

Acts 2:1–13 (NIV)

- 7) We left last time with the question – is baptism with the Holy Spirit the same as being filled with the Holy Spirit?
- 8) John MacArthur feels that there is a distinction that should be made here.
 - a) Being filled with the Holy Spirit is different than being baptized with the Holy Spirit.
 - b) He makes the point that being baptized with the Holy Spirit is a one time occurrence which is experienced when we are baptized into the body of Christ. **REF-->**

1 Corinthians 12:13 (NIV)

¹³ For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

- a) As to being filled with the Holy Spirit, he points out that there are many instances where scripture tells us of persons being filled with the Holy Spirit on more than one occasion.

He states:

Unlike the baptism with the Spirit, being filled with the Spirit is an experience and should be continuous. Although filled initially on the Day of Pentecost, Peter was filled again in Acts 4:8. Many of the same people filled with the Spirit in Acts 2 were filled again in Acts 4:31. Acts 6:5 describes Stephen as a man “full of faith and the Holy Spirit,” yet Acts 7:55 records his being filled again. Paul was filled with the Spirit in Acts 9:17 and again in Acts 13:9.¹

So, do you agree or disagree with this position – filled with the Holy Spirit is different than being baptized with the Holy Spirit?

- b) Perhaps this is a difference without distinction but, something to consider.
- c) However, there is definitely something to be said regarding “extra measures” of the Holy Spirit which might be what is happening in these instances.

Have you ever experienced this?

- d) To me the most important aspect of this is the being continuously filled with the Holy Spirit.
- e) Continually seeking Him in every situation and in every prayer.
- f) He is our promised helper.

¹ John F. MacArthur Jr., [Acts](#), vol. 1, MacArthur New Testament Commentary (Chicago: Moody Press, 1994), 41.

- g) If Paul teaches us nothing else, he is consistent in teaching us that we must live “by the Spirit” not by “flesh”.
 - i) In fact, we are to die to the flesh.
 - ii) Obviously a major transition in our lives that for most is a process taking some time to accomplish.
- 9) I think we covered some of this last week but to get the next section, lets review just a bit.
- 10) If there was any doubt before, there should not be any now – the sound though not a wind but “like” a wind was real and obviously loud.
- 11) Also, we should noted here as well that the tongues of fire were not “literal fire” but again “looked like” fire.
 - a) Again, no one would take seriously a group of bald people with their hair burned off.
- 12) There is another transformation that takes place at this point.
- 13) Verse 4 tells us:

and began to speak with different tongues, as the Spirit was giving them the ability to speak out.
- 14) In this verse, the Holy Spirit gave them the ability to speak in different languages.
- 15) Verses 7 and 8 however, tell us:

7 They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? 8 And how is it that we each hear them in our own language to which we were born?”
- 16) The operative word being in the second case “**hear**”.
- 17) I think this indicates that God, on this day at this point provides the ultimate universal translator.
 - a) As the followers of Jesus spoke in “**different tongues**”, it made no difference what language they were speaking, the “hearers” heard them in their “**own language**”.
 - b) The truth is, there are two things going on – disciples are speaking in other languages and the listeners, regardless of that, are hearing in their own language.
 - c) Again, the ultimate universal translator.
 - d) Of course, they could have given their message in Greek.
 - i) Most if not all those present spoke Greek – **that was** the lingua franca of the time (language of the known world at that time).
 - ii) It had been starting some 400 years ago since the time of Alexander the Great.
 - e) But, that was not the case.

- f) One would assume for clarity and best understanding, God in His infinite wisdom provided this “universal translator” so that each person could totally understand what was being said.
- 18) One other important note here is the diversity of nationalities that are represented – all Jews or proselytes but different nationalities.
- a) Look back at verse 9 and 10:
- 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!” (NIV)
- 19) For the purpose of the scripture we are studying, the list gives us an insight into the miracle of different languages being spoken.
- 20) However, the diversity of this list should be emphasized and remembered as we proceed for another reason.
- 21) We must remember that the members added that day came from this group – all 3000 of them!
- 22) The obvious result is that though many stay in Jerusalem for at least a while, they likely would all return home and this is truly a start at spreading the Word and perhaps even planting churches in all these areas at the outset.
- 23) Though Paul and the disciples will journey to many of the locals and begin churches some will have probably already been at least started from what happens this very day.
- 24) Now, before we begin listening to Peter’s sermon, I want you to change your mindset.
- a) Imagine yourself in the crowd.
- b) You are a Jew – NOT a Christian so you will connect with all that Peter is saying but, from a Jewish perspective not Christian.
- c) You were among those who cried crucify Jesus less than two months ago.
- d) You may have also been in the crowd that welcomed him the week before that.
- e) You may have even heard him preach and perhaps even seen him perform a miracle.
- f) You found that all interesting, but, that doesn’t really matter.
- g) You have convinced yourself that what happened that day before the Passover was right.
- h) You were **right** in calling for this imposter who had been tried by your religious leaders to be crucified –
- i) after all, that’s what they were saying needed to be done.
- i) You were **right** in calling for the release of Barabbas instead of this criminal.
- j) What you are seeing now is just a bunch of drunks speaking gibberish (all be it gibberish that you understand).

k) End of subject!!

l) So, that's your mindset this morning. However, a word of **caution** you must listen carefully, or you might not get the right message.

So, let's hear what Peter has to say ...

Acts 2:14–36 (NASB 2020)

25) Looking at all this one could also imagine as part of this crowd these folks...

- a) They could easily have become angry at Peter and the other apostles – angry because they were being accused of the most heinous crime possible – killing the Son of God. (with a caveat)
- b) Human reaction whether we like it or not in circumstances like this is normally that of denial or laying the blame on some one or the circumstance.
 - i) The religious leaders said to do it ...
- c) With the denial comes anger and in many cases violence!
- d) However, if they were listening carefully, they might not see it quite that way. **Back to verse 23.**

As part of the crowd – Honest answer – where are you now?

Ready to walk away.

Ready to throw things at Peter because of what he has accused you of?

Ready to enlist and go to war?

Convicted? Why? Why not?

- 1) There are obviously things that should be considered in this sermon.