

Pentecost - Acts 2

The Apostles Baptized with Holy Spirit, John the Baptist tells it is to come cf:

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

Act 1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Act 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence

Jesus had said this Baptism of the Holy Spirit is a promise of the Father and when the Apostles get it they will have “power from on high”

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jesus says that the power is “The Holy Ghost” cf:

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Vacancy of Judas filled; the following are the qualifications to be an apostle, cf:

Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

“bishoprick” would be better translated “office”.

Acts 1:21-26 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, **1:22** Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. **1:23** And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. **1:24** And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, **1:25** That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own

place. 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Passover came in the month of April, Hebrew Nisan, Pentecost came 50 days later in the month of June, Hebrew Sivan. Passover featured a week of unleavened bread and the offering of the Pascal lamb, which was a shadow of Jesus' sacrifice as The Lamb of God that taketh away the sins of the world.

Pentecost in Exodus 23:16 is referred to as the feast of harvest, and in Exodus 34:22 it is called the feast of weeks. It was a feast to celebrate the beginning of the grain harvest which came in late May and early June in Israel. It was a feast of joy and first fruits, one feature of which was the offering of two loaves made of fine flour from the first grains of the harvest. These loaves were made with leaven which signifies sin in the Old Testament. A later Jewish tradition said Pentecost was a memorial of the giving of the Law at Mt. Sinai.

All of this Old Testament imagery was a shadow of Pentecost in 30 AD, which was a day that the first fruits of the Gospel were harvested, 3,000 sin-filled souls like the loaves were offered, and the Gospel, which is the New Law, was proclaimed.

Chapter and verse divisions are not in the original Bible between Acts 1 & 2 we have unfortunate chapter break. Acts 2:1 must be read with 1:26 to understand who is being spoken of when it is said "they were all with one accord" The word "they" is an antecedent. Antecedents always refer back to last-named pro-noun, which is found in Acts 1:26.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Many make the mistake thinking the 120 is the "they" spoken of in Acts 2:1.

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"as of a rushing mighty wind" shows it was not a rushing mighty wind, it was the same sound.

Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“cloven tongues like as of fire” Similarity denies that it is the same. It was not actual tongues of fire, it was “like as of fire”.

The result of this baptism is the Apostles speaking in tongues, languages they had not studied.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The word translated “speak” in Greek is a common general word meaning to utter or talk, but the second Greek word which is translated “utterance” has to do with the dignity of the message spoken. It was not babble but it was a Holy Spirit empowered announcement from on high. The spirit is empowering the Apostles to announce forth their witness of God redemptive acts in Christ.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

At the building of the tower of Babel the language of people were confounded and the consequence was they became scattered over the face of the earth. At the founding of the Church of Christ, with the gift of various languages, the scattered flock of nations began to be gathered under one Shepherd of their souls.

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

There are fourteen or more nations mentioned in these verses. People no matter how educated, cultured, or traveled, can think most easily and perceive most simply and the language to which they were born.

Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Acts 2:13 Others mocking said, These men are full of new wine.

This is just sarcasm for new wine is grape juice and nobody has ever got drunk on grape juice.

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Acts 2:15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

It is 9 o'clock in the morning it is not the usual hour for drunks.

Acts 2:16 But this is that which was spoken by the prophet Joel;

During the forty days Jesus had spent with the Apostles after His resurrection He taught them from the Law, the Prophets and the Psalms, which are the 3 divisions of the Old Testament. Now prompted by the Holy Spirit Peter now teaches the people from Joel exactly what Jesus had taught him

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

The Jewish Masoretic Text of the Old Testament in Joel no longer says "last days" but the Dead Sea Scrolls uses "last days" showing the Jews some time after Pentecost changed this verse from their Bible because it is an Messianic proof text proving Jesus was the Christ.

Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Acts 2:19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

The term “day of the Lord” is used in the Old Testament to prophecy coming judgment. This is poetic, apocalyptic, figurative language and not literal. Because it has been fulfilled we now know the meaning of the verse which is: in 40 years God will come in judgment of the Jews in the destruction of Jerusalem in 70AD. This is because they murdered Jesus the Messiah, the Apostles, the Prophets and the Saints of the first century Church. This type of figurative apocalyptic language God has often used in the past to describe the punishment of a nation of

Isaiah 13:1 The burden of Babylon, which Isaiah the son of Amoz did see.

Isaiah 13:5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

Isa 13:6 Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

Isa 13:7 Therefore shall all hands be faint, and every man's heart shall melt:

Isa 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.

Isa 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isa 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isa 13:11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Isa 13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Isa 13:13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

Ezekiel 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Ezekiel 32:7-9 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

Ezek 32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

Ezek 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

In Matthew 24 Jesus uses the very same language to describe the destruction of Jerusalem by Titus of Rome in 70 AD.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Mat 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Greek word translated “angels” is also translated “messengers” meaning the Apostles who go out the all the world to gather Gods children from every nation.

Acts 2:21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Salvation is now promised to all flesh by use of the word “whosoever”.

How do you: “call upon the name of the Lord”? Do you just say LORD? Do you say: YHWH or YESHUA? Or can you do it in Greek? Is this literal or figurative? All of this will definitely be explained in this chapter.

Acts 2:22-41 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

This is the same group of people who cried” crucify Him, crucify Him” and Peter does not fail to point the finger directly at them. The people could not know that the death the burial and resurrection of Jesus Christ came as a definite plan in the fore-knowledge of God.

Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

If death by crucifixion is proof that a man is not the Messiah, then His miraculous resurrection from the dead is proof that He is the Messiah.

Peter will now begin to prove his argument by quoting from Psalm 16 proving this was God’s plan all along prophesied a thousand years before in the Old Testament.

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

The word “corruption” means rot in the grave. In other words: the Christ will go to the grave but He will not be there long enough for His body to rot or decay.

Acts 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Acts 2:29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

When did Jesus sit on David's throne? When He ascended to God from the earth.

Daniel 7:13-14 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. **7:14** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

The Christian Faith is not based on speculative dogma, but on a historical event. The resurrection is an occurrence rather than a teaching. It is based on the testimony of the Apostles who were qualified witnesses.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Acts 2:35 Until I make thy foes thy footstool.

Peter now again quotes from the Psalms showing this is God's eternal plan.

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

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The people must see and accept their guilt before they can be directed toward a way to rid themselves of it.

Acts 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

A drowning man is really not interested whether Repentance and Baptism is Evangelical, Sacramental, necessary, because of or unto Salvation. After all God takes care of the philosophical basis of salvation. Those who argue over the importance of the Lord's instructions are not ready for them anyway.

Faith is not the correct understanding of orthodox opinions.

Faith consists on responding to instructions.

Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Let's look at this verse in Acts again:

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

This verse has two imperatives and two promises. The imperatives are: repent and be baptized. The promises are: remission of sins and the gift of the Holy Ghost.

Remember I told you this chapter would teach you how you can call upon the name of the Lord? Well this is how you do it, you repent and are baptized. Prove it preacher you say? OK the Prophet told Saul who was to become Paul cf:

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Acts 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls