



LESSON NOTES (EXPLORE THE BIBLE)

ACTS OF HOLY SPIRIT: HE COMES WITH DYNAMITE
(Acts 2) Lord's Day, March 13, 2016



D. Thomas Porter

OVERVIEW

"Session 2" for this week in the *Explore the Bible Series*

When I was in high school we listened to Dr. King give his "I have a dream" speech on the steps of the Lincoln Memorial. No one was ever the same.

When Jesus kept His promise to send another counselor in His place (see John 14:15ff), Holy Spirit came down, and boy did He arrive with power! I'm sure God was just showing off, but oh what a show they put on! Peter, the ignorant fisherman from Galilee stood up before us all and declared—"This Jesus who we have crucified... Father God has made not only Lord, but Messiah." We had killed the hope for all ages. But They were not finished! Father and the Son sent the Spirit, and we have the ultimate blessing—to tabernacle with the Lord God Jehovah. Just like the day you were baptized, you can never forget that great message of recrimination, hope, and reconciliation at Pentecost. Dr. King had a dream; the King gave us reality.

**A QUESTION TO GET YOU THINKING:
WHY WOULD GOD MANIFEST HIMSELF AS A MIGHTY WIND AND LANDING AS A TONGUE OF FIRE OVER THE HEADS OF THE DISCIPLES ON PENTECOST?**

As noted in the Background on Acts,¹ Acts may be viewed as an amicus brief designed to show Christianity was a legitimately acceptable religion to Rome because it was a natural fulfillment of Judaism, a previously approved religion in the Empire. But now... the prequels are over, the trailers have been viewed, and the blockbuster begins ... God is among us, forever. Hallelujah¹⁰

A NOTE OF ENCOURAGEMENT

The success of any Bible study is entirely dependent upon three entities: you, your teacher and Holy Spirit. He therefore exhorts you to study—do your homework; encourage your teacher by prayer and active participation; most importantly, continually pray to Father God for Holy Spirit to guide us as we learn what He taught Luke 1900+ years ago.

¹See <http://DThomasPorter.com/BibleStudies>

ACTS 1

CONTEXT (Ending of Volume 1 [“Luke”])

After the two believers on the road to Emmaus met a man who turned out to be the risen Christ, Cleopas and his friend returned to Jerusalem where they informed the Eleven. While they were telling them, Jesus Himself stood among them and encouraged them amidst their doubts. Jesus was hungry, and He ate. Afterwards, He taught them more about how repentance and forgiveness of sins would be preached throughout the world, beginning at Jerusalem.

They were instructed to stay in Jerusalem until they have been clothed with power from on high. When He led them outside Bethany, He blessed them. While doing so, He ascended into heaven. They worshipped Him and returned to Jerusalem, this time with full joy, continually praising God at the temple.

CONTEXT (Beginning of Volume 2 [“Acts”])

Acts 1. *After giving more encouragement and instruction Jesus the Christ ascends for the last time within the time of the disciples.* Before, friend of God, I told you about all that Jesus had begun to do and teach. After His suffering, He showed Himself numerous times over a period of about 40 days. He showed them empirical proof that He was indeed alive.

Commanding His students and other followers to stay in Jerusalem, He promised them what Father God had promised—Holy Spirit working among and within them. Formerly, people had been immersed in water to commemorate their repentance, but then the disciples would be immersed in God Himself.

Of course they were curious—was this the time Israel would be restored? Jesus made it quite clear, only the Father of the Groom knows when the wedding party will gather. But for now, you are to tell people about the Kingdom—start in Jerusalem, then go on to the land of the Samaritans (yes, I said Samaritans), and then to the ends of the earth!

After these marching orders, Jesus ascended up to heaven for the last time—angels told them to stop staring and get on with it. He will return as He left. They returned to Jerusalem from the Mount of Olives. Praying a lot, they all joined together with the women, including Mary, the mother of Jesus.

Recognizing their numbers were diminished, Peter finalized a procedure for a new disciple to be appointed. Matthias was appointed by God Himself (through a casting of lots).

