

Acts

	The Church Established at "Jerusalem"	The Church Enlarged to "Judea and Samaria"	The Church Expanded to "the Ends of the Earth"	
	The church is	The gospel is	The witness is	
Ç	born	spreading	extended	
CA	tested	multiplying	received and rejected	
	purified	changing lives	changing lives	
	strengthened	breaking traditions	unifying Jews and Gentiles	
	CHAPTERS 1–7	CHAPTERS 8–12	CHAPTERS 13-28	
Leaders	The apos	The apostle Paul		
Emphasis	Jewish evangelism	Transition	Gentile evangelism	
Time	AD 33 (1:1–2:47)	AD 36 (8:1) AD 40 (9:32)	AD 46 (13:1) AD 57 (21:18)	
Scope	City evangelism	National evangelism	Cross-cultural evangelism	
Theme	In the power of the Holy Spirit, Jesus's followers carry the good news of Christ to the world.			
Key Verse	1:8			
Christ in Acts	Jesus is the glorified, enthroned Savior, who continues His ministry in the world by means of the Holy Spirit working through His disciples until He returns (1:7–9).			

AD 60

Verse 26- And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

Casting lots is mentioned seventy times in the Old Testament and seven times in the New Testament, always followed by prayer.

- The division of the land under Joshua (Joshua chapters 14-21),
- To determine His will for a given situation (Joshua 18:6-10; 1 Chronicles 24:5,31).
- To determine offices and functions in the temple were also determined by lot (1 Chronicles 24:5, 31; 25:8-9; 26:13-14).
- Casting lots for Jesus' garments (Matthew 27:35).
- Urim means "light," and Thummim symbolizes God's perfection.

The Seven Feasts of the Lord

'These are a shadow of the things that were to come; the reality, however, is found in Christ.' Col 2:17

The Spring Feasts (fulfilled @ Jesus' first coming)

Passover	Unleavened Bread	FirstFruits 2	Pentecost 3
Crucifixion Of Jesus	Burial Of Jesus	Resurrection Of Jesus	Coming of the Holy Spirit
Nisan 14	Nisan 15-22	Nisan 17	Sivan 7
Exodus 12 Matt 26:17-27	Lev 23:6-8 I Cor 5:7-8	Lev 23:9-14 I Cor 15:20-23	Lev 23:15-22 Acts 1 & 2
	March	-April	May-June
	578	83	

The Autumn (Fall) Feasts (fulfilled @ Jesus' second coming)

Atonement	Tabernacles
Second Coming Of Jesus	Messianic Kingdom Age
Tishri 10	Tishri 15-22
Lev 23:26-32 Matt 24:29-30	Lev 23:33-44 Rev 20:1-6
otember-Octo	ber
	Second Coming Of Jesus Tishri 10 Lev 23:26-32 Matt 24:29-30

'The Days of Awe' —
 Time of Jacob's trouble

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Verse 1- When the day of Pentecost had come, they were all together in one place.

Pentecost was a week-long festival, beginning soon after dawn on the first day of the week, with the offering in the temple by each male Jew of two loaves made from the new wheat. It marked the end of the harvest of that grain. Later it seems to have become also a celebration of the giving of the law on Mount Sinai (Kittel, TDNT).

- Pentecost was one of the 3 major Jewish feasts days established by God in His Old Testament Law for the Jews (Exodus 23:14-17; 34:22-23; Deuteronomy 16:16). Passover (Feast of Unleavened Bread), the Feast of Weeks (the Harvest), and the Feast of Tabernacles (Ingathering). These are pilgrimage feasts, and every able-bodied Jewish male was required to attend these three feasts in Jerusalem each year.
- In the Old Testament, the day was known as the Feast of Weeks (Ex 34:22) and the Feast of Harvest (Ex 23:16).
- The Feast was celebrated each year around the time of the grain and wheat harvest.



- The word "Pentecost" (*Pentēkostēs*) is a Greek word signifying the 50th part of a thing, or the 50th in order. It became associated with the 50th day of the feast (Barnes).
- •Beginning the Sabbath after the Passover Feast, the Jews were instructed to count off 50 days. The Feast of Weeks (Pentecost) was celebrated on the 50th day.

