



Book of Acts

Chapter 2

The Resurrection

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Theme: The Day of Pentecost

We can divide this chapter into two sections. The coming of the Holy Spirit is recorded in verses 1–13. The first sermon in the church age, given by the apostle Peter, is recorded in verses 14–47.¹

Pentecost – A Background

One of the seven Feasts of Moses (Lev 23), three occur in the first month of the ecclesiastical year: Passover, Feast of Unleavened Bread, and Firstfruits; three occur in the seventh month: Feast of Trumpets, Yom Kippur, Feast of Tabernacles; leaving one which happened between, actually 50 days after Firstfruits: Feast of Weeks (or also called Feast of Pentecost). Pentecost means “Fifty.” Seven sevens plus one - Lev 23:9-22.

Each feast had several roles besides their ceremonial role. Each of the feasts had a historical commemorative effect and also a prophetic role.

The Feast of Firstfruits is celebrated the day after the Sabbath after Passover. This is not linked to a day of the week because Passover is the 14th day of Nisan and that could be any day of the week. After Passover there is a Sabbath, the day after that Sabbath is the Feast of Firstfruits. (This would be our Sunday). The Feast of Firstfruits was prophetic of the resurrection of Jesus Christ. Jesus was resurrected on the morning when they were celebrating the Firstfruits in the Temple.

The first three feasts in the first month speak of Jesus Christ’s first coming. The three feasts in the seventh month relate to Jesus’ second coming. In between there is the Feast of Pentecost.

Every able-bodied Jewish male was required to be in Jerusalem to celebrate these three festival seasons, if it were at all possible. Thus, in this chapter, because it was the Feast of Pentecost, Jerusalem was crowded with people there to celebrate the Feast.

The Feast of Pentecost anticipates the Church. The Church is the Lord’s Body of believers. One would start a study of the Church in this chapter—this is where it makes its appearance.

Leviticus 23:15-17. Note that Pentecost is 50 days after the day after the Sabbath. That puts it at 50 days after the Resurrection! Pentecost is measured from and relates to, not the Lord’s death, but His Resurrection.²

Leaven

At Pentecost, a new meat offering is to be offered, and note verse 17, with LEAVENED bread! All the other feasts and offerings are required to deal with UNLEAVENED bread. In Exodus and Leviticus, leaven is not to be in the house during these feasts, except Penetcost.

The idea of leaven is always used negatively. Levitically, leaven is a type (or symbol) of sin because it corrupts by puffing up. What is the source of all sin? Pride. God hates pride. Remember that it is through pride that Lucifer fell (1 Cor 5:6-8).

Gen 18, three measures of meal is offered as a meal offering. From that point on, three measures of meal is a fellowship offering, always to be unleavened.

¹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:515). Nashville: Thomas Nelson.

² Chuck Missler, An introduction to Luke Chapt.2, Notes on Luke, khouse.org

In the prophetic picture of Pentecost, thus the Church, we have leaven as an image or symbol. Unfortunately, the Church is not perfect, and leaven is an appropriate type.

The Feast of Pentecost prophesied the advent of the Church, and the start of the Church occurred on the very day they were celebrating this Feast!³

Acts 2:1

And when the day of Pentecost was fully come, they were all with one accord in one place.

[Pentecost] Greek for "fifty," the fiftieth day from the waving of the sheaf of the firstfruits (Leviticus 23:15-16). Only here and in Acts 20:16; 1 Cor. 16:8. The fiftieth from the morrow after the first Passover sabbath (Le 23:15, 16).

[they were all with one accord] All the 120 of Acts 1:15 were of one mind. None were uninterested, unconcerned, or lukewarm, but all were in earnest and united in faith and prayer. This word is very expressive: it signifies that all their minds, affections, desires, and wishes were concentrated in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it.

[one place] Probably in the temple court where they had met regularly for prayer (Luke 24:53; Acts 2:46) and not in the upper room where they had residence during this time (Mark 14:15, Acts 1:13).

The most sensible setting for the encounter Luke describes here is the temple courts. If the disciples are still meeting in the "upper room" of 1:13 (this point is debated), they would be near the temple; very large upper rooms were found only in Jerusalem's Upper City, near the temple.⁴

Barnes: Was fully come. When the day had arrived. The word means here simply, *had come*. Comp. Mark 1:15, Luke 1:57. This fact is mentioned, that the time of the Pentecost had come, or fully arrived, to account for what is related afterwards, that there were so many strangers and foreigners present. The promised influences of the Spirit were withheld until the greatest possible numbers of Jews should be present at Jerusalem at the same time, and thus an opportunity be afforded of preaching the gospel to vast multitudes in the very place where the Lord Jesus was crucified, and also an opportunity be afforded of sending the gospel by them into distant parts of the earth.⁵

Pentecost was celebrated as a feast of covenant renewal in the Dead Sea Scrolls; some later texts celebrate the giving of the law on Mount Sinai. (Some commentators have

³ Chuck Missler, An introduction to Luke Chapt.2, Notes on Luke, khouse.org
disciples ***Disciples**. Students of rabbis or philosophers, normally committed to memorizing and living according to their master's teachings.

⁴Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Ac 2:5). Downers Grove, Ill.: InterVarsity Press.

⁵ Barnes' Notes on the New Testament

suggested that Luke intends a parallel between Moses' giving the law and Jesus' giving the Spirit, but the law-Pentecost connection may be later than Luke, and little in Acts 2 suggests that Luke makes the connection, even if some Jewish Christians before him might have. More significant is the crowd drawn by the feast.⁶

Held 50 days after Passover, Pentecost was also called the Feast of Weeks. It was one of three major annual feasts (Deut. 16:16), a festival of thanksgiving for the harvested crops. Jesus was crucified at Passover time, and he ascended 40 days after his resurrection. The Holy Spirit came 50 days after the resurrection, ten days after the ascension. Jews of many nations gathered in Jerusalem for this festival. Thus Peter's speech (Acts 2:14ff) was given to an international audience, and it resulted in a worldwide harvest of new believers—the first converts to Christianity.

JNTC: The festival of *Shavu'ot* ("Weeks") is one of the three *regalim* ("pilgrim festivals"), when every Jewish male goes up to Yerushalayim (see Mt 20:17–19N). The others are *Pesach* and *Sukkot*; see Mt 26:2N; Yn 2:13N, 7:2N.

The name "*Shavu'ot*" comes from Exodus 34:22 and Deuteronomy 16:9–10, which, along with Leviticus 23:15–16, determine that the festival is to be seven weeks after the start of *Pesach*. The Bible also says, "You shall number fifty days" (Leviticus 23:16); hence in the New Testament the Greek name for the holiday is "*pentêkostês*," which means "fifty" and is usually transliterated into English as "Pentecost." Two other names for the festival are found in the *Tanakh*: "*Yom-HaBikkurim*" ("Day of the Firstfruits," Numbers 28:26) and "*Chag-HaKatzir*" ("Feast of the Harvest," Exodus 23:16).

On *Shavu'ot* the firstfruits of the wheat harvest were presented to *Adonai* in the Temple. The offering consisted of two loaves of bread baked with leavened flour (Leviticus 23:17). Thus was celebrated God's providence at the start of the wheat season.

Besides its primary agricultural significance *Shavu'ot* later came to be understood as commemorating the giving of the *Torah* to Moshe. The earliest references to this reinterpretation date from the 2nd and 3rd centuries C.E. (Talmud: Shabbat 86b, Pesachim 68b); but Louis Jacobs, using material from Louis Finkelstein's *The Pharisees*, theorizes that "the transformation into a historical feast took place before the present era" (*Encyclopedia Judaica* 14:1420–1421). Exodus 19:1 says that the Israelites came to the foot of Mount Sinai "in the third month"; from this and other biblical data the rabbis deduced that God actually gave the *Torah* on *Shavu'ot*. Thus each Pilgrim Festival was associated with a major historical event in the forming of the Jewish people, and also with a major religious theme. *Pesach*, celebrating the Exodus from Egypt, has creation as its theme, the creation of the Jewish people. The theme of *Shavu'ot* is revelation; and the theme of *Sukkot*, associated with the forty years of wandering culminated by entering the Promised Land, is redemption. These three themes—creation, revelation and redemption—reappear in other aspects of Jewish life, for example, the three meals of *Shabbat* (see Ro 11:36N).

Because *Shavu'ot* recalls God's revelation of himself, his power and his *Torah* to the Jewish people, the synagogue readings for this holiday include Exodus 19–20 (Moshe's ascent of Mount Sinai and the Ten Commandments) and two passages celebrating other

⁶ Bible Background Commentary

theophanies (appearances of God), Ezekiel 1–2 and Habakkuk 3. Also read at this festival is the book of Ruth, appropriate because it is a story about a harvest; but in addition, since it tells about the joining of the Moabite woman Ruth to God’s people, it gives a *remez* (“hint”; see Mt 2:15N) about a then future aspect of God’s work on earth, the joining of Gentiles to God’s people the Jews through the Messiah Yeshua.

Finally, *Shavu'ot* is the traditional date on which King David died, a point to be remembered when reading vv. 25–32; see v. 29&N.

It is in this framework of Jewish thought and custom, in which *Shavu'ot* is celebrated as a festival of harvest and *Torah*, that the events of Acts 2 must be understood. Because it was God’s intention to bring the Jewish New Covenant (Jeremiah 31:30–33(31–34)) to the Jewish people in a Jewish way, he made maximal use of the Jewish festivals to convey new truths in ways that emphasized their connection with old truths (see Mt 13:52&N).

Thus God promised through Jeremiah, “I will write my *Torah* on their hearts.” This he does as he gives his Holy Spirit (v. 4). The same one God gives both *Torah* and Spirit (which thus are in a sense one) on the same one holiday, *Shavu'ot*, to the same one people, the Jewish people, stretching through history from the fire on Mount Sinai to the tongues of fire at Jerusalem (vv. 2–3&N).

Yeshua himself is called the “firstfruits” at 1C 15:23 (compare Ro 8:29), and he speaks of a “harvest” of people with prepared hearts at Mt 9:37–38 and Yn 4:35. Later in the present chapter, at v. 41, three thousand persons become the “firstfruits” of the Spirit-empowered activity of Yeshua’s *talmidim*; while at Ro 8:23 what believers have now of the Holy Spirit is said to be only the “firstfruits” in comparison with what is to come.

Yeshua spoke of himself as the “bread of life” (Yn 6:35). Since leavened stuff (*chametz*) symbolizes sin in the *Tanakh*, Yeshua represented himself as sinless by using unleavened bread, *matzah*, to inaugurate the New Covenant (Lk 22:20&N). The *Shavu'ot* bread offering is made with leaven, symbolizing God’s people as having sin before Yeshua’s atoning death; later Sha’ul writes the Messianic Community in Corinth that “in reality you are unleavened. For our *Pesach* lamb, the Messiah, has been sacrificed” (1C 5:6–8&N; see 1 Yn 1:5–10&N). The two loaves of the offering can now be understood as representing God’s expanded people comprised of Jews and Gentiles (see Yn 10:16N, Ro 11:17–26&NN, Ga 3:28&N, Ep 2:14&N).

The book of Ruth points up a lesson not to be ignored. Ruth the Moabitess was added to the Jewish people with her noble confession, “Your people shall be my people, and your God shall be my God” (Ruth 1:16). This woman, who became an ancestor of Yeshua (Mt 1:5), expressed her loyalty to the Jewish people even before she spoke of God. But over the centuries, many calling themselves Christians have done just the opposite, hating the Jews, accusing them of deicide, ignoring the New Testament’s warning not to boast against the Jewish root (Ro 11:16–26). The book of Acts shows that Gentiles may now become part of God’s people without becoming Jews themselves. But no Gentile can become a Christian if he cannot say to Jews, “Your people shall be my people,” at the same time as he says, “Your God shall be my God.”

It is also no accident that God chose the holiday connected with the *Torah* to send the *Ruach HaKodesh*, the Holy Spirit, to empower the life of each *talmid* and to empower the entire Messianic Community. Achad Ha’Am’s epigram, “More than that Israel has kept *Shabbat*, *Shabbat* has kept Israel,” implies that it is the power of the *Torah* which has

preserved the Jewish people through the centuries. Likewise, it is the power of the Holy Spirit which has changed the lives of millions for the better and enabled them to testify to God's life-changing power even in the face of great persecution. One need only compare Kefa's own ineffectiveness prior to receiving the *Ruach HaKodesh* (Mt 16:21–23, 26:69–75; Yn 21:15–17) with the inspiring sermon quoted in this chapter (vv. 14–40). Just as the *Torah* (the Hebrew word means “teaching” not “law”) teaches God's truth, so the Holy Spirit teaches God's truth (Yn 14:26, 15:26, 16:13). The truth of the *Torah* set forth in the *Tanakh* is not different from the truth of the *Torah* set forth in the New Testament. The Messiah's *Torah* is not different from or an improvement over God's *Torah* in the *Tanakh*, for “the *Torah* of *Adonai* is perfect” (Psalm 19:7) and does not need improvement. Sha'ul calls it “holy, just and good” (Ro 7:12); what more could one ask? What is different is the receptiveness of those for whom the *Torah* is meant, due to having a new spirit and a heart of flesh (Ezekiel 36:26) on which the *Torah* is written (Jeremiah 31:32(33)), a heart receptive to the Holy Spirit (1C 2:14). Thus the Holy Spirit in a believer's life makes the *Torah* even more real to him (2C 3:6–18), and the giving of the *Ruach HaKodesh* on *Shavu'ot* only heightens the significance of the giving of the *Torah* on *Shavu'ot*.

The parallels between Sinai and Pentecost continue: (1) At both the *Torah* was delivered to God's people. At Sinai the Ten Commandments were written on tables of stone by the “finger of God” (Exodus 31:18), while at Pentecost the *Torah* was written on tables of the heart (2C 3:6–18), in fulfillment of the prophecies of Jeremiah 31:32(31) and Ezekiel 36:26. Far from replacing, canceling, or contradicting the *Torah* of Moses, the Holy Spirit confirms it for Messianic believers (Ro 3:31). (2) Both took place at *Shavu'ot*. (3) Both were accompanied by theophanies. (4) Both were accompanied by many languages (voices, tongues); see vv. 4b–13&N. (5) Both were accompanied by fire. The fire at Sinai was one fire visible by all; the fire at Yerushalayim divided itself and rested on each one individually. Thus at Sinai the *Torah* was given externally to the people as a whole, while at Yerushalayim the *Torah* was put within each individual believer. (6) At Sinai a mixed multitude (*erev rav*, Exodus 12:38) accompanied the people, just as people from many countries were present at Pentecost. (7) *Torah* means teaching, and the Holy Spirit is the Teacher (Yn 14:26, 15:26, 16:13). (8) It is customary in the Jewish celebration of *Shavu'ot* to eat milk foods. The Holy Spirit provides the “milk of the Word” (1 Ke 2:2, MJ 5:12–13).