- Q What does it mean to be baptized “*εν* Holy Spirit?”
- Q Why doesn’t the Christ know when He will return to earth?
- Q What are the differences between His first ascension in Luke 24:51 and this one? Why is it useful to think there is but one ascension?
- Q What can we know about Jesus’ return from this passage?

TEXT

Acts 2:1-13. *God comes at Pentecost, among and within them—the world is never the same.* The disciples were all together when Pentecost² came. A sudden sound similar to a violent wind came from above and filled the entire house where were gathered. It looked like tongues of fire separated themselves and came to rest over each of them. All were filled with Holy Spirit and began to talk in other languages as He enabled them.

Jewish believers were staying in Jerusalem, believers from all over. When they heard this sound, a crowd gathered in bewilderment. They were mystified—each one heard the disciples speaking in his/her own language.

Blown away, they asked—aren't these men Galileans? How do they know my native tongue? People were from the far east, (e.g., Medes), and the far west, (e.g., Rome), the south (e.g., Libya), and far north (e.g., Asia [Turkey]). We hear them declaring the wonders of God in our own language! What does all this mean?

Of course, there were skeptics. Some mocked them—they've had too much wine.

- Q Why did Holy Spirit come to tabernacle with His people on Pentecost?
- Q Why did He manifest Himself as a noisy wind and “tongue” [γλῶσσαι, “glows-say,” 1100, “tongue” or “language”] of fire? What did this “tongue of fire” look like?
- Q Who enabled them to speak in languages other than their own? So?
- Q Why were they skeptical? What is today's equivalent to “they've had too much wine?”

ACTS 2:1-13

When the day of Pentecost came, they were all together in one place. ²Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

³They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴All of them were filled with Holy Spirit and began to speak in other tongues [languages] as the Spirit enabled them.

⁵Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. ⁷Utterly amazed, they asked: “Are not all these men who are speaking Galileans? ⁸Then how is it that each of us hears them in his own native language? ⁹Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹(both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!”

¹²Amazed and perplexed, they asked one another, “What does this mean?”

¹³Some, however, made fun of them and said, “They have had too much wine.”

²The 50th day after the Sabbath of Passover week (Leviticus 23:15-16), thus the first day of the week. Pentecost is also called the Feast of Weeks (Deuteronomy 16:10), the Feast of Harvest (Exodus 23:16) and the day of First-Fruits (Numbers 28:26). For some odd reason, most evangelical churches no longer observe Pentecost except a few as “Whit Sunday” (British/Irish).

Acts 2:14-28. *We're not drunk on wine, but with the Spirit Himself*. Peter steps up to the plate—listen up! Fellow believers, and all who live in Jerusalem—let me tell you what's going on...

These men are not drunk on wine; good grief, it's only nine in the morning! No, what you're seeing is what Joel said would happen a long time ago...

In the last days, God will pour Himself out into all people. Your children will prophesy—your young men will visualize great things, your old men will dream dreams. Both men and women will have Me poured out in them. Great wonders in the heaven, signs on earth below, and blood and fire below will be manifested. The sun will be darkened and the moon changed to blood before the coming age of the great and glorious day of the Lord. AND, everyone who calls on the name of the Lord will be saved!

Israelites—listen up! Jesus of Nazareth was a man accredited to you by God Himself. Miracles, wonders, signs were done by God through Him—you know it's true.

Yet, this man was handed over to you—by God's own design—and what did you do? With the help of wicked people [aka, those who didn't know the Law], you put Him to death! You nailed Him to a cross! BUT, God raised Him from the dead—freeing Him from the agony of death. Why? Because it was impossible for death to stop Jesus! Why? David told us a long time ago...

I saw Yahweh always before me—why? He is always at my right hand—I will not be afraid. Therefore, my raison d'être is happy and that happiness is manifested by the rejoicing of my tongue.

ACTS 2:14-28

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. ¹⁵These men are not drunk, as you suppose. It's only nine in the morning!

