

# Ministry of Grace Church

## The Acts of The Apostles Chapter 2 – A Sound of Wind

### Preface:

As Christians, we normally only think of Pentecost as the day that the Holy Spirit was poured out onto mankind (Christians). However, it is much more than that. From both the Jewish and Christian perspectives, it is the culmination of three Spring time events. For the Jews, these three are Passover, First Fruits, and the Feast of Weeks (Shavuot). (Slide 2) From the Christian perspective, they are The Crucifixion, The Resurrection, and The day of Pentecost. (Slide 3)

### Celebration

Passover/Good Friday  
First Fruits/Easter  
Feast of Weeks/Pentecost

### Jewish Implication

Release of the slavery of Egypt  
Celebrate first fruits from the earth  
Giving of the Law on Mt. Sinai

### Christian Implication

Release from the slavery of Sin  
First fruit from the dead (earth)  
Outpouring of Holy Spirit

Passover (Pesach)/Good Friday – For the Jews, this is a memorial of the release from the slavery of Egypt when the Passover lamb was slain to protect them from physical death. For Christians, it is a memorial of the release from the slavery of sin when The Passover Lamb of God who takes away the sins of the world was slain to protect us from spiritual death.

First Fruits (Bikkurim)/Easter – For the Jews, this is a celebration of thanksgiving for God’s provision of life-giving food from the earth. This was always celebrated on the day after the first weekly Sabbath after Passover. Therefore, it is always celebrated on a Sunday. For Christians, this is a celebration of joy for God’s provision of rebirth and the life-giving resurrection from physical death. It is always celebrated on a Sunday.

Feast of Weeks (Shavuot)/Pentecost – For the Jews, this is a celebration of the grain harvest and a memorial of the giving of the Law at Mt. Sinai, which occurred seven weeks (a week of weeks) and one day after Passover. Therefore, it is always celebrated on a Sunday. For Christians, it is a memorial of the Sunday that the Holy Spirit was poured out on believers.

## The Coming of the Holy Spirit

### **Acts 2:1-13**

<sup>1</sup>When the day of Pentecost arrived, they were all together in one place. <sup>2</sup>And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. <sup>3</sup>And divided tongues as of fire appeared to them and rested on each one of them. <sup>4</sup>And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. <sup>5</sup>Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. <sup>6</sup>And came at this sound the multitude together, and they were bewildered, because each one was hearing them speak in his own language. <sup>7</sup>And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? <sup>8</sup>And how is it that we hear, each of us in his own native language? <sup>9</sup>Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, <sup>11</sup>both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” <sup>12</sup>And all were amazed

and perplexed, saying to one another, “What does this mean?” <sup>13</sup>But others mocking said, “They are filled with new wine.”

### Notes:

The first question that has to be answered here is, “Where were the disciples when these events occurred?” Verse one says that they were all together in one place and verse two tells us that the sound of the rushing wind filled the “house” where they were sitting. However, verse forty-one tells us about 3,000 souls were added to the church that day. Here are a couple more facts that we have to factor into this discussion. In [Acts 1:3](#) we were told that Jesus appeared to the disciples and offered many proofs for 40 days after His resurrection (which was a day or two after the Passover). The events we’re looking at in this chapter occurred on the Day of Pentecost, which was fifty days after the Passover. So, we know that Pentecost was about a week to ten days after Jesus ascended into heaven. During this time, it is very likely that the number of followers of Jesus has grown from the nineteen who were present when He ascended.

So, where were they? They could have been in an upper room, which is a common assumption since the sound filled the “house” where they were. However, as soon as they were filled with the Spirit, they began speaking in foreign languages and people around heard them speaking in their native tongues. If the disciples had been in an upper room, it isn’t likely that very many foreigners would have been there with them. So, we also have to assume that if they were in an upper room, then after they were filled with the Holy Spirit, they went outside into the streets and began speaking in foreign languages where others could hear them.

