

## **Chapter 2 - Pentecost: The Birthday Of The Church**

### **Introduction.**

- I. I would like for to begin a series of lessons on Acts 2. This is one of the most important chapters of the Bible.
- II. Some have called it “The Hub of the Bible.”
  - A. The Old Testament, the teachings of Christ all point to this grand chapter.
  - B. This chapter records the beginning of the kingdom (the church).
  - C. It tells us of the coming of the Holy Spirit, the apostles being empowered with the Holy Spirit.
  - D. It records the first gospel sermon, and tells us of the first converts, the Jews, to the kingdom (the church).
  - E. It marks the beginning of the binding of the New Covenant prophesied by Jeremiah.

**JER 31:31 "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah,**

**JER 31:32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, "declares the Lord.**

**JER 31:33 "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people.**

**JER 31:34 "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more." See Heb. 8.**

### **Date**

1. The church was established on the first Pentecost following the resurrection of Christ.
2. The exact year is not known, but it was probably about 27 to 29 A.D..
3. It is thought Jesus' ministry was 2 ½ to 3 ½ years in length and He died at the age of 32 or 33.
  - a. See gospel of John for length of ministry.
  - b. It is determined by counting the Passovers.
    - 1) **Year 1** John 2:13; 2:23; 5:1?
    - 2) **Year 2** John 5:1?; 6:4

3) **Year 3** John 6:4; 11:55; 12:1; 13:1

His ministry was a little more than 3 years assuming John 5:1 refers to a Passover. If not, His ministry was about 2 ½ years.

4. It is generally believed He was born about 4 B.C., and may have been born about 5 or 6 B.C..
  - a. He was “a young child” at the death of Herod the Great. (Matt. 2:11).
  - b. Herod had the children two and under killed. (Matt. 2:16). This may suggest Jesus was near 2 at the time.
5. If you add 33 to 4 B.C., the church began about 29 A.D..
6. Pentecost is regarded as the beginning of the church. (Acts 11:15; Lk. 24:46).

## **Prophecies Pointing Toward This Great Chapter**

### **Old Testament Prophecies**

GEN 22:18 "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

GAL 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

### **7<sup>th</sup> Century Prophecy**

**ISA 2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.**

**ISA 2:2 Now it will come about that In the last days, The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.**

**ISA 2:3 And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of the Lord from Jerusalem.**

**ISA 2:4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.**

1. This prophecy was made about 700 years before Pentecost. (Acts 2:1).
2. The words “mountain of the Lord’s house” and “the house of the God of Jacob” is what Paul called “the house of God.” (1 Tim. 3:15).
3. The gospel and “the law of the Lord” are one and the same. (Gal. 6:2; Heb. 8:10; 1 Cor. 9:20,21).
4. The language of Isaiah 2:4 is not literal, but is talking about the conflict, the enmity between Jews and Gentiles. (Eph. 2:14, 15).

**EPH 2:14 For He Himself is our peace, who made both groups [Jews & Gentiles] into one, and broke down the barrier of the dividing wall,**

**EPH 2:15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace,**

5. Isaiah 11:6-9 is also a description of this peace between Jews and Gentiles in the kingdom (church).

**ISA 11:6 And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them.**

**ISA 11:7 Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox.**

**ISA 11:8 And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.**

**ISA 11:9 They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the Lord As the waters cover the sea.**

**DAN 2:44 "And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.**

1. Babylonian, Medo-Persian, Greek, Roman
2. The fourth kingdom was the Roman Empire.
3. The crushing was a spiritual rather than a physical crushing.
  - a. Christianity is not a militant force, but a spiritual army. (Jn. 18:36).
  - b. Nations are shaken by the preaching of the gospel. (Rom. 1:16).

### **New Testament Prophecies**

**MAT 3:2 "Repent, for the kingdom of heaven is at hand."**

**MAT 4:17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."**

**MAT 16:18 "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.**

**MAT 16:19 "I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven."**

1. Christ would establish His church (kingdom).
2. Peter would be given "the keys of the kingdom of heaven."
3. All the apostles would be given the power to bind what had already been bound in heaven.

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

**MAR 9:1 And He was saying to them, "Truly I say to you, there are some of those who are standing here who**

**shall not taste death until they see the kingdom of God after it has come with power."** Judas is one who died. (Matt. 27:5). It is not certain that these words were addressed only to the apostles. Others may have been included.

**MAR 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."**

**Place** - Jerusalem

LUK 24:47 and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem.

LUK 24:48 "You are witnesses of these things.

LUK 24:49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

LUK 24:50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

LUK 24:52 And they returned to Jerusalem with great joy,

LUK 24:53 and were continually in the temple, praising God.

### **Apostles Witnesses**

**ACT 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "**

1. The "you" refers to the apostles. (Acts 1:2).
2. They were the ones promised the baptism of the Holy Spirit. (Acts 2:1-4).

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

Acts 2:1-4

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

1. The word "Pentecost" means fiftieth day.
  - a. Pentecost came 50 days after the Sabbath of the Passover week. See Leviticus 23:15,16.

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

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

- 1) See the Book of Acts by Bruce, p. 53.
- 2) This is the method the Sadducees reckoned the celebration of Pentecost and this was the practice of Jews while the temple stood. After the destruction of the temple, the Pharisees method was used.
  - b. This would make it always come on Sunday.

c. It was also called “Feast of Harvest.” (Exod. 23:16). See Num. 28:26.

2. It was a celebration of the firstfruits of the harvest, and was one of the three major Jewish feasts.
3. This feast attracted large numbers of Jews to Jerusalem from throughout the world.
4. "they" refers back to the apostles in chapter 1:26, not the 120 in Acts 1:15. Only the apostles were baptized with the Holy Spirit on Pentecost. (Acts 1:2-5, 6-8).
5. “one place” - See “house” (Acts 2:2). Also Acts 1:13

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

1. "like" shows it was not literal wind.
2. “house” - this may refer to the upper room.