¹⁶No, this is what was spoken by the prophet Joel:

¹⁷In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. ¹⁸Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. ¹⁹I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. ²⁰The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. ²¹And everyone who calls on the name of the Lord will be saved.' [Joel 2:28-32]

²²Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. ²³This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, [or *those not having the Law*] put him to death by nailing him to the cross. ²⁴But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. ²⁵David said about him:

" I saw the Lord always before me. Because he is at my right hand, I will not be shaken. ²⁶Therefore my heart is glad and my tongue rejoices; my body also will live in hope, ²⁷because you will not abandon Me to the grave, nor will you let your Holy One see decay. ²⁸You have made known to me the paths of life; you will fill me with joy in your presence.' [Psalm 16:8-11]

As my body will live in hope, just as You will not abandon me to the grave, You will not let your Holy One see decay. You have made known in me the path³ to life—You fill me with joy in Your presence.

- Q Was Matthias one of the folks standing up to speak with Peter?
- Q Why was the crowd confused? Interested? Befuddled? Skeptical?
- Q What epistemology did Peter use when to answer their questions? Science? History? Experience?
- Q What evidence did Peter offer to support the notion that Jesus was “the Holy One?”
- Q To what extent is today the “last days” of which Joel spoke?

Acts 2:29-37. *David is dead—Jesus is not. You killed Him—God raised Him.* Hey brothers—I have no doubt, nor should you: David is dead. David was buried. David’s tomb is here today. But David was also a prophet who knew God promised him that one of his descendants would ascend to the throne.

So, seeing what’s coming—he spoke of the resurrection of the Christ. Christ was not abandoned, nor did His body decompose. God has raised this Jesus to life—we have all seen this with our very eyes! He is exalted, all the way to the right hand of Father God. Just as promised, Holy Spirit has poured Himself out on what you’re seeing right here, right now. Bottom-line: David did NOT ascend to heaven, yet he said,

The Lord said to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet.”

ACTS 2:29-37

Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. ³⁰ But David was a prophet and knew that God had promised him on oath that God would place one of his descendants on His throne. ³¹ Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.

³² God has raised this Jesus to life, and we are all witnesses of the fact. ³³ Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. ³⁴ For David did not ascend to heaven, and yet he said,

“The Lord said to my Lord: “Sit at my right hand
³⁵ until I make your enemies a footstool for your feet.” [Psalm 110:1]

³⁶ “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ.”

³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

SO? Let all of Israel know this assuredly—God has made this Jesus—who YOU crucified—both Lord and Messiah!

They were freaked—cut to the heart. Calling out to Peter and the other apostles, what shall we do?

- Q Why did not David ascend to heaven?
- Q What declaration was David making about footstool placement?
- Q What are the implications of saying Jesus is not only Christ, but Lord?
- Q Why were they freaked about the responsibility for crucifying the Lord Christ Jesus?

³This is the same Greek word that Jesus the Christ used when saying He was the “... way (οδους, hodous, 3598), and the truth, and the life.”

Acts 2:38-47. *Get your act together, individually and corporately*. Peter was clear—every one of you—turn your life around, be immersed with the authority of Jesus the Christ because of the forgiveness of your sins. Then you will receive the ultimate blessing—the Lord God Yahweh living within you. The gift of Holy Spirit’s presence is for you and for all who the Lord God will call to Himself.

He continued with other words of warning, and pleading. Save yourselves from this corrupt culture!

Those who accepted his words were immersed with Holy Spirit and about three thousand were added to their number that day.

So, they became devotees of teaching, fellowship, “breaking of bread,” and prayer. They were all filled with awe as the apostles did many wonders and signs of miraculous nature. When people had a need, people sold their stuff so no one was in need. It was family.

Every day they continued. Meeting in the temple courts. Breaking bread together at home. Eating together with joy, and a shared sincere *raison d’être*. Praising God. Enjoying the favor of all the people. AND...

ACTS 2:38-47

Peter replied, “Everyone of you—repent and be baptized in the Name of Jesus the Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”³⁹ The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

⁴⁰With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.”⁴¹ Those who accepted his message [αυτον τον λογον] were baptized, and about three thousand were added to their number that day.

⁴²They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.