How do we know that *Torah* can come from Jerusalem as well as from Sinai? Several *Tanakh* prophecies confirm it, but best known is Isaiah 2:3, featured on the title page of the *Jewish New Testament*: “For out of Tziyon shall come forth *Torah*, and the Word of *Adonai* from Yerushalayim.” Pentecost fulfilled this prophecy in a powerful way; and I hope that in a modest, emulative way the *Jewish New Testament* and this commentary contribute to the process of *Torah* emanating from Jerusalem.

Because *Shavu'ot* commemorates the giving of the *Torah* it is sometimes thought of as the day on which Judaism was born. Likewise, because God gave the Holy Spirit to his people on *Shavu'ot*, it is sometimes regarded also as the birthday of the Messianic Community. But one could equally think of *Pesach* as the “birth of a nation” for the Jews, who are first portrayed as a unified people in Exodus 12, at the time of the first Passover. Similarly, it can be argued that the Messianic Community too came into being

on *Pesach*, since that is when Yeshua died and was resurrected, and we as a community have died and been resurrected with him (Ro 6:1–8).⁷

Acts 2:2

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[mighty wind] John 3:8, reference to the Holy Spirit and the wind. (Hebrew= *ruack*, Greek= *pneuma*). This wind is much wilder, than the normal “Holy Spirit” it was like a hurricane, so strong that it caused attention throughout the town.

(John 3:8) *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

[suddenly] Greek: *aphno* (GSN-869), here; Acts 16:26; Acts 28:6. adverb from Greek 852 (aphanes) (contraction); *unawares*, i.e. *unexpectedly* :- suddenly.

[sound] Greek: *echos* (GSN-2279), here; Luke 4:37; Hebrews 12:19. of uncertain affinity; a loud or confused *noise* (“*echo*”), i.e. *roar*; figurative a *rumor* :- fame, sound. Thunder may be meant, which is the harbinger of the Divine presence.

[rushing] Greek: *phero* (GSN-5342), a primary verb (for which other and apparently not cognate ones are used in certain tenses only; namely, *oio*, oy'-o; and *enegko*, en-eng'-ko); to “*bear*” or *carry* (in a very wide application, literal and figurative, as follows) :- be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold. to move (2 Peter 1:21); carry (John 21:18); be driven (Acts 27:17); or to rush (Acts 2:2). The Holy Spirit filled the house and moved upon the 120 flowing out of their innermost beings like rivers of living water (John 7:37-39). The word for “shed forth” (Acts 2:33); “shed” (Titus 3:6); and “pour out” (Acts 2:17) is *ekcheo* (GSN-1632) which literally means to gush out, to spill out freely, or pour out abundantly like mighty Niagaras of living water and power from on high (Luke 24:49; Acts 1:8). It was like a “rushing mighty wind” or the blast of a clap of thunder sweeping before it (cp. 1 Kings 19:11-12).

[sitting] Indicating patient waiting (Acts 1:4) and tarrying until (Luke 24:49).

Barnes: And suddenly. It burst upon them at once. Though they were waiting for the descent of the Spirit, yet it is not probable that they expected it in this manner. As this was an important event, and one on which the welfare of the church depended, it was proper that the gift of the Holy Spirit should take place in some *striking* and *sensible*

⁷Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:1). Clarksville: Jewish New Testament Publications.

manner, so as to convince their own minds that the promise was fulfilled, and so as deeply to impress others with the greatness and importance of the event.

McGee: Now I wish to call your attention to something that is very important. When the Holy Spirit came, He was not visible. However, He made His presence known in two ways. There was an appeal to two of the gates through which all mankind gets his information: the ear-gate and the eye-gate. We hear and we see. The Holy Spirit used both these gates. Through the ear-gate they heard a sound from heaven *as of* a rushing mighty wind. This sound filled the whole house where they were sitting.

Notice that it was not a wind; it was the sound *as of* a wind. It wasn't like the sound of the wind blowing through the treetops. It sounded like a tornado, and I believe that all of Jerusalem could hear it. A friend of my daughter lives in Kansas and went through the experience of a tornado. It did not destroy their home but came within two blocks of it. When she wrote about it to my daughter, she said, "The first thing we noticed was a sound like a thousand freight trains coming into town." Friend, that was a rushing, mighty wind, and that was the sound. It was that kind of sound that they heard on the Day of Pentecost.⁸

ESV: This portion from Joel is read in the service of the Karaite Jews on the day of Pentecost, and it is extremely probable that it was the lesson for the day in Peter's time; he was therefore doubly wise in making it his text.

Is any one of us now seeking the Lord? Let him find comfort in this gracious assurance, for no soul ever perished calling upon the name of the Lord.

Acts 2:3

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

[cloven tongues like as of fire] Along with this mighty thunder or blast came visible forked tongues like fire sitting upon each of the 120 disciples.

Clarke: Cloven tongues like as of fire—The tongues were the emblem of the languages they were to speak. The cloven tongues pointed out the diversity of those languages; and the fire seemed to intimate that the whole would be a spiritual gift, and be the means of bringing light and life to the souls who should hear them preach the everlasting Gospel in those languages.⁹

Barnes: Cloven. Divided, separated. διαμερίζομεναι, from the verb to *divide*, or *distribute into parts*. Matthew 27:35, "They *parted* his garments." Luke 22:17, "Take this, (the cup,) and *divide* it among yourselves." Probably the common opinion is that these *tongues* or flames were, *each one* of them, split, or forked, or cloven.

⁸McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:515). Nashville: Thomas Nelson.

⁹Adam Clarke's Commentary

Barnes: And it sat upon each of them. Or rested, in the form of a lambent or gentle flame, upon the head of each one. This evinced that the prodigy was directed to *them*, and was a very significant emblem of the promised descent of the Holy Spirit. After the rushing sound, and the appearance of the flames, they could not doubt that here was some remarkable interposition of God. The appearance of *fire*, or *flame*, has always been regarded as a most striking emblem of the Divinity.

This was a fulfillment of John the Baptist's words about the Holy Spirit's baptizing with fire (Luke 3:16), and of the prophet Joel's words about the outpouring of the Holy Spirit (Joel 2:28-29).

Why tongues of fire? Tongues symbolize speech and the communication of the gospel. Fire symbolizes God's purifying presence, which burns away the undesirable elements of our lives and sets our hearts aflame to ignite the lives of others. On Mount Sinai, God confirmed the validity of the Old Testament law with fire from heaven (Exodus 19:16-18). At Pentecost, God confirmed the validity of the Holy Spirit's ministry by sending fire. At Mount Sinai, fire had come down on one place; at Pentecost, fire came down on many believers, symbolizing that God's presence is now available to all who believe in him.¹⁰

McGee: Again, I would call your attention to this. The tongues were *like as of* fire. It was not fire, but it looked like fire. This verse would be better translated, "There appeared unto them tongues parting asunder." That is, the tongues were like as a fire and it rested upon each of them. This was the appeal to the eye-gate. So on that Day of Pentecost, when the Holy Spirit came to the church, baptizing them into the body of Christ, there was an appeal to the ear and an appeal to the eye.

This is not to be confused with the baptism of fire. The baptism of fire is judgment which is yet to come. In the Book of Revelation we see the wrath of God revealed from heaven, fire from heaven. That is a baptism of fire. If men will not have the baptism of the Holy Spirit, then they must have the baptism of fire—judgment. The baptism of fire is for those who have rejected Jesus Christ.

I used to go to a prayer meeting which a wonderful preacher attended. I loved that dear brother, although his theology differed from mine in some points. He would always pray that fire would fall on us. And I always canceled out that prayer and said, "Lord, for goodness sake, don't let fire fall on us." Fire, you see, is judgment. Fire burns. That is yet to come. When the Holy Spirit came on the Day of Pentecost they saw something that in appearance looked like fire.¹¹

JNTC: Roar of a violent wind tongues of fire which separated. God emphasized the connection between the *Torah* and the *Ruach HaKodesh* by giving both with similar miraculous signs. The roar and fire in Jerusalem recalled the fire, smoke and sounds at Sinai (Exodus 19:18–19, Deuteronomy 5:19–21). However, instead of God's people

¹⁰ Life Application Notes

¹¹ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:516). Nashville: Thomas Nelson.

being kept away (Exodus 19:21–23; Deuteronomy 5:22–24), God’s glory, represented by the tongues of fire, came to each individual.¹²

Spurgeon: The fire appealed to their sight. It is an instructive emblem of the spiritual energy of the Holy Ghost. A tongue set on fire of hell is Satan's choice weapon; but tongues inflamed from above are the special instruments of grace.¹³

ESV: 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. 3:2; 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.

Acts 2:4

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[filled with the Holy Ghost] They were both filled and baptized with the spirit.

Old Testament Spiritual Experiences

Old Testament saints had many experiences and blessings, as follows. They were filled (Exodus 28:3; Exodus 31:3; Exodus 35:31; Deut. 34:9; Micah 3:8) and had the Spirit in them (Genesis 41:38; Numbers 27:18; Daniel 4:8-9,18; Daniel 5:11-14; Daniel 6:3); within them (Psalm 51:10-11; Isaiah 63:10-14; Ezekiel 11:19); into them (Ezekiel 2:2; Ezekiel 3:24; Acts 3:21); and upon them (Numbers 11:17-29; Judges 3:10; Judges 6:34; Judges 11:29; Judges 14:6,19; Judges 15:14). He moved many (Judges 13:25; Acts 3:21; 2 Peter 1:21), but none were baptized in the Spirit. John the Baptist and others were filled with the Spirit, but not baptized (Luke 1:15-17,41,67; Luke 2:25-38). Mary was filled about 35 years before she was baptized with the Spirit at Pentecost (Luke 1:45-56; Acts 1:13-15; Acts 2:1-4). Jesus was filled about 30 years before He was baptized with the Spirit (Isaiah 50:4-5; Luke 2:40-52; Matthew 3:16-17). The disciples were filled and had the Spirit in them 3 years before they were baptized with the Spirit (Matthew 10:1-8,20; Acts 1:4-8; Acts 2:1-4,33).

Old Testament saints had gifts and fruit of the Spirit (1 Kings 3:12; 1 Kings 17:1-2 Kings 13:25; Acts 3:21; Hebrews 11); different measures of the Spirit (Numbers 11:16-25; 2 Kings 2:9; Luke 1:17) but not the Spirit baptism or the Spirit "without measure" (John 3:34; John 7:37-39). The disciples had gifts and great power years before the Spirit baptism (Matthew 10:1-8,16-20; Mark 6:7-13; Luke 10), but were told to get the Spirit baptism before starting their ministry (Luke 24:49; John 7:37-39; John 14:12; Acts 1:4-8).

¹²Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:2). Clarksville: Jewish New Testament Publications.

¹³ Spurgeon Devotional Commentary

Old Testament saints and disciples of Christ had salvation (Psalm 51:12); redemption (Psalm 31:5); grace (Psalm 84:11); physical healing (Exodus 15:26); names written in heaven (Exodus 32:32-33; Luke 10:20); the new birth (Galatians 4:28-30); conversion (Psalm 19:7); righteousness (Romans 4); the gospel (Galatians 3:6-14; Hebrews 4:2); justification (Romans 4); holiness; (Acts 3:21; 2 Peter 1:21); pure hearts (Psalm 24:4); sanctification (Exodus 29:42-44; Exodus 31:13; Ezekiel 20:2; John 15:3); and many other spiritual blessings before Pentecost (John 7:37-39; Acts 2:33).

Therefore, one should not take any of these blessings as evidence of a Spirit baptism. From all this we gather that the Spirit baptism is the fullness of God in the lives of believers, not the Spirit by measure as in Old Testament times (John 3:34; John 7:37-39; John 24:49; Acts 10:38; Isaiah 61:1; Romans 15:29; Ephes. 3:19).

The difference between a filling and a baptism or the Spirit by measure and without measure may be illustrated by a glass and a pitcher of water. To the extent the water is poured into the glass it is filled, but not baptized. By burying the glass in the fullness of the water it is both filled and baptized. Taking the glass out of the fullness of the water it is no longer baptized. So it is with believers. To the extent one is filled with the Spirit he has that measure of power and can do things according to the degree of anointing he has. If he is merely filled and has the Spirit by measure he is limited in spiritual power. If he has the Spirit in all fullness there is no limitation. He can do the works of Christ and the apostles (Matthew 17:20; Matthew 21:22; Mark 9:23; Mark 11:22-24; Mark 16:17-18; John 14:12; Acts 2:43; Acts 3:6; Acts 5:16; Romans 15:18-19,29).

A filling always comes with a baptism, but a baptism does not always come with a filling. At Pentecost they were both filled and baptized (Acts 1:4-8; Acts 2:4), and many fillings kept coming to them to replenish the Spirit and power they had received (Acts 4:8,31; Acts 13:52). One must continue to live and walk in the Spirit and be filled with all the fullness of God in order to maintain that baptismal fullness (Ephes. 3:16-20; Ephes. 5:18; Galatians 5:16-26).¹⁴

[speak with other tongues] This was predicted by Isaiah (Isaiah 28:9-12) and by Christ (Mark 16:17; John 15:26; John 16:13) and was fulfilled in Acts 2:4-13; Acts 10:44-48; Acts 19:1-7; 1 Cor. 12-14.

[as the Spirit gave them utterance] This was similar to the Spirit speaking through the prophets in their own language (Acts 3:21; Hebrews 1:1-2), only here it was with different languages (Acts 2:4,6,11). Though speaking in tongues is done through immediate inspiration by new recipients when one has thus received the gift, it then becomes a part of his mental makeup so that he can, if he desires to do so, exercise it without direct inspiration, even in a backslidden condition (1 Cor. 13:1-3). This is why the exercise of vocal gifts of prophecy, tongues, and interpretation of tongues is commanded to be regulated and even judged as to whether it be under direct inspiration or whether the person is exercising a gift of himself (1 Cor. 14:29-33).

Clarke: To speak with other tongues—At the building of Babel the language of the people was confounded; and, in consequence of this, they became scattered over the face

¹⁴ Dake Study Bible, Dake's Study Notes

of the earth: at this foundation of the Christian Church, the gift of various languages was given to the apostles, that the scattered nations might be gathered; and united under one shepherd and superintendent of all souls.

Clarke: As the Spirit gave them utterance—The word seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

Were all filled with the Holy Ghost. Were entirely under his sacred influence and power.

These people literally spoke in other languages—a miraculous attention-getter for the international crowd gathered in town for the feast. All the nationalities represented recognized their own languages being spoken. But more than miraculous speaking drew people’s attention; they saw the presence and power of the Holy Spirit. The apostles continued to minister in the power of the Holy Spirit wherever they went.

