



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N4 January 25, 2026

POWER AND PURPOSE

“Heaven Breaks In”

Acts 2:1-13

THIS WEEK'S CORE COMPETENCY

The Holy Spirit

I believe the Holy Spirit convicts, calls, converts, and changes me as a child of God.

“You, however, are not in the flesh but in the Spirit, in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.”

Romans 8:9



Q?

What occurred on the day of Pentecost?

What happened on the day of Pentecost in the year A.D. 33? According to Acts 2:1-4, Jesus baptized his disciples with the Holy Spirit. John the Baptist had predicted he would. In his Gospel Luke writes: “John answered them all, “I baptize you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire” (3:16; cf. Mt 3:11; Mk 1:8; Jn 1:33). The importance of what happened cannot be overstated.

A number of ministries of the Spirit took place in connection with the baptism. Christ sent the Spirit to *indwell* his disciples. One commentator explains: “The Old Testament records occasional special ministries of the Holy Spirit in enabling individuals to perform some task for God. We assume that the Spirit of God worked in the prophets and in the writers of Scripture as well as in the sanctification of those who were saved. The universal indwelling of the Holy Spirit, however, was not realized until the Day of Pentecost as indicated in the prophecies of Christ that the indwelling was yet future” (John F. Walvoord, “The Augustinian-Dispensation Perspective,” in *Five Views on Sanctification*, Counterpoints, 214). Christ spoke of this future ministry of the Spirit. His words spoken on the last day of the Feast of Booths (Jn 7:1, 37) refer in John’s words to “the Spirit whom those who belied in him were to receive, for as yet the Spirit had not been given because Jesus was not yet glorified” (Jn 7:39). And in the upper room, Jesus himself told his disciples: “I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with your and will be in you” (Jn 14:16-17). “Subsequent to Pentecost the Holy Spirit’s indwelling is mentioned repeatedly” (Walvoord, 214).

Christ also sent the Spirit to *join* believers to one another and to Christ. Baptism with the Holy

Spirit, which occurred on Pentecost (cf. Ac 11:15-16), is mentioned by Paul in 1 Corinthians 12:13. He writes: “For in one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit” (ESV). Perhaps “made to drink of one Spirit” suggests indwelling. That said, the preposition translated “in” can also be translated “with” as it is in the six other passages referring to spirit baptism (cf. Mt 3:11; Mk 1:8; Lk 3:16; Ac 1:5; 11:16). This leads one theologian to conclude: “It thus seems appropriate to conclude that 1 Corinthians 12:13 also refers to baptism ‘in’ or ‘with’ the Holy Spirit and is referring to the same thing as the other six verses mentioned” (Wayne Grudem, *Systematic Theology*, 768).

According to verse 13, baptism with the Holy Spirit involves placing those who believe “into one body,” namely, the body of Christ, which is the church. It is a once-for-all work of God, which occurs at the moment of salvation for believers ever since Pentecost, joining them to one another and to Christ in a living union.

Finally, Christ sent the Spirit to *fill* believers, that is, to empower them for the mission he had in store for them. While those who were baptized with the Holy Spirit were at the same time “filled with the Holy Spirit,” filling is a distinct ministry of the Spirit. “The term refers basically to the unhindered ministry of the Holy Spirit in the life of a Christian . . . Such spiritual control of a Christian, however, is not permanent and is dependent upon the constant renewed filling of the Spirit” (Walvoord, 215-16). Paul tells the Corinthian believers: “And do not get drunk with wine, for that is debauchery, but be filled with the Spirit” (5:18). The tense of the *present imperative* verb could “more explicitly be translated ‘Be continually being filled with the Holy Spirit,’ thus implying that this is something that should repeatedly be happening to Christians” (Grudem, 781). Filling is an event that can occur over and over again in a Christian’s life.