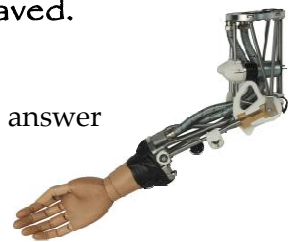
⁴³Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.⁴⁴ All the believers were together and had everything in common.

⁴⁵Selling their possessions and goods, they gave to anyone as he had need.⁴⁶ Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,

⁴⁷praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

The Lord added to their number daily those who were being saved.

- Q What value does “repentance” have in Peter’s answer to their question?
- Q What value does “immersion by the authority of Jesus the Christ” have in Peter’s answer to their question?
- Q What is the result of this repentance and immersion by/in Holy Spirit?
- Q What was corrupt about their generation? Ours?
- Q To what did they devote themselves? If you had to choose to drop one of the things they did as an exemplar for us today, what would it be? Why? Which are we most likely to drop today?
- Q What verb was used to describe how people were associated with the number of those who believed and were baptized (verses 41&47)? So? [Hint: “added” προστίθημι, pros-ti-thay-mey, 4369, “i.e., put together for a purpose;” i.e., like a prosthesis, each of us has a purpose within the body.] See a great application of this concept in 1 Cor 12.
- Q Why did they sell their possessions? To what extent is this a good model for today’s church?
- Q Did Holy Spirit record these incidents of the early church as examples of what was done, or what was done and should be done? In other words, to what extent is the behavior of the early church a template for how today’s church should be organized, measured, manifested? Example or rule?



1:1 *my former book.* The Gospel of Luke. Acts was addressed to the same patron, Theophilus (see Appendix A). *began to do and to teach.* An apt summation of Luke's Gospel, implying that Jesus' work continues in Acts through his own personal interventions and the ministry of the Holy Spirit.

1:2 *through the Holy Spirit.* Jesus' post-resurrection instruction of his apostles was carried on through Holy Spirit, and succeeding statements make it clear what the apostles were to accomplish was likewise to be done through Holy Spirit (vv. 4-5,8; see Luke 24:49; John 20:22) Luke characteristically stresses Holy Spirit's work and enabling power (e.g., v. 8; 2:4,17; 4:8,31; 5:3; 6:3,5; 7:55; 8:16; 9:17,31; 10:44; 13:2,4; 15:28; 16:6; 19:2,6). Luke also emphasized the work of Holy Spirit in his gospel—Luke 1:35,41,67; 2:25-27; 3:16,22; 4:14,18; 10:21; 11:13; 12:10,12); in Acts, Holy Spirit is mentioned by name 57 times.

1:4 *the gift my Father promised.* Presence of Holy Spirit (see John 14:26; 15:26-27; 16:12-13).

1:5 *John baptized with water.* See Luke 3:16. *in a few days.* The day of Pentecost came ten days later, when baptism by Holy Spirit occurred (2:1-4).

1:6 *restore the kingdom to Israel?* Like their fellow countrymen, they were looking for the deliverance of the people of Israel from foreign domination and for the establishment of an earthly kingdom. The reference to the coming of Holy Spirit had caused them to wonder if the new age was about to dawn. This was not as irrational as we might think (we have 20-20 “hindsight”). Consider this passage from Ezekiel 37—

Then he said to me: “Son of man, these bones are the whole house of Israel. They say, ‘Our bones are dried up and our hope is gone; we are cut off.’¹²Therefore prophesy and say to them: ‘This is what the Sovereign LORD says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.’¹³Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. ¹⁴I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD.’ “

And Ezekiel 39...

²⁵“Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name. ²⁶They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid. ²⁷When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations. ²⁸Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind. ²⁹I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign LORD.”

1:8 A virtual outline of Acts: The apostles were to be witnesses in Jerusalem (chs. 1-7), Judea and Samaria (chs. 8-9) and the ends of the earth—including Caesarea, Antioch, Asia Minor, Greece and Rome (chs. 10-28). They were not, however, to begin this staggering task until they had been equipped with the power of the Spirit (vv. 4-5).