McGee: This verse says they were *filled* with the Holy Spirit. Someone may question the fact that I have been saying they were baptized with the Holy Spirit. Were they? Yes. The Lord Jesus told them they would be. “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:4–5). The very fact that they were filled with the Holy Spirit indicates that all the other ministries of the Holy Spirit to believers in this age had already been performed. They occurred in this order: First, they were *regenerated*. A man must be born again. “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). Secondly, they were *indwelt* by the Spirit of God. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Rom. 8:9). Thirdly, they were *sealed* by the Holy Spirit into an eternal relationship with God. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph. 1:13–14). And again, “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). It is possible to grieve the Spirit of God, but it is not possible to grieve Him away. He seals the believer unto the day of redemption. We are never told to ask for the sealing of the Holy Spirit. It is something which God does “after that ye believed,” which is better translated “having believed.” Faith in Jesus Christ gives us the sealing of the Holy Spirit unto the day of redemption.

Fourthly, they were *baptized* of the Holy Spirit. This was foretold by John the Baptist (Luke 3:16) and repeated by the Lord Jesus: “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5). The baptism took place, which placed them in the body of believers. It marked the beginning of the church. Ever since that day every believer in the Lord Jesus Christ is placed into the body of Christ by the baptism of the Holy Spirit. “For by one Spirit are we all baptized into one

body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor. 12:13).

Now when the filling of the Holy Spirit took place on the Day of Pentecost, it indicated that the other four ministries of the Holy Spirit had been accomplished. “And they were all filled with the Holy Ghost.” The filling of the Spirit was for service. The *experience* of the Day of Pentecost came from the *filling* of the Holy Spirit (not the baptism of the Holy Spirit). It is still the same today. The filling of the Holy Spirit is for service. This is the only work of the Holy Spirit that we are to do anything about—we are commanded to be filled with the Holy Spirit: “And be not drunk with wine, wherein is excess; but be filled with the Spirit” (Eph. 5:18). Notice that before Pentecost the believers wanted this filling of the Spirit. “These all continued with one accord in prayer and supplication . . .” (Acts 1:14). What would their supplication be about? About the promise of the Lord Jesus that He would send His Holy Spirit to them.

The baptism of the Holy Spirit is not a command given to us. It is not an experience. It is an act of God whereby the believer in Jesus Christ is indwelt by the Spirit of God, sealed unto the day of redemption, and placed into the church, the body of Christ, by the baptism of the Spirit. The filling of the Spirit of God is the enablement for service. We are *commanded* to be filled with the Spirit.

After they were filled with the Holy Spirit, they “began to speak with other tongues, as the Spirit gave them utterance” (v. 4). These “other tongues” are not unknown tongues. There were many tongues spoken by Jews throughout the Roman Empire. These worshipers had come from the different areas of the Roman Empire for the Feast of Pentecost. Remember that all male Jews were required to come to Jerusalem for three of the feasts. They were in Jerusalem because of that, and many of them couldn’t speak Hebrew.

That is not unusual. There are many Jews in our country today who cannot speak Hebrew. For years it was a dead language. In Israel today, Hebrew is being spoken again.

Now, my friend, the Day of Pentecost cannot be duplicated. It was a precise point in history. We cannot duplicate it any more than we can duplicate Bethlehem and the birth of Christ at Christmas.

Suppose the wise men had come back to Jerusalem again the next year and had said, “Say, we’re looking for the King of the Jews who is born in Bethlehem.” Suppose Herod would have said, “Weren’t you fellows here last year?” “Yes.” “Well, did you find Him?” “Yes.” “Well, if He was born in Bethlehem last year, He isn’t born there again this year.” “Oh, but we had such a wonderful experience here last year, we thought we’d come back and do it all over again.” Of course, Herod would have answered, “Look, fellows, you can’t duplicate that. He was born in Bethlehem only once.”

Just so, friend, you cannot duplicate Pentecost. The Holy Spirit came on the Day of Pentecost. You don’t have to beg Him to come or urge Him to come. He is here. The Spirit of God is in the world today. Jesus told us what He would do after He came: “He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:14). We know He is here when He takes the things of Christ and shows them to us. And when we are talking about the things of Christ, the Spirit of God has something that He can work with.

“As the Spirit gave them utterance.” These apostles were from Galilee. They couldn’t speak all these other languages. But they are speaking them now. The Spirit gave them utterance.¹⁵

JNTC: They were all filled with the *Ruach HaKodesh*. In *Tanakh* times certain individuals had the Holy Spirit “in” or “with” them (Yn 14:17N); here he fills them all, bringing to pass what Moshe had prayed for long ago, that *Adonai* would put his Spirit on all his people (Numbers 11:29), and fulfilling Yeshua’s promise (Lk 24:49; Yn 14:16, 20:22; Ac 1:8).¹⁶

The Work of the Holy Spirit	
In the beginning	
<ul style="list-style-type: none"> • Active and present at creation, hovering over the unordered conditions (Gen 1:2) 	
In the Old Testament	
<ul style="list-style-type: none"> • The origin of supernatural abilities (Gen 41:38) • The giver of artistic skill (Ex 31:2-5) • The source of power and strength (Judg 3:9, 10) • The inspiration of prophecy (1 Sam 19:20, 23) • The mediation of God’s message (Mic 3:8) 	
In Old Testament prophecy	
<ul style="list-style-type: none"> • The cleansing of the heart for holy living (Ezek 36:25-29) 	
In salvation	
<ul style="list-style-type: none"> • Regenerates the believer (Titus 3:5) • Sanctifies the believer (2 Thess 2:13) • Completely indwells the believer (Acts 2:4) 	
In the New Testament	<p>The New Testament understands the Holy Spirit to be the assurance of the risen Lord Jesus indwelling believers.</p>
<ul style="list-style-type: none"> • Declares the truth about Christ (John 16:13, 14) • Endows with power for gospel proclamation (Acts 1:8) • Pours out God’s love in the heart (Rom 5:5) • Makes intercession (Rom 8:26) • Imparts gifts for ministry (1 Cor 12:4-11) • Enables the fruit of holy living (Gal 5:22, 23) • Strengthens the inner being (Eph 3:16) 	
In the written word	
<ul style="list-style-type: none"> • Inspired the writing of Scripture (2 Tim 3:16; 2 Pet 1:21) 	

¹⁵McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:516). Nashville: Thomas Nelson.

¹⁶Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:4). Clarksville: Jewish New Testament Publications.

ESV: filled with the Holy Spirit. This is a fulfillment of what Jesus promised (see notes on 1:5; 1:8). It does not mean that the Holy Spirit was completely inactive prior to this time (for the Spirit of God was active in the world from Gen. 1:2 onward), but now the Spirit was coming to people in a new, more powerful way, signifying the beginning of the new covenant age (the time from Christ's death until he returns at some time in the future). **to speak in other tongues.** The word translated “tongues” (Gk. *glōssa*, plural) can also be translated “languages,” 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, but in 1 Corinthians 14 Paul expects that no one present in the church at Corinth will understand the languages being spoken “in tongues” (see 1 Cor. 14:2). Acts and 1 Corinthians are probably not speaking of different types of gifts but different kinds of audiences: people who understood the languages were present in Jerusalem but were not expected to be present in Corinth (see notes on 1 Cor. 12:10; 12:29–30; 14:2). This is clearly a miracle of speaking, not of hearing, for the disciples began “*to speak* in other tongues.” **As the Spirit gave them utterance** indicates that the Holy Spirit was directing the syllables they spoke. Speaking in tongues in this way also seems to be the phenomenon experienced by those at Cornelius's house (Acts 10:45–46) and the disciples of John at Ephesus (19:6).

Acts 2:5

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

[Every nation] 16 listed here, yet more than are listed. Remember that all were there as it was required for the Feast of Pentecost.

[dwelling] Greek: *katoikeo* (GSN-2730), to be settled or live in a place. Therefore these were not altogether visitors at the feast from every nation, but Jews of the dispersion who had returned to take up permanent residence in Jerusalem, perhaps because of the expectation of the Messiah at that time.

[devout] Greek: *eulabes* (GSN-2126), pious; here; Acts 8:2; Luke 2:25.

Clarke: Devout men, out of every nation—Either by these we are simply to understand Jews who were born in different countries, and had now come up to Jerusalem to be present at the Passover, and for purposes of traffic, or proselytes to Judaism, who had come up for the same purpose: for I cannot suppose that the term devout men, can be applied to any other. At this time there was scarcely a commercial nation under heaven where the Jews had not been scattered for the purpose of trade, merchandize, etc., and from all these nations, it is said, there were persons now present at Jerusalem.

Jewish people from throughout the Roman and Parthian worlds would gather for the three main feasts (Tabernacles, Passover and Pentecost). Because Pentecost was only fifty days after Passover, some who had spent much to make a rare pilgrimage to Jerusalem stayed

between the two feasts. Pentecost was probably the least popular of the three pilgrimage festivals, but Josephus attests that it was nevertheless crowded.¹⁷

Acts 2:6

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

[**noised abroad**] does not mean the rumor mill, they heard the hurricane! It was the wind that caused attention. The noise of the mighty clap of thunder and of the sound of rushing wind of Acts 2:2 alarmed the whole city and they came running to the temple where they found the disciples full of the Spirit and speaking in foreign languages.

[**multitude came together**] came together because they heard the wind.

[**confounded**] because each heard it in their own language.

Clarke: When this was noised abroad—If we suppose that there was a considerable peal of thunder, which followed the escape of a vast quantity of electric fluid, and produced the mighty rushing wind already noticed on Acts 2:2, then the whole city must have been alarmed; and, as various circumstances might direct their attention to the temple, having flocked thither they were farther astonished and confounded to hear the disciples of Christ addressing the mixed multitude in the languages of the different countries from which these people had come.

Clarke: Every man heard them speak in his own language—Use may naturally suppose that, as soon as any person presented himself to one of these disciples, he, the disciple, was immediately enabled to address him in his own language, however various this had been from the Jewish or Galilean dialects. If a Roman presented himself, the disciple was immediately enabled to address him in Latin—if a Grecian, in Greek—an Arab, in Arabic, and so of the rest.

Acts 2:7

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

These are questions 3 and 4 in the Book of Acts. The next question is in Acts 2:12.

“**All Galileans**” - obviously the eleven were, but there was 120 there, there must have been more down from Galilee.

¹⁷ Bible Background Commentary

Clarke: Are not all these—Galileans?—Persons who know no other dialect, save that of their own country. Persons wholly uneducated, and, consequently, naturally ignorant of those languages which they now speak so fluently.

Acts 2:8

And how hear we every man in our own tongue, wherein we were born?

Clarke: How hear we every man in our own tongue—Some have supposed from this that the miracle was not so much wrought on the disciples as on their hearers: imagining that, although the disciples spoke their own tongue, yet every man so understood what was spoken as if it had been spoken in the language in which he was born. Though this is by no means so likely as the opinion which states that the disciples themselves spoke all these different languages, yet the miracle is the same, howsoever it be taken; for it must require as much of the miraculous power of God to enable an Arab to understand a Galilean, as to enable a Galilean to speak Arabic. But that the gift of tongues was actually given to the apostles, we have the fullest proof; as we find particular ordinances laid down by those very apostles for the regulation of the exercise of this gift; see 1 Corinthians 14:1, etc.

Acts 2:9

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

[Asia] not what we now consider as the continent, at that time Asia referred to a specific Roman province.

Parthians, &c.—Beginning with the farthest east, the Parthians, the enumeration proceeds farther and farther westward till it comes to Judea; next come the western countries, from Cappadocia to Pamphylia; then the southern, from Egypt to Cyrene; finally, apart from all geographical consideration, Cretes and Arabians are placed together. This enumeration is evidently designed to convey an impression of universality [BAUMGARTEN].¹⁸

Clarke: Parthians—Parthia anciently included the northern part of modern Persia: it was situated between the Caspian Sea and Persian Gulf, rather to the eastward of both.

Medes—Media was a country lying in the vicinity of the Caspian Sea; having Parthia on the east, Assyria on the south, and Mesopotamia on the west.

Elamites—Probably inhabitants of that country now called Persia: both the Medes and Elamites were a neighboring people, dwelling beyond the Tigris.

¹⁸Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Ac 2:9). Oak Harbor, WA: Logos Research Systems, Inc.

Mesopotamia—Now Diarbec in Asiatic Turkey; situated between the rivers Tigris and Euphrates; having Assyria on the east, Arabia Deserta with Babylonia on the south, Syria on the west, and Armenia on the north. It was called Padan-aram by the ancient Hebrews, and by the Asiatics is now called Maverannhar, i.e. the country beyond the river.

Judea—This word has exceedingly puzzled commentators and critics; and most suspect that it is not the true reading. Josephus says that the ten tribes remained in this country till his time; that “there were countless myriads of them there, and that it was impossible to know their numbers.” If Judea be still considered the genuine reading, we may account for it thus: the men who were speaking were known to be Galileans; now the Galilean dialect was certainly different from that spoken in Judea—the surprise was occasioned by a Jew being able to comprehend the speech of a Galilean, without any interpreter and without difficulty; and yet it is not easy to suppose that there was such a difference between the two dialects as to render these people wholly unintelligible to each other.

Cappadocia—Was an ancient kingdom of Asia comprehending all that country that lies between Mount Taurus and the Euxine Sea.

Pontus—Was anciently a very powerful kingdom of Asia, originally a part of Cappadocia; bounded on the east by Colchis; on the west by the river Halys; on the north by the Black Sea; and on the south by Armenia Minor. The famous Mithridates was king of this country; and it was one of the last which the Romans were able to subjugate.

Asia—Meaning probably Asia Minor; it was that part of Turkey in Asia now called Natolia.

Acts 2:10

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

[**proselytes**] Greek: *proselutos* (GSN-4339), a newcomer, a convert from a Gentile religion to Judaism (Acts 2:10; Acts 6:5; Acts 13:43).

Two Classes of Jewish Proselytes:

1. Proselytes of righteousness who received circumcision and vowed to keep the whole law of Moses and all requirements of Judaism.
2. Proselytes of the gate (Exodus 20:10; Deut. 5:14; Deut. 24:16-21) who dwelt among Israel, and, although uncircumcised, observed the "seven precepts of Noah" which, according to the rabbis, were laws against idolatry, blasphemy, homicide, unchastity, theft or plundering, rebellion against rulers, and the use of "flesh with the blood thereof." They were called the scabs of the Jewish church. History records that they were more bitter against Christ and Christians than Jews, fulfilling this verse.

Phrygia—A country in Asia Minor, southward of Pontus.

Pamphylia—The ancient name of the country of Natolia, now called Caramania, between Lycia and Cilicia, near the Mediterranean Sea.