ACT 1:13 And when they had entered, they went up to **the upper room**, where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

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

3. It is possible that the word “house” might refer to the precincts of the temple.

LUK 24:53 and were continually in the temple, praising God.

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

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

1. "as" shows it was not literal fire.
2. "fire" does not refer to Matthew 3:11,12. There it has reference to the fire of eternal punishment as the word "fan" shows.

NIV “They saw what seemed to be tongues of fire separated and came to rest on each of them.”

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

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

1. "filled" has reference to the baptism of the Holy Spirit Jesus had promised to the apostles. (Acts 1:2-5; 11:15,16).
  - a. These scriptures set forth it was the apostles baptized with the Holy Spirit.

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

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

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

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

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

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

b. Matt. 3:11,12. See John 14:26; 15:26; 16:13; Luke 24:49.

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

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

a. It was not to save the apostles.

b. It set the apostles apart as the mouthpieces of the Lord and gave them great authority. (Matt. 18:18).

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

4. The Holy Spirit came to the apostles for the following reasons.

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

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

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

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

b. He gave them power to **speak by inspiration all truth.** (Jn. 14:26; 15:26; 16:13; Matt. 10:19, 20).

c. He gave them **power to heal and raise the dead.** (Acts 2:43; 5:12, 15-16; 9:36-42; 20:9-12).

d. The Spirit was given that they might **confirm the word they spoke was from God.** (Mk. 16:20; Heb. 2:4).

e. The Spirit gave them **power to impart spiritual gifts to others.** (Acts 6:6; 8:17-20; 19:1-6; Rom. 1:11).

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

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

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

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

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

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

- a. During the ministry of Christ the apostles had the power to:
    - 1) Cast out unclean spirits
    - 2) To heal every kind of disease and every kind of sickness
  - b. Their powers increased after Pentecost. There is no indication they had any power after the arrest and crucifixion of Christ. The Bible is silent on this subject.
  - c. Beginning at Pentecost they were able to speak in tongues, impart miraculous gifts, raise the dead, and had complete revelation.
  - d. There is no evidence that they possess the powers of c. during the ministry of Christ.
6. There is one other clear reference to the baptism of the Holy Spirit.
- a. The second recorded incident of the baptism of the Holy Spirit is found in Acts 10. (Acts 10:44,45; 11:16,17).
  - b. There are only these two recorded incidents of the baptism of the Holy Spirit, but one other is inferred and can be deducted by what is revealed in the New Testament.
7. Paul was baptized in the Holy Spirit.
- a. It is not stated, but it is clearly implied.
  - b. Paul maintained he was not inferior to any of the apostles. (2 Cor. 12:11,12).

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

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

- c. He could speak by revelation, heal, raise the dead, lay his hands on others imparting miraculous power. (Gal. 1:12; Acts 20:9-12; 19:1-6).
- d. These facts reveal he had received the baptism of the Holy Spirit.
- e. The words "be filled with the Holy Spirit" are likely referring to Paul receiving the baptism of the Holy Spirit. (Acts 9:17).

## **Reaction Of Multitude To Miracle**

Acts 2:5-13

**2:5 Now there were Jews living (staying, visiting) in Jerusalem, devout [God-fearing] men, from every nation**

**under heaven.**

1. "every" is not literal, but is explained in 2:9-11.
2. Luke is describing the known Roman world in Acts 2.

**2:6 And when this sound [the sound of the tongues] occurred, the multitude came together, and were bewildered, because they were each one hearing them [the apostles] speak in his own [particular] language (or dialect).**

1. "speak" shows this was a miracle of speaking. (Acts 2:4, 7, 11).

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

ACT 2:7 And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

ACT 2:11 Cretans and Arabs-- we hear them in our own tongues speaking of the mighty deeds of God. "

2. All the apostles were speaking in languages.
3. These tongues were not intelligent babblings or the utterances of some unknown tongue. These were actual languages or dialects unknown to the speaker, but given to the speaker by the Holy Spirit.

**2:7 And they [Jews and proselytes] were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"**

1. The apostles were Galileans. (Acts 1:11).
  - a. Galileans spoke Aramaic and Greek.
  - b. The deceased Judas was not a Galilean "Iscaiot" means "man of Kerioth." He was an inhabitant of "Kerioth" - a city of Moab. See Jere. 48:34, 41.
2. They were speaking in languages they had not studied and did not know.
3. They were not babbling or speaking some mysterious or angelic utterances.

**2:8 "And how is it that we each hear them [the apostles] in own language (or dialect) to which were born?"**

## **15 Countries and Provinces Named**

- The Jews in Christ's day were scattered over the whole Roman world. This scattering was called the diaspora (dispersion).
- These regions, verses 9-11, stretched from Babylonian and Persia to North Africa and Rome.

**2:9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia [west coast province of Asia Minor],**

**2:10. Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both**

**Jews and proselytes** [Gentiles who had been circumcised and converted to Judaism]

**2:11 Cretans and Arabs-we hear them** [the apostles] **in our own tongues** [languages] **speaking** [telling] **of the mighty deeds of God."**

1. We do not know if there was a different language (or dialect) for each country and province.
2. The apostles were "speaking of the mighty deed of God" which no doubt included the gospel.

### **Response of Multitude**

**2:12 And they** [the multitudes] **continued in a amazement and great perplexity, saying to one another, "What does this mean?"**

**2:13 But others were mocking** [ridiculing] **and saying, "They** [the apostles] **are full of sweet (or new) wine."**

1. They did not understand some or most of the languages spoken, and erroneously concluded the apostles were intoxicated.
2. It is possible the apostles were all speaking at same time, and the languages they did not understand would sound like drunken babbling.
3. "sweet" (or new) denotes a sweet wine. It was intoxicating, but not fully aged.
4. It is clear the apostles were under the influence of the Holy Spirit - not new wine. (Acts 2:4, 7).

