**THE CHURCH IS BORN**

1. **INTRODUCTION**
2. Briefly review Chapter One
3. **Illustration:** Whistling Vivaldi—The four season, The Fall Concerto
4. **COMMENTARY**
5. **SIGNS OF THE SPIRITS COMING** **Acts 2:1-4**  
   **Supporting Idea:** God empowers His church for ministry through the coming of the Holy Spirit.
6. **Acts 2:1-2** 1When the day of Pentecost came, they were all together in one place. 2Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.
7. **The day of Pentecost:** "Pentecost" is a Greek word, transliterated into English, that means "fiftieth." This feast fell on the fiftieth day after Passover. It was one of the feasts at which all the male Jews had to be present at the central sanctuary. The day of Pentecost was an annual spring feast at which the Jews presented the first-fruits of their wheat harvest to God from **Exodus 34:22**.   
     
   The Jews also called Pentecost the Feast of Harvest and the Feast of Weeks in earlier times. They celebrated it at the end of seven weeks (i.e., a week of weeks) following the Feast of Passover.
8. **They were all together:** Again, Luke speak often about the unity of the early church and in so doing teaches the importance of unity in the Body of Christ. **ILLUSTRATION:** God’s Word refers to the church in the New Testament in many if not all the same ways He refers to the nation of Israel in the Old Testament, with one major difference. God never refers to Israel as the Body of Christ.
9. **Sound like a violent wind:** This noise symbolized the coming of the Holy Spirit in power. The same Greek word (*pneuma*) means either "wind" or "spirit." Ezekiel and Jesus had previously used the wind as an illustration of God's Spirit:   
     
   In **Ezekiel 37** God breathed life back into dead bones.  
     
   In [**John 3:8**](http://biblia.com/bible/nasb95/John%203.8) Jesus told Nicodemus that he must be born again, born of the Spirit and about this he said: 8The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.  
     
   **ILLUSTRATION:** Tornado experienced in Evansville, IN
10. **Acts 2:4** 3They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.
11. **They saw something like tongues of fire:** "Fire," as well as wind, symbolized the presence of God (A burning bush that was not consumed [Exodus 3:2-6](http://biblia.com/bible/nasb95/Exod.%203.2-6); As a pillar of cloud by day and fire by night [13:21-22](http://biblia.com/bible/nasb95/Exod%2013.21-22); God ascended on Mont Sinai as fire [19:18](http://biblia.com/bible/nasb95/Exod%2019.18); The believers received a visual as well as an audio indication that the promised Holy Spirit of God had come.
12. **All of them were filled with the Holy Spirit:** This is known as the baptism of the Holy Spirit. This is what happens at the very moment of conversion for everyone who accepts Christ. This happens only once in the life of a believer.
13. **They spoke in other languages:** Speaking with other tongues (unlearned languages) was the outward evidence that God had done something to these believers inwardly
14. **RESULTS OF THE SPIRITS COMING:** Acts 2:5-13  
    **Supporting Idea:** Unbelievers often misinterpret the acts of believers empowered by the Holy Spirit.

**Acts 2:5-6** 5Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. 6When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken.

The miracle given for the gospel

Glosa vs. Glosalalia

**Acts 2:7-8** 7Utterly amazed, they asked: “Aren’t all these who are speaking Galileans? 8Then how is it that each of us hears them in our native language?

**Acts 2:9-11** 9Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,10Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11(both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!”

Jews gathered for the feast.

These Jews were spread because of deportations and life choices.

**Acts 2:12-13** 12Amazed and perplexed, they asked one another, “What does this mean?” 13some, however, made fun of them and said, “They have had too much wine.”

Men will always follow and always reject.

1. **CONCLUSION**
2. Jesus came to fulfill the Law, not abolish it.