Egypt—A very extensive country of African bounded by the Mediterranean on the north; by the Red Sea and the Isthmus of Suez, which divide it from Arabia, on the east; by

Abyssinia or Ethiopia on the south; and by the deserts of Barca and Nubia on the west. It was called Mizraim by the ancient Hebrews, and now Mesr by the Arabians. It extends 600 miles from north to south; and from 100 to 250 in breadth, from east to west.

Libya—In a general way, among the Greeks, signified Africa; but the northern part, in the vicinity of Cyrene, is here meant.

Cyrene—A country in Africa on the coast of the Mediterranean Sea, southward of the most western point of the Island of Crete.

Strangers of Rome—Persons dwelling at Rome, and speaking the Latin language, partly consisting of regularly descended Jews and proselytes to the Jewish religion.

Acts 2:11

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The group was speaking of the wonderful works of God. They were praising God! The crowd heard the praise each in their own tongue. This is a different thing than the gift of speaking in tongues, which comes up later.

Cretes—Natives of Crete, a large and noted island in the Levant, or eastern part of the Mediterranean Sea, now called Candia.

Arabians—Natives of Arabia, a well known country of Asia, having the Red Sea on the west; the Persian Gulf on the east; Judea on the north; and the Indian Ocean on the south.

Although these are Jews, they are culturally and linguistically members of many nations; thus, even from the church's inception as an identifiable community, the Spirit proleptically moved the church into multicultural diversity under Christ's lordship.

Some commentators have thought that this list of nations corresponds to ancient astrological lists, but the parallels are not very close. More likely is the proposal that Luke has simply updated the names of nations in the table of nations (Genesis 10). Those nations were scattered at the tower of Babel, where God judged them by making them unintelligible to each other (Genesis 11); here God reverses the judgment in a miracle that transcends the language barrier.¹⁹

Arabs. Not the ancestors of today's Arabs but Jews from Arabia. Gentiles are not added to the Messianic community until the Samaritans of chapter 8; see 1:8&N.

These three verses at first seem like an insignificant geographical list. However, a line drawn from one of these names to another on a map, in the order recorded, will crisscross the Roman Empire and practically encircle it. Representatives from these areas could have returned to their homes abroad within about three months after Pentecost. Having heard the gospel that day via the miracle of languages, they could have penetrated the entire Roman Empire with the gospel within months after Pentecost. Thus, they likely

¹⁹ Bible Background Commentary

laid the foundation for evangelism among the Gentiles in many areas of the empire and in some instances even beyond.²⁰



Pentecost attracted Jews from all over the world to Jerusalem to celebrate the annual festival. Those who heard the apostles' message in their native languages at Pentecost came from various regions within the two great competing empires of the day—the Roman Empire and the Parthian Empire—with Jerusalem near the center.

ESV: The long list of nations covers most of the first-century Roman world, particularly areas where Jewish communities existed (see map). It provides one of the most comprehensive ancient catalogs of the Jewish Diaspora (Jews living outside Palestine) and is confirmed by other ancient lists (esp. Philo, *Embassy to Gaius* 281–284), by early Jewish archaeological remains, and by many ancient literary sources. It is only natural that first-century Jerusalem would be filled with devout Jews “from every nation under heaven” (Acts 2:5). The list also demonstrates that already at Pentecost the Christians were starting their worldwide witness. At this point the converts were mainly Jewish. The only Gentiles at Pentecost were **proselytes** (v. 11), Gentiles who had become full converts to Judaism.

²⁰ Believer's Study Bible

Acts 2:12

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

This is question 5 in the Book of Acts, the next question in Acts 2:37.

Pattern of “amazement, perplexity and then criticism” occurs again and again throughout the book. Out of wonder worship is born. When wonder ceases, worship ceases.

Acts 2:13

Others mocking said, These men are full of new wine.

[**new wine**] Greek: *gleukos* (GSN-1098), only here, but frequent in medical works. A special kind of wine distilled from the grape before it is pressed, being the sweetest and strongest wine. Ancients had a secret of preserving wine through the whole year and were fond of drinking it daily.

Clarke: **These men are full of new wine**—Rather sweet wine, for it cannot mean the *mustum*, or new wine, as there could be none in Judea so early as Pentecost.

Barnes: *New wine*. This word properly means the juice of the grape which distils before a pressure is applied, and called *must*. It was *sweet* wine; and hence the word in Greek meaning *sweet* was given to it. The ancients, it is said, had the art of preserving their new wine with the peculiar flavor before fermentation for a considerable time, and were in the habit of drinking it in the morning. See Horace, Sat. b. ii. iv. *Sweet wine*, which was probably the same as that mentioned here, is also mentioned in the Old Testament, Isaiah 49:26; Amos 9:13.

JNTC: The miraculous event accomplished through the Holy Spirit amounts to a reversal of Babel (Genesis 11:1–9). Then God confounded the speech of people misusing their unity for sinful purposes (the English word “babble” comes directly from the Hebrew). Here God enabled people whose different languages separated them to understand each other praising God, which is the proper use of unity.

There were two reactions to what God did—as usual (Yn 7:43&N). **Religious Jews** (v. 5) were **amazed and confused** (v. 12) but open to being taught. **Others** (v. 13) ridiculed the *talmidim*.

Everyone heard them speaking in his own language (v. 6), and a representative list of Roman Empire nations is given (vv. 9–11). This corresponds closely to a Talmudic concept of how God dealt with the nations:

“Rabbi Yochanan said, ‘What is meant by the verse, “*Adonai* gives a word; those spreading [it] are a great army” (Psalm 68:12(11))?’ It means that every single word going forth from the Almighty was split into seventy languages. The school of Rabbi Ishmael taught that the verse, “[Is not my word ...] like a hammer that breaks a rock into pieces?” (Jeremiah 23:29), means that just as a hammer is divided into many sparks

[when it hits a rock or piece of metal], so every single word that went out from the Holy One, blessed be he, split into seventy languages.’ ” (Shabbat 88b)

In rabbinic thought seventy is the traditional number of Gentile nations and the traditional number of languages of mankind. Although the number of tongues mentioned in the present passage falls short of seventy, enough are mentioned to allow the understanding that God is speaking here through Yeshua’s faithful *talmidim* to all humanity.

But there is more. In Exodus 19:16, what the people heard was not “thunders,” as in most translations, but “voices” (Hebrew *kolot*). So just as from the above *midrash* we can learn that at Sinai God’s “great voice” (Deuteronomy 5:19(22)) was divided into the seventy languages of the Gentiles, so also from the present passage we learn explicitly that at Pentecost the praises of God were similarly heard in the various Gentile languages.

Midrash Tanchuma 25 says that at Sinai the people were confused when they heard God’s “voices” coming from every direction (as masterfully portrayed in Arnold Schoenberg’s opera, *Moses und Aron*). Similarly, the people hearing the languages of the nations at Pentecost were confused, overwhelmed and amazed (vv. 5–13)—as is always the case when God appears; compare Psalm 18:7–15 and Job 38–42.²¹

Spurgeon: Men are sure to be divided in opinion upon the best and divinest things. Some wonder ignorantly, others ridicule maliciously, and a few adore reverently.

Acts 2:14

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Peter’s First Sermon

Peter’s sermon answers their question of “What meanest this?” This sermon is an intricate masterpiece of organization and is well worth studying carefully. Also in this sermon we can see the infilling of the Holy Spirit of Peter. In the four gospels we see Peter speaking without thinking, but this sermon is presented elegantly and skillfully. The sermon is not about the Holy Spirit, it is about the Son of God.

Seven “Firsts”:

1. First Impression
2. First Message
3. First Opposition
4. First Discipline*
5. First Persecution
6. First Organization (deacons)
7. First Martyr....

[standing] Teachers sat, heralds stood. For example, Jesus in Nazareth, He sat down to teach. Peter is standing, he is a herald, he is going to announce something.

²¹Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:4). Clarksville: Jewish New Testament Publications.

[eleven] not twelve? Matthias had already been appointed on Acts 1:26. This may mean that the eleven stood up and Peter stood up with them, having 12 standing altogether, Peter was the 12th.

[men of Judea] Peter is addressing Jews, his whole presentation is aimed in that direction.

[lifted up his voice, and said unto them ...] The speaking in tongues had now ceased and Peter preached a sermon by the same inspiration of the Spirit, but in his own tongue that could be understood by Jews from all 16 different nations mentioned in Acts 2:9-11.

[words] Greek: *rhema* (GSN-4487), not *logos* (GSN-3056). *Logos* (GSN-3056) has to do with a concept, an idea; the Greek: *rhema* (GSN-4487) has to do with the expression of that idea in proper, intelligent, and grammatical form in words and sentences. *Logos* is translated "word" 225 times; "saying" 50 times; "account" 8 times; "speech" 8 times; and in other ways, 39 times.

Clarke: **All ye that dwell at Jerusalem** would be better translated by the word sojourn, because these were not inhabitants of Judea, but the strangers mentioned in Acts 2:9-11, who had come up to the feast.

Barnes: **But Peter.** This was in accordance with the natural temperament of Peter. He was bold, forward, ardent; and he rose now to defend the apostles of Jesus Christ, and Christ himself, from an injurious charge. Not daunted by ridicule or opposition, he felt that now was the time for preaching the gospel to the crowd that had been assembled by curiosity. No ridicule should deter Christians from an honest avowal of their opinions, and a defence of the operations of the Holy Spirit.

Barnes: **Ye men of Judea.** Men who are Jews; that is, Jews by birth. The original does not mean that they were permanent dwellers in Judea, but that they were Jews, of Jewish families. Literally, "men, Jews."

Barnes: **And all ye that dwell,** All others besides native-born Jews, whether proselytes or strangers, who were abiding at Jerusalem. This comprised, of course, the whole assembly, and was a respectful and conciliatory introduction to his discourse. Though they had mocked them, yet he treated them with respect, and did not render railing for railing, (1 Peter 3:9,) but sought to *convince* them of their error.

Barnes: **Be this known,** Peter did not intimate that this was a doubtful matter, or one that could not be explained. His address was respectful, yet firm. He proceeded calmly to *show* them their error. When the enemies of religion deride us or the gospel, we should answer them kindly and respectfully, yet firmly. We should *reason* with them coolly, and convince them of their error, Proverbs 15:1. In this case Peter acted on the principle which he afterwards enjoined on all. 1 Peter 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The design of Peter was to *vindicate* the conduct of the apostles from the reproach of intoxication, to show that this could be no other than the work of God; and to make an application of the truth to his hearers. This he did,

1. by showing that this could not be reasonably supposed to be the effect of new wine, Acts 2:15.
2. That it had been expressly predicted in the writings of the Jewish prophets, Acts 2:16-21.
3. By a calm argument, proving the resurrection and ascension of Christ, and showing that this also was in accordance with the Jewish Scriptures, Acts 2:22-35. We are not to suppose that this was the *whole* of Peter's discourse, but that these were the topics on which he insisted, and the main points of his argument.

Peter had been an unstable leader during Jesus' ministry, letting his bravado be his downfall, even denying that he knew Jesus (John 18:15-18, 25-27). But Christ had forgiven and restored him (John 21). This was a new Peter, humble but bold. His confidence came from the Holy Spirit, who made him a powerful and dynamic speaker. Have you ever felt as if you've made such bad mistakes that God could never forgive and use you? No matter what sins you have committed, God promises to forgive you and make you useful for his kingdom. Allow him to forgive you and use you effectively to serve him.

Peter tells the people why they should listen to the testimony of the believers: because the Old Testament prophecies had been entirely fulfilled in Jesus (2:14-21), because Jesus is the Messiah (Acts 2:25-36), and because the risen Christ could change their lives (Acts 2:37-40).

Acts 2:15

For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

Peter is attempting to answer their accusation of the men being full of new wine. Note, he doesn't say that they were not drunk, but not drunk "as ye suppose." A different kind of spirits here. Even Paul links the idea of being filled with the Spirit in contrast to being filled with new wine (Cf. Eph 5:18). Peter might be being facetious or he might be playing a pun (Joel 2:28-32).

[ye suppose] To the onlooker the disciples appeared to be drunk judging from the way they were acting and speaking and being so full of joy (Acts 2:15).

[third hour of the day] About 9:00 in the morning, up to which time the Jews seldom ever drank, for it was the hour of prayer in the temple. Even the most intemperate Jews were known not to transgress this principle.

Clarke: But the third hour of the day—That is, about nine o'clock in the morning, previously to which the Jews scarcely ever ate or drank, for that hour was the hour of

prayer. This custom appears to have been so common that even the most intemperate among the Jews were not known to transgress it; Peter therefore spoke with confidence when he said, these are not drunken—seeing it is but the third hour of the day, previously to which even the intemperate did not use wine.

Spurgeon: Again we notice the mildness of Peter, he does not grow indignant at the charge of drunkenness, but answers it with the gentlest argument. His discourse which follows is most of it quoted from the Old Testament. Christ's scholars never become wiser than the Bible; the Spirit is given, not to supersede the Scriptures, but to enable us to understand and use them.

Acts 2:16

But this is that which was spoken by the prophet Joel;

[this is that which was spoken by the prophet Joel ...] The 2nd Old Testament prophecy fulfilled in Acts (Acts 1:16-21; Joel 2:28-29). The next prophecy fulfilled will be in Acts 2:25.

Peter quotes Joel 2:28-32. Peter picks out a verse that is not the earliest nor the latest, but the most crisp passage that deals with the promise of the Holy Spirit. Note that in the Hebrew Bible, this passage is in Chapter 3 (just divided differently), in the Hebrew Bible this passage is a chapter of its own. There is the promise of the Holy Spirit and it is followed by end-time prophecy. Peter quotes from the Septuagint version (the Greek translation of the Old Testament). Peter speaks of this event which they just witnessed as being that which was prophesied by Joel. He is not implying that the total prophecy was fulfilled on this day, but that prophecy in Joel included that which they had just seen happen.

(Joel 2:28-32) ²⁸*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*
²⁹*And also upon the servants and upon the handmaids in those days will I pour out my spirit.* ³⁰*And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.* ³¹*The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.* ³²*And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

By the prophet Joel. Joel 2:28-32. This is not quoted *literally* either from the Hebrew or from the Septuagint. The substance, however, is preserved.

[This] refers to the speaking in tongues (Acts 2:6, 12), which Peter says fulfills Joel's message about the Spirit of prophecy, perhaps by means of a Jewish *qal vahomer* ("lesser

to greater”) argument: If the Spirit can inspire them to speak languages they do not know, how much more could he inspire them to prophesy the word of the Lord in their own language? Visions and dreams were especially prophetic activity, and Peter underlines this point by adding “and they will prophesy” at the end of Acts 2:18 (not in Joel).