Read Acts 2:1-13

1 When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. 6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. 7 And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, 11 both Jews and proselytes, Cretans and Arabians – we hear them telling in our own tongues the mighty works of God." 12 And all were amazed and perplexed, saying to one another, "What does this mean?" 13 But others mocking said, "They are filled with new wine." (ESV)

After reading the text, practice your Observation skills by noting the following:

- Bracket "the day of Pentecost" in v. 1.
- Circle "they" and "them" in vv. 1-4.
- Box "like" indicating *comparison* in v. 2.
- Circle "house" v. 2.
- Circle "wind" in v. 2.
- Circle "divided tongues" in v. 3.
- Box "as" indicating *comparison* in v. 3.
- Underline "fire" in v. 3 and "Holy Spirit/Spirit" in v. 4.
- Bracket "filled with the Holy Spirit" in v. 4.
- Circle "other tongues/tongues" in vv. 4, 11.
- Circle "devout men" in v. 5.
- Circle "language" in vv. 6, 8.
- Bracket vv. 9-11.
- Bracket "both Jews and proselytes" in v. 11.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. *Temporally* speaking, *when* did the day of Pentecost arrive relative to the crucifixion and ascension?
2. *Who* “was all together” (v. 1) in one place?
3. With what are *wind* and *fire* often associated in the Old Testament?
4. Define “other tongues” (cf. vv. 6, 8).
5. *Who* came together (v. 6)? Identify them.
6. The multitude came together (v. 6) because they heard the “sound” of what?
7. Explain what *bewildered* the crowd.
8. Explain the *significance* of the geographical distribution of the multitude.
9. Some in the crowd misunderstood what they witnessed. How so?
10. **Discussion:** Talk about the various ministries of the Holy Spirit that began on the day of Pentecost.

Commentary On The Text

“Everything in chap. 1 is preparatory to the great outburst of the Spirit who poured upon the praying band of believers at Pentecost. Over a period of forty days they had listened to the teaching of their Lord (1:3). They had received his commission to be worldwide witnesses, and they had been given his promise that the Holy Spirit would be granted them as empowerment for that mission (1:5; 1:8). With the Lord’s final departure in his ascension, nothing was left to do but to wait and pray for the fulfillment of that promise (1:14). In chap. 2 their prayer was answered in a mighty way” (John B. Polhill, *Acts*, NAC, 95). The first of the three parts of Acts 2, verses 1-13, can be divided into two segments. Verses 1-4 describe the coming of the Spirit upon the band of gathered disciples; verses 5-13 describe the manifestation of his coming to devout Jews living in Jerusalem. The first part describes *what* happened; the second part describes *how* bystanders reacted to it.

On the fiftieth day following the crucifixion of Jesus on Friday, April 3, A.D. 33, ten days after his ascension on Thursday, May 14, Christ baptized his disciples with the Holy Spirit on the day of Pentecost, Sunday, May 24 (for dates see Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 143), and everything changed. The baptism marked a change his disciples’ relationship to the Holy Spirit. Before the baptism, the Spirit was *with* them; after the baptism, the Spirit was *in* them (Jn 7:38-39; cf. 14:16-17). The relationship of Jesus’ disciples to the Holy Spirit transitioned from being an Old Testament one to a New Testament one.

According to Acts 2:1-4, the disciples “were all together in one place” – most likely the 120 mentioned in 1:18, not just the eleven apostles. In the judgment of one commentator: “The presence of the large crowd testifying to the witness of the Spirit-filled Christians (2:6-11) would indicate that the full 120 were involved, as would the text Peter quoted from Joel that refers to women as well as men prophesying (2:17-18)” (Polhill, 97). Where the 120 were gathered is not known for sure, but it’s likely that they continued to meet in the upper room of the house mentioned in Acts 1:13. The house must have been large, as well as *close to the temple*, since it appears that after the coming of the Spirit, as one commentator writes: “The inspired Christians doubtless left the upper room and rushed forth, most likely to the temple precincts. Only there would be found sufficient room for a crowd of 3,000 plus” (Polhill, 101).

In connection with the Spirit’s coming, the disci-

ples *heard* a “sound” comparable to “a mighty rushing wind” – in the words of one commentator “a blowing blast of wind, like the roar of a tornado” (Polhill, 97). And they *saw* what appeared to be fiery tongues that rested on each one of them. The NASB translates verse 3: “And tongues *that looked* like fire appeared to them, distributing themselves, and *a tongue* rested on each one of them.” One commentator explains: “The believers received a *visual* as well as an *auditory* indication that the promised Holy Spirit of God had come [both of which indicated the presence of God]. Evidently at first the apparent fire (‘tongues that looked like fire’) came in one piece and then separated into individual flames, which always resemble tongues of fire. ‘Distributing themselves’ translates *diamerizomenai*, a present and probably a middle Greek participle, suggesting that the fire was seen dividing itself” (Thomas L. Constable, “Notes on Acts,” 2026 ed, 42, italics added, soniclight.com/tcon/notes/pdf/acts.pdf). The tongues looked like fire and spread like fire. The immediate effect – the disciples were all “filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance” (v. 4). Speaking in languages not native to the speakers was a sign. The promise of the Father and the predictions of John the Baptist and Jesus himself had been fulfilled – the disciples’ prayers had been answered!