### **Peter's Explanation Of Tongues**

2:14-21

- This is the first recorded gospel sermon, not the first sermon. The apostles had earlier spoken "the mighty deeds of God". (Acts 2:11).
- Their preaching in the various languages had led to confusion. (Acts 2:12, 13).
- Peter now addresses the multitude. He is fulfilling the affirmation that he was given the keys of the kingdom. (Matt. 16:19).

**2:14 But Peter, taking his stand with the eleven** [apostles], **raised his voice and declared to them: "Men of Judea, and all you who live** [or visiting] **in Jerusalem, let this be known** [clearly explained] **to you, and give heed to my words.**

1. "live" is used in sense of living and visiting. "There were staying in Jerusalem God-fearing Jews from every nation under heaven" (Acts 2:5).
2. It is unlikely Peter would only address those living in Jerusalem and Judea, and not those who were visiting there.

3. All had heard the apostles speak in languages and had been bewildered that "they were each one hearing them speak in his own language.

**2:15 "For these men [the apostles] are not drunk, as you suppose, for it is only the third hour [9 a.m.] of the day;**

1. Devout Jews spent the ours before any major feast in prayer and vigilance.
2. The apostles had done the same prior to Pentecost. (Acts 1:12-14).
3. The accusation was absurd for that reason.
4. It was absurd to think that the 12 apostles would be intoxicated at that early hour, or at any hour for that matter.
5. According to Josephus a devout Jew would eat or drink prior to noon on the Sabbath or on festive days.
6. He points them to the real cause of all that they had heard and seen.

**2:16 but this is what was spoken of through the prophet Joel:**

- Son of Pethuel, and second of the twelve minor prophets (JOE 1:1; ACT 2:16).
- Nothing is known of his life, and all that can be inferred with any certainty from his writings is that he lived in Judah and probably prophesied in Jerusalem.
- The date of his ministry is also a disputed point; some make him contemporary with Amos and Isaiah during the reign of Uzziah, about 770 B.C., others (Keil, {Com.}) assign him to the first thirty years of Jehoash. **Unger Bible Dictionary**

### **Joel - 8<sup>th</sup> Century Prophet** **Joel 2:28-32**

**2:17 'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon all Mankind (lit. all flesh); And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;**

1. Joel had looked forward to the time "afterward" which Peter paraphrases "in the last days."
2. "old men" comes from Greek "presbuteroi" which is often rendered elders, but here used in literal sense of "old men."
3. "Visions" and "dreams" - Acts 10:9ff; 22:17ff.
4. "daughters" - Acts 21:8; 1 Cor. 11:5.
5. "last days" refers to Messianic times. (Heb. 1:1; 1 Pet. 1:20), not the end of the world.
6. "all flesh" is referring to both Jews and Gentiles, not every human being.
  - a. There is no evidence for literally "all flesh" (all men) or even all Christians receiving a miraculous measure

of the Holy Spirit.

- b. Peter did not understand the full import of this statement.
- c. Peter did not understand the full import of Acts 2:39.
- d. He did not comprehend the salvation was for the Gentiles. See Acts 10:43, 44.

**2:18 Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy** [give inspired utterances].

1. This did not occur on Pentecost.
2. The apostles were the only ones who received the baptism of the Holy Spirit on Pentecost.
3. It is not until Acts 6 and then Acts 8 that we read of anyone else performing miracles.

### Signs

**2:19 'And I will grant wonders in the sky above, And signs of the earth beneath, Blood, and fire, and vapor of smoke.**

**2:20 'The sun shall be turned into darkness, And the moon into blood, Before the great and glorious day of the Lord shall come.**

1. "glorious" comes from the Greek "epiphanes" and means "splendid, glorious, remarkable."
2. Language may be describing physical or spiritual upheaval common in apocalyptic writings.
  - a. Fall of Babylon (Isa. 13:1,10).
  - b. Peter does not apply this to the eclipse of the crucifixion. (Mk. 15:2; Lk. 23:45).
  - c. It is a description of the spiritual upheaval brought about among the Jews first and later the Gentiles by the gospel. See Dan. 2:44.
3. "glorious day"
  - a. End of Jewish age and beginning of Messiah's reign
  - b. Day of judgment - This does not fit the context.
  - c. Destruction of Jerusalem - This does not fit the context.
  - d. The day of God's salvation to all who invoke His name.

**2:21 'And it shall be [during last days], that everyone who calls on the name of the Lord shall be saved.'**

1. See Romans 10:13-17

ROM 10:13 for "Whoever will call upon the name of the Lord will be saved."

ROM 10:14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?

ROM 10:15 And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"

ROM 10:16 ¶ However, they did not all heed the glad tidings; for Isaiah says, "Lord, who has believed our report?"

ROM 10:17 So faith comes from hearing, and hearing by the word of Christ.

<b>Sending</b>	<b>Preaching</b>	<b>Hearing</b>	<b>Believing</b>	<b>Calling</b>
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2. Every act of obedience after faith is calling on Lord. (Acts 22:16; Matt. 7:21-23; Lk. 6:46).

- a. It is not mere mental assent.
- b. It is letting faith lead up to accept the Lord and His teachings.

### **Jesus Proclaimed Lord And Christ**

Acts 2:22-36

**2:22 Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you [Jews] by God with miracles and wonders and signs which God performed through Him [Christ] in your midst, just as you yourselves know-**

1. Definition of terms
  - a. The Greek "dunamis" means "miracles, mighty works."
  - b. The Greek "terata" means "wonders." They may be called "wonders" because of the effects they elicited.
  - c. The Greek "semeia" means "signs."
2. It is impossible, with certainty, to make a clear distinction in these terms. All describe the same phenomena - miracles of Jesus.