⁴Adapted, corrected, and revised by D. Thomas Porter from Compton’s Interactive NIV © 1996.

witnesses. An important theme throughout Acts (2:32; 3:15; 5:32; 10:39; 13:31; 22:15). *Judea*. The region in which Jerusalem was located. *Samaria*. The adjoining region to the north.

1:10 *two men dressed in white*. A common description of angels.

1:11 *Men of Galilee*. All the Twelve were from Galilee except Judas, and he was no longer present. *in the same way*. In the same resurrection body and in clouds and “great glory” (Matthew 24:30).

1:12 *Mount of Olives*. The first ascension occurred on the eastern slope of the mount between Jerusalem and Bethany (Luke 19:28-29,37; see notes on Zechariah 14:4; Mk 11:1; Luke 19:29).

1:13 *room*. Probably an upper room of a large house, such as the one where the Last Supper was held (Mk 14:15) or that of Mary, mother of Mark (Acts 12:12). *Bartholomew*. Apparently John calls him Nathanael (see John 1:45-49; 21:2). *James son of Alphaeus*. The same as James the younger (Mark 15:40). *Judas son of James*. Not Judas Iscariot, but the same as Thaddaeus (Matthew 10:3; Mark 3:18).

1:14 *with the women*. Possibly wives of the apostles (cf. 1Co 9:5) and those listed as ministering to Jesus (Mt 27:55; Lk 8:2-3; 24:22). *Mary the mother of Jesus*. Last mentioned here in Scripture. These brothers would include James, who later became important in the church (12:17; 15:13; Gal 2:9).

1:16 *the Scripture had to be fulfilled*. Both before and after Christ came, numerous psalms were viewed as Messianic. What happened in the psalmist's experience was typical of the experiences of the Messiah. No doubt Jesus' instruction in Luke 24:27,45-47 included these Scriptures.

1:18 *Judas bought a field*. Judas bought the field indirectly: The money he returned to the priests (Matthew 27:3) was used to purchase the potter's field (Matthew 27:7). *fell headlong*. Matthew 27:5 reports that Judas hanged himself. It appears that when the body finally fell, either because of decay or because someone cut it down, it was in a decomposed condition and so broke open in the middle. Another possibility is that "hanged" in Matthew 27:5 means "impaled" (see Esther 2:23) and that the gruesome results of Judas's suicide are described here.

1:19 *Akeldama*. An Aramaic term, no doubt adopted by people who knew the circumstances, for the field was purchased with Judas' blood money (Matthew 27:3-8).

1:22 *a witness with us of his resurrection*. Apparently several met this requirement. On this occasion, however, the believers were selecting someone to become an official witness to the resurrection—thus, a 12th apostle (v. 25).

1:23 *Barsabbas*. Means “son of (the) Sabbath.” This patronymic was used for two early Jewish Christians, possibly brothers. One was Joseph (here); the other was Judas, a prophet in Jerusalem who was sent to Antioch with Silas (15:22,32).

1:26 *cast lots*. See Pr 16:33. By casting lots they were able to allow God the right of choice. The use of rocks or sticks to designate the choice was common (see 1Chronicles 26:13-16; see also Nehemiah 11:1; Jonah 1:7). This is the Bible's last mention of casting lots.

2:1 *day of Pentecost*. The 50th day after the Sabbath of Passover week (Lev 23:15-16), thus the first day of the week. Pentecost is also called the Feast of Weeks (Dt 16:10), the Feast of Harvest (Ex 23:16) and the day of firstfruits (Nu 28:26). *they were all together*. The nearest antecedent of "they" is the 11 apostles

(plus Matthias), but the reference is probably to all those mentioned in 1:13-15. *in one place*. Evidently not the upstairs room where they were staying (1: 13) but perhaps some place in the temple precincts, for the apostles were "continually at the temple" when it was open (Lk 24:53; see note there).

2:2 *violent wind*. Breath or wind is a symbol of the Spirit of God (see Eze 37:9,14; Jn 3:8). The coming of the Spirit is marked by audible (wind) and visible (fire) signs. *whole house*. May refer to the temple (cf. 7:47).