According to verses 6-13, a multitude of Jews, living in Jerusalem, having returned to the city from far-flung nations (vv. 8-11), heard the sound of the disciples declaring the “mighty works of God” (v. 11) in their own languages and were “bewildered” (v. 6), “amazed and astonished” (v. 7). “‘Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language?’” (v. 7). The long list of nations is significant. One author writes: “The presence of Jews from every nation under heaven at Pentecost introduces a similar symbolic dimension into the narrative, suggesting first that it is the goal of the gospel to address all Israel, scattered throughout the world, an second that it must also address the gentile inhabitants of the lands from which these Jews come” (Robert C. Tannehill, *The Narrative Unity of Luke – Acts*, vol. 2, *The Acts of the Apostles*, 28). Another writer concurs. He writes: “The national list of Jews is a hint of where the story is going, out into the entire world” (Darrell L. Bock, *Luke*, BECNT, 106).

Some in the crowd misinterpreted what they heard, speculating that the disciples were intoxicated (v. 14). Peter would correct their wrongheaded conclusion in his sermon to follow. In any case, “all were amazed and perplexed,” as they should have been.

Word Studies/Notes

v. 1 *day of 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). The Jews also called Pentecost ‘the Feast of Harvest’ and ‘the Feast of Weeks’ in earlier times . . . ‘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 needed to be present at the central sanctuary (Exod. 34:22-23). 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 at 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 particular day. This feast was the most crowded in Jerusalem, and the most attended by foreigners, of any of the Jewish festivals” (Thomas L. Constable, “Notes on Acts,” 2026 ed., 41, soniclight.com/tcon/notes/pdf/acts.pdf).

vv. 1-4 *they, them* I.e., all the 120 assembled in the upper room (1:15). “The antecedent of ‘they’ is apparently the believers that Luke mentioned in 1:15. However, it could refer to the Twelve, since Luke later wrote that the multitude marveled that those who spoke in tongues were Galileans (v. 7)” (Constable, 41).

v. 2 *house* “It is not possible to identify the ‘place’ (lit. the house, Gr. *ton oikon*) where they assembled with certainty. Perhaps it was the upstairs room already mentioned (1:13) or another house. Clearly the disciples were indoors (v. 2)” (Constable, 41). Houses large enough to host 120 people existed in that day (see Darrell L. Bock, *Luke*, BECNT, 94). In any case, it “must have been located close to the temple grounds” (*The ESV Study Bible*, note on Ac 2:2), which “would certainly explain how a large crowd could have been so quickly attracted to the scene” (John B. Polhill, *Acts*, NAC, 97).

v. 2 *wind* “The picture is of a blowing blast of wind, like the roar of a tornado. Wind phenomena often accompany an appearance by God in the Old Testament (cf. 1 Kgs 19:11; Isa 66:15)” (Polhill, 97-98)

v. 3 *divided tongues* “‘Fire,’ as well as wind, symbolized the presence of God (cf. Gen. 15:17; Exod. 3:2-6; 13:21-22; 19:18; 24:17; 40:38; Matt. 3:11; Luke 3:16).

v. 3 *as* “The divided tongues as of fire were not literal flames (for Luke says ‘as of’) but looked enough like fire that this was the best description that could be given. ‘Fire’ in the OT often indicates the presence of God, especially in his burning holiness

and purity, consuming everything that is impure (see Ex. 3:3; 13:21; 19:18 40:38; Isa. 4:5; Ezek. 1:4). These tongues may therefore portray both the purity and the power of the speech of these disciples as they proclaimed ‘the mighty works of God’ (Acts 2:11), as well as the holy presence of God” (*The ESV Study Bible*, note on Ac 2:3).