Lev 23:15-16 "You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD.



Leviticus 22:15-25 (God speaking to Moses)

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. ¹⁶ You shall count fifty days to the day after the seventh Sabbath; then you shall present a new grain offering to the Lord. ¹⁷ You shall bring in from your dwelling places two *loaves* of bread as a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the Lord. 18 Along with the bread you shall present seven one-year-old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the Lord, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the Lord. 19 You shall also offer one male goat as a sin offering, and two male lambs one year old as a sacrifice of peace offerings. ²⁰ The priest shall then wave them with the bread of the first fruits as a wave offering with two lambs before the Lord; they are to be holy to the Lord for the priest. ²¹ On this very day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a permanent statute in all your dwelling places throughout your generations.

- ²² 'When you reap the harvest of your land, moreover, you shall not reap to the very edges of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the stranger. I am the Lord your God.'"
- ²³ Again the Lord spoke to Moses, saying, ²⁴ "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing *of trumpets*, a holy convocation. ²⁵ You shall not do any laborious work, but you shall present an offering by fire to the Lord.'"

- •By the first century, some of the Jews used Pentecost as a day to memorialize Moses receiving the Law of God on Mount Sinai.
- •Others, kept it as a day to celebrate the covenant God made with Noah after the global flood.



Verse 2- And suddenly a noise like a violent rushing wind came from heaven, and it filled the whole house where they were sitting.

This noise wasn't a wind but was "like" a wind (not *ruach* or *pneuma*, but *pnoēs*). It wasn't atmospheric- it came from heaven (God). This "violent" noise (not a wind) filled the entire house where they were waiting for the Holy Spirit as Jesus told them (1:4).

Verse 3- And tongues that looked like fire appeared to them, distributing themselves, and a tongue rested on each one of them.

If they were to be gifted to speak known languages (tongues- *glōssai*) it makes sense that the fire that looked like tongues (*glōssai*) rested on top of each of them. The question is, who were "they?" To what noun does this pronoun refer? Two major views:

The apostles- "The apostles" is the closest possible antecedent to "they." Typically, the last noun in the text is the antecedent of a pronoun.

120 disciples in the upper room- The closest antecedent is not always the intended antecedent. It could be the 120 + the apostles.

Verse 3- And tongues that looked like fire appeared to them, distributing themselves, and a tongue rested on each one of them.

In verse 7 we will learn that those who spoke in other languages were Galilean (apostles?). But weren't most of the 120 Galileans?

John the Baptist preached the baptism of the Holy Spirit (Luke 3:16), but this was the filling of the Holy Spirit.

What's the difference?

Verse 4- And they were all filled with the Holy Spirit and began to speak with different tongues, as the Spirit was giving them the ability to speak out.

Baptism of the Holy Spirit- Happens once. It is synonymous with salvation.

Filling of the Holy Spirit- Happens many times as we empty ourselves and allow the Holy Spirit to control our lives (actions, decisions, thoughts, etc.).

It is the filling of the Holy Spirit that is identified with speaking languages unknown to the speaker.

Verse 4- And they were all filled with the Holy Spirit and began to speak with different tongues, as the Spirit was giving them the ability to speak out.

Tongues ($gl\bar{o}ssais$)- 1. known language to the speaker; 2. unknown language (ἔτερος- another of a different quality, not ἄλλος- additional) to the speaker; 3. language-like utterance

<u>Cessationist</u>- The function of the sign gifts was to establish the early church and to authenticate the apostles. The church and the Word of God have been established.

