

## **Apostles Baptized With The Holy Spirit**

Acts 2:1-4

Part 2

**2:1 And when the day of Pentecost [feast of weeks] had come, they [the apostles] were all [Acts 1:13, 26] together in one place.**

1. In obedience to the command of Jesus the apostles had patiently and prayerfully waited in Jerusalem for the baptism of the Holy Spirit. (Acts 1:4).
2. The word "Pentecost" means fiftieth day.
  - a. Pentecost came 50 days after the sabbath of the Passover week. (Lev. 23:15,16).

Lev 23:15 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths.

Lev 23:16 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.

- b. This would make it always come on Sunday, but Luke placed no emphasis on this fact.

1) He had recorded Jesus was raised from the dead on "the first day of the week." (Lk. 24:1).

2) He later records this was the day Christians met to break bread, that is, to partake of the Lord's supper. (Acts 20:7).

- c. "Pentecost" was also called "Feast of Harvest" and "Feast of weeks." (Exod. 23:16; Num. 28:26). See also Deut. 16:9-12.

Ex 23:16 "Also {you shall observe} the Feast of the Harvest {of} the first fruits of your labors {from} what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in {the fruit of} your labors from the field.

Num 28:26 'Also on the day of the first fruits, when you present a new grain offering to the LORD in your {Feast of} Weeks, you shall have a holy convocation; you shall do no laborious work.

3. It was a celebration of the first-fruits of the harvest, and was one of the three major Jewish feasts. (Exod. 23:14, 2 Chron. 8:13).
  - a. The first was the Passover.
  - b. The second was Pentecost and the third was the feast of tabernacles.
4. These feasts attracted large numbers of Jews to Jerusalem from throughout the world.
5. The pronoun "they" refers back to the apostles in chapter 1:26, not the 120 in Acts 1:15. See also Acts 2:14, 37.

6. Only the apostles were baptized with the Holy Spirit on Pentecost. (Acts 1:2-5, 6-8).

7. “one place”

a. “one place” is the “whole house” of Acts 2:2.

b. See “upper room” Acts 1:13

1) This may have been the same place where Jesus and His disciples celebrated the Passover. (Lk. 22:12). It was “a large, furnished upper room.” There is no way of knowing how large it was.

2) We cannot be certain this is the same place.

**2:2 And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they [the apostles] were sitting.**

1. "like" shows the “noise” was not literal wind. The sound like wind symbolized the coming of the Holy Spirit upon the apostles.

2. “house” may refer to the upper room. (Acts 1:12-15).

Acts 1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

Acts 1:13 When they had entered {the city,} they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James {the son} of Alphaeus, and Simon the Zealot, and Judas {the} {son} of James.

Acts 1:14 These all with one mind were continually devoting themselves to prayer, along with {the} women, and Mary the mother of Jesus, and with His brothers. The women are probably those mentioned in Luke and John. (Lk. 8:2-3; 23:49; Jn. 19:25; Lk. 23:55-56; 24:1).

Acts 1:15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said,

a. Acts 1:15 may not have been in the upper room mentioned in Acts 1:13, but in a different place in view of the large number of people.

b. It is possible that the word “house,” in Acts 2:2, might refer to a room in the precincts of the temple, but Luke does not state this.

c. Though not stated, it would appear the meeting place was either in the precincts of the temple or in a house near the temple where the apostles gathered to continually praise God and likely prayed for the coming of the Holy Spirit.

d. Earlier Luke, the author of Acts, had written these words in his gospel. (Lk. 24:53).

LUK 24:53 and [they, the apostles] were continually in the temple, praising God.

e. This verse substantiates the apostles spent a lot of time in the precincts of the temple.

3. It does not appear to be significant if the word “house” refers to “the upper room” or to the precincts of the temple.

4. Luke does not affirm the 120 were present when apostles with “filled with the Holy Spirit.”

- a. This is most often assumed, but it is without support.
  - b. Even if they were present, they were not the ones baptized with the Spirit.
  - c. Jesus had promised the baptism of the Holy Spirit to the apostles. (Lk. 24:49; Acts 1:2-5, 6-8).
5. The apostles were filled with the Holy Spirit in the morning hours of Pentecost, and the people heard the sound of a violent wind blowing from heaven. Peter began his sermon the third hour of the day. (Acts 2:15).

**2:3. And there appeared to them [the apostles] tongues [languages] as of [resembling] fire distributing themselves, and they [the tongues] rested (or sat) on each one of them [the apostles].**

1. "as" shows it was not literal fire, but resembled fire.
2. Fire in Acts 2:3 is a symbol of Divine presence [the Holy Spirit] resting on the apostles heads.
3. "fire" does not refer to Matthew 3:11,12.

Matt 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

Matt 3:12 "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

- a. Here it has reference to the fire of eternal punishment as the words "winnowing fork" [fam] show.
- b. The "unquenchable fire" is a reference to hell..
- c. It refers to the fire mentioned in Matthew 3:10.