v. 3 *fire* “The way the Spirit spread was like fire and settled (literally ‘sat’) on each one . . . The image of fire points to the association of heavenly glory in the presence of the Spirit as well as theophany. Heaven and divine presence come powerfully to earth to indwell God’s people (Lang. *TDNT* 6:947)” (Bock, 98).

v. 4 *filled with . . .* Baptism “with the Holy Spirit” (Ac 1:5; cf. Lk 3:16; 24:49) involved the coming of the Spirit to *permanently* indwell believers and here those who were “baptized” were also *temporarily* filled with the Holy Spirit. Two distinct ministries of the Spirit occurred at the same time.

v. 4 *other tongues* Audible and visible signs of the coming of the Spirit included: “a sound like a mighty rushing wind,” and “divided tongues as of fire” that sat on each of them, giving them the ability to speak in other languages. “The word translated ‘tongues’ (Gk. *glōssa*, plural) can also be translated ‘languages’ [cf. NET, NLT, HCSB, et al.], and that is the sense that it has in this verse. In this case, the other languages were understood by various people present in Jerusalem . . . This is clearly a miracle of speaking not of hearing, for the disciples began ‘to speak in other tongues’” (*The ESV Study Bible*, note on Ac 2:4). “Bruce (1988a:51) proposes that after the phenomenon arrives, the disciples move out into the streets” (Bock, 99).

v. 5 *devout* “The word used here is *eulabeis*, which means *pious* and in Luke-Acts is always used of Jews, never of Gentiles (cf. Luke 2:25; Acts 8:2; 22:12)” (Polhill, 101). Not proselytes, “these more likely are simply faithful Jews who are in Jerusalem . . . many Diaspora Jews returned to Jerusalem to live; and this is more likely meant here” (Bock, 100).

vv. 6, 8 *language* “The word ‘tongue’ may be ambiguous in v. 4, but the word ‘dialect,’ or ‘language’ (*dialektos*), in vv. 6,8 is not. It can only refer to a known language or dialect” (Polhill, 99).

vv. 9-11 *Parthians and . . .* “The long list of nations covers most of the first-century Roman world, particularly areas where Jewish communities existed” (*The ESV Study Bible*, note on Ac 2:9-11).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

On the day of Pentecost A.D. 33, Jesus baptized his disciples with the Holy Spirit, fulfilling the promise of the Father and the prediction of John the Baptist.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

Nothing will overwhelm a parent quicker than a big theological question from a small child, especially when you're wrestling through the same issue as an adult. If you've ever been hesitant to dive into the deep end with your kids and talk about big topics like the Holy Spirit, you're not alone. Take heart! God picked you as your child's parent and He doesn't require perfect answers but encourages us to walk alongside our children with curiosity, humility, and trust as we explore together. When your child asks a faith question, it's okay to admit, "I'm still figuring this out too," and investigate Scripture together. Who is the Holy Spirit? The Holy Spirit is fully God. He is personal and actively at work in the lives of believers. He teaches, guides, comforts, convicts, and reminds us of truth—often right in the middle of ordinary moments like car rides or bedtime prayers. You don't need complicated metaphors or grand theological language; simple, honest words and personal stories of how the Holy Spirit has worked in your life can powerfully shape your child's faith. Trust that the Holy Spirit will give you the words you need and use your faithfulness more than your fluency. As parents, we have the privilege of modeling awe, dependence, and joy in learning about God together. Don't shy away from conversations that feel big—lean into them with the same kind of wonder your kids have. Over time, these moments build a foundation of trust and faith in God. God is at work in your family and He delights in meeting you and

What Does The Bible Say?

Read Acts 2:1-13.

1. What did the believers hear and see?
2. What were they filled with?
3. What were all the people speaking about (see verse 11)?

What Do You Think?

Imagine meeting someone from another country. What would it be like to understand one another even though you spoke different languages?

What Do You Do?

Learn how to say "hello" in 5 other languages. Say hello to your small group leader this week and tell them which language you're speaking.

CORE COMPETENCY: The Holy Spirit

As a child of God, I believe the Holy Spirit calls, convicts and changes me.

MEMORY VERSE: Romans 11:36

"For from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week's verse
- I brought my Bible to church
- I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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**CENTRAL
BIBLE CHURCH**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.