

THE ACTS OF THE APOSTLES

LESSON 3: CHAPTER 2:1-26

12 June 2015

- Vs. 1** It's the day of Pentecost. Penta = five. Pente = fifty. It is fifty days after Passover. "They" (the 120 disciples) were ALL with one accord (in agreement; true unity) AND in one place.
- Vs. 2** A sound came from heaven. What did it sound like? Like a "**rushing mighty wind.**" It's NOT wind, the room didn't get windy; it just SOUNDS like wind. That sound "**filled all the house.**" (See Ezek. 3:12).
- Vs. 3** "**There appeared unto them cloven tongues like AS—of fire.**" It is NOT FIRE. It has the form of a tongue and the appearance of fire. So it's long and narrow—and it glows. The disciples are not being baptized with fire (Matt. 3:11), which speaks of hellfire. These cloven tongues that looked like fire "**sat upon each of them.**" That includes the 12 Apostles and the 120 disciples in the upper room.
- Vs. 4** All 120 disciples were "filled with the Holy Ghost, **and began to speak with other tongues, as the Spirit gave them utterance.**" A "tongue" is a language. The Holy Spirit gave these disciples the ability to speak in a language other than their own—for the purpose of preaching to the visiting Jews who came from other lands and spoke other languages. In Genesis 11:9, God confounded the languages. God can certainly enable people to speak any language.
- Vs. 5** "**Devout men**" are presently in Jerusalem for Pentecost. A devout man is one who is devoted to God and the commands of God. Therefore they are in Jerusalem at a prescribed time, according to the Law. (See Exod. 23:14-17)
- Vs. 6** The disciples, being moved by the Holy Ghost, have left the upper room to go out into the streets and preach in these various languages. "**This was noised abroad.**" They would say something like, "Hey! There are people out there preaching in our native TONGUE! Check it out!" They were "**confounded because that every man heard them speak his own language.**" They don't understand the significance of the event.
- Vss. 7-8** "**And they were all AMAZED—and MARVELLED...**" --because they knew the people speaking were Galileans and yet they could understand them.
- Vss. 9-11** The visitors are listed. It looks like twelve languages or dialects are represented by these groups. They all could say, "**We do hear them speak in our tongues the wonderful works of God.**" (See Isa. 28:11 where this event was foretold).
- Vss. 12-13** The crowd reacts in various ways: amazement, doubt, mocking. The question asked is "**What meaneth this?**" Peter will answer that question specifically in verse 16 ("**This is that...**").
- Vs. 14** Peter responds to the reaction of the crowd and begins to preach in the language of the Judeans; those dwelling in Jerusalem. The other apostles are still preaching in other languages, but Peter's sermon is recorded here.

Vss. 15-16 Peter tells the crowd what it isn't and then what it is. This is what the Prophet Joel spoke of, but not the fulfillment of that prophecy. Peter is simply referencing a prophecy to explain to them what is happening.

Compare Joel 2:28-32. Some comparisons can be made: they saw a vision, they are prophesying, God's Spirit has been poured out upon them, it's a wonder.

But there are events listed which are not fulfilled: dreams, blood, fire, pillars of smoke, sun turned to darkness, moon turned to blood. That's all future.

Vss. 17-20 Peter refers to "**the last days**," which is a modification of Joel's word "**afterward**." Peter knows that Joel's prophecy is not being fulfilled immediately. Then he quotes Joel 2, but modifies the ending in verse 20. Joel referred to this event as the "**great and terrible day of the Lord**." Peter calls it the "**great and notable day of the Lord**." There is no terror for the Christian, but we can take note of it.

Vs. 21 Peter says the same thing that Paul will later teach in Romans 10:13. "**Whoever shall call on the name of the Lord shall be saved**." Peter's doctrine was not different from Paul's.

Note the three divisions in Peter's sermon:

1. In verses 14-21, he answers the question, "What is this?" Joel chapter 2 is utilized for illustration.
2. In verses 22-28, he speaks of Jesus' life, crucifixion, resurrection, and ascension. Psalm 16 is used.
3. In verses 29-36, he speaks of the coming of the Holy Spirit as being the result of Jesus' resurrection and ascension. Psalm 110 is implemented.

Vs. 22 Peter now addresses the "**men of Israel**," indicating that there are no so-called "lost tribes of Israel." He reminds them of Jesus and how He was approved of God by miracles, wonders, and signs. God proved Jesus in their midst.

Vs. 23 The "determinate counsel" in this verse refers to the Trinity. God decided before the foundation of the earth how Jesus would pay for our sins. It was by His foreknowledge that He knew of the need to do so. Wicked hands of men crucified and killed the Lord, but God had already determined that it must be so.

Vs. 24 Peter speaks of the suffering of Christ (pains of death) and then of His resurrection. It was not possible for death to hold Him because He died for OUR sins and His death was the full payment.

Vs. 25 Peter quotes David from Psalm 16:8 and applies it to the Lord Jesus looking beyond the suffering to the glory that followed. (See also Heb. 12:2 and John 17:5).

Vs. 26 This is a quote from Psalm 16:9. On the cross, Jesus could rejoice knowing that souls would be saved and He would soon be sitting at the Father's right hand. His flesh (his body in the tomb) could rest in hope. Our hope ALSO is the resurrection of the body. We anticipate the resurrection of our body in hope. Our hope is certain, as was the Lord Jesus Christ's.