Peter reads Joel’s “afterward” (Acts 2:28) as “in the last days,” a phrase that in the prophets normally meant after the day of the Lord (Isaiah 2:2; Micah 4:1), which fits Joel’s context (Joel 2:30-3:3). Because the future age was to be inaugurated with the Messiah’s coming, it has been inaugurated in at least some sense because the Messiah, Jesus, had come—a point the outpouring of the Spirit on his followers is meant to demonstrate.²²

Acts 2:17

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[in the last days] the scope of this prophecy is far broader than the experience that they had just witnessed. (It has lasted at least 1900 and some years...) Jews understood this term to mean in "the days of the Messiah," so this outpouring was another proof to them that the one they had crucified was the Messiah.

This passage destroys every major Hebrew prejudice. If you were Jewish, hearing Peter, you probably would get emotional when you heard Peter talk. Note that this verse says that God will pour out His Spirit on ALL flesh, not just Israel... meaning the Gentiles as well as Israel.

Furthermore, the idea of prophesying is no longer limited to the office of the prophet. They were used to having a prophet, a priest. Joel says “Your sons and daughters shall prophesy.” It doesn’t denote just the Levites, or those ordained in the office of a prophet. Even servants and handmaidens. To the Jews this must have been very strange.

[visions] The Hebrew: *chazown* (HSN-2377) occurs 35 times, always translated "vision" (1 Samuel 3:1; 1 Chron. 17:15; 2 Chron. 32:32; Psalm 89:19; Proverbs 29:18; Isaiah 1:1; Isaiah 29:7; Jeremiah 14:14; Jeremiah 23:16; Lament. 2:9; Ezekiel 7:13,26; Ezekiel 12:22-27; Ezekiel 13:16; Daniel 1:17; Daniel 8:1-2,13,15-17,26; Daniel 9:21,24; Daniel 10:14; Daniel 11:14; Hosea 12:10; Obadiah 1:1; Micah 3:6; Nahum 1:1; Habakkuk 2:2-3; cp. Daniel 2:19,28; Daniel 4:5,9-10,13; Daniel 7:1-2,7,13,15 where *chezev* (HSN-2376) means the same as *chazown* (HSN-2377)).

God often used vision or mental pictures to impart revelation to men. Objects were seen as in a dream, whether men were asleep (Isaiah 29:7; Daniel 2:19,28; Daniel 4:9; Daniel 7:1-2,7,13; Daniel 8:18), in a trance with their eyes open (Numbers 24:4,16; Acts 10:10; Acts 11:5; Acts 22:17), in deep meditation (Jeremiah 23:16), in prayer (Daniel 9:21-24; Daniel 10:2-21), or in the course of duty while awake (Matthew 17:1-9; Luke 1:22; Luke 24:23; Acts 9:10-12; Acts 10:3,17-19; Acts 12:9; Rev. 1:10; Rev. 4:1-2;

²² Bible Background Commentary

Isaiah 6; Ezekiel 1:1; Ezekiel 8:3; Ezekiel 40:2; Ezekiel 43:3). Whether one was asleep or awake when he saw a vision, the image or picture came to the mind, and the message of God was always clear. Whatever was predicted always happened or will yet happen in accordance with the vision. Both visions and dreams are referred to as means of revelation from God (Joel 2:28; Acts 2:17).

[And it shall come to pass ...] The 4th New Testament prophecy in Acts (Acts 1:17-21, partially fulfilled but will be completely fulfilled in the tribulation when God will be fulfilling also Acts 2:19-21; Rev. 6:9-11; Rev. 7:1-17; Rev. 15:2-4). The next prophecy in Acts is Acts 3:20.

This prophecy shows:

1. That the Holy Spirit will not be taken out of the world during the future tribulation (Acts 2:17-21; John 14:16; Zech. 12:10-13:1; Rev. 6:9-11; Rev. 7:14; Rev. 12:17 with Rev. 19:10). No Scripture ever says the Spirit will be taken out of the world. See The Hinderer of Lawlessness, and The "He" of 2 Thessalonians 2:7.
2. That God will be pouring out His Spirit during the future tribulation
3. That Joel's prophecy concerns men and women; Jews and Gentiles
4. That Joel's prophecy was not completed on the day of Pentecost
5. That Joel's prophecy refers to the Spirit baptism or the Spirit in all fullness (cp. Acts 1:4-8 with Acts 2:1-21)
6. That women as well as men will be baptized in the Spirit and preach (cp. Acts 2:17-18 with 1 Cor. 11:4-6; 1 Cor. 14:3,31)
7. That "silence in the churches" refers to asking things of "their husbands" in church, and not to preaching or teaching in the church (cp. 1 Cor. 14:34-35 with Acts 2:17-18)
8. That visions, dreams, prophecies, and other experiences will accompany the Spirit baptism (Acts 2:17-18)
9. That men will continue to be saved and receive the Spirit baptism up to the second coming itself (Acts 2:17-21; Rev. 6:9-11; Rev. 7:14; Rev. 12:17; Rev. 15:2-4)
10. That the door of mercy will never be closed to Jews or Gentiles (Acts 2:17-21; Rev. 7:1-17; Rev. 17:17; Rev. 15:2-4)²³

Acts 2:18

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

[servants and on my handmaidens] Not only on "sons and daughters," but also on slaves God will pour out His Holy Spirit in the last days.

Not everything mentioned in Joel 2:28-29 was happening that particular morning. The "last days" include all the days between Christ's first and second comings, and is another way of saying "from now on." "The great and glorious day of the Lord" (Acts 2:20)

²³ Dake Study Notes, Dake's Study Bible

denotes the whole Christian age. Even Moses yearned for the Lord to put his Spirit on everyone (Numbers 11:29). At Pentecost the Holy Spirit was released throughout the entire world—to men, women, slaves, Jews, Gentiles. Now *everyone* can receive the Spirit. This was a revolutionary thought for first-century Jews.

Acts 2:19

And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

ESV: The darkened **sun** and bloody **moon**, whether literal or symbolic, indicate the final consummation of the earth. Peter included the full prophecy even though not all of it was yet fulfilled. Peter's quotation from Joel ended with the key verse (Joel 2:32), which assures that **everyone who calls upon the name of the Lord shall be saved**. Although the audience would have thought the God of Israel is meant, for Peter the “name of the Lord” that saves is Jesus (see Acts 2:36; cf. 4:12). Peter's application of the title “Lord” (Joel 2:32) to Jesus points to his deity.

Acts 2:20

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Has this occurred yet? No. This is obviously speaking of very endtime issues.

Here in Acts 2, the Day of Pentecost has been announced. How long does it last? Until the Church is gone. The Church is the Body of Christ, One Body.

Cf. Rev 12:1-9. The woman is Israel, not the Church. The 12 stars are the Mazzeroth, standing for the 12 tribes of Israel (interpreted for us by Jacob when Joseph has his dreams). The woman is Israel in the sense that she starts with Eve, the Messianic line. The dragon is Satan (see verse 9). The mission of the dragon is to destroy the manchild, who is Jesus. Rev 12:6 on talks about the tribulation. Between verses 5 and 6 is one of these gaps, and this gap has lasted 1900 years.

Penber, *Earth's Earliest Ages*. Rev 12:5, when was Jesus caught up to God? The ascension? Penber suggests that this is the rapture. Perhaps, both.

[that great and notable day of the Lord come] The second coming or day of the Lord (Matthew 24:29-31; Matthew 25:31-46; Rev. 19:11).

McGee: I don't think that anyone would claim that on the Day of Pentecost the moon was turned to blood or that the sun was turned to darkness. When Christ was crucified, there was darkness for three hours, but not on the Day of Pentecost. Nor were there wonders of heaven above and signs in the earth beneath. Nor was there blood and fire and a vapor of smoke. Simon Peter quotes this passage to these mockers to show them that the pouring out of the Spirit of God should not be strange to them. Joel had predicted it, and it is going to come to pass.

My friend, Joel 2:28–32 has not been fulfilled to this day. If we turn back to the Book of Joel, we will find that he had a great deal to say about the Day of the Lord. The Day of the Lord will begin with the Great Tribulation Period. It will go on through the Millennium. In three chapters of the Book of Joel the Day of the Lord is mentioned five times. Joel talks about the fact that it is a time of war, a time of judgment upon the earth. That has not yet been fulfilled. It was not fulfilled on the Day of Pentecost.

If we could only see that all Simon Peter is saying in his introduction is, “Now look, this is not strange or contrary. The day is coming when this will be fulfilled. And today we are seeing something similar to it.” Now after his introduction, he will move on to his text. Remember he is speaking to men who knew the Old Testament. Don’t try to read nineteen hundred years of church history into this. This is just the beginning of the church on the Day of Pentecost. This is the inception of the church. Obviously he is speaking to the Jews—“Ye men of Israel.” He doesn’t say, “Ye men of Southern California.” He is talking to Israelites. Now he is getting down to the nitty gritty. Now he is getting to his subject.²⁴

Acts 2:21

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

[whosoever shall call on the name of the Lord shall be saved] This will be true as long as there are sinners to repent. There is no such doctrine in Scripture as the door of mercy being closed to Jews or Gentiles at any time before their death (Hebrews 9:27).

In Joel the sun would be blotted out and the moon discolored especially by the locust (and/or human) invasion (Joel 2:2, 10; Joel 3:15). Peter suggests that in some anticipatory sense, this final time of God’s salvation for Israel has begun. Tongues prove that the Spirit of prophecy has come, which proves that salvation has come, which proves that the messianic era has come, and thus that the Messiah has come.

Peter breaks off his quote from Joel here, but resumes with the final line of Joel 2:32 (“as many as the Lord calls”) at the end of his sermon (Acts 2:39). Thus his sermon is a standard Jewish (midrashic) exposition of the last line he quoted, and answers the question: What is the name of the Lord on whom they are to call? In the Hebrew text, “Lord” here is the sacred name of God (Yahweh), which readers in the synagogue would pronounce as the word for “Lord” (Adonai); in the Greek text that Peter probably cites to communicate with hearers from many nations, it is simply the Greek word for “Lord,” but everyone would know that it means “God” here.²⁵

JNTC: In the Last Days, in Messianic times. Kefa explains that the Last Days have already begun (see also MJ 1:2, 1C 10:11, 1 Ke 1:20). They are continuing now (1 Yn

²⁴ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:519). Nashville: Thomas Nelson.

²⁵ Bible Background Commentary

2:18, Yd 18); and they will culminate in a Last Day (Yn 6:39ff., 12:48), here called **the great and fearful Day of Adonai** (compare Rv 1:10&N).

The sun will become dark. This one of Joel's portents occurred: the sun became dark when Yeshua was hanging on the execution-stake (Mt 26:45). But the others, spoken of at length in the book of Revelation, are meant for the future.

Whoever calls on the name of Adonai will be saved (cited also at Ro 10:13). This is the key sentence of Joel's prophecy. The rest of Kefa's speech shows that one can call on *Adonai* for salvation only by acknowledging Yeshua as the Messiah.²⁶

Spurgeon: This portion from Joel is read in the service of the Karaite Jews on the day of Pentecost, and it is extremely probable that it was the lesson for the day in Peter's time; he was therefore doubly wise in making it his text.

Is any one of us now seeking the Lord? Let him find comfort in this gracious assurance, for no soul ever perished calling upon the name of the Lord.

Acts 2:22

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Jesus is the primary subject (not the Holy Spirit).

Seven Points: There are seven points Peter makes in his sermon.

1) Naming the Person: "Jesus of Nazareth."

Philip first designated Jn 1:45:

Demon possessed man Mk 1:24

Triumphal Entry Mt 21:11

Pilate: affixed to the cross Jn 19:19

Resurrection: angel at tomb Mk 16:6

Two men: Emmaus Road Lk 24:19

Peter - the 8th - the new beginning!

2) Approved (demonstrated) of God as a perfect Man. "I do nothing of Myself..." God demonstrated as approved by God through miracles and wonders and signs to you...

[Jesus of Nazareth] Used seven times in Acts to emphasize that the despised man from a despised city was indeed the Messiah (Acts 2:22; Acts 3:6; Acts 4:10; Acts 6:14; Acts 10:38; Acts 22:8; Acts 26:9).

[approved] Greek: *apodeiknumi* (GSN-584), set forth, or commended, here; Acts 25:7; 1 Cor. 4:9; 2 Thes. 2:4. God approved Christ by miracles, wonders, and signs (Acts 10:38; John 14:11; John 15:24; Isaiah 61:1-2; Hebrews 2:3-4).

²⁶Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:17). Clarksville: Jewish New Testament Publications.

As Kenneth Bailey has pointed out, Peter's sermon here involves an extensive chiasm, a reverse-parallel literary structure: A. Jesus whom you crucified (Acts 2:23, 36b); B. David said, "The Lord . . . is at my right hand" (Acts 2:25, 34b); C. David died/did not ascend (Acts 2:29, 34a); D. David prophesied/the Spirit is evidenced (Acts 2:30a, 33c); E. God swore/the promise of the Spirit (Acts 2:30b, 33b); F. Christ enthroned (Acts 2:30c, 33a); G. David foresaw/the eleven testify (Acts 2:31a, 32b); H. Jesus' resurrection (Acts 2:31b, 32a); I. Jesus did not rot (Acts 2:31cd). Point G connects the disciples' witness with prophetic empowerment.

Acts 2:23

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

3) Referred to the death of this person.

[determinate] Greek = horizons. *horizo*, Greek 3724, *hor-id'-zo*; from Greek 3725 (horion); to *mark* out or *bound* ("horizon"), i.e. (figurative) to *appoint, decree, specify* :- declare, determine, limit, ordain. The word translated *determinate* means, properly, that which is *defined, marked out, or bounded*; as, to mark out or define the boundary of a field, etc.

[by the determinate counsel and foreknowledge of God] This means that in the foreknowledge of God He saw it was necessary to send a Savior for men or His eternal program with them would come to naught. God determined and planned a sacrifice to save men and permitted the wicked hands of men to slay it.

Peter makes it clear that this was not a mistake, but that this was in the plan of God, within the boundaries of God's purpose.

For years the Church has promoted the heresy that the Jews are to blame for Jesus' death. This way of thinking led to the Holocaust. As Chuck Smith said, "If you want to blame someone for the death of Jesus Christ, blame me, because it was my sins that put Him on the Cross." See Hal Lindsey's book, *The Road to Holocaust*, which gives you the history of Christian doctrine promoting this heresy.

JNTC: Men of Israel, ... you killed him! Like a knife the accusation pierced their hearts, as it does today the heart of any Jew who has ever been told, "You Jews killed Jesus!" But Kefa's true charge to his listeners and the false charge that the Jewish people committed deicide are worlds apart. This verse places the responsibility very precisely.

