

Acts Week 5

The Coming of Pentecost

As we open today we find ourselves on the coming of Pentecost, a word we hear often, what does it actually mean, is it some highly religious title, does it have some kind of Spiritual meaning we need to learn and remember? What if you read all of the words in this chapter and still yet wondered what it was about Pentecost that was so important?

The word itself means Fiftieth, Fifty days after the Passover (Acts 20:16¹, 1 Corinthians 16:8²). Today the word is most commonly known as referring to the coming of the church in Acts 2:1-13. It originally was the end of the harvest, “the second of three great Jewish feast, the Feast of Unleavened Bread (Pesach/Passover), the Feast of Weeks (Shavout/Pentecost), and the Feast of Booths (Sukkoth).³ The festivals were originally established according to the lunar calendar as opposed to the Gregorian calendar we use today. Since it tied together with the first full moon after Passover the change in calendars made a change in celebration dates.

Acts 2:1; When the Day of Pentecost had fully come, they were all with one accord[fn] in one place. Just a note, (fn) indicates this verse is from the Alexandrian or the Egyptian type text. ⁴

¹ Acts 20:16, For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.

² Corinthians 16:8, But I will tarry in Ephesus until Pentecost.

³ Anchor Bible Dictionary, Volume 5, Double Day Publishing, a division of Double Day Publishing group, Inc. 1540 Broadway, New York, New York, 10036, Page 222.

⁴ NU-Text These variations from the traditional text generally represent the Alexandrian or Egyptian type of text [the oldest, but sometimes questioned text]. They are found in the Critical Text published in the Twenty-sixth edition of the Nestle-Aland Greek New Testament (N) and in the United Bible Society's third edition (U), hence the acronym "NU-text."

<https://support.biblegateway.com/hc/en-us/articles/360001399228-What-do-the-footnotes-in-the-NKJV-New-King-James-Version-mean->

M-Text This symbol indicates points of variation in the Majority Text from the traditional text [a consensus of most Greek manuscripts]. It should be noted that M stands for whatever reading is printed in the published Greek New Testament According to the Majority Text, whether supported by overwhelming, strong, or only a divided majority textual tradition.

MT, Messianic Text, The Masoretic Text we have today: Codex Leningrad and the Mikraot Gedolot a. The oldest Hebrew manuscript in the world is the Codex Leningrad manuscript that dates to 1008 AD. b.

The Textus Receptus (Latin for “Received Text”) is a Greek New Testament that provided the textual base for the vernacular translations of the Reformation Period. It was a printed text, not a hand-copied manuscript, created in the 15th century to fill the need for a textually accurate Greek New Testament.

The Septuagint Bible arose in the 3rd century B.C., when the Hebrew Bible, or Old Testament, was translated into Greek. The name Septuagint derives from the Latin word septuaginta, which means 70. The Greek translation of

We are here back at the upper room again, all with one accord in one place. They were united in the commonality of Jesus' death and resurrection, but there is something we need to look at in what Jesus said earlier. We discussed the importance as to why Jerusalem was where all this had to take place? Jerusalem was the very place and people who crucified our Lord, it was the place where the testimony of those who lived with and walked with Jesus through His ministry would have the most validity. These disciples had lived with Him, learned from Him and witnessed His death and resurrection. The light shines brightest in the darkest places.

Another issue is how Jesus spoke to the power they would soon obtain. In a manner He was saying whatever power you believe you have now is nothing compared to the power soon to come in the Holy Spirit. We often get carried away and believe we are indestructible, that we have all the right answers, and we are strong enough to take on Satan. We need to always remember all good things come from above. Next we need to look again at the order of how Jesus said to go out, ***“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”***

So we find here an order as to how and where they are to go first, First right here in the darkness of Jerusalem, the after all are God's chosen, then to Judea, and then Samaria. The order is not random it is intentional. God grace is poured out for those who will repent of their sins for having crucified our Lord. Second Judea, a large Jewish population whose main city was Jerusalem, and third Samaria, Remember this was a place the Israelites normally would not enter, considered half-breeds and not worthy, but Jesus took His disciple through it and addresses a woman of ill repute and yet it would be her that would bring the city out to Him. So we find stages of acceptance and rejection. Israel chided Jesus for saying He is the God Son and His miracles, claiming they were of the Devil. Judea where the gospel moves beyond the city, and Samaria, they would not come to desire Jesus, they remained within their boundaries and so Jesus went to them. Everyone else was hostile to the Samaritans, but Jesus wanted them saved. I seem like many may have view Samaria as Jonah looked at the Ninevites. Then to the ends of the world, God moves the ministry in the next stage.