**2:23 this Man [Jesus], delivered up by the predetermined plan and foreknowledge of God, you nailed [not merely tied] to a cross by the hands of godless men and put Him [Jesus] to death.**

1. Jesus had been nailed to the cross. (Jn. 20:25).

JOH 20:25 The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see **in His hands the imprint of the nails**, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

COL 2:14 having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, **having nailed it to the cross.**

2. The Jews were responsible for the death of Christ since they had delivered Him to the Romans and requested His

death. (Matt.27:25).

MAT 27:25 And all the people answered and said, "His blood be on us and on our children!"

- 3 "godless" or "lawful men" - Gentiles not under the Mosaic law.
4. The death of Christ was according to the plan and foreknowledge of God.
5. It was not an accident or an afterthought of God.

**2:24. And God raised Him [Jesus] up again, putting an end to the agony of death, since it was impossible for Him [Jesus] to be held in its power.**

1. Psalms 16:8-11 Quotation is from Greek Septuagint that was translated from Hebrew to Greek about 280 B.C..

PSA 16:8 I have set the Lord continually before me; Because He is at my right hand, I will not be shaken.

PSA 16:9 Therefore my heart is glad, and my glory rejoices; My flesh also will dwell securely.

PSA 16:10 For Thou wilt not abandon my soul to Sheol; Neither wilt Thou allow Thy Holy One to undergo decay.

PSA 16:11 Thou wilt make known to me the path of life; In Thy presence is fulness of joy; In Thy right hand there are pleasures forever.

2. David habitually spoke in the first person when prophesying of Christ.
3. David's body did see corruption, but not the body of the Messiah - Jesus.

**2:25. "For David says of Him [God], 'I was always beholding the Lord in my presence; For He [Christ] is at my right hand, that I may not be shaken.**

**2:26. 'Therefore my heart was glad and my tongue exulted; Moreover my flesh also will abide in hope;**

**2:27 Because thou wilt not abandon my soul to hades [Heb. Sheol] Nor allow thy Holy One [Christ] to undergo decay.**

1. "hades" means "unseen."
  - a. It can refer to "underworld." This has the abode of the righteous, and the abode of the wicked.
  - b. The abode of the righteous is known as "paradise" or "Abraham's bosom" (Lk. 23:43; Lk. 16:19-25).

LUK 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

- c. It is thought Jesus's "soul" went to "hades" (paradise) and His body was placed in the grave without seeing corruption.
2. The word "sheol" or "hades" can mean "the grave" or "state of death."
  - a. The word "soul" can refer to "a dead body." (Num. 6:6). The Hebrew "nephesh" is here translated "dead body."

NUM 6:6 ' All the days of his separation to the Lord he shall not go near to a dead person.

- b. The idea may be that "the dead body" of Jesus did not see corruption.
- c. This appears to be an example of Hebrew parallelism.
- d. The emphasis of Peter is on the fact the dead body of Christ did not decay. (Acts 2:31; 13:35-37).

ACT 2:31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay.

ACT 13:35 "Therefore He also says in another Psalm, 'Thou wilt not allow Thy Holy One to undergo decay.'

ACT 13:36 "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay;

ACT 13:37 but He whom God raised did not undergo decay.

1) The body of Jesus was in the tomb about 36 hours.

2) It was there from late Friday afternoon [near Sunset] to early Sunday morning.

3. The word "hades" is never used in a good sense in the New Testament unless Acts 2:27 be the exception. (Matt.11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27,31; Rev. 1:18; 6:8; 20:13).

**2:28 'Thou hast made known to me the ways of life; Thou wilt make me full of gladness with thy presence.'**

### **David's Death And Burial**

**2:29 Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day.**

1. The site of David's tomb was known to every Jew. (1 Kgs. 2:10).

1KI 2:10 Then David slept with his fathers and was buried in the city of David.

2. David has been king of Israel, 1010-970 B.C..

3. His body had rotted in the grave.

### **David A Prophet**

**2:30 "And so, because he was a prophet [inspired spokesman], and knew that God had sworn to him with an oath to seat one of his descendants upon his throne,**

2SA 7:12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

PSA 132:11 The Lord has sworn to David, A truth from which He will not turn back; "Of the fruit of your body I will set upon your throne.

**2:31. he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to hades [the grave], nor did His flesh suffer decay [see corruption].**

## **The Testimony Of The Apostles**

Acts 2:32-36

**2:32. "This Jesus God raised up again, to which we [the apostles] are all witnesses.**

1. Jesus had affirmed the apostles would be witnesses. (Acts 1:8).
2. See John 20:20-28 & Acts 1.

**2:33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.**

1. Promise of the Holy Spirit. (Jn. 14:26; 15:26; 16:13; Acts 1:5, 8.)
2. It was poured out on the apostles - not the multitude.
3. It was not the multitude speaking in languages they had not studied, and doing signs and wonders right after Pentecost. (Acts 2:43; 5:12).

**2:34. "For it was not David who ascended into heaven [the heavens], but he himself says:**

1. David's corpse was in the grave.
2. No one has gone directly to heaven, but Jesus. (Jn. 3:13).

JOH 3:13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.

## **Psalms 110:1**

David predicted the exaltation of the Messiah to the right hand of God.

**'The Lord [God] said to my Lord [Jesus], "Sit [reign] at My right hand,**

1. David's body was still in grave, and his "soul" was in hades (the grave). See Acts 2:29.
2. See Matthew 22:43-46.

MAT 22:43 He said to them, "Then how does David in the Spirit call Him 'Lord,' saying,

MAT 22:44 'The Lord said to my Lord, "Sit at My right hand, Until I put Thine enemies beneath Thy feet"?"

MAT 22:45 "If David then calls Him 'Lord,' how is He his son?"

MAT 22:46 And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

3. DAN 7:13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was

coming, And He came up to the Ancient of Days And was presented before Him.

**2:35 Until I [God] make Thine enemies a footstool for Thy feet."**

1. He will reign until He overcomes His enemies.
2. Christ will overcome His enemies at His second coming. (1 Cor. 15:24-28).

1CO 15:24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

1CO 15:25 For He must reign until He has put all His enemies under His feet.