An alternate theory, which I am more inclined to believe, is that the “house” that they were in was the Temple itself, the courtyard of the Temple. There is precedence for calling the Temple a “house.” In numerous places in the Old Testament, the Temple is referred to as “The house of the LORD.” Also, in Isaiah chapter 6, when the prophet was being commissioned by God, he says that he saw the LORD sitting on his throne in the Temple. But a few verses later, he says that the “house” was filled with smoke. Also, [Acts 2:46](#) tells us that the church members were regularly, “attending the temple together ...” Finally, in verse six here we are told that “... [at this sound the multitude gathered together ...](#)” If the “sound” filled the “house” and the multitude came together when they heard this “sound,” it is more likely that the disciples were actually in the temple area when the Holy Spirit was poured out. (Slide 4A)

The next question we have to ask is, “Was there a mighty rushing wind” or was there just “the sound of a mighty rushing wind?” According to verse two, “[And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.](#)”

This sound was like a rushing wind. The Greek word for wind is *pnoē*, which is based on the word *pneō*, meaning “to breath.” The word “Spirit” is from the Greek word *pneuma*, meaning “a breath.” It is also based on the word *pneō*. Therefore, it is very natural that the sound of the Holy Spirit coming would be like the sound of a wind. (Slide 4B)

We have noted previously that in the Old Testament, the Holy Spirit “came upon” those whom God chose and some of them were “filled” with the Spirit. On the day of Pentecost, the Holy Spirit both came upon the disciples and filled them. Only a few days earlier, Jesus said that the disciples would be “baptized” with (by) the Holy Spirit. This baptism of (or by) the Holy Spirit was God’s way of sealing those who believed on His name. So, let’s not confuse these three actions of the Holy Spirit: baptism (placing into the body and sealing), coming on them (producing miraculous signs), and filling (empowering them under the complete control of the Holy Spirit). We will learn later in this book, of the day when the Gentiles received the Holy Spirit at the house of Cornelius. At that time, the Holy Spirit was “poured-out” on them (allowing them to speak in tongues) and they “received” the Holy Spirit (they were sealed as believers).

Remember that this was at the time of the “Feast of Weeks,” when Jews from around the world were gathered at Jerusalem. In fact this was one of the Jewish holy days in which all males were required to make the pilgrimage

to Jerusalem. That's why there were so many foreigners there. But, although they were foreigners, they were all Jews. These foreign Jews were astonished that they each heard these Galileans speaking in their own "language" This word is translated from the Greek word *dialektō*, meaning "dialect" or "natural language."

But – also notice that the disciples were not preaching to them. These foreign Jews said, "we hear them telling in our own tongues the mighty works of God." The disciples were praising God and telling of His mighty works, probably of the resurrection of Jesus the Messiah. Some of these foreign Jews were amazed and others were skeptical, claiming that the disciples must have been drunk.

## **Peter's Sermon at Pentecost – The Outpouring of the Spirit**

### **Acts 2:14-21**

**<sup>14</sup>But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup>For these people are not drunk, as you suppose, since it is only the third hour of the day. <sup>16</sup>But this is what was uttered through the prophet Joel: <sup>17</sup>"And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; <sup>18</sup>even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. <sup>19</sup>And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; <sup>20</sup>the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. <sup>21</sup>And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.' <sup>2</sup>**

### **Notes:**

This is now the second of the seven speeches/sermons that are attributed to Peter in the book of Acts. His first remarks were that these men were not drunk. After all, it was only 9:00 in the morning, clearly too early for a drunken party to occur. Instead, he proclaimed that this was a fulfillment of one of the prophecies of Joel.

The interesting thing about Peter's claim that this was a fulfillment of Joel's prophecy, is the fact that this specific prophecy is about the Day of the Lord. It is a prophecy of judgment against Israel. This is the time when God will pour out His wrath and vengeance on all of mankind. And, even though it is referred to as the "Day" of the Lord, it occurs over the course of many years.