First, the Messiah's death was **in accordance with God's predetermined plan and foreknowledge**. It was not an accident, not a miscalculation on the part of Yeshua and his *talmidim*. God knew and planned Yeshua's death as atonement for humanity's sins. But that provides the killers no excuse; they had free will and could have chosen to act differently. Compare Lk 22:22, "The Son of Man is going to his death according to God's plan, but woe to that man by whom he is being betrayed!" Thus the Bible teaches both

predestination and free choice; and the antinomy has never been expressed more succinctly than in Rabbi Akiva's Mishnaic epigram, "All is foreseen, yet free will is given" (Avot 3:15). Yeshua's death is neither God's fault (compare Ro 9:6–29&NN) nor Yeshua's mistake.

Second, Gentiles—Pontius Pilate and Roman soldiers—were directly involved in killing Yeshua. Kefa does not measure the degree of their guilt because he is not speaking to them. But Pontius Pilate's very act of washing his hands (Mt 27:24) showed he recognized his own guilt, and the way the Roman soldiers mocked and savaged Yeshua shows us their depraved mentality. The issue is not Gentile innocence versus Jewish guilt.

Third, the "you" who "killed him" were Jews who had seen that **Yeshua ... was a man demonstrated ... to have been from God**. They were well aware of it (**you yourselves know this**), and they were aware of the factual basis for this conclusion, **the powerful works, miracles and signs that God performed through him in their actual presence** (compare Yn 10:32–38). This distinguishes them from the Jewish people who throughout history have been maliciously charged with deicide. We may suppose that in the audience were some who had taunted Yeshua, "If you are the Son of God, come down from the stake" (Mt 27:41). Others had called for freeing the murderer and rebel Bar-Abba instead of the Messiah, whom they had wanted executed (Mt 27:16–26). Still others were members of the illegally convened *Sanhedrin* which had sentenced him and hypocritically turned him over to the Romans, **men not bound by the Torah**, to be put to death (Mt 26:57–27:2). Jews more distant in space and time did not commit these specific sins.

Although Kefa was a fellow Jew who addressed his hearers as "brothers" (v. 29), he nevertheless used the strongest possible language to motivate repentance—as did Moshe and the Prophets. Although Kefa's words, like theirs, were meant in the first instance for contemporaries, they can move us if we hear with our hearts as well as our minds.

For we have a responsibility to know and respond. The New Testament's position is that all humanity, Jews and Gentiles, then and now, killed Yeshua. We did it by disobeying God, for which the penalty is death (Genesis 2:17). Because Yeshua loved us he died in our place. In this sense we killed him, and the blame rests on each one of us until we accept his atoning sacrificial death and God forgives us (see Ro 5:12–21&N).²⁷

Acts 2:24

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

4) This person raised from the dead.

[pains] Greek: *odin* (GSN-5604), birth pangs; here; Matthew 24:8; Mark 13:8; 1 Thes. 5:3. God loosed Christ from the bonds of death, which had no more claim on Him when He paid the debt for man and conquered death.

²⁷Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:22). Clarksville: Jewish New Testament Publications.

Barnes: Whom God hath raised up. This was the main point, in this part of his argument, which Peter wished to establish. He could not but admit that the Messiah had been in an ignominious manner put to death. But he now shows them that *God* had also raised him up; had thus given his attestation to his doctrine; and had sent down his Spirit according to the promise which the Lord Jesus made before his death.

Barnes: Having loosed the pains of death. The word *loosed*, is opposed to *bind*, and is properly applied to a *cord*, or to anything which is *bound*. See Matthew 21:2, Mark 1:7. Hence it means to *free*, or to *liberate*, Luke 13:16, 1 Corinthians 7:27. It is used in this sense here; though the idea of *untying* or loosing a band is retained, because the word translated *pains* often means a *cord* or *band*.

Peter began with a public proclamation of the resurrection at a time when it could be verified by many witnesses. This was a powerful statement, because many of the people listening to Peter's words had been in Jerusalem 50 days earlier at Passover and may have seen or heard about the crucifixion and resurrection of this "great teacher." Jesus' resurrection was the ultimate sign that what he said about himself was true. Without the resurrection, we would have no reason to believe in Jesus (1 Cor. 15:14).

McGee: Peter is saying that what has happened was not contrary to God's program. This is not something that took God by surprise. However, he makes it clear that this does not release men from their responsibility. Who is responsible for the crucifixion of Christ? The religious rulers were the ones who began the movement. I would say that they were largely to blame. They moved upon the multitude so that they produced mob action. They also maneuvered the Roman government to execute Him. Remember, friend, He was crucified on a Roman cross. Peter is pointing his finger at his fellow Israelites.

But there is no use in our arguing about who was responsible for His death back at that time. I'll tell you who is responsible for His death. *You* are responsible, and *I* am responsible. It was for my sins and for your sins that He died. Listen to the words of Jesus: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17–18).

Peter is speaking to men who were directly involved in the plot of the Crucifixion, and he says, "Ye have taken, and by wicked hands have crucified and slain."

However, that is not the most important part of his message. He goes on, "Whom God hath raised up, having loosed the pains of death." He preaches the resurrection of Jesus Christ. This is the first sermon ever preached in the church age. This is the beginning. This is the Day of Pentecost. What is his theme? It is *not* the prophecy of Joel, my friend. It is the *resurrection* of the Lord Jesus Christ. Let's not try to change his subject! Now he is going to quote his text. He quotes from Psalm 16:8–10. I am glad he did that because this helps me to understand Psalm 16.²⁸

²⁸McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (4:519). Nashville: Thomas Nelson.

JNTC: But God has raised him up. It is of the essence of Messianic faith that Yeshua is alive (1C 15:12–19). If he were not, we could feel sorry but could do nothing to repair the relationship between him and us, and Kefa would not have delivered this sermon.

Suffering of death. The Hebrew phrase, “*matzrei-Sh ol*” (“pains of Sh’ol”), is found in Psalm 116:3. Some people unfamiliar with the Bible think of death as an end to the agonies of life; they say of an ill person, “It was better for him that he died.” But the Bible regards death as the ultimate tragedy. Only for those who have eternal life through Yeshua the Messiah has the sting of death been removed (Ro 6:23, 1C 15:55–56, Pp 1:21).²⁹

Acts 2:25

For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

(Psalm 16:8-11) ⁸I have set the LORD always before me: because he is at my right hand, I shall not be moved. ⁹Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. ¹⁰For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. ¹¹Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Acts 2:25, 26a	Life:	Psalm 16:8,9a
Acts 2:26b, 27	Death:	Psalm 16:9b, 10
Acts 2:28	Resurrection:	Psalm 16:11

Threefold Victory Over Sin

- 1) **Originating evil:** (v. 25) mystery of evil in the universe is older than man... Isa 14; Ezek 28...
- 2) **Evil from without:** “I Have not (been) moved.”
- 3) **Assuming responsibility:** “rest in hope...” death cannot hold Him: John 10:17,18.

[For David speaketh concerning him ...] The 3rd Old Testament prophecy fulfilled in Acts (Acts 2:25-27; Psalm 16:8-11). The next prophecy is in Acts 2:30.

Clarke: For David speaketh concerning him—The quotation here is made from Psalm 16:8-11 (note), which contains a most remarkable prophecy concerning Christ, every word of which applies to him, and to him exclusively.

Barnes: He is on my right hand. To be *at hand* is to be *near* to afford help. The *right* hand is mentioned because that was the place of dignity and honour. And David did not design simply to say that he was near to help him, but that he had the place of honour, the highest place in his affections, Psalms 109:31. In our dependence on God, we should

²⁹Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:24). Clarksville: Jewish New Testament Publications.

exalt him. We should not merely regard him as our *help*, but should at the same time give him the highest place in our affections.

Peter quotes Psalm 16 to establish his point (developed in Acts 2:29-32): God would raise the Messiah from the dead. Some anti-Semites have used texts like Acts 2:23 to attack Jewish people in general, but Peter's critique of their corporate responsibility (cf. 2 Samuel 12:9) is no harsher than that of Old Testament prophets (e.g., Amos, Isaiah, Jeremiah), and cannot rightly be used as if it were.

Acts 2:26

Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Barnes: Therefore. Peter ascribes these expressions to the Messiah. The *reason* why he would exult or rejoice was, that he would be preserved amidst the sorrows that were coming on him, and could look forward to the triumph that awaited him. Thus Paul says, (Hebrews 12:2) that "Jesus-*for the joy that was set before him*, endured the cross, despising the shame," etc. And throughout the New Testament, the shame and sorrow of his sufferings were regarded as connected with his glory and his triumph, Luke 24:26, Philippians 2:6-9; Ephesians 1:20,21. In this, our Saviour has left us an example, that we should walk in his steps. The prospect of future glory and triumph should sustain us amid all afflictions, and make us ready, like him, to lie down amid even the corruptions of the grave.

Peter quoted from Psalm 16:8-11—a psalm written by David. He explained that David was not writing about himself, because David died and was buried (Acts 2:29). Instead, he wrote as a prophet (Acts 2:30) who spoke of the Messiah who would be resurrected. The audience understood “decay” (Acts 2:27) to mean the grave. The emphasis here is that Jesus' body was *not* left to decay but was in fact resurrected and glorified.

Acts 2:27

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

[soul in hell] The souls of all men are immortal and never go to the grave. Only the body goes there for it is the only part of man that is made dust (Genesis 2:7; Genesis 3:19; James 2:26). All souls went to sheol or hades once, being held in separate compartments (Luke 16:19-31). Christ rescued righteous souls out of hell and took them to heaven with Him when He ascended on high (Hebrews 2:14-15; Ephes. 4:8-10). Now a saved soul goes to heaven at death (2 Cor. 5:8; Phil. 1:21-24; Hebrews 12:23; Rev. 6:9-11). The wicked souls continue to go to hell until the resurrection (Isaiah 14:9; Rev. 20:11-15).

[corruption] Christ's body did not see corruption but was raised from the dead as an eternal, immortal flesh and bone body, not as a spirit being (Luke 24:37-43; John 20:25-29; Zech. 13:6; Acts 1:11).

Acts 2:28

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Barnes: The ways of life. This properly means the path to life; as we say, the road to preferment or honour; the path to happiness; the highway to ruin, etc. See Proverbs 7:25,27. It means, Thou wilt make known to me *life itself*, i.e. thou wilt restore me to life. The expressions in the Psalm are capable of this interpretation without doing any violence to the text; and if the preceding verses refer to the death and burial of the Messiah, then the natural and proper meaning of this is, that he would be restored to life again.

Acts 2:29

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Peter's point is that this psalm cannot apply to David because it speaks of his not seeing corruption. Death has no hold on him.

[patriarch David] Occurs here; Occurs 7:8-9; Hebrews 7:4. Used of Abraham and Jacob's sons as founders of the nation, and of David as founder of the monarchy.

[sepulchre] Greek: *mnema* (GSN-3418). This word and the more common *mnemeion* (GSN-3419) are translated "grave" (Matthew 27:52-53; Luke 11:44; John 5:28; John 11:17,31,38; John 12:17; Rev. 11:9); "tomb" (Matthew 8:28; Matthew 27:60; Mark 5:2-5; Mark 6:29; Luke 8:27); and "sepulchre" (Matthew 23:29; Matthew 27:60; Matthew 28:8; Mark 15:46; Mark 16:2-8; Luke 11:47-48; Luke 23:53,55; Luke 24:1,2,12,22,24; John 19:41-42; John 20:1-11; Acts 2:29; Acts 7:16; Acts 13:29). The Hebrew word for "grave" is *qeber* (HSN-6913) and is translated "grave" (Genesis 50:5; Exodus 14:11; Numbers 19:16-18; 2 Samuel 3:32; 2 Samuel 19:37; 1 Kings 13:30; 1 Kings 14:13; 2 Kings 22:20; 2 Kings 23:6; 2 Chron. 34:4,28; Job 3:22; Job 5:26; Job 10:19; Job 17:1; Job 21:32; Psalm 88:5,11; Isaiah 14:19; Isaiah 53:9; Isaiah 65:4; Jeremiah 8:1; Jeremiah 20:17; Jeremiah 26:23; Ezekiel 32:22-26; Ezekiel 37:12-13; Ezekiel 39:11; Nahum 1:14); "buryingplace" (Genesis 23:4,9,20; Genesis 49:30; Genesis 50:13; Judges 16:31); and "sepulchre" (Genesis 23:6; Judges 8:32; 2 Samuel 2:32; 2 Samuel 4:12; 2 Samuel 17:23; 2 Samuel 21:14; 1 Kings 13:22,31; 2 Kings 13:21; 2 Kings 23:16,17; 2 Chron. 16:14; 2 Chron. 21:20; 2 Chron. 24:25; 2 Chron. 28:27; 2 Chron. 32:33; 2 Chron. 35:24; Neh. 2:3,5; Neh. 3:16; Psalm 5:9; Isaiah 22:16; Jeremiah 5:16). These are the correct words to use of the grave. She • owl (HSN-

7585) and Hades (GSN-86) are the correct words for hell and should never be translated by "grave," etc.

Dead and buried. The record of that fact they had in the Old Testament. There had been no pretence that he had risen, and therefore the Psalm could not apply to him.

Peter argues that the psalm cannot refer to David, because David did see corruption (rot). (A tomb in David's honor had been dedicated outside Jerusalem, along with one of Huldah the prophetess.) Rather, the psalm refers to David's ultimate descendant, whom everyone agreed to be the Messiah (the anointed king), by definition (Acts 2:30; Psalm 132:11; cf. Psalm 89:3-4).³⁰

29–36. David ... is ... dead and buried, &c.—Peter, full of the Holy Ghost, sees in this sixteenth Psalm, one Holy Man, whose life of high devotedness and lofty spirituality is crowned with the assurance, that though He taste of death, He shall rise again without seeing corruption, and be admitted to the bliss of God's immediate presence. Now as this was palpably untrue of David, it could be meant only of One other, even of Him whom David was taught to expect as the final Occupant of the throne of Israel. (Those, therefore, and they are many, who take David himself to be the subject of this Psalm, and the words quoted to refer to Christ only *in a more eminent* sense, nullify the whole argument of the apostle). The Psalm is then affirmed to have had its only proper fulfilment in JESUS, of whose resurrection and ascension they were witnesses, while the glorious effusion of the Spirit by the hand of the ascended One, setting an infallible seal upon all, was even then witnessed by the thousands who stood listening to Him. A further illustration of Messiah's ascension and session at God's right hand is drawn from Ps 110:1, in which David cannot be thought to speak of himself, seeing he is still in his grave.³¹

JNTC: The patriarch David died. According to Jewish tradition he died on *Shavu'ot*, as Kefa's *Shavu'ot* audience was undoubtedly aware.

And was buried. The *Tanakh* says he was buried in the City of David, southeast of the present Western Wall (1 Kings 2:10).

His tomb is with us to this day.