2:3 *tongues*. A descriptive metaphor appropriate to the context, in which several languages are about to be spoken. *fire*. A symbol of the divine presence (see Ex 3:2 and note), it was also associated with judgment (see Mt 3:12).

2:4 *All of them*. Could refer either to the apostles or to the 120. Those holding that the 120 are meant point to the fulfillment of Joel's prophecy (vv. 17-18) as involving more than the 12 apostles. The nearest reference, however, is to the apostles (see note on v. 1), and the narrative continues with Peter and the 11 standing to address the crowd (v. 14). *filled with the Holy Spirit*. A fulfillment of 1:5,8; see also Jesus' promise in Lk 24:49. Their spirits were completely under the control of the Spirit; their words were his words. *in other tongues*. The Spirit enabled them to speak in languages they had not previously learned (see NIV text note). Two other examples of speaking in tongues are found in Acts (10:46; 19:6). One extended NT passage deals with this spiritual gift (1Co 12-14). Not all agree, however, that these other passages refer to speaking in known languages. The gift had particular relevance here, where people of different nationalities and languages were gathered.

2:5 *God-fearing Jews*. Devout Jews from different parts of the world but assembled now in Jerusalem either as visitors or as current residents (cf. Lk 2:25).

2:6 *speaking in his own language*. Jews from different parts of the world would understand the Aramaic of their homeland. Also the Greek language was common to all parts of the world. But more than this was occurring; they heard the apostles speak in languages native to the different places represented.

2:9 *Parthians*. Inhabitants of the territory from the Tigris to India. *Medes*. Media lay east of Mesopotamia, northwest of Persia and south-southwest of the Caspian Sea. *Elamites*. Elam was north of the Persian Gulf, bounded on the west by the Tigris. *Mesopotamia*. Between the Euphrates and Tigris rivers. *Judea*. The homeland of the Jews, perhaps used here in the OT sense "from the river of Egypt to . . . the Euphrates" (Genesis 15:18), including Galilee. *Cappadocia, Pontus and Asia*. Districts in Asia Minor.

2:10 *Phrygia and Pamphylia*. Districts in Asia Minor. *Egypt*. Contained a great number of Jews. Two out of the five districts of Alexandria were Jewish. *Libya*. A region west of Egypt. *Cyrene*. The capital of a district of Libya called Cyrenaica. *Rome*. Thousands of Jews lived in Rome.

2:11 *converts to Judaism*. Gentiles who undertook the full observance of the Mosaic law were received into full fellowship with the Jews. *Cretans*. Represented an island lying south-southeast of Greece. *Arabs*. From a region to the east. The kingdom of the Nabatean Arabs lay between the Red Sea and the Euphrates, with Petra as its capital. *we hear them declaring*. Not a miracle of hearing but of speaking. The believers were declaring God's wonders in the native languages of the various visiting Jews.

2:14-40 The pattern and themes of the message that follows became common in the early church: (1) an explanation of events (vv. 14-21); (2) the gospel of Jesus Christ—his death, resurrection and exaltation (vv. 22-36); (3) an exhortation to repentance and baptism (vv. 37-40). The outline of this sermon is simi-

lar to those in chs. 3; 10; 13. **2:14** *with the Eleven*. The apostles had been baptized with the Holy Spirit and had spoken in other languages to various groups. Now they stood with Peter, who served as their spokesman.

2:15 *only nine in the morning!* On a festival day such as Pentecost, the Jew would not break his fast until at least 10:00 A.M. So it was extremely unlikely that a group of men would be drunk at such an early hour.

2:17-18 *all people . . . sons . . . daughters . . . young men . . . old men . . . men . . . women*. The Spirit is bestowed on all, irrespective of sex, age and rank. **2:17** *last days*. See Isa 2:2; Hos 3:5; Mic 4:1; see also notes on 1Ti 4:1; 2Ti 3:1; Heb 1:1; 1Pe 1:20; 1Jn 2:18. In the passage quoted from Joel the Hebrew has "afterward" and the Septuagint "after these things." Peter interprets the passage as referring specifically to the latter days of the new covenant (see Jer 31:33-34; Eze 36:26-27; 39:29) in contrast to the former days of the old covenant. The age of Messianic fulfillment has arrived. *my Spirit*. See note on 1:2.