In this particular prophecy, God is promising that He will restore the fortunes of Israel and will drive the enemies away. The two verses just before the ones Peter quotes here say:

You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I am the LORD your God and there is none else. And my people shall never again be put to shame. (Joel 2:26-27)

These particular verses may be referring to the Millennial kingdom, although I believe this prophecy is referring to the "last days," the days we are living in right now. And immediately after this, Joel says:

And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit. (Joel 2:28-29)

But Peter doesn't stop there. He continues to quote Joel, who then said:

And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD

comes. And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls. (Joel 2:30-32)

This is clearly a message about the Day of the Lord, not the Day of Pentecost. So, what do we make of this? As we have said previously, prophecy often intermingles different time periods into the same message. Under the inspiration of the Holy Spirit, Peter quotes this prophecy which intermingles the Day of Pentecost with the Day of the LORD. (Slide 5) It appears that the reason for Peter continuing with the Day of the LORD portion of the message is the key line in this prophecy:

And it shall come to pass that everyone who calls on the name of the LORD shall be saved.

This is the portion of Joel's prophecy that applies to both. During the Day of the LORD, when all seems to be lost, true believers will fall down before God, confess their sinfulness and be saved. This same thing was true on the Day of Pentecost. But – Peter is not through with his sermon!

## **Peter's Sermon at Pentecost – David's Prophecy of the Resurrection**

### **Acts 2:22-31**

<sup>22</sup>“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— <sup>23</sup>this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup>God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup>For David says concerning him, “‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup>therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. <sup>27</sup>For you will not abandon my soul to Hades, or let your Holy One see corruption. <sup>28</sup>You have made known to me the paths of life; you will make me full of gladness with your presence.’ <sup>29</sup>“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup>Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup>he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

### **Notes:**

After Peter quotes passages that promise hope and salvation for the people of Israel even in the midst of horrific cosmic events, he then turns the tables on the people of Israel. He now reintroduces Jesus of Nazareth. Remember, when Pilate washed his hands in front of the people and proclaimed himself to be innocent of Jesus' blood, the people proclaimed,

“His blood be on us and on our children!” (Matthew 27:25b)

Peter now tells the Jews that even though this was part of God's perfect plan, they were guilty of killing Jesus. But – Peter didn't stop there. Even though the people had demanded that Jesus be killed and had seen him tortured on the cross, He didn't stay dead. God raised Him from the dead! Peter then quotes some of the Psalms of David regarding the Messiah. David had said:

For you will not abandon my soul to Hades, or let your Holy One see corruption.

But, David could not have been talking about himself, because he is still dead. That's what Peter's next point was:

Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an

oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

## **Peter's Sermon at Pentecost – Jesus is the Christ**

### **Acts 2:32-40**

<sup>32</sup>This Jesus God raised up, and of that we all are witnesses. <sup>33</sup>Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. <sup>34</sup>For David did not ascend into the heavens, but he himself says, “The Lord said to my Lord, “Sit at my right hand, <sup>35</sup>until I make your enemies your footstool.”” <sup>36</sup>Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” <sup>37</sup>Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” <sup>38</sup>And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <sup>40</sup>And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”

### **Notes:**

Peter continues with the message that even though these people were responsible for killing their Messiah, God raised Him from the dead and exalted him at His right hand. And, this is the reason for the outpouring of the Holy Spirit which they are witnessing. Peter concludes his message with:

Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

The result of this message was to convict many hearts that what Peter was saying was, in fact, truth. They suddenly realized that they had rebelled against God and were guilty without excuse. Therefore, they said, “what should we do?” (Slide 6)

At the risk of distracting from the message in this second chapter of Acts, we need to take just a minute to see what Peter is saying and what he is not saying because Peter's response, here, has been misunderstood by many. He said, “Repent and be baptized ... for the forgiveness of your sins ...” Those who want to believe that baptism is necessary for salvation read this as, “Repent and be baptized ... resulting in the forgiveness of your sins ...” That's not what the original language indicates. The Greek word translated “for” is *eis*, with the basic meaning of “into” or “unto.” However, when used in the grammatical construction as it is here in verse 38, it means “on account of” or “on the basis of.” Besides, if Peter had intended to teach that baptism is necessary for salvation, why did he later promise the forgiveness of sins based on faith alone in Acts 5:31; Acts 10:43; Acts 13:38; and Acts 26:18? And there are many other verses that teach that salvation is based on faith alone, apart from baptism (John 3:16; John 3:36; Romans 4:1-17; Romans 11:6; Galatians 3:8-9; Ephesians 2:8-9, etc.) Finally, those who believe that baptism is required for salvation will often quote Mark 16:16.

