

4/29/07

Acts 2

The apostles of Jesus in obedience to the command of Jesus, are waiting in Jerusalem and have clearly understood that Jesus chose Matthias to be the twelfth apostle.

They are all now waiting for the promise of the Father, the coming of the Holy Spirit and they will be baptized with the Holy Spirit.

2:1-13 The Day of Pentecost

2:1 The condition at the time of Pentecost.

- 1) The day of Pentecost was the Feast that celebrated the giving of the Law 50 days after the exodus, also known as the feast of weeks. vs. 1a
 - a) It was celebrated the day after the seventh Sabbath, after the Feast of the First Fruits, which marked the beginning of the barley harvest. Ex.23:16; 34:22; Lev. 23:15-22; Num. 28:26-31; Deut.16:10
 - b) Every male of 20 years old had to appear three times a year, Passover, Pentecost and Tabernacles. Deut. 16:16

- 2) The reference to fully come “sumpleroo” simply means fulfilled to completion. vs. 1a
- 3) All were in one accord “omoyumadon”, with one mind and passion, completely united in Christ, in one place. vs. 1b
 - a) Where we are not told the locality but probably the upper room in chapter one. Acts 1:13
 - b) The law was given at Sinai, the Holy Spirit at Jerusalem.
- 4) Then there was a horrific noise that came. vs. 2
 - a) The sound came from heaven.
 - b) The phenomenon is identified as a rushing mighty wind, a simile, like a reverberating roar of a Tornado.
 - * The Old Testament often used wind to show divine presence. Ezk. 37:9-14
 - c) The word for wind “pnoe” means respiration or breeze, 2 times in the New Testament. Acts 17:25

2:3-4 The result of the rushing might wind.

- 1) Tongues as of fire appeared upon each person. vs. 3
 - a) The incident is again described as another simile “as of fire”, it was not real fire, appearing as one, then

- divided to each person. Matt. 3:11;
Lk. 3:16
- b) The fire implying divine presence as in the Old Testament Ex. 3:2-5;
24:17; 40:38; Deut. 5:4; Matt. 3:11;
Lk. 3:16
- 2) All were filled with the Holy Spirit and began to speak with other tongues. vs. 4a
- a) Filled “pletho” means what wholly takes possession of the mind and is said to fill it. (thayers) Lk. 1:15, 41,
67, Acts 2:4; 4:8, 31; 13:9
- b) The word for other “heteros” means of a different or opposite, not of the same nature.
- c) Tongues “glossa” meaning language. Acts 2:3, 4, 11, 26; 10:26; 19:6
- 3) All spoke with other tongues the Spirit gave them the utterance. vs. 4b
- a) The ability to speak was endowed by the Third Person of the Godhead, the Holy Spirit.
- 1)) Old Testament the Holy Spirit came upon some for service and empowering temporarily but now permanently.
- 2)) God breathed into Adams nostrils Gen. 2:7
- 3)) God’s Holy Spirit came upon Mary and Jess was conceived. Lk.1:35

- 4)) God’s Holy Spirit came upon the 120 and the church was birthed.
- b) This was a divine miracle of God through all that were filled.
- 1)) This is the “epi” experience Jesus told them to wait for.
- 2)) Filled with the Holy Ghost. Acts 2:4, 9:17
- 3)) Promise of the Father. Acts 1:4
- 4)) Power from on high. Lk. 24:49
- 5)) Baptized with Holy Spirit. Acts 1:5
- 6)) Holy Ghost fell upon. Acts 8:16
- 7)) Gift of the Holy Spirit. Acts 10:45
- 8)) Jesus spoke of the three prepositions: with “para”, in “en” and upon “epi”, regarding the Spirit of truth. Jn. 14:17; Acts 1:8; 8:16; 10:44; 19:6
- 9)) Jesus taught we are to ask for the Holy Spirit, teaching importunity. Lk. 11:8-13
- 10)) Cornelius house was 12 years after Pentecost.
- 11)) Ephesus was 24 years after.
- 12)) It is a repeated experience!
- 2:5-6** The crowds present in Jerusalem were confounded at hearing their own dialects.
- 1) Those Jews dwelling in Jerusalem. vs. 5a
- 2) Those devout men of every nation. vs. 5b

- 3) The sound attracted them all and gathered together. vs. 6a
- 4) They were confuse due to the fact that all heard them speak in his own language. vs. 6b-d
 - a) The word for tongues is “dialektos” To identify the various forms of communication of people groups. Acts 1:19; 2:6; 8, 21:40; 22:2; 26:14
 - b) In the Tower of Babel the languages were confused by God in order that the people not understand each other and be scattered! Gen.11:3
 - c) At Pentecost the different languages was for the people to understand the words for their to be gathered.

- 2:7-8** The peoples went from being confounded to being amazement at their hearing.
- 1) The response of the people was amazement “existemi” , to throw out of position or displace. vs. 7a
 - 2) Then they went to being marveled “thaumazo” to wonder in admiration. vs. 7a
 - 3) They reasoned, saying to one another, “Look, are not all these who speak Galileans? vs. 7b-d

- 4) They could not explain it, “And how is it that we hear, each in our own language in which we were born? vs. 8

2:9-11 The various group of people present are named.