1CO 15:26 The last enemy that will be abolished is death.

1CO 15:27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

1CO 15:28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all.

3. As long as Christ has enemies, He is reigning as King.

**2:36 "Therefore let all the house of Israel [Jews] know for certain that God has made Him [Jesus] both Lord and Christ [Messiah]-this Jesus whom you crucified."**

1. The One they had crucified was King and was reigning on David's throne at the right hand of God.
2. There is no question that the Jews were responsible for Christ's death.
3. They knew it and did not deny it. (Matt. 27:25).
4. Jesus is now Lord of lords and King of kings.

## **Response Of Multitude**

Acts 2:37-47

**2:37 Now when they [the multitude] heard {this}, they were pierced [cut] to the heart, and said to Peter and the rest of the apostles, "Brethren [Brothers], what shall we do?"**

1. "This" refers to Peter's declaration of the messiahship of Jesus and to the fact they had crucified Him. (Acts 2:36).
2. They addressed the apostles with the word "brothers" - the same word Peter used to address them. (Acts 2:29).
3. Some think that the Jews were asking if anything could save them from destruction since they had been guilty of deicide, the act of killing a divine being.
4. From Peter's response it is evident that they now believed and were asking how to be saved from sins. (Acts 2:38). See Lk. 13:10; Acts 16:30; 22:10.
5. Peter had convinced them Jesus was the Messiah and they were lost in sins.
6. Incredible as it must appear, Peter informs them that there is hope even now. (Acts 2:38).

**2:38 And Peter {said} to them, "Repent, and let each of you be baptized [immersed] in [by] the name [authority] of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.**

38. Then Peter answered, ``Change your hearts and each one of you must be immersed by the authority of Jesus the Messiah, so that your sins may be forgiven. Then you will receive the gift of the Holy Spirit. **Simple English**

1. "Repent" - Matt. 3:2; 4:17; Acts 3:19; 8:22; 17:30; 20:21; 26:20).

- a. It is not just sorrow or even godly sorrow. (2 Cor. 7:10).
- b. It is a change of mind, a change of heart, a change of life.
- c. It is a turning from evil to good. It is an acceptance of the Lordship of Jesus.

**Note:**

- The imperative word "repent" is in the plural.
- The verb "be baptized" is in the 3<sup>rd</sup> person singular. It appears to be stressing the individual nature of baptism.

2. "Baptized" - Acts 22:16; 1 Pet. 3:21.

- a. Lk. 24:46; Matt. 28:19,20; Mk. 16:16; Tit. 3:5
- b. The Greek "baptizo" means "dip, immerse, submerge."

## **Water**

- c. Water is the element of baptism.

JOH 3:23 John also was baptizing at Aenon near Salim because **water was abundant there**; and people kept coming and were being baptized

ACT 8:36 As they were going along the road, **they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?"**

JOH 3:5 Jesus answered, "Truly, truly, I say to you, **unless one is born of water and the Spirit**, he cannot enter into the kingdom of God.

## **Baptism Is A Burial**

- d. Baptism involves burial in water. (Rom. 6:3,4; Col. 2:12; Jn. 3:23). See 1 Pet. 3:20, 21.

3. "in the name" - by the authority. (Acts 10:48; 8:16; 19:5).

“epi” - this preposition precedes the term “the name” and is synonymous with “en” (in). (Acts 3:6; 4:10, 17, 18; 5:28, 40).

- a. This is an abbreviated form of Matthew 28:19.
- b. It has reference to what is done at baptism, not what is said.

- c. Though it is most often educational for the baptizer to state what is being done, there is no requirement that anything be said at baptism.

## Understanding Is Essential

**d. It is essential that the one being baptized understand why he or she is baptized.**

- e. There is no evidence that on Pentecost the Jews understood everything about baptism. (Rom. 6:3,4; 1 Pet. 3:20, 21; Gal. 3:26, 27).

1) It must be assumed that they understood that baptism was “for remission of sins” since Peter stated that fact.

2) This was not a new idea. (Mk. 1:4, 5).

MAR 1:4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

MAR 1:5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

## Meaning of εἰς [eis]

4. "unto" - This comes from Greek "eis" meaning "to, for, into, unto."

- a. **H. Thayer** in his Lexicon notes that “eis” means “to obtain the forgiveness of sin.”
- b. **Arndt & Gingrich** rendered it “in order to..for the forgiveness of sins, so that sins might be forgiven.”
- c. “eis” is used in the New Testament about 1,750 times. Its basic thrust is that of direction toward a goal.
- 1) It is used in Acts 2:38 to express purpose.
- 2) The identical phrase is used in Matthew 26:28.

MAT 26:28 for this is My blood of the covenant, which is poured out **for** many for forgiveness of sins.

- 3) Jesus did not die because their sins had already been forgiven, but He died that they might have “forgiveness of sins.”

## Liberals

- 4) Liberals understand Matthew 26:28 means Jesus shed His blood to remove sins, but choke on the thought of baptism is “for the remission of sins.”
- 4) Liberals want to make repentance and baptism **a sign of redemption** rather than conditions of salvation.

*It is hard to imagine Peter saying you are saved. Now repent and baptized because you have already been forgiven.*

- 5) MAT 12:41 "The men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented **at** [εἰς, unto, in view of] **the preaching of Jonah**; and behold, something greater than Jonah is here.
- a) It is argued that "eis" means "because of" there.
  - b) This seems to be the basic meaning in this verse. They repented "because of," that is, "at" the preaching of Jonah the prophet.
  - c) This is not the meaning of "eis" in Acts 2:38.
  - d) Repentance is always before salvation. (Lk. 13:3, 5; 24:47; Acts 3:19; 17:30). See Mk. 1:15; Mk. 6:12; Lk. 16:30).