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.  
(Mark 16:16)

Now, as is often the case with false teaching, the verses used to support the false teaching are a statement, not in support of, but against their teaching, as is the case here. In this verse from Mark, Jesus clearly says that those who do not believe will be condemned. He doesn't say, “whoever is not baptized will be condemned.” Nor does He say, “whoever does not believe and is not baptized will be condemned.” Salvation is based on faith alone, and condemnation is based on lack of faith alone.

## The Fellowship of the Believers

### **Acts 2:41-47**

<sup>41</sup>So those who received his word were baptized, and there were added that day about three thousand souls. <sup>42</sup>And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. <sup>43</sup>And awe came upon every soul, and many wonders and signs were being done through the apostles. <sup>44</sup>And all who believed were together and had all things in common. <sup>45</sup>And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. <sup>46</sup>And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, <sup>47</sup>praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

### Notes:

“Those who received his word,” that is, those who believed and repented (verse 38), were baptized. The number of new believers on that day was about 3000 people. As a result, they devoted themselves to two things, the apostles’ teaching and the fellowship. The grammatical construction indicates that “fellowship” consisted of the breaking of bread and prayers. It is not exactly clear what is meant by “the breaking of bread.” It could imply sharing communion (the Lord’s Table) or it could imply sharing a common meal. Or it could imply both.

In this translation (ESV), verse 43 says, “And awe came upon every soul ...” The word translated “awe” is *phobos*, which properly means “fear.” But, why would they be afraid? I believe this “fear” is what the Psalmist declares:

The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding.  
His praise endures forever! (Psalms 111:10)

It is the reverential fear of God, knowing that He is in control and that He judges evil. This fear among the first members of the church was brought about because of the many wonders and signs that were being done through the apostles.

The next few verses raise some interesting questions. A literal translation of the Greek says, “and all the believing ones were in the same place and had all things in common.” And verse 46 says that they were gathering in the Temple daily. In other words, they regularly came together as a body; not just one day a week, but every day. We are also told that they had all things in common, even to the point of selling possessions in order to provide for the needs of all members of the church. Why did they do this and why don’t we do the same thing today? I believe there was a very logical reason for them to sell property and possessions at this point in the history of the church and it was God’s way of watching over them. We’ll get more into this when we study Acts chapter five.

### So What?

What were some of the defining characteristics of the first church and how do we stack-up against them? First of all, they had a fear of the Lord. (Slide 7A) They didn’t see God as just some mystical Genie, who gave them everything they asked for. They were in awe of who He is and what He had done in their presence. They knew they had been guilty of crucifying the Son of God and they were repentant. They humbled themselves before Him. And God blessed them for their reverential fear.

Another defining characteristic of the first church was the fact that they prayed regularly. (Slide 7B) In fact, according to verse 42, it was one of the things that they “devoted” themselves to. This is from the Greek word, *proskarterō* which means “to endure toward” or “to continue steadfastly and faithfully.” In other words, it was not something that they did occasionally. It was something that they did consistently. The power of any church is in their prayers and the first church was powerful!

This enduring steadfastness was also exemplified in their study of the Apostles' teaching. (Slide 7C) This is probably one of the reasons that they met together daily. Remember, they didn't have the written word regarding Jesus and His teaching. They had to rely on word-of-mouth teaching and it appears that they "ate it up." We are blessed in that we have the Apostles' teaching here at our fingertips. Let's not take this privilege for granted.

A fourth characteristic of the first church was that they were steadfast in fellowship and the breaking of bread together. (Slide 7D) I will have to say at this point, one of the things I have been impressed with from the beginning in our church is the fact that when the service is over, we don't all just disappear. There is a lot of fellowship going on, even while we are cleaning up and putting things away.

The last characteristic that is talked about regarding the first church is the spirit of giving and sharing. (Slide 7E) Again, this is something that also characterizes our church here today.

## **Now What?**

We are very much like the first church. We have many of the same characteristics, but let's not allow this to go to our heads. This is just the beginning for us. We have a long way to go and a lot of people to witness to. Let's all redouble our efforts to serve God from a heart of true gratitude and love and let's reach out to those around us with the Gospel message.

**Let's pray.**

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