“The tomb of David was probably destroyed at the time of the Bar Kokhba revolt (135 C.E.). However, various sites were suggested by popular traditions over the ages and the one which became generally accepted was the place now called Mt. Zion. This tradition is about 1,000 years old, first being recorded in Crusader times” (*Encyclopedia Judaica* 5:1330).³²

³⁰ Bible Background Commentary

³¹ Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Ac 2:29). Oak Harbor, WA: Logos Research Systems, Inc.

³² Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:29). Clarksville: Jewish New Testament Publications.

Acts 2:30

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

[Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne] The 4th Old Testament prophecy fulfilled in Acts (Acts 2:30; 2 Samuel 7:12-16). The next prophecy will be in Acts 2:31.

[flesh] Further proof of the physical, fleshly resurrection of Jesus. David did not beget a spirit being, but a flesh being with a soul and spirit. The same body of flesh that descended from him was crucified and raised from the dead and will sit forever on his throne (Isaiah 9:6-7; Luke 1:32-33; Rev. 11:15).

Therefore. As David was dead and buried, it was clear that he could not have referred to himself it. this remarkable declaration. It followed that he must have had reference to some other one.

Being a prophet. One who foretold future events. That David was inspired, is clear, 2 Samuel 23:2. Many of the prophecies relating to the Messiah are found in the Psalms of David. Psalms 22:1, comp. Matthew 27:46, Luke 24:44, Psalms 22:18, comp. Matthew 27:35, Psalms 69:21, comp. Matthew 27:34,48, Psalms 69:26, comp. Acts 1:20.

Acts 2:31

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This could not be David, it is prophecy of Jesus Christ. If you really understand the nature of Jesus, the concept of Him suffering death is unthinkable.

[He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption] The 5th Old Testament prophecy fulfilled in Acts (Acts 2:31; Psalm 16:10). The next prophecy will be in Acts 2:34.

[his flesh did see corruption] If His flesh did not see corruption, then His flesh is still alive (Luke 24:39-43).

This is what David was talking about in Psalm 16. He was speaking of the resurrection of Jesus Christ. You may say, “But I read Psalm 16 and it doesn’t say that Jesus Christ will rise from the dead.” My friend, here in Acts 2 we have the Holy Spirit’s interpretation of this psalm. Now we can go back and read the psalm, knowing that it refers to the resurrection of the Lord Jesus.

What is Simon Peter talking about? His sermon is about the resurrection of Jesus Christ. The first sermon ever preached in the church age was a resurrection sermon. And every sermon in the early church was a resurrection sermon.

Acts 2:32

This Jesus hath God raised up, whereof we all are witnesses.

[This Jesus hath God raised up] This Jesus, not a spirit Jesus, God raised from the dead (Luke 24:37-43).

Whereof we all are witnesses—That is, the whole 120 saw him after he rose from the dead, and were all ready, in the face of persecution and death, to attest this great truth.

The Scripture was clear; they were eyewitnesses that Jesus fulfilled it, and their witness is confirmed by the outpouring of the Spirit, which has no other biblical explanation (Acts 2:16-21, 33).

[being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost] Two major doctrines in this verse:

1. Christ's exaltation at the right hand of God (Matthew 26:64; Mark 16:19; Acts 7:56; Romans 8:34; Ephes. 1:20; Col. 3:1; Hebrews 1:3; Hebrews 8:1; Hebrews 12:2; 1 Peter 3:22)
2. Fulfillment of the promise of God and of Christ in giving the Spirit baptism to men (Luke 24:49; John 1:33; John 7:37-39; John 14:16-17,26; John 15:26; John 16:7-15; Acts 1:4-8; Acts 2:33; Acts 5:32; Acts 11:16; Acts 15:7-11; Galatians 3:14)

Jewish interpreters often linked texts using the same word or phrase (the principle was called *gezerah shavah*). Peter thus introduces Psalm 110:1, a clearly messianic passage that includes “right hand” and speaks of exaltation just as Psalm 16 does. (Those commentators who see a link with Moses here point out a Jewish tradition that Moses ascended to heaven to receive the law; but the text makes better sense as a simple exposition of the psalm in question.)

Acts 2:33

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Jesus Christ was promised the Holy Spirit, from the Father (John 16; Joel 2:28ff). So Peter is saying that what the people are seeing is Jesus Christ receiving the promise of the Father being fulfilled; i.e., The Holy Spirit.

Peter's central theme is the study of the person of Jesus Christ: His role, mission, character, and nature of the Messiah.

(Continuation of the Seven Points):

5) ...exalted.

6) **Received the fulfillment of the ancient promise of Jehovah** (Lk 24:49; Act 1:4; Joel 2:28).

7) **“Poured forth this”**: The Spirit.

ESV: The interactive and differentiated relationship among the persons of the Trinity is clearly evident in this verse. Thus God the Father first gave **the promise** that **the Holy Spirit** would come in a greater, more powerful way to accomplish his work in people's lives (as indicated in Peter's quote from Joel 2 in Acts 2:17–19). Then, when Christ's work on earth was accomplished, Christ was **exalted** to the second highest position of authority in the universe, namely, **at the right hand of God**, with ruling power delegated to him by God the Father. Then Christ **received** authority **from the Father** to send the Holy Spirit in this new fullness. Finally, on the day of Pentecost, Jesus himself **poured out** the Holy Spirit on the disciples in a new and more powerful way (cf. vv. 1–11); the image of pouring suggests overflowing abundance and fullness.

Acts 2:34

For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

He goes on concluding the fact that Psalm 16 did not apply to David. Psalm 110:1. “Jehovah said to Adonai...”

(Psalm 110:1) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

[David is not ascended into the heavens] This refers to David's body in resurrection, not to his soul and spirit which are in heaven (Hebrews 12:23; Ephes. 4:8-10; 2 Cor. 5:8; Phil. 1:21-24).

[The LORD said unto my Lord, Sit thou on my right hand] The 6th Old Testament prophecy fulfilled in Acts (Acts 2:34; Psalm 110:1). The next prophecy in Acts 3:22.

Barnes: **For David is not ascended into the heavens.** That is, David has not risen from the dead, and ascended to heaven. This further shows that Psalms 16 could not refer to David, but must refer to the Messiah. Great as they esteemed David, and much as they were accustomed to apply these expressions of the Scripture to him, yet they could not be applicable to him. They *must* refer to some other being; and especially that passage which Peter now proceeds to quote. It was of great importance to show that these expressions could not apply to David, and also that David bore testimony to the exalted character and dignity of the Messiah. Hence Peter here adduces David himself as affirming that the Messiah was to be exalted to a dignity far above his own. This does not affirm that David was not saved, or that his spirit had not ascended to heaven, but that he had not been *exalted* in the heavens in the sense in which Peter was speaking of the Messiah.

The Lord. The small capitals used in translating the word LORD in the Bible, denote that the original word is *Jehovah*. The Hebrews regarded this as the *peculiar* name of God, a name incommunicable to any other being. It is not applied to any being but God in the Scriptures. The Jews had such a reverence for it that they never pronounced it; but when it occurred in the Scriptures they pronounced another name, *Adoni*. Here it means, *Jehovah* said, etc.

My Lord. This is a different word in the Hebrew: it is *Adoni* - . It properly is applied by a servant to his master, or a subject to his sovereign, or is used as a title of respect by an inferior to a superior. It means here, "Jehovah said to him whom I, David, acknowledge to be *my* superior and sovereign. Thus, though he regarded him as his descendant according to the flesh, yet he regarded him also as his superior and Lord. By reference to this passage our Saviour confounded the Pharisees, Matthew 22:42-46. That the passage in this Psalm refers to the Messiah is clear. Our Saviour, in Matthew 22:42-46, expressly applied it thus, and in such a manner as to show that this was the well-understood doctrine of the Jews. Matthew 22:42, etc.

Acts 2:35

Until I make thy foes thy footstool.

Jesus said this in Mt 22:42-45. Note in Matthew that Jesus has just established himself as the final political, theological and ethical authority .

Political:	Pharisees, Herodians	Tribute
Theological:	Sadducees	Resurrection
Ethical:	Lawyers	Shema

[**Until**] not while. Christ's enemies WILL be made His footstool post-rapture, in Rev 6-19 (we are still in Rev 1-3).

Acts 2:36

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Climax of Peter's sermon. He has quoted from three different portions of Scripture, and has built this sermon on the person of Jesus Christ. Note that the whole issue is the person of Jesus Christ, not a study of the Holy Spirit. The fulfillment of the promise of the Holy Spirit given to Christ is one of Peter's seven points and it does give rise to this sermon, but the study is on the person of Jesus Christ.

This is the key Pentecostal proclamation: Jesus is Lord and Christ! (Isa 53; Isa 61).

[**both Lord and Christ**] God has made Jesus "both Lord and Christ," and not some invisible spirit.

Clarke: Both Lord and Christ—Not only the Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men. In the preceding discourse, Peter assumes a fact which none would attempt to deny, viz. that Jesus had been lately crucified by them.

He then,

1. Proves his resurrection.
2. His ascension.
3. His exaltation to the right hand of God.
4. The effusion of the Holy Spirit, which was the fruit of his glorification, and which had not only been promised by himself, but foretold by their own prophets: in consequence of which,
5. It was indisputably proved that this same Jesus, whom they had crucified, was the promised Messiah; and if so,
6. The Governor of the universe, from whose power and justice they had every thing to dread, as they refused to receive his proffered mercy and kindness.

Both Lord. The word *lord* properly denotes *proprietor, master, or sovereign*, here it means clearly that God had exalted him to be the King so long expected; and that he had given him dominion in the heavens; or, as we should say, ruler of all things. The extent of this dominion may be seen in John 17:2, Ephesians 1:20-22, etc. In the exercise of this office, he now rules in heaven and on earth; and will yet come to judge the world. This truth was particularly fitted to excite their fear. They had murdered their Sovereign, now shown to be raised from the dead, and entrusted with infinite power. They had reason, therefore, to fear that he would come forth in vengeance, and punish them for their crimes. Sinners, opposing the Saviour, are at war with their living and mighty Sovereign and Lord. He has all power; and it is not safe to contend against the Judge of the living and the dead.

And Christ. Messiah. They had thus crucified the hope of their nation; imbrued their hands in the blood of Him to whom the prophets had looked, and put to death that Holy One, the prospect of whose coming had sustained the most holy men of the world in affliction, and cheered them when they looked on to future years. That hope of their fathers had come, and they had put him to death; and it is no wonder that the consciousness of this, that a sense of guilt, and shame, and confusion, should overwhelm their minds, and lead them to ask in deep distress what they should do.

JNTC: Let the whole house of Israel know beyond doubt that God has made him both Lord and Messiah. How can the Two-Covenant theory survive this climax to Kefa's sermon? The Two-Covenant theory says, in effect, that Jesus is for Gentiles and Moses is for Jews (see Yn 14:6&N). But Kefa's central point is that all *Jews, the whole house of Israel*, should acknowledge Yeshua as **Lord and Messiah** because **God has made him** fulfill those roles in Jewish life and human history. See also 4:12&N.

God has made him Lord and Messiah. From the viewpoint of God and eternity the Word became a human being (Yn 1:1, 14; Pp 2:5–11). Under the aspect of time, in Kefa's experience, Yeshua had just been revealed as who he really is. Non-Messianic Judaism objects that the New Testament says Yeshua, who is only a man, became a god.

But the New Testament never says such a thing, not even here. What it says is that God had, from eternity, made him who was already equal with God before the universe was created (Pp 2:6–8&NN, Co 1:15–17&NN, MJ 1:1–3&NN), **both Lord** of all humanity **and** the promised **Messiah**, king of the Jewish people.

Whom you executed on a stake. See vv. 22–23&N, Mt 10:38N.³³

Acts 2:37

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

[pricked in their heart] Cut to the heart (John 16:7-9). They were brought to see that they were without hope except through the mercy of the one whom they had crucified.

[what shall we do?] Question 6. The next question is in Acts 3:12.

Clarke: When they heard this, they were pricked in their heart—This powerful, intelligent, consecutive, and interesting discourse, supported every where by prophecies and corresponding facts, left them without reply and without excuse; and they plainly saw there was no hope for them, but in the mercy of him whom they had rejected and crucified.

What shall we do?—How shall we escape those judgments which we now see hanging over our heads?

JNTC: Although Kefa came down harder on his Jewish audience than any Christian preacher today would dare, so that **they were stung in their hearts**, nevertheless **three thousand people** responded to his call to **turn from sin and return to God**. It is the Holy Spirit acting in the giver of the message and in its receivers who brings about genuine trust. Moreover, the Good News that God forgives makes sense only against the background of the bad news that you have grievously sinned. The people were so affected that they asked, “**Brothers,**”—they were not offended personally by the bringers of the bad news, but still considered them brothers—“**What should we do?**” They took the initiative.³⁴

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[Repent, and be baptized] Peter had the right answer.

³³Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:36). Clarksville: Jewish New Testament Publications.

³⁴Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:37). Clarksville: Jewish New Testament Publications.

[in the name of Jesus Christ] Being baptized by the authority of Jesus Christ to a Jew meant giving up Judaism and all fellowship of his nation with all his political rights and privileges.

[for] Greek: *eis* (GSN-1519), because of remission of sins. When one repents, which is always required in Scripture before baptism, he is immediately forgiven (1 John 1:9; Romans 10:9-10). Only then is one a proper candidate for water baptism which is an outward symbol of the death, burial, and resurrection of Jesus Christ (1 Peter 3:21). It testifies to the world that one has already repented and been forgiven by faith in Christ (Ephes. 2:8-9; Romans 1:16; Romans 3:24-25; Romans 5:1). See note on [□] Matthew 3:11.

[ye shall receive the gift of the Holy Ghost] Here we have the promise that if and when one repents and his sins are forgiven he can have the Spirit baptism, for the promise is to all men (Acts 2:39; Acts 5:32; Matthew 3:11; John 1:33; John 7:37-39; John 14:12,16-17,26; John 15:26; John 16:7-15; Galatians 3:13-14).

Kefa's answer: **Turn from sin, return to God.** Six English words to translate one Greek word, "*metanoêsate*," which means "repent" and expresses the Hebrew concept of *t'shuvah* (see Mt 3:2N).

And be immersed (or "baptized"; see Mt 3:1N) **on the authority of Yeshua the Messiah** (literally, "on/upon the name (Greek *onoma*) of Yeshua the Messiah"). The command is to absorb completely and accept totally the work, power, authority and person of Yeshua the Messiah; on "*onoma*" see 3:16N, Mt 28:19N.³⁵

"Repent" is second person imperative, indicating a mandate for all to repent. Repentance is a Christian absolute both doctrinally and experientially (Luke 13:3). "Be baptized" is third person passive imperative, thereby stressing individual responsibility to obey. To submit to such apostolic *kerygma* (Gk.), or "proclamation," is one of the first outward evidences of the genuineness of repentance and faith. Baptism, therefore, follows justification and is not a prerequisite for salvation. Baptism is important; it is not, however, essential for salvation. These words might be understood to mean "because of the remission of sins." See Matt 12:41 where this same preposition (*eis*, Gk.) means "because"³⁶

³⁵ Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:38). Clarksville: Jewish New Testament Publications.