### **Some Twist The Scriptures**

5. Some have thought they were to be baptized "because of" of "remission" of sins.

- a. This is not the meaning of "eis".
- b. This makes forgiveness of sins before repentance.
- c. **No major translation makes "eis" mean "because of" in Acts 2:38.**

ASV "unto the remission of sins"

NASB "for the forgiveness of sins"

KJV "for the remission of sins"

NIV "so that your sins may be forgiven"

RSV "for the forgiveness of your sins"

NKJB " for the remission of sins"

NRSB "so that your sins may be forgiven"

NEB "for the forgiveness of your sins"

Simple Eng. "so that your sins may be forgiven."

Amp "for the forgiveness of and release from your sins."

Confra "for the forgiveness of your sins"

- d. I did not find any translation that rendered "eis" "because of."

## Peter & Salvation

Acts 2:38	Acts 3:19	Acts 10	1 Peter 3:20, 21
Gospel Preached - Acts 2:5-37		Gospel Preached - Acts 11:14	
		Believe - Acts 10:43	
Repent	Repent		
Baptized		Baptized - Acts 10:48	Baptized
Remission of Sins	Sins be blotted out	Remission of sins*	Salvation - 1 Pet. 3:20
Gift of the Holy Spirit			Appeal To God for a good conscience

\*Those who believed were to receive remission of sins. This was a summary statement of the blessing that comes to those who accept Christ. This forgiveness would come once faith had led one to repent and be baptized.

6. "The gift of the Holy Spirit" is the Holy Spirit Himself (Rom. 8:11; 1 Cor. 6:19,20; Gal. 4:6; Acts 5:32; Eph. 1:13, 14).
  - a. It is a genitive of definition.
  - b. The words "of the Holy Spirit" are defining the gift.
  - c. "The gift of the Holy Spirit" (the Holy Spirit Himself) is distinguished from the "gifts" of the Holy Spirit. (1 Cor. 12:11).
  - d. The gift of the Holy Spirit is not the word of God, but comes by receiving the word. (Jn. 8:32; Jn. 5:45; Rom. 1:16; 1 Cor. 4:15; Jas. 1:18, 21; 1 Pet. 1:23).
  - e. **Repentance and baptism are the prerequisites for receiving the Holy Spirit.** They did not have to speak in tongues or have the apostles lay their hands on them to receive the Spirit. (Acts 2:4; 8:17).

**2:39 "For the promise [the blessings of salvation through Christ] is for you and your children, and for all [the Gentiles and Samaritans] who are far off, as many as the Lord our God shall call to Himself."**

1. "for all who are far off" - Samaritans, Gentiles - Male, female, slave, free. See Gal. 3:26, 27

**EPH 2:13** But now in Christ Jesus you who **formerly were far off** have been brought near by the blood of Christ.

2. The words "your children" means salvation would be for their children and grandchildren who accepted Christ. This was not something the children would receive because of their parents obedience.
3. **Peter did not understand the full import of these words.** (Acts 11:17).

## Jews And Then Samaritans

4. They preached to the Jews and Samaritans. (Acts 1:8; 8:14-25).

- a. Jesus had an early and fruitful ministry in Samaria (Jn. 4:28-30).
- b. He forbid twelve to go into a Samaritan city during the third tour of Galilee (Matt. 10:5).

MAT 10:5 These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 10:6 but rather go to the lost sheep of the house of Israel.

- c. This was a temporary prohibition withdrawn before Jesus ascended on high (Acts 1:8).

ACT 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "

- 5. It was years after this before Peter realized salvation was for the Gentiles. (Acts 10:34, 35).
- 6. The other apostles had also been of the same persuasion as Peter. (Acts 11:13-18).

### **Many Other Words Of Peter**

**2:40 And with many other words he solemnly testified [warned] and kept on exhorting them, saying, "Be saved from this perverse [wicked, perverse] generation!"**

- 1. We have only part of Peter's marvelous sermon - "many other words".
  - a. He may have preached for hours.
  - b. He likely answered questions from those who were submitting to Christ.
- 2. "Be saved" - Man is saved by grace (Rom. 6:23; Eph. 2:8), but he has an unmerited part in his own salvation.

**Note:** Faith, repentance, and baptism are all works, but they are not works of merit. (Jn. 6:29).

- a. "Save yourselves from this corrupt generation" - NIV.
  - b. See Phil. 2:12.
  - c. "Repent, and let each of you be baptized" - NASB
  - 3. "perverse generation" - Luke 9:41.
- LUK 9:41 Jesus answered, "You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here."
- 4. "generation" refers to those living at that time.

### **Results of Accepting Christ**

- 5. Those who obeyed Peter rejected the authority of the religious hierarchy and accepted the authority of Christ.
  - a. This meant a major life change since they would now submit to the Lordship of Jesus

- b. This meant persecution. **The Jewish leaders would soon turn on them.**

## **Number Baptized**

**2:41 So then, those who had received [accepted] his word [gospel message] were baptized [immersed] ; and there were added that day about three thousand souls.**

1. The number of “Those who had received” is defined in this verse, but we do not know how many heard and rejected the message.
  - a. It appears that this number includes both men and women.
  - b. Later numbers included the men only. (Acts 4:4).

ACT 4:4 But many of those who had heard the message believed; and the number of the men came to be about five thousand.

- c. Acts 6:14 reveals that both men and women continued to be “added to the Lord.”
2. We must hear and believe word. (Jn. 6:45; Jas. 1:18,21; Rom. 10:17; 1 Pet. 1:23).

## **Greater Works**

3. "three thousand souls" brings to mind John 14:12

**JOH 14:12 "Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father.**

- a. These words, uttered by Jesus, may refer to the results of the preaching of the apostles.
  - b. **They did not perform greater works than Jesus**, but they did have fantastic results.
    - 1) Thousands responded to the gospel message they preached.
    - 2) Both Jews and Gentiles came to Christ through the preaching of the apostles.
    - 3) Both Jews and Gentiles were united in one body through the gospel message.
4. A conservative estimate is that there were 20,000 Christians in Jerusalem prior to the persecution following Stephen’s death. (Acts 8:1b).