2:21 *everyone who calls*. Cf. v. 39; includes faith and response rather than merely using words (Mt 7:21).

2:22 *accredited . . . by miracles, wonders and signs*. The mighty works done by Jesus were signs that the Messiah had come.

2:23 *wicked men*. See NIV text note; here, however, the Gentiles were acting in an evil way.

2:27 *not abandon me to the grave*. David referred ultimately to the Messiah (v. 31). God would not allow his physical body to decompose.

2:29 *his tomb is here*. The tomb of David could be seen in Jerusalem. It still contained the remains of David's body. The words of Ps 16:8-11 did not fully apply to him.

2:33 *promised Holy Spirit*. See note on 1:4. *has poured out*. See v. 17; Joel 2:28.

2:34 *The Lord said to my Lord*. The Lord (God) said to my Lord (the Son of David, the Messiah). According to Peter, David addressed his descendant with uncommon respect because he, through the inspiration of the Spirit, recognized how great and divine he would be (Mt 22:41-45). Not only was he to be resurrected (vv. 31-32) but he was to be exalted to God's right hand (vv. 33-35). And his presence there was now being demonstrated by the sending of the Holy Spirit (v. 33; Jn 16:7). See also note on Ps 110:1.

2:38 *Repent and be baptized*. Repentance was important in the message of the forerunner, John the Baptist (Mk 1:4; Lk 3:3), in the preaching of Jesus (Mk 1:15; Lk 13:3) and in the directions Jesus left just before his ascension (Lk 24:47). So also baptism was important to John the Baptizer (Mk 1:4), in the instructions of Jesus (Mt 28:18-19) and in the preaching recorded in Acts—where it was associated with belief (8:12; 18:8), acceptance of the word (v. 41) and repentance (here). *in the name of Jesus Christ*. Not a contradiction to the fuller formula given in Mt 28:19. In Acts the abbreviated form emphasizes the distinctive quality of this baptism, for Jesus is now included in a way that he was not in John's baptism (19:4-5). *for the forgiveness of your sins*. Not that baptism effects forgiveness. Rather, forgiveness comes through that which is symbolized by baptism (see Romans 6:3-4). *Holy Spirit*. Two gifts are now given: the forgiveness of sins (see also 22:16) and the Holy Spirit. The promise of the indwelling gift of the Holy Spirit is given to all Christians (cf. Ro 8:9-11; 1Co 12:13).

2:42 *apostles' teaching*. Included all that Jesus himself taught (Mt 28:20), especially the gospel, which was centered in his death, burial and resurrection (see vv. 23-24; 3:15; 4:10; 1Co 15:1-4). It was a unique teaching in that it came from God and was clothed with the authority conferred on the apostles (2Co 13:10; 1Th 4:2). Today it is available in the books of the NT.

the fellowship. The corporate fellowship of believers in worship. *breaking of bread*. Although this phrase is used of an ordinary meal in v. 46 (see Lk 24:30,35), the Lord's Supper possibly may be indicated here (see Acts 20:7; cf. 1Co 10:16; 11:20). *prayer*. Acts emphasizes the importance of prayer in the Christian life—private as well as public (1:14; 3:1; 6:4; 10:4,31; 12:5; 16:13,16).

2:44 *believers were together*. The unity of the early church. *everything in common*. See 4:34-35. This was a voluntary sharing to provide for those who did not have enough for the essentials of living (see good and bad examples of sharing, 4:36-5:9).

2:46 *broke bread in their homes*. Here the daily life of Christians is described, distinguishing their activity in the temple from that in their homes, where they ate their meals—probably not the Lord's Supper—with gladness and generosity. *glad and sincere hearts*. The fellowship, oneness and sharing enjoyed in the early church are fruits of the Spirit. Joy is to be the mood of the believer.