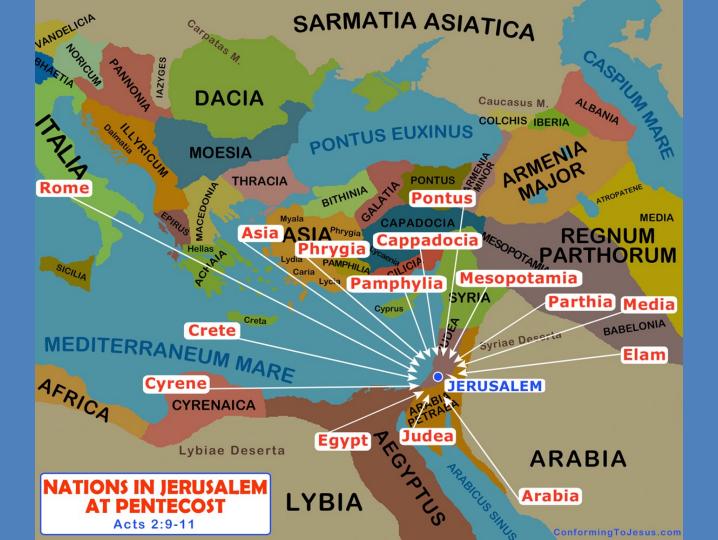
Verse 4- And they were all filled with the Holy Spirit and began to speak with different tongues, as the Spirit was giving them the ability to speak out.

Continuationist- beginning with Pentecost and throughout the book of Acts, supernatural outpourings appear to be widespread and common in the church. Christians in Rome (Rom. 12), Corinth (1 Cor. 12-14), Samaria (Acts 8), Caesarea (Acts 10), Antioch (Acts 13), Ephesus (Acts 19), Thessalonica (1 Thess. 5), and Galatia (Gal. 3) experience the miraculous and revelatory gifts.

Verse 5- Now there were Jews residing in Jerusalem, devout men from every nation under heaven.

These "residing" Jews are residents and those visiting Jerusalem for Pentecost. Many scholars believe there might be 200,000 - 250,000 pilgrims in the city from surrounding areas for the three feasts (Passover, Pentecost, and the Feast of Tabernacles).

Counting in Scripture usually only account for men. These pilgrims were devout (*eulabeis- eu-* good + *lambano-* to take hold = circumspect). Luke probably means that language speakers from many different nations are present during Pentecost.



Verse 6- And when this sound occurred, the crowd came together and they were bewildered, because each one of them was hearing them speak in his own language.

Before the Tower of Babel (Genesis 11:1-9), everyone spoke the same language but God confused their speech so they would scatter as He commanded (Genesis 8). Now, as they are together at Pentecost, God doesn't reverse His earlier decision to confuse their language but allows them to hear their own tongue clearly, not as a common language everyone can understand.

Verse 7- They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans?

Many Bible scholars believe eleven of the original twelve disciples were from Galilee (north) or nearby. Only Judas wasn't, as "Iscariot" may refer to Kerioth, a region in Judea (south).

Jesus and the disciples probably spoke with an accent known as Galilean Aramaic, distinct from a Judean accent. There was prejudice by Judeans against those who spoke with a northern accent, supposing they were ignorant because of they way they spoke (imprecise).

Verse 7- They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans?

God delights in using people the world has labeled as ignorant:

Acts 4:13- Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus.

1 Corinthians 1:27- But God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong.

Verse 8- And how is it that we each hear them in our own language to which we were born?

Jews and proselytes come from all over the Roman Empire for the three main religious feasts. This would include Africa, modern-day Asia Minor (Turkey), modern-day Iran and Iraq, and Italy (Acts 2:9-11). Those from west of Judea probably all speak Greek and those from the east probably all speak Aramaic. They are amazed to hear uneducated Galileans speaking those local dialects in major language groups.

Verse 9- Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia

- Medes, Parthians, and Elamites come from modern-day Iran Mesopotamians are from modern-day Iraq.
- Judea is the region between the Mediterranean Sea and the Jordan River
- Cappadocia is the region in the central-east portion of modernday Asia Minor.
- Pontus is north of Cappadocia along the shore of the Black Sea.

Verse 9- Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia

- Pontus is north of Cappadocia along the shore of the Black Sea.
 In this context,
- "Asia" is the district that takes up much of the western edge of modern-day Turkey.

Verse 10- Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,

 Phrygia is a geographical area with ever-changing borders west of central modern-day Turkey.

Pamphylia is along the southern-central shore of modern-day Asia Minor.

 Egypt and Libya are somewhat the same territories they are today.