## **Excitement**

4. How exciting it must have been when 3,000 were baptized that day.
5. Some have questioned the possibility of 3,000 being baptized on one day.
  - a. There were plenty of pools and waters in Jerusalem for baptisms.

## **How Many Were Doing The Baptizing?**

- b. We do not know how many were baptizing.
  - 1) The twelve
  - 2) Some or all the hundred and twenty (Acts 1:15).
  - 3) Those newly baptized once they had been baptized
- c. The twelve could easily baptize 12 a minute or 720 an hour. At this rate the 3,000 could have been baptized in a little more than 4 hours. Most likely the apostle did not do all the baptizing that day.

### **Location of Baptisms**

- d. We do know the location of the baptisms. This was not evidently something Luke deemed significant. The significant fact was the 3,000 were immersed into Christ.

### **No Infants Baptized**

- 6. It is clear that those baptized were not infants.
  - a. There is not the slightest hint that infants were baptized.
  - b. Infants are not able to believe and repent.
  - c. Most people would not think of actually immersing infants.
  - d. Infants have no sins. Physical death, not spiritual death, passed on to all humanity. (Rom. 5:12; 1 Cor. 15:22, 23).
  - e. Infants are not accountable since they are not able to discern between good and evil and have no sins.
  - f. We are not responsible for the sins of others. (Ezek. 18:20, 21).

**EZE 18:20 "The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself. 21 "But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die.**

### **Challenging Problems Of Fantastic Growth**

- 1. The early Christians were faced with the problem of having a meeting place or places.
- 2. There was the challenge of identifying and keeping up with all the members.
- 3. There was the challenge or problem of meeting the physical needs of those from other places that remained in

Jerusalem.

4. Enemies of Christ seeking to dissuade those who had accepted Christ.
5. There was the challenge of having sufficient teachers to edify such a large group.
  - a. Only the apostles had the baptism of the Holy Spirit.
  - b. The others were new Christians who had to be taught by apostles.
6. There was the problem of developing leadership to assist the apostles and to lead God's people everywhere the church would be established.
7. There was the problem of getting the new converts to accept Christ and the new covenant rather than depending on the Mosaical law for justification.

### **Fellowship Of The New Church**

Acts 2:42-47

**2:42 And they [those baptized] were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.**

- The Greek has “proskartero” meaning to “endure, or persevere.”
  - “continually devoting themselves” - NASB
  - “**devoted themselves**” - NIV
  - “**They steadfastly persevered, devoting themselves constantly..**” Amp.
1. "apostles' teaching" - τῆ διδασκαλῆ τῶν ἀποστόλων - Lit “the teaching of the apostles.”
    - a. They were hearing and obeying the message of the apostles. (Jn. 8:31; 14:26; 15:26; 16:13). See Matt. 28:19, 20, 1 Jn. 2:24.
    - b. They were joining in the proclaiming the message of the gospel.
    - c. Christians today must be devoted to the teachings of the apostles. We must not follow what pleases men, but what pleases God.
    - d. There are many who want us to add or take away from the apostles' teaching, but we must stand firm. They were not following (1) Moses (2) Men (3) Traditions (4) Majority (5) Feelings (6) Parents & grandparents (7) Conscience
  2. "fellowship" - τῆ κοινωνία - Lit “the fellowship”
    - a. They were devoted to association with one another. See Acts 2:46; Heb. 10:24.

- b. They were devoted to sharing goods. (Acts 2:44,47; 4:32-37; 5:1-11).
  - c. They were devoted to seeking the welfare of each others in all things.
  - d. **This is the way a body functions best.**
3. "the breaking of bread" - τῆ κλάσει τοῦ ἄρτου
    - a. Luke uses the definite article "the" before the word "bread."
    - b. "The Lord's supper" - Matt. 26:26-30; Lk. 22:19; 1 Cor. 10:16,17; Acts 20:7.
    - c. The "bread" is a synecdoche standing for both the bread and the fruit of the vine.
    - d. The regular observance of the Lord's supper is no doubt indicated.
  4. "prayer" - ταῖς προσευχαῖς - lit. "the prayers"
    - a. Christians united in prayer
    - b. Individual Christians were offering up prayers.
    - c. Steadfast prayer is essential to the faithfulness and growth of the church. (1 Thess. 5:17).

**2:43 And everyone kept feeling a sense of awe [reverence]; and many wonders and signs were taking place through the apostles.**

- NIV - "Everyone was filled with awe." The Greek "phobos" means "awe, fear, reverence."
1. It is significant "the apostles" were working the miracles.
    - a. This is further evidence they were the only ones on Pentecost who received the baptism of the Holy Spirit.(Acts 1:5, 8; 2:4).
    - b. There is no evidence the 120 had received the baptism of the Holy Spirit.
  2. It is not until later that we find others working miracles.
  3. This was after the laying on of the apostles hands. (Acts 6:6; 7; 8:14-20).

**2:44 And all those who had believed were together [united in close fellowship], and had all things [everything] in common;**

1. "All things" is defined by verse 45.
2. There were some limits.
3. Hospitality was certainly included in the words "were together." See Acts 2:46.

**2:45 and they {began} selling their property and possessions, and were sharing them with all, as anyone might have need.**

1. This was a **voluntary action**. (Acts 5:4).
2. There is not the slightest hint this was a forced action by God or the apostles.

ACT 4:32 And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them.

ACT 4:33 And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all.

ACT 4:34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales,

ACT 4:35 and lay them at the apostles' feet; and they would be distributed to each, as any had need.

ACT 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land?"

ACT 5:4 "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God."