Verses 2:2-4; And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

What better way to address the coming of the Holy Spirit, it is here He comes in Power to give Power. Jesus had said before He ascended He would send another, **John 16:7; “Unless I go away, the Advocate will not come to you;”** This is important, the Holy Spirit has come to convict the world of their sin, Verse 8, **“He will convict the world of sin, and of righteousness,**

the Hebrew Bible is called Septuagint because 70 or 72 Jewish scholars reportedly took part in the translation process. <https://www.thoughtco.com/the-story-of-the-septuagint-bible-119834>

and of judgment:” Would we ever figure things of God out Separate from the work of the Holy Spirit? He is not to come just to convict us of our evil way but to guide us in instruction of righteousness and of judgement. What a feeling it is when you have served our God and He lifts you up to a place that only He can. Thank you faithful servant.

As I read this verse I wonder what those in the room felt, were talking right around one-hundred and twenty people in a room where the door was locked and possibly had only a few windows. Yet, here comes a wind, a mighty rushing wind that obviously filled the room, was it like a tornado, did things in the room fall off the walls or tables? I doubt that they did, God is not a God of chaos. I suppose that God in the Spirit is controlled and intentional as to not instill fear but to bring to remembrance what Jesus has spoke about the coming of Spirit.

We have usually been taught that these were actually tongues but let’s look at it as it is broken down. The King James reads, “And there appeared unto them cloven tongues **like as of fire**, and it sat upon each of them.” The (cloven) tongues in its original indicates separated, divided and looked as flames of fire. Diamerizō Cloven, to cleave asunder, cut in pieces. to be divided into opposing parts, to be at variance, in dissension, to distribute. Remember there are numerous verses we read that give us similes but are for us images that we may better understand what is taking place. Here in our verse we find God the Holy Spirit is coming. In other verses God brings fire as He appears, The thunder and Lighting above the mountain, the smoke that filled the temple and the tabernacle, the burning bush for Abraham to spare Isaac, fire raining down in judgement.⁵ If we go back to the Old Testament and the Abrahamic covenant we find God

⁵ Fire has come down from heaven several times in history. The Bible records at least six of these instances:

Fire fell from heaven and destroyed Job’s flocks (Job 1:16). This was a direct attack from Satan, but, as the earlier part of Job 1 explains, Satan was acting with the permission of God (verse 12). It was a tragedy allowed by God and, in the end, bringing glory to God. On the other side of his trials, Job was blessed with even larger flocks (Job 42:12).

Fire coming down from heaven was also a means of God’s judgment. Fire in the form of burning sulfur rained from the heavens and destroyed Sodom and Gomorrah (Genesis 19:24; Luke 17:29). God also used fire from heaven to judge the soldiers sent by the wicked king Ahaziah to arrest Elijah—twice, fire descended from heaven to consume a group of fifty soldiers sent on the king’s business (2 Kings 1:10, 12).

But fire from heaven is not exclusively a means of judgment. On at least three occasions, God sent fire from above in order to consume a sacrifice: fire came down from heaven to consume the sacrifice that David offered on the threshing floor of Araunah the Jebusite (1 Chronicles 21:26); to consume the sacrifice at the dedication of the temple, in the presence of King Solomon and the people of Israel (2 Chronicles 7:1); and to consume Elijah’s sacrifice on Mt. Carmel, in response to the prophet’s simple prayer (1 Kings 18:38).