Matt 3:10 "The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

- d. The "threshing floor" is the world. The "wheat" are the righteous, and the "chaff" are those condemned to hell.
4. Furthermore, the "fire" of Acts 2:3 was not a baptism in fire.
- a. Baptism comes from the Greek verb "baptizo" [bahp **tid** zoh] meaning to "immerse, to overwhelm."
  - b. The "fire" of Acts 2:3 did not overwhelm the apostles, but rested on them.
5. Neither Jesus nor Peter used the word "fire" in referring to the promised baptism of the Holy Spirit. (Acts 1:5; 11:16).

Acts 1:5 "for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

Acts 11:16 "And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'

6. The Holy Spirit can be apprehended by ears and eyes only when there is some manifestation given. See Matt. 3:16.

**2:4 And they [the apostles] were all filled [baptized] with the Holy Spirit and began to speak with other tongues (languages), and the Spirit was giving them [the apostles] utterance.**

1. "filled" has reference to the baptism of the Holy Spirit Jesus had promised to the apostles. (Acts 1:2-5; 11:15,16).

a. These scriptures set forth it was the apostles baptized with the Holy Spirit.

ACT 1:2 until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen.

ACT 1:3 To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God.

ACT 1:4 And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me;

ACT 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now. "

ACT 11:15 "And as I began to speak, the Holy Spirit fell upon them, just as He did upon us at the beginning [on Pentecost].

ACT 11:16 "And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you shall be baptized with the Holy Spirit.'

b. See John 14:26; 15:26; 16:13; Luke 24:49.

2. The word "filled" does not always have reference to the baptism of the Holy Spirit. (Acts 4:8,31;13:9).

Acts 4:8 Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,"

Acts 4:31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and {began} to speak the word of God with boldness.

Acts 13:9 But Saul, who was also {known as} Paul, filled with the Holy Spirit, fixed his gaze on him,

a. "Be filled with the Holy Spirit" is a command in Ephesians 5:18, but the baptism of the Holy Spirit is never a commandment to be obeyed. To be filled with the Holy Spirit was to be yielding to the guidance of the Holy Spirit and bearing "the fruit of the Spirit."

b. It was a promise given to the apostles, and it was an unexpected outpouring at the home of Cornelius.

3. "baptism" [Matthew 3:11,12; Acts 1:5] is used in a figurative sense and means a complete overwhelming of the apostles with the Holy Spirit.

a. It was not to save the apostles.

1) They had already committed their lives to Jesus and been baptized [immersed] with the baptism of John that was "for the forgiveness [remission] of sins." (Mk. 1:4; Matt. 3:3).

2) Their baptisms are not specifically mentioned, but they are implied and logically deduced by these facts:

- All were expected to respond to the baptism of John (Matt. 3:5-12).
- Jesus Himself was baptized by John (Matt. 3:13-16). See Jn. 1:31-34.
- The disciples were baptizing others like John and his disciples (Jn. 4:1-2).
- It is not logical or consistent that the apostles would not have been baptized with the same baptism they were administering to others.

- They had temporarily abandoned the Lord at His arrest (Matt. 26:56), but since Christ's appearance to them after His resurrection had become faithful followers of Christ.
- Acts 2:47 shows those baptized on the day of Pentecost and later were added "to those who were being saved."

Acts 2:47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved. Lit. "And the Lord added the [ones] being saved from day to day together." This included those already counted among the saved and those who would obey Christ later.

- The saved included those who had received John's baptism and were following Christ.
- Jesus, John the Baptist and their disciples all preached the same message and administered the same baptism for forgiveness of sins.
- Those who received John's baptism after it ceased to be a valid baptism at Pentecost were required to be rebaptized. (Acts 19:1-6).

b. The baptism of the Holy Spirit set the apostles apart and gave them great power and authority. (Matt. 18:18).

**MAT 18:18 "Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.** The pronoun "you" is plural in this verse.

Literally this verse is translated, "Truly I say to you, whatever things you bind on earth shall be having been bound in heaven, and whatever things you loose on earth shall be having been loosed in heaven."

- c. Jesus used the Greek perfect tense indicating what they would bind and loose would have already been bound in heaven.
  - d. The perfect tense denotes a past action with abiding results.
  - e. They did not make the laws, but were mouthpieces of the Holy Spirit - "as the Spirit was giving them utterance." (Acts 2:4b).
4. The Holy Spirit came to the apostles for the following reasons.

a. He gave them power to speak in languages they had not studied. (Acts 2:4-6).

**ACT 2:4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.**

**ACT 2:5 Now there were Jews living in Jerusalem, devout men, from every nation under heaven.**

**ACT 2:6 And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language.**

- b. He gave them power to speak by inspiration "all truth." (Jn. 14:26; 15:26; 16:13; Matt. 10:19, 20).
- c. He gave them power to heal and raise the dead. (Acts 2:43; 5:12, 15-16; 9:36-42; 20:9-12).
- d. The Spirit was given that they might confirm the word they spoke was from God. (Mk. 16:20; Heb. 2:4).
- e. The Spirit gave them power to impart spiritual [miraculous] gifts to others. (Acts 6:6; 8:17-20; 19:1-6; Rom. 1:11).