3. It was an action of great, unselfish love.
4. **To whom the goods were sold or the method used to sell the goods is not specified.**
  - a. It would seem that the selling was to unbelievers.
  - b. They had their favor. (Acts 2:47).
  - c. There is no record of the early Christians soliciting funds from unbelievers for missions, benevolence, etc..
  - d. The churches were funded by the liberal and cheerful giving of Christians. (1 Cor. 16:2; 2 Cor. 9:7).
  - e. It is possible some selling was done among themselves. It is very likely that one might sell items needed by other Christians.
5. **"Sharing with all"** would primarily referring to believers, but it cannot and should not be forced to mean non-believers in those households were excluded.
  - a. Christians have a special obligation to help one another. (Gal. 2:10; 6:10).
  - b. Christians are to help non-believers as they have ability. (Gal. 6:10). James 1:27 does not specified that the orphans had to be Christians.
6. There is no indication all the Christians sold everything, but Christians were selling their goods and putting the money into a common fund for the needy.

**2:46 And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,**

1. "day by day" - They worshiped daily in the temple. (Acts 5:42).

ACT 5:42 And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.

- a. The place in the temple where they seem to have habitually gathered was Solomon's colonnade, running along the east side of the outer court. (Acts 3:11; 5:12).

ACT 3:11 And while he was clinging to Peter and John, all the people ran together to them at the so-called portico of Solomon, full of amazement.

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

**b. Acts 2:46 “Every day they continued to meet together in the temple counts” - NIV**

- c. The daily worship was a manifestation of their devotion to God and Christ and their unity.

2. "breaking bread at home"

“They broke bread in their homes and ate together with glad, and sincere hearts” - NIV

- a. It is not certain the words "day by day" modify these words.

**b. Interpretations**

- 1) Common meal
- 2) Lord's supper
- c. It seems impossible to be certain which interpretation is correct, but the evidence seems to be in favor of a common meal.
  - 1) The communal meal could not conveniently be eaten in the temple precincts.
  - 2) The home became the place of this fellowship meal.
  - 3) The Greek has "kat' oikon" which can be rendered "from house to house, by households." The papyri illustrates the rendering "by households."
  - 4) Later this practice of eating common meals together is called “the love feast.” (1 Pet. 2:13; Jude 12).
  - 5) See 1 Cor. 11:20-22 where it appears “the love feast” was being abused and was causing problems in the Lord’s supper that followed.

3. "house churches" were common in the 1<sup>st</sup> century. (Rom.16:5; 1 Cor. 16:19; Col. 4:15; Phile. 2).

ROM 16:5 also greet the church that is in their house. Greet Epaphroditus, my beloved, who is the first convert to Christ from Asia.

1CO 16:19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

COL 4:15 Greet the brethren who are in Laodicea and also Nympha and the church that is in her house.

PHM 1:2 and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:

- a. The Lord's supper was likely eaten in the "house churches" and in other places where saints might assemble.
- b. The home would also be a place of common meals.
- c. Here the reference appears to be to the fellowship (communal) meal.

### **Some Additional Lukan Remarks**

**2:47 praising God, and having favor with all the people [unbelievers]. And the Lord [Jesus] was adding to their number day by day those who were being saved.**

1. "praising God," not the apostles, for salvation and all His blessings. (Eph. 1:3; Jas. 1:17).
2. "having favor with all the people" is likely a hyperbole denoting many.
  - a. See Matthew 3:5, 6.
  - b. The church still had enemies and those who had no use for it.
3. The word "church" is not in this verse, but the idea is. K.J.V. has it, but is not in the original.
4. It is God who saves, and it is God who adds to the saved.
5. Those obeying Acts 2:38 are automatically added to the universal church [the saved, the body of Christ].
  - a. There is no authority for **"joining"** the church.
  - b. There is no authority for **voting** one into the church.
  - c. There is no authority for **requiring a probation period or long study** to be accepted as member of church.
6. "their number" is the saved.
7. It is the joyful duty and blessing of the church (Christians) to welcome those whom Christ has accepted.
8. **"those who were being saved"** - This most likely refers to the apostles and the 120 mentioned in Acts 1.
  - a. It is possible all those who had received John's baptism and received Christ either on Pentecost or after Pentecost are included in the word "number."
  - b. There is no evidence that the ones who had earlier received John's baptism were required to be baptized**

**again.**

- c. Both John and Christ had baptized “for the remission of sins.”
- d. It would seem that those who had believed on the One [Christ] to come and embraced Him were added to the body of Christ.
- e. Those who were re-baptized in Acts 19 had been baptized with John’s baptism after it had ceased to be a valid baptism.

ACT 19:1 And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples,

ACT 19:2 and he said to them, "Did you receive the Holy Spirit when you believed?" And they said to him, "No, we have not even heard whether there is a Holy Spirit."

ACT 19:3 And he said, "Into what then were you baptized?" And they said, "Into John's baptism."

ACT 19:4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."

ACT 19:5 And when they heard this, they were baptized in the name of the Lord Jesus.

ACT 19:6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying.

ACT 19:7 And there were in all about twelve men.

9. “Those who were being saved” were added to the body [the church].

a. 1 Cor. 12:13.

b. Eph. 5:23, 25.

**Note:**

- 1. One does not join the church, but one is to join himself to the Lord’s church.
- 2. A Christian should “place membership,” that is join himself to a local congregation.
- 3. Christians do this because it enables elders to “watch” over and feed the flock. (Acts 20:28; 1 Pet. 5:4).
- 4. Joining oneself to a congregation enables a person to become more involved in the works of the church and helps the church to better serve his/her needs.
- 5. Elders rule a congregation - not saints everywhere
  - a. Most every community has some or many Christians who have never identified with a local congregation.
  - b. Elders need to work with these Christians if they will permit.
  - c. This can be a very difficult situation if they refuse to identify with a congregation.
  - d. There is no biblical example of how the early church handled this problem.

## Concluding Remarks

1. Acts 2 is certainly a great chapter that needs to be carefully studied from time to time.
2. An understanding of this chapter helps us understand the fulfillment of prophecy, the teachings of Christ, and many essential matters about the church.

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