³⁶ Believer's Study Bible

Acts 2:39

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Here in Peter's own words he is acknowledging that the call is not only to Israel, although it takes him awhile before he realizes that he is suppose to go to the Gentiles also.

Clarke: To all that are afar off—To the Jews wherever dispersed, and to all the Gentile nations; for, though St. Peter had not as yet a formal knowledge of the calling of the Gentiles, yet, the Spirit of God, by which he spoke, had undoubtedly this in view; and therefore the words are added, even as many as the Lord our God shall call, i.e. all to whom, in the course of his providence and grace, he shall send the preaching of Christ crucified.

Acts 2:40

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Ancient historians edited and arranged speeches; they did not cite them verbatim (nor could anyone have done so unless the speech was short—rhetoricians sometimes continued for hours—and the speaker provided the author his prepared manuscript). Luke thus summarizes Peter's point.

This perverse generation. Yeshua called them wicked and adulterous (Mt 16:4). Now Kefa calls them perverse, because despite having seen and heard Yeshua, most had rejected him. Some had even attributed the Messiah's works to Satan (Mt 12:27–32), which is as perverse as you can get.

Kefa begs his hearers to **save yourselves** from them, since they are destined for particularly severe judgment and punishment (Lk 12:48). Some consider this to have been the destruction of the Temple and the slaughter of vast numbers of them by the Romans in 66–70 C.E., at least partially fulfilling Lk 21:20–24³⁷

Acts 2:41

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

3000 added!! Some scholars believe that this was in the Temple because they have the facilities for ritual immersion. The Body of Christ: from 120 to 3000 in one sermon!

³⁷Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:40). Clarksville: Jewish New Testament Publications.

[received] Greek: *apodechomai* (GSN-588), fully received. Here; Acts 15:4; Acts 18:27; Acts 24:3; Acts 28:30; Luke 8:40.

[baptized: and the same day there were added unto them about three thousand souls] It does not say how quickly they were baptized, by whom, how many did the baptizing, or how long it took them to baptize about 3,000 souls.

Three thousand people. Some think it unspiritual, or at least *gauche*, to keep statistics on how many persons come to trust in Yeshua and join congregations of believers. God thinks otherwise. In the book of Acts Luke traces the growth of the Messianic Community from at least 120 (1:14) to some 3,120 (here). “About five thousand men,” not counting women and children, were added soon after (4:4&N). Some twenty years later there were “many tens of thousands . . . among the Judeans” of Jerusalem alone (21:20&N). Besides these statistics we read that “the Lord kept adding to them” (v. 47), “the number of *talmidim* was growing” (6:1), “the number of *talmidim* in Yerushalayim increased rapidly” (6:7), “their numbers kept multiplying” (9:31), and “a great number of people trusted and turned to the Lord” (11:21). Moreover, Luke takes note of key subgroups: “a large crowd of *cohanim* were becoming obedient to the faith” (6:7); “some of those who had come to trust were from the party of the *P.rushim*” (15:5).

These data imply that early Jewish evangelism was successful. A genuine “people movement” arose in which hundreds of thousands of Jews came to faith in Yeshua the Jewish Messiah (see Ac 21:20&N). It was still going on at the close of the book of Acts (28:24–25&N).³⁸

Acts 2:42

And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

There are many commentators who say the “Breaking of bread” refers to communion services that were celebrated in remembrance of Jesus and were patterned after the Last Supper that Jesus had with his disciples before his death (Matthew 26:26-29). However it may be another way of saying that they ate together, which is also shown by their sharing all they had (Vs 44).

[continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers] Four things they continued stedfastly in:

1. Apostolic teaching (Matthew 28:20)
2. Fellowship (1 John 1:1-7)
3. Communion (Acts 2:42,46; Acts 20:7; 1 Cor. 10:16-17; 1 Cor. 11:23-34; Matthew 26:26-30)
4. Prayers (Matthew 7:7-11; Matthew 21:22; Mark 11:22-24; John 15:7,16; Ephes. 6:18)

³⁸Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:41). Clarksville: Jewish New Testament Publications.

JNTC: The teaching of the emissaries. Greek *didachê* means either the act of teaching or the doctrine taught. Since Hebrew *Torah* also means “teaching,” the phrase can be translated, “the *Torah* of the emissaries” (although the *JNT* usually reserves the word “*Torah*” to render Greek *nomos* (“law”) when it refers to the Law of Moses). To the Jewish mind the *Torah* is not something dead, fixed forever, but a living **teaching** to be applied in the light of circumstances to the lives of individuals.

That this is so is implied by Deuteronomy 17:8–13, which gives to “the *cohanim*, the *Leviim* and the judge who shall be in those days” the right to “declare unto you the sentence of judgment.” This passage is a key biblical ground for the Jewish claim that there is such a thing as an Oral *Torah* in addition to the written one. Unfortunately what is accepted in traditional Judaism as the Oral *Torah*—the Mishna, the Gemara, and the rabbinical discussions and court judgments since then—does not take into account Yeshua’s exposition of the *Torah* (Mt 5:17&N, 1C 9:21&N, Ga 6:2&N); **the teaching of the emissaries**, whose authority in the matter comes from the Messiah himself (Mt 18:18–20&N); or the New Testament, which itself “has been made *Torah*” (MJ 8:6&N).

This is the first time the New Testament portrays the emissaries teaching, giving out the true *Torah sh.be.al peh* (“Oral *Torah*”). Why only now? Because only now were they filled with the *Ruach HaKodesh*, able to have the mind of the Messiah (1C 2:16), to be reminded of everything Yeshua had said to them (Yn 14:26) and to be guided into all the truth (Yn 16:13). What traditional Judaism calls the Oral *Torah* can certainly be mined for its treasury of truths (Mt 13:52&N). But as it stands the Oral *Torah* cannot be authoritative; because its writers and expositors have ignored the Messiah’s coming, his interpretations of *Torah* and the interpretations of those he appointed, as well as the New Testament itself, which constitutes one-quarter of the written Word of God.

Fellowship (Greek *koinônia*, “community, commonness, communion, fellowship”) includes two elements, each of which fosters the other, as explained below: (1) deepening friendship, and (2) developing a common vision, goals and priorities.

Breaking bread. Many Christians assume that this refers to “taking communion” and have an image of the early believers meeting in homes (v. 46) to eat a tiny wafer of bread and drink a symbolic amount of wine or grape juice, just as Christians do today in their churches. However, the context is not twentieth-century Christianity but first-century Judaism; and for Jews then as now, fellowship was mediated by meals. To say that the early Messianic Jews broke bread is to say neither more nor less than that they ate together.

The meaning of eating together must be grasped. First of all, when possible, religious Jews begin a meal with bread and say over it a *b.rakhah* (cited in 14:19&N, and see Mt 9:8N). Then they break off a piece of the loaf and eat it, so that the blessing of God specifically for his provision of bread to eat will not have been said in vain.

Yeshua knew and observed this practice, but he also gave an additional meaning to the act of breaking bread when he said, as he broke the *matzah* at the Last Supper, “This is my body, which is being given for you; do this in memory of me” (Lk 22:20; compare 1C 11:24). This practice clearly became part of the “*Torah* of the emissaries,” so that the early believers were to recall Yeshua’s death for them as they began their meal—though some fell short of the standard (1C 11:20–34). Then, after that, the entire meal time was to be devoted to fellowship, “communion” in the ordinary sense of the word (see above, on “fellowship”), not in the technical Christian sense (wafer of bread, cup of wine).

Yet this fellowship was not mere worldly socializing that ignores God. Consider the Mishna:

“Rabbi El’azar ben-’Azaryah [1st–2nd century C.E.] said, ‘ . . . If there is no meal there is no [study of] *Torah*, and if there is no [study of] *Torah* there is no meal.’ ” (Avot 3:17)

Maimonides explains that each aids in bringing about the full expression of the other and completes it (*Commentary on Pirkey-Avot, ad loc.*). In other words, if one becomes preoccupied with religious studies and ignores normal social interaction, the individual’s study does society little good. But, conversely, if at the main time of socializing, the meal, one ignores the things of God, it is a sign that religious truth has not penetrated deeply into the life of the individual. Yeshua, by his identification of himself with the bread, focuses the meal on himself and enables this reworking of Rabbi El’azar’s epigram: If there is no time of interacting with fellow believers, one’s identification with Yeshua and study of God’s *Torah* is incomplete. But if the time of interacting with fellow believers does not relate itself to Yeshua’s death on our behalf and to encouraging one another in living the life God wants us to live, the time has been wasted. See comments to 1C 11:17–34.

The prayers, both the statutory Jewish prayers, as at 3:1 below, and times of pouring out one’s heart to the Lord spontaneously, as at 4:24–30. See notes at both places.³⁹

Acts 2:43

And fear came upon every soul: and many wonders and signs were done by the apostles.

[fear came upon every soul] Great fear came upon all in Jerusalem. For several weeks past they had seen great miracles and were seeing them daily, so there was confusion and fear upon all the people.

Acts 2:44

And all that believed were together, and had all things common;

[common] Many thousands of people were cared for without charge at the feasts at Jerusalem. A sort of community of goods was no strange thing among Jews at such times. This community idea, however, was carried farther and longer than at a feast. Multitudes were staying longer due to the revival and strange happenings, making it necessary to provide for the people. Many sold their possessions (not necessarily their homes but extra possessions) in order that everyone could be provided for. This was only temporary during the revival and was not a permanent practice of the church at Jerusalem or elsewhere. The fact that collections were later taken only for the poor and not for the church proves that not all the church was poor (1 Cor. 16:1; 2 Cor. 8-9). No one was forced to sell anything for the common cause, as proved in Acts 5:4.

³⁹Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:42). Clarksville: Jewish New Testament Publications.

ESV: all things in common. Though some people have referred to this situation as “early communism,” this is clearly not the case, since (1) the giving was voluntary and not compelled by the government, and (2) people still had personal possessions, because they still met in “their homes” (v. 46) and many other Christians after this still owned homes (see 12:12; 17:5; 18:7; 20:20; 21:8, 16; Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2; 2 John 10). Further, Peter told Ananias and Sapphira that they did not have any obligation to sell their property and give away the money (Acts 5:4). In contrast to communist theory, the abolition of private property is not commanded or implied here. (See 1 Tim. 6:17–19; but also 1 Tim. 6:6–10.) On the other hand, there is a voluntary generosity in sharing possessions that is seen as commendable.

Acts 2:45

And sold their possessions and goods, and parted them to all *men*, as every man had need.

Acts 2:46

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[temple] In the temple courts which alone could accommodate such crowds of thousands. **Continuing ... in the Temple.** They remained Jews.

A common misconception about the first Christians (who were Jews) was that they rejected the Jewish religion. But these believers saw Jesus’ message and resurrection as the fulfillment of everything they knew and believed from the Old Testament. The Jewish believers at first did not separate from the rest of the Jewish community. They still went to the temple and synagogues for worship and instruction in the Scriptures. But their belief in Jesus created great friction with Jews who didn’t believe that Jesus was the Messiah. Thus, believing Jews were forced to meet in private homes for communion, prayer, and teaching about Christ. By the end of the first century, many of these Jewish believers were excommunicated from their synagogues.

JNTC: Since many of the first believers were visitors from other countries who had not come to Yerushalayim prepared to take up life there, an immediate need arose for those with local property and resources to use them to care for their new brothers and sisters in the Messiah. These verses certainly teach unselfishness, unpossessiveness and hospitality as traits to be cultivated everywhere and always, but I don’t think they constitute God’s special seal of approval on communal living as lifestyle or socialism as politics.⁴⁰

⁴⁰Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:44). Clarksville: Jewish New Testament Publications.

Acts 2:47

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

[**such as should be saved**] Those who were saved by hearing and obeying the Word of God as it was preached daily to the people.

Never has the church been as spiritually strong as it was at that time. This type of living would never work today because we have too many carnal Christians. And, notice, it was the Lord who did the adding to the church.

JNTC: Having favor with all the people. They were not excluded from the Jewish community.

The Lord kept adding ... those being saved. This is the climax of the picture painted in vv. 42–47. Because of the believers' Holy Spirit-empowered obedience to the *Torah* (that is, to the *Torah* as expounded by the emissaries), God blessed the Messianic Community with growth in numbers of truly saved persons, all of them Jews. This significant and rapidly growing community of persons honoring Yeshua the Messiah and believing the Gospel is described not as an alien "Christian Church" but as a movement within Judaism; the first Gentiles without a prior "Jewish connection" do not join the Messianic Community until chapter 10.⁴¹

⁴¹Stern, D. H. (1996, c1992). *Jewish New Testament Commentary : A companion volume to the Jewish New Testament* (electronic ed.) (Ac 2:47). Clarksville: Jewish New Testament Publications.

Major Sermons in Acts

Several important sermons and speeches are recorded in the Book of Acts. Over twenty are included, with the majority coming from Peter (7 total) and Paul (11 total). Below are listed the more significant, together with the theme and text location.

Speech	Theme	Biblical Reference
Peter to crowds at Pentecost	Peter's explanation of the meaning of Pentecost	Acts 2:14-40
Peter to crowds at the temple	The Jewish people should repent for crucifying the Messiah	Acts 3:12-26
Peter to the Sanhedrin	Testimony that a helpless man was healed by the power of Jesus	Acts 4:5-12
Stephen to the Sanhedrin	Stephen's rehearsal of Jewish history, accusing the Jews of killing the Messiah	Acts 7
Peter to Gentiles	Gentiles can be saved in the same manner as Jews	Acts 10:28-47
Peter to church at Jerusalem	Peter's testimony of his experiences at Joppa and a defense of his ministry to the Gentiles	Acts 11:4-18
Paul to synagogue at Antioch	Jesus was the fulfillment of Old Testament prophecies	Acts 13:16-41
Peter to Jerusalem council	Salvation by grace available to all	Acts 15:7-11
James to Jerusalem council	Gentile converts do not require circumcision	Acts 15:13-21
Paul to Ephesian elders	Remain faithful in spite of false teachers and persecution	Acts 20:17-35
Paul to crowd at Jerusalem	Paul's statement of his conversion and his mission to the Gentiles	Acts 22:1-21
Paul to Sanhedrin	Paul's defense, declaring himself a Pharisee and a Roman citizen	Acts 23:1-6
Paul to King Agrippa	Paul's statement of his conversion and his zeal for the gospel	Acts 26
Paul to Jewish leaders at Rome	Paul's statement about his Jewish heritage	Acts 28:17-20