In each sacrifice consumed by fire from heaven, God was making an important point. In David’s case, God was forgiving David’s sin in conducting a census and halting a plague in Israel. He was also choosing the place where the future temple would be built. In Solomon’s case, God was consecrating that location as the place where His name would dwell forever (2 Chronicles 7:16). The people’s reaction was to worship the Lord and say, “He is good; his love endures forever” (2 Chronicles 7:3). In Elijah’s case, God was shaming the prophets of Baal, whose god sent no fire, and claiming His rightful title as Lord God of Israel. The people on Mt. Carmel “fell prostrate and cried, ‘The LORD—he is God! The LORD—he is God!’” (1 Kings 18:39).

orders animals to be cut in half, **Genesis 15:9-11**. Later we read, **Verses 15:17-18; And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces**. Fire passed through the sacrifices indicating something important was taking place. **18, On the same day the LORD made a covenant with Abram, saying: “To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—**. This was an unconditional covenant that God made without any promise or commitment from Abraham.

What were these tongues? Wiersbe writes of this, “Up to now the Spirit of God had been with the disciples, but now He took up residence in them (John 14:17).” This is a new revelation and a change in how God deals with man. Again Wiersbe writes, “On the day of Pentecost, the believers were not only indwelt by the Holy Spirit, but were filled with Him as well. We are indwelt by God’s Spirit the moment we are saved, but to be filled with the Spirit we must study the word, spend time in meditation and prayer, and live in obedience to the Lord.”⁶

This is an important note, we find the disciples now had the Spirit residing in them but were not necessarily filled with the Spirit. We see many in churches today who are this very way, “God I’ll see you again next Sunday.” God would love us to yearn for more of Him, to desire God is the Spirit doing His work in man but not necessarily when man rejects Him. Yes, the Spirit will deliver a conviction but will man understand where it is coming from. It is the place of meditation and prayer that enlightens us to be able to hear God’s voice. Although man can be filled with certain things it is still man who needs to decide what it is He will surrender to. To get to this place and make the right decisions requires prayer.

So now the tongues have landed as we read all who are in the room, so I guess all have the ability to speak truth. This is an important bit of Scripture here, Let’s all read it together, “They were filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.” The word utterance as used here implies, **“Accordingly, it is used of the utterances of the Christians, and especially Peter, on that illustrious day of Pentecost after they had been**

Interestingly, during Jesus’ earthly ministry, two of His disciples, James and John, wanted to call down fire from heaven in judgment of a Samaritan village that did not welcome the Lord. Jesus, however, “turned and rebuked them” (Luke 9:55). He had not come “to condemn the world, but to save the world” (John 3:17). James and John, rightly called the “sons of thunder” (Mark 3:17), wanted what they thought was justice, but their idea went against God’s plan of mercy. God’s justice will come, but on His terms, not ours.

In the end-times tribulation, the false prophet will cause fire to come down from heaven as a means of deceiving people into worshipping the Antichrist (Revelation 13:13).

And, at the end of the millennium, God promises that He will destroy the armies of Gog and Magog with fire from heaven (Revelation 20:9).

<https://www.gotquestions.org/fire-from-heaven.html>

⁶ Warren Wiersbe, Believers Bible Commentary, Page 1556

fired by the Holy Spirit, Acts 2:4, 14; and also of the disclosures made by Paul to [before] king Agrippa concerning the ἀποκάλυψις κυρίου that had been given him, Acts 26:25."⁷ Please make note, we go on to **"verses 5-6; And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."** Please keep in mind what they spoke here was understandable by everyone present in their own language, these were not mumblings or tongues as in one meditation and private prayer time but directions in being a believer. Study these verses and ask yourself why do we not see tongues addressed in these verses, Acts 2:41, Acts 4:4, Acts 8:17?

Verses 7-8; And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?

Speaking in tongues has been misused for a long time, denominations have used it to prove a believers salvation and to entice others to practice and pray more to God about receiving probably the least of the gifts and many coming to discouragement when they find no result.

We should not be about promoting the things of man's understanding when the Scripture clearly teaches us what is being said and accomplished here.

⁷ THAYER'S GREEK LEXICON, Electronic Database. Copyright © 2002, 2003, 2006, 2011 by BibleSoft, Inc. All rights reserved. Used by permission. BibleSoft.com