**DEEPER DISCOVERIES**

**Pentecost**

The day of Pentecost was an annual spring feast at which the Jews presented the first-fruits of their wheat harvest to God ([Exod. 34:22a](http://biblia.com/bible/nasb95/Exod.%2034.22a)). The Jews also called Pentecost the Feast of Harvest and the Feast of Weeks in earlier times. They celebrated it at the end of seven weeks (i.e., a week of weeks) following the Feast of Passover. God received a new crop of believers, Christians, on this day of Pentecost. The Jews also celebrated Pentecost as the anniversary of the giving of the Mosaic Law (cf. [Exod. 19:1](http://biblia.com/bible/nasb95/Exod.%2019.1)). Paul regarded the Spirit's indwelling presence as God's replacement for the external guidance that the Mosaic Law had provided believers under that old covenant ([Gal. 3:3](http://biblia.com/bible/nasb95/Gal.%203.3), [23-29](http://biblia.com/bible/nasb95/Gal%203.23-29)).

"Pentecost" is a Greek word, transliterated into English, that means "fiftieth." This feast fell on the fiftieth day after Passover. It was one of the feasts at which all the male Jews had to be present at the central sanctuary ([Exod. 34:22-23](http://biblia.com/bible/nasb95/Exod.%2034.22-23)). Jews who lived up to 20 miles from Jerusalem were expected to travel to Jerusalem to attend these feasts. Pentecost usually fell in late May or early June. Traveling conditions that time of year made it possible for Jews who lived farther away to visit Jerusalem, too. These factors account for the large number of Jews present in Jerusalem on this day. This feast was the most crowded in Jerusalem, and the most attended by foreigners, of any of the Jewish festivals. [[1]](#endnote-1)

**Spirit Filled and Spirit Baptism**

"Spirit filling" and "Spirit baptism" are two distinct ministries of the Holy Spirit. Both occurred on this occasion, though Luke only mentioned filling specifically. We know that Spirit baptism also took place, because Jesus predicted it would take place "not many days from now" before His ascension (Acts 1:5). Moreover, Peter spoke of it as having taken place on Pentecost a short time later (Acts 11:15-16).

Filling with the Spirit was a phenomenon believers experienced at various times in the Old Testament economy ([Exodus 35:30-34](http://biblia.com/bible/nasb95/Exod.%2035.30-34); [Numbers 11:26-29](http://biblia.com/bible/nasb95/Num.%2011.26-29); [1 Samuel 10:6](http://biblia.com/bible/nasb95/1%20Sam.%2010.6), [10](http://biblia.com/bible/nasb95/1%20Sam%2010.10)), as well as in the New. An individual Christian can now experience it many times. God can fill a person with His Spirit on numerous separate occasions (cf. [Acts 4:8](http://biblia.com/bible/nasb95/Acts%204.8), [31](http://biblia.com/bible/nasb95/Acts%204.31); [6:3](http://biblia.com/bible/nasb95/Acts%206.3), [5](http://biblia.com/bible/nasb95/Acts%206.5); [7:55](http://biblia.com/bible/nasb95/Acts%207.55); [9:17](http://biblia.com/bible/nasb95/Acts%209.17); [13:9](http://biblia.com/bible/nasb95/Acts%2013.9), [52](http://biblia.com/bible/nasb95/Acts%2013.52)). Furthermore, God has commanded all believers to "be filled with the Spirit" ([Ephesians 5:18](http://biblia.com/bible/nasb95/Eph.%205.18)). Luke used "filling" to express the Holy Spirit's presence and enablement.

Filling by (or with) the Spirit results in the Spirit's control (influence) of the believer ([Ephesians 5:18](http://biblia.com/bible/nasb95/Eph.%205.18)). The Spirit controls a believer to the degree that He fills the believer and vice versa. Believers experience Spirit-control to the extent that they yield to His direction. On the day of Pentecost, the believers assembled were under the Spirit's control because they were in a proper personal relationship of submission to Him (cf. Acts 1:14). In the Book of Acts, whenever Luke said the disciples were Spirit-filled, their filling always had some connection with their gospel proclamation or some specific service related to outreach (Acts 2:4; 4:8, 31; 9:17; 13:9).