Verse 10- Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,

 Luke mentions Rome but it's unclear what effect Pentecost had on the Jews in Rome. Priscilla and Aquila are from Rome and meet Paul in Corinth (Acts 18:2), but the text doesn't say if they were Christians before they met Paul.

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

- Crete is an island south of the Aegean Sea and Arabia, here, probably is Nabatea (the western part of modern-day Jordan and the southern part of modern-day Syria). It's unclear why Luke has singled these two areas apart.
- All of these language groups do not hear a heavenly or private prayer language only God understands. These are languages used by local cultures in addition to Greek and Aramaic.

Verse 12- And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

After the Babylonian captivity, not all Jews returned to Palestine. Many remained in Persia and Mesopotamia and others were deported from Babylon to Asia Minor during the fourth and third centuries BC. Others settled in Egypt, and some went to Rome. There were Jews everywhere in the Roman empire.

What does it all mean? Some wondered if it was a miracle and others thought it was a result of being drunk (2:13). They were amazed ("out of their wits") and perplexed ("can't decide").

Verse 13- But others were jeering and saying, "They are full of sweet wine!"

There will always be those who mock the work of God. Some jeered (*diachleuazontes- dia* "in" + *chleuē* "a joke") supposing they were drunk on "sweet wine" (*gleukous-* unfermented or wine still in the fermenting process- *Dictionary of Biblical Languages*, Swanson).

They are adding to their mocking and insults by supposing those speaking in other languages can't hold their alcohol which adds to them hardening their hearts (Romans 9).

Verse 14- But Peter, taking his stand with the other eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, know this, and pay attention to my words.

What is the first act of this group after being filled with the Holy Spirit? Preaching the gospel. The most important thing we can do as a church is to preach the Word of God.

Peter, possibly the oldest and most outspoken of the twelve, stands up and begins to preach the gospel. The New Testament records at least 35 instances of Peter speaking.

Verse 14- But Peter, taking his stand with the other eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, know this, and pay attention to my words.

We see the priority and nature of preaching in our text:

- Spirit-filled (2:4- "And they were all filled with the Holy Spirit.")
- **Bible-focused** (2:16- "but this is what has been spoken through the prophet Joel.")
- **Jesus-centered** (2:22 "Men of Israel, listen to these words: Jesus the Nazarene...")
- Gospel-directed (2:32- "It is this Jesus whom God raised up, a fact to which we are all witnesses.")
- With an invitation to respond (2:38- "Repent, and each of you be baptized.")

Verse 14- But Peter, taking his stand with the other eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, know this, and pay attention to my words.

This is the first of five sermons Peter preaches. Three are evangelistic (Acts 2:14-41; 3:12-26; 10:34-43) and two are explanatory (Acts 4:8-12; 11:4-17). He always begins with what is going on at the time and then makes a quick transition to Jesus and the gospel. This uneducated (*agrammatos*) fisherman is speaking in elevated parallel terms, which surprised his listeners:

lifted his voiceaddressed themMen of Judeaall who dwell in Jerusalemlet this be known to yougive ear to my words

Verse 15- For these people are not drunk, as you assume, since it is only the third hour of the day;

A day in Jewish life began at sunup (6:00 a.m.) and ended at sundown (6:00 p.m.). It was their custom not to eat or drink until after 9:00 a.m. on feast days. It would be impossible for them to be drunk on new wine early in the morning on a feast day.





Verse 16- but this is what has been spoken through the prophet *Joel:*

The entire basis for Peter's sermon is that Jesus' death, burial, resurrection, and ascension were a fulfillment of prophecy.

His sermon was expositional.

- <u>Topical</u>- the preacher starts with a topic and then finds a passage in the Bible that addresses that topic. It is the preacher telling the text what he will preach.
- <u>Textual</u>- the preacher uses a text as a springboard for discussing a particular point.

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The entire basis for Peter's sermon is that Jesus' death, burial, resurrection, and ascension were a fulfillment of prophecy.

His sermon was expositional.

Expository- the preacher starts with a passage of Scripture and then studies
the grammar, the context, and the historical setting of that passage to
understand the author's intent. Once the preacher understands the meaning
of the passage, he crafts a sermon to explain and apply it. It is the text
telling the preacher what to preach.