- 1) There are 17 named. vs. 9-11a
- 2) The were both Jews and proselytes. vs. 10d
- 3) They heard in their own tongues or language “glossa”, the wonderful works of God.
 - * They didn’t hear preaching of the gospel, as many teach!

2:12-13 The response of the Jews and proselytes.

- 1) The were amazed and perplexed. vs. 12a
- 2) They said to one another, ‘Whatever could this mean?’ vs. 12b-c
- 3) Others mocked and accused them of being drunk. vs. 13

2:14-36 **The Sermon at Pentecost.**

- 2:14** Peter is the spokes man at Pentecost.
- 1) Take note it is stated that the twelve were represent, confirming the replacement of Judas. vs. 14a-b
 - * These twelve stand in sharp contrast to those accusing them by the word “But”.

- 2) Peter addressed them and pleads for their attention to his words. vs. 14c-f
 - a) Jesus prophesied he would be the spokesman, giving him the “keys of the kingdom”. Matt. 16:17
 - b) He is also at the house of Cornelius. Acts 10
 - c) At the First church council. Acts 15
 - d) The word said “apothengomai” means to speak forth implying inspired utterance, found only three times in Acts. Acts 2:4; 2:14; 26:25

2:15-21 Peter denies their accusations and give Scriptural meaning to the phenomena.

- 1) Peter dismissed their accusation, telling them it was only the 3rd hour or 9:00 A.M., the time of prayer and sacrifice! vs. 15
- 2) Peter identifies what they were hearing was the fulfillment of the Prophet Joel as the explanation. vs. 16
* Joel 2:28-32a
- 3) The time is identified as “the last days”, which began at Jesus First Coming and will end at the Second Coming. vs. 17a
- 4) The promise was the pouring out of God’s Spirit on all flesh, evident of the young prophesying and having visions and the old dreams, men and women. vs. 17b-f-18

* Verse 17-18 was fulfilled on the day of Pentecost.

- 5) Peter continues to quote Joel without identifying the distinction between the fulfillment at Pentecost and the Great Tribulation. vs. 19-20
 - a) The Jews were familiar with Joel and the coming judgment.
 - b) The New Testament affirms this judgment. 1Thess. 5:7; 2Pet. 3:10
- 6) The promise of Joel was that whoever calls on the name of the LORD, Jesus, shall be saved. vs. 21
 - a) This verse applies to both aspects, Pentecost and Great-Tribulation.
 - b) “The name of the LORD *is* a strong tower; The righteous run to it and are safe.” Prov. 18:10

2:22-36 Peter preaches Jesus to the Jews and proselytes, out of the Scripture.

- 1) Peter told them that Jesus of Nazareth was a man attested by God in various ways. vs. 22
 - a) The word attested “apodeiknumi” means approved and proved by God.
 - b) Miracles “dunamis” means divine power.
 - c) Wonders “teras” refers to the effect produced by the miracle or divine power to be considered.

- d) Signs “semeion” points to the purpose, in this case, to Jesus.
* Signs and wonders are always found together!
- e) These were all done through Jesus in their midst and they could not deny it.
- 3) Peter told them that God had delivered Jesus to be crucified. vs. 23
 - a) By God’s determined purpose and foreknowledge “pognosis”, in other words, by His sovereign forethought or pre-arrangement by His Omniscience.
* This noun form is found only one other time. 1Pet. 1:2
 - b) But they crucified and put Jesus to death, pointing to their guilt.
- 4) Peter told them that God had raised Jesus from the dead, due to the fact that it could not hold Him. vs. 24
 - a) Jesus destroyed death’s birth pangs and he who had the power of death, the Devil. 1Cor. 15:20; Heb. 2:15
- 6) David prophesied of Jesus resurrection. vs. 25-28
 - a) Peter is quoting the Psalms. Ps. 16:8-11
 - b) Seeing Jesus at the right hand of God’s throne and resting in that truth. vs. 25-26

- c) David said God would not allow Jesus to remain in Sheol or Hades after death. vs. 27-28
- 7) Peter provides the interpretation vs. 29-31
 - a) He points out that David is dead and in his tomb to that present day. vs. 29
 - b) He points out David as a prophet, prophesied about the Messiah through his lineage, to be raised from the dead, to sit at the right hand of God. vs. 30
- 8) Peter now makes conclusion about Jesus vs. 32-36
 - a) Jesus is alive and seen by us. vs. 32
 - b) Jesus is exalted and the evidence being they had received the promise of the Father of the Holy Spirit and was the very outpouring that had seen and heard. vs. 33
 - c) David prophesied of Jesus exaltation not his own in heaven. vs. 34-35; Ps. 68:18; 110:1
* Jesus points out His sonship. Matt. 22:41-46
 - d) Peter proclaimed the only logical and biblical conclusion, God has made Jesus Lord and Christ. vs. 36

2:37-47

The harvest at Pentecost.