1) Those who received miraculous power through the laying on of the apostles hands could not pass this power on to others.

2) This is made clear by Acts 8:17-20.

3) Philip was not able to pass on spiritual gifts to those receiving Christ, but it was necessary for the apostles to lay their hands on them.

f. The baptism of the Holy Spirit was a sign the kingdom had come. (Mk. 9:1; Luke 24:49; Acts 1:5,8).

5. This is not the first time the apostles had been able to heal the sick and do other miracles. (Matt. 10:1-4).

MAT 10:1 And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

MAT 10:2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

MAT 10:3 Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the son of Alphaeus, and Thaddaeus;

MAT 10:4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

a. During the ministry of Christ the apostles had great power. (Matt. 10:8).

Matt 10:8 "Heal {the} sick, raise {the} dead, cleanse {the} lepers, cast out demons. Freely you received, freely give.

1) They even had the power to "raise the dead."

2) There is no record of them raising the dead during Christ's ministry.

3) After Pentecost Peter raised Dorcas and Paul raised Eutychus. (Acts 9:40; 20:10-12).

b. The powers of the apostles were restored and increased at Pentecost.

1) They were then able to speak in tongues [languages] they had not studied and impart miraculous spiritual gifts to others.

2) There is no indication they had any power after the arrest and crucifixion of Christ.

3) The Bible is silent on this subject.

4) Acts 5:12-16 demonstrates the immense power the baptism of the Holy Spirit gave the apostles.

Acts 5:12 At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico.

Acts 5:13 But none of the rest dared to associate with them; however, the people held them in high esteem.

Acts 5:14 And all the more believers in the Lord, multitudes of men and women, were constantly added to {their number,}

Acts 5:15 to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them.

Acts 5:16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and **they were all being healed.**

c. Beginning at Pentecost they were able to speak in tongues, impart miraculous gifts, raise the dead, and gradually

were given complete revelation.

1) Every truth was not revealed to them that day.

2) For example it was several years later before they recognized salvation was also for the Gentiles. (Acts 10:34-35).

6. There is one other clear reference to the baptism of the Holy Spirit. (Acts 10:44,45; 11:16,17).

Acts 10:44 While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message.

Acts 10:45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also.

Acts 11:16 "And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'

Acts 11:17 "Therefore if God gave to them the same gift as {He gave} to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?"

a. The baptism of the Holy Spirit did not always impart the same power to all.

b. Cornelius and his family receiving the baptism of the Holy Spirit proved salvation was also for Gentiles.

c. They spoke in tongues only. (Acts 10:46).

7. Paul was baptized in the Holy Spirit.

a. This is not explicitly stated, but it is clearly implied.

b. Paul maintained he was not inferior to any of the apostles. (2 Cor. 12:11,12).

2CO 12:11 I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody.

2CO 12:12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

c. He could speak by revelation, heal, raise the dead, lay his hands on others imparting miraculous power. (Gal. 1:12; Acts 20:9-12; 19:1-6).

d. These facts reveal he had received the baptism of the Holy Spirit and was not inferior to any of the apostles.

e. The words "be filled with the Holy Spirit" are likely referring to Paul receiving the baptism of the Holy Spirit. (Acts 9:17).

Acts 9:17 So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and **be filled with the Holy Spirit.**"

1) On this occasion scales fell from his eyes and he regained his sight lost on the Damascus road. (Acts 9:18).

2) "He arose and was baptized" by Ananias to have his sins washed away. (Acts 9:18; 22:16).

- 3) After several days “immediately he began to proclaim Jesus in the synagogues, saying, He is the Son of God.” (Acts 9:19, 20).
- 4) His quick and thorough knowledge of Jesus and the gospel strongly suggests he, too, was baptized with the Holy Spirit.
- 5) He, too, like the other apostles, was guided “into all truth.” (Jn. 16:13).
- 6) He was taught by revelation of Jesus Christ, not by men. (Gal. 1:12).

Gal 1:12 For I neither received it from man, nor was I taught it, but {I received it} through a revelation of Jesus Christ.

- 7) The “revelation of Jesus” came to him through Jesus speaking to him and through the Holy Spirit who guided Paul and all the apostles.
  - 8) There is not an indefinite article [a or an] in the Greek language, but its use often makes a smoother English translation.
  - 9) “A revelation of Jesus Christ’ conveys the idea Paul received it all at one time.
  - 10) This may be true, but it does not necessarily have that meaning. He probably gradually received full revelation over a undefined period of time.
- f. Even if the words “be filled with the Holy Spirit” do not record the baptism of the Holy Spirit as they did in Acts 2:4, it is clear at some point Paul received the baptism of the Holy Spirit.

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