Verse 17- 'And it shall be in the last days,' God says, 'That I will pour out My Spirit on all mankind; And your sons and your daughters will prophesy, And your young men will see visions, And your old men will have dreams;

- Acts 21:8-9- Philip the evangelist's daughters prophesy (forth-telling)
- Acts 16:9- Paul sees a vision of a man inviting him to Macedonia
- Acts 11:28- Agabus prophesies a great famine
- Acts 21:10-11- Agabus prophesies Paul's impending arrest
- Acts 10:2- Cornelius sees an angel in a vision who tells him to send for Peter

Verse 17- 'And it shall be in the last days,' God says, 'That I will pour out My Spirit on all mankind; And your sons and your daughters will prophesy, And your young men will see visions, And your old men will have dreams;

Peter begins by shocking his Jewish listeners. The last days (messianic age) have come! This pouring out of the Spirit had just happened as they spoke in known languages. The fact that "sons and daughters" prophesied lends to the view that all 120 believers present spoke in languages. This was the beginning of the time of miracles. Later, younger men would see visions, and older men would have dreams.

Verse 18- And even on My male and female servants I will pour out My Spirit in those days, And they will prophesy.

Age, gender, and social status are not barriers to receiving the Spirit of God. Anyone can testify to the goodness of God and the gospel of Christ.

Verse 19- And I will display wonders in the sky above And signs on the earth below, Blood, fire, and vapor of smoke.

Peter continues his sermon by describing The Day of the Lord.

- Stars will fall to the earth, the sky will roll away like a scroll, and the islands will move (Revelation 6:13-14).
- Hail and fire will fall from the sky, and a third of the earth will burn (Revelation 8:7).
- A third of the sun, moon, and stars will be darkened (Revelation 8:12).

Verse 19- And I will display wonders in the sky above And signs on the earth below, Blood, fire, and vapor of smoke.

Peter continues his sermon by describing The Day of the Lord.

• A third of mankind will die in fire and smoke (Revelation 9:18).

Peter and the other believers at this time didn't understand what would happen at the end of the age, as recorded in Revelation. John will witness the specifics of the end times and write about them. Until the second coming, Joel is clear:

Who calls on the name of the Lord will be saved. (Joel 2:32)

Verse 20- The sun will be turned into darkness And the moon into blood, Before the great and glorious day of the Lord comes.

In Revelation 6:12, John describes the sixth seal of the tribulation: "the sun became black as sackcloth, the full moon became like blood." Later, in Revelation 8:12, during the fourth trumpet judgment, John writes how "the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened."

Peter's listeners understood that if they wanted to escape God's wrath, they needed to repent (Acts 2:21).

Verse 21- And it shall be that everyone who calls on the name of the Lord will be saved.'

This verse is best known in the Romans Road to Salvation, an evangelistic tool:

Romans 3:23 All have sinned

Romans 6:23 The wages of sin is death

Romans 5:8 Christ died for us

Romans 10:9-10 Confess and believe, and you will be saved

Romans 10:13 Everyone who calls on the name of the Lord will be saved.

Verse 22- "Men of Israel, listen to these words: Jesus the Nazarene, a Man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—

Peter applies the prophecy of Joel to his listeners. Joel warned that God would destroy Israel because of their rejection of Him. Only seven weeks earlier, the Jews rejected Jesus and put him to death on the cross. Jesus (a common name) was from Nazareth.

Peter will soon use prophecies from David to prove that Jesus was the Messiah that God promised to them (Acts 2:25-28).

Verse 23- this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

This begins the kerygma (from *kérussó*- to "herald" or "proclaim") section of Peter's sermon.

Jesus was completely a man and completely God at the same time (the hypostatic union). Peter emphasizes his complete humanity- he was a man. Jesus' death, burial, and resurrection were not an accident. God knew that Jesus would have to atone for our sins before He created the world, man, or all that is.

Verse 23- this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Through the power of the Spirit, Peter preaches the kerygma (gospel message).

Although the Jews did not actually nail Jesus to the cross and put him to death, it was "godless men" (the Romans). This was at the instigation of the Jews.