- 2:37** The conviction of the people was expressed.
- 1) When they heard this, the preaching of the Gospel, they were cut to the heart. vs. 37a-c
 - a) The word cut “katanusso” means to prick, pierce, with the idea of bringing pain to the mind, due to the conviction, found only this time in the New Testament.
 - 1)) The word is used in the LXX of the grief over Dinah’s sexual dishonor.
 - 2)) This was precisely one of the operations of the Holy Spirit, to convict the world is sin, righteousness and judgment. Jn. 16:8
 - 3)) “The sacrifices of God are a broken spirit, A broken and a **contrite** heart--These, O God, You will not despise.” Ps. 51:17
 - 4)) The word of God is a hammer that breaks the rock in pieces. Jer. 23:29
 - 5)) Everything is open and naked with Him...Heb. 4:12
 - 2) The question to Peter and the rest of the apostles was, “Men and brethren, what shall we do?” vs. 37d-e

- a) That was the evidence of agreeing with what they heard regarding the word of God.
- b) They did not argue about the legitimacy of their guilt or involvement and make excuses.
- c) They merely asked for the Scriptural thing to do.

2:38-40 The Scriptural requirement was declared by Peter.

- 1) Peter gave them the confident hope for salvation. vs. 38
 - a) Repent “metanoeo” change of mind, evident by a change of life. vs. 38a-b
 - b) Be baptized in the name of Jesus Christ, for the remission of sins. vs. 38c
 - 1)) The baptism of water as a public confession. Col. 2:9-10
 - 2)) Water baptism does not save, nor is it necessary for salvation. Rom. 6:1-6 1Pet.3:19-21
 - 3)) There are those who insist on baptism “in Jesus only”, not the Father and Holy Spirit, based on this text but the Great Commission states all three persons of the Godhead. Matt. 28:19
- c) You shall receive the gift of the Holy Spirit. Acts 1:4, 5, 8

- 1)) The minute a person is born again, they have the Holy Spirit in “en” them.
- 2)) The same born again person is to be baptized in the Holy Spirit. Acts 1:5, 8
- 2) Peter proclaims the length of salvation to mankind, the perpetual promise. vs. 39
 - a) The promise was to them and their children. vs. 39a
 - b) To all who are afar off, as many as the Lord our God will call.” vs. 39b-c
* Joel 2:32; Is. 57:19
- 3) Peter with many other words testified and exhorted them, saying, “Be saved from this perverse generation.”. vs. 40
 - a) Peter did not want any to be lost.
 - b) Peter knew what it was to be forgiven.

2:41-47 The outcome of the day of Pentecost through the preaching of the Gospel not because they spoke in the various dialects.

- 1) Those who gladly received his word were baptized. vs. 41a
- 2) The church being present gave birth that day to about three thousand souls were added to them. vs. 41b
* 3,000 were killed at the giving of the law because they broke it. Ex. 32:28

- 3) They continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. vs. 42
 - a) Doctrine “didache”, means teaching.
 - b) Fellowship “Koronia”, means partnership, oneness, etc.
 - c) Breaking bread, refers to the Lord’s supper and meals. 1Cor. 11
 - d) Prayers “proseuche”, a word used only to address God. Acts 1:14, 31; 4:23
- 4) The apostles became the instrument of God. vs. 43
 - a) Fear came upon every soul. vs. 43a
 - b) And many wonders and signs were done through the apostles. vs. 43b
 - 1)) The tense is the imperfect, indicating a continuous or repeated action, no less than eight times between verse 43-37.
 - 2)) Not for what John Wimber, founder of the Vineyard Churches, once called “Power Evangelism”, which he taught a Fuller Seminary, teaching that signs and wonders are to be done to attract and save people!
 - 3)) No! Signs and wonder are not to be followed but signs and wonders followed the works of the apostles but never for evangelism but rather to benefit the individual!

- 5) There came a loving oneness in all things. vs. 44-45
- a) All who believed were together, and had all things in common, vs. 44
 - 1)) A well meant and intended plan but God never directed it.
 - 2)) The Jerusalem church became poverty stricken in later years and Paul took up a collection for it.
 - 3)) If you are a Christian, it does not mean that you have to be poor or give everything away.
 - 4)) It simply means that you honor God with what He gives you and be a good steward, so that you can help other with your resource through your good management of them.
 - b) The sold their possessions and goods, and divided them among all, as anyone had need. vs. 45
- 6) There resulted a common pattern for life and practice for Christians. vs. 46-47
- a) They continued daily with one accord in the temple. vs. 46a
 - b) They were break bread from house to house. vs. 46b
 - c) They ate their food with gladness and simplicity of heart. vs. 46c
* The reference is to non-hypocritical!
 - d) They were praising God. vs. 47a

- e) They were having favor with all the people. vs. 47a
- d) And the Lord added to the church daily those who were being saved. vs. 47b
 - 1)) Some have translated this verse to say, “such as should be saved” to re-enforce Calvinistic foreordination or predestination but it is completely out of order!
 - 2)) Not church growth strategies.
 - 3)) Not through marketing.
 - 4)) Not through preaching a social and “Seeker Friendly” Gospel.
 - 5)) But through the preaching of the Gospel of Jesus Christ!
 - 6)) Some plant, some water but God gives the increased!