (i.e. refusal to disperse and fill the earth), God implemented His will by the insertion of multiple languages. Now the new age of the Spirit, the nationalism which impeded humans from uniting (i.e. one world government of the eschaton) has for believers been reversed. Christian fellowship across every human boundary (i.e. age, sex, class, geography, language) is the reversal of the consequences of Gen. 3.

confusion The wording used here, together with the reference to tongues or languages in Acts 2:4 and to the many nations in v. 5, recalls the old account of the Tower of Babel (Gen 11:1–9).

John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), Ac 2:6.

The speakers amazed Jerusalem's visitors as much as did the language: are not all these men who are speaking Galileans? After the introductory question raised by the bewildered guests, they identified fifteen language groups, roughly scattered from east to west, who heard the believers declaring the wonders of God in their own languages.

Kenneth O. Gangel, Acts, vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 26.

2500% increase in numbers ( hall of 1300 for ABC if this happened today)

The Promise of the Spirit and the Kingdom, from Joel (locusts and freedom from enemies, a new wine)

Eph 5:18 "Don't be drunk with wine, because that will ruin your life. Instead, be filled with the Holy Spirit."

### **SLIDE**

The New wine: The wedding at Cana.

(NLT) The Lord will reply,

"Look! I am sending you grain and new wine and olive oil, enough to satisfy your needs.-Joel 2:19

Jesus fulfils this in Cana, and the feeding of the five thousand.

How does a person change his soul? You can't do it by trying to be a better person. That's like saying that there is something wrong with my car, but I'll try to change that by being a better driver. You need someone to work on your engine, your soul. But the thing is, your soul is too complicated for you to fix yourself. You need someone to fix it for you. And that someone is the Holy Spirit.

### **SLIDE**

It is Christ's to make the water wine." Be faithful to do what we are told to do—fill the water pots and leave the miracle/event to God.

Rick Kirchoff says, "When God sends forth the Spirit amazing things happen: barriers are broken, communities are formed, opposites are reconciled, unity is established, disease is cured, addiction is broken, cities are renewed, races are reconciled, hope is established, people are blessed, and church happens.

As long as we think that Christianity is something that WE do, we are missing the point. It is not about what we do, but what God does in us. Being a Christian is not doing the right thing or believing the right doctrines; it is knowing the right person.

### SLIDE

The second point: The Christian life is not just about salvation, but transformation.

You have to grow. You have to want to be transformed into the image of Christ and want to be made like him. You can't be apathetic toward the things of God and his kingdom and experience Pentecostal power.

The ministry of the Spirit is to glorify Christ in the life and witness of the believer (John 16:14), and that is what is important

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 406.

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.

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 408.

The filling of the Spirit has to do with power for witness and service (Acts 1:8). 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. 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. 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.

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 408.

**SLIDE**

Third Point: The Christian life is found in community, never isolation.

Their work also included learning how to live and love together. They sold their possessions and made sure everybody had plenty.

Communism? Absolutely not—this was voluntary, contemporary, and discretionary.

Kenneth O. Gangel, *Acts*, vol. 5, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1998), 31.

Their witness included a demonstration of hospitality. No home would be large enough to house even a small group of believers for a short time, so they literally went house to house.

Kenneth O. Gangel, *Acts*, vol. 5, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1998), 32.

Healthy churches pay careful attention to teaching, fellowship, prayer, and witness.

Kenneth O. Gangel, *Acts*, vol. 5, *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1998), 33.