". . . Luke always connects the 'filling of the Holy Spirit' with the proclamation of the gospel in Acts ([Acts 2:4](http://biblia.com/bible/nasb95/Acts%202.4); [4:8](http://biblia.com/bible/nasb95/Acts%204.8), [31](http://biblia.com/bible/nasb95/Acts%204.31); [9:17](http://biblia.com/bible/nasb95/Acts%209.17); [13:9](http://biblia.com/bible/nasb95/Acts%2013.9)). Those who are 'full of the Holy Spirit' are always those who are faithfully fulfilling their anointed task as proclaimers ([Acts 6:3](http://biblia.com/bible/nasb95/Acts%206.3), [5](http://biblia.com/bible/nasb95/Acts%206.5); [7:55](http://biblia.com/bible/nasb95/Acts%207.55); [11:24](http://biblia.com/bible/nasb95/Acts%2011.24); [13:52](http://biblia.com/bible/nasb95/Acts%2013.52))."

"No great decision was ever taken, no important step was ever embarked upon, by the early Church without the guidance of the Spirit. The early Church was a Spirit-guided community.

"In the first thirteen chapters of Acts there are more than forty references to the Holy Spirit. The early Church was a Spirit-filled Church and precisely therein lay its power."

The Christian never repeats Spirit baptism (in contrast to filling), God never commanded Spirit baptism, and it does not occur in degrees. Spirit baptism normally takes place when a person becomes a Christian ([Rom.ans 8:9](http://biblia.com/bible/nasb95/Rom.%208.9)). However, when it took place on the day of Pentecost, the people baptized were already believers. This was also true on three later occasions (Acts 8:17; 10:45; 19:6). (Chapter 19 does not clearly identify John's disciples as believers, but they may have been.) These were unusual situations, however, and not typical of Spirit baptism.

Spirit baptism always unites a believer to the body of Christ ([1 Corinthians 12:13](http://biblia.com/bible/nasb95/1%20Cor.%2012.13)). The "body of Christ" is a figure that the New Testament writers used exclusively of the church, never of Israel or any other group of believers. Therefore, this first occurrence of the baptizing work of the Holy Spirit marks the beginning of the church, the body of Christ (cf. [Matthew 16:18](http://biblia.com/bible/nasb95/Matt.%2016.18)).[[2]](#endnote-2)

**Speaking in Tongues in the Book of Acts**

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| **Instances of Speaking in Tongues in Acts** | | | | |
| **Reference** | **Tongues-speakers** | **Audience** | **Relation to Conversion** | **Purpose** |
| **Acts 2:1-4** | Jewish believers | Unsaved Jews  and Christians | Sometime after conversion | To validate (for Jews) God's working as Joel prophesied |
| **Acts 10:44-47** | Gentile believers | Jewish believers who doubted God's plan | Immediately after conversion | To validate (for Jews) God's working among Gentiles as He had among Jews |
| **Acts 19:1-7** | Believers | Jews who needed confirmation of Paul's message | Immediately after conversion | To validate (for Jews) Paul's gospel message |

The gift of tongues was a term that covered speaking in a language or languages that the speaker had never studied. Note that the miracle was not hearing one's own language, but speaking in another language. This gift was very helpful as the believers began to carry out the Great Commission, especially in their evangelization of Jews. Acts documents and emphasizes the Lord's work in executing that mission.

Evidently most, if not all the believers present, spoke in tongues (vv. Acts 3, 7-11). It has been suggested that the tongues speaking on the day of Pentecost was not a normal manifestation of the gift of tongues. It may have been a unique divine intervention (miracle) instead.

If these early Christians spoke in tongues, should not modern Christians do so too? Speaking in tongues is never commanded in the New Testament. Its purpose was to authenticate new revelation to Jews. And it was not a practice that the apostles valued highly, even in the early church (cf. 1 Corinthians 12—14). Therefore, I would say they should not.[[3]](#endnote-3)

1. *Dr. Constable's Notes*, authored and edited by Dr. Thomas L. Constable since 1987 Acts 2:1 [↑](#endnote-ref-1)
2. *Dr. Constable's Notes*, authored and edited by Dr. Thomas L. Constable since 1987 Acts 2:4 [↑](#endnote-ref-2)
3. *Dr. Constable's Notes*, authored and edited by Dr. Thomas L. Constable since 1987 Acts 2:4 [↑](#endnote-ref-3)