

## ACTS 2- Part 2

### B. Peters sermon on the day of Pentecost.

#### 1. (14-15) Peter begins his sermon.

**V14 Peter, standing up with the eleven, raised his voice:** Peter stood and preached to the crowd. He had boldness that was in contrast to his denials of Jesus before being filled with the Holy Spirit. Peter is proclaiming the truth like a herald.

**V15 For these are not drunk:** Peter responds to the mocking accusation. Jews would not be drunk so early in the day. That was the time for prayer. They would only eat/drink after their business with God was done.

#### 2. (16-21) Quoting Joel 2, Peter explains the strange events at Pentecost.

**V16 But this is what was spoken by the prophet Joel:** This introduces the first of three Old Testament passages Peter quotes: **Joel 2:28-32, Psalm 16:8-11, Psalm 110:1.** Joel wrote in **V28a:** “*And it shall come to pass afterward That I will pour out My Spirit on all flesh...*” Joel mostly prophesied about judgment coming to Israel. Yet in the warnings of judgment, God also gave words of promises of future blessing.

**Was this event a fulfillment of what was written in Joel 2?** The *entire* prophecy was not literally fulfilled at this time. In Joel, the battle of Armageddon, the regathering and conversion of Israel are mentioned. Neither was fulfilled here. **Joel** is talking about the still-to-come Day of the Lord.

Note that Peter *does not say* that the prophecy was *fulfilled* when the Holy Spirit descended on Pentecost (**Acts 2:1-13**). He simply says this “*is what was spoken of through the prophet Joel.*”

**Pentecost** is, by many, considered a *near* fulfillment or *beginning* of the fulfillment of that promise, with the *final* fulfillment coming in the last days. It prefigures the outpouring of the Spirit in Joel's prophesy.

**V17 It shall come to pass in the last days:** The **last days** are the times of the Messiah, encompassing His humble coming and His return in glory. In the span of God's plan for human history, we are in the **last days**.

**I will pour out of My Spirit on all flesh:** Peter explained what they saw - the Holy Spirit poured forth upon the people. Under the Old Covenant, certain people were filled with the Spirit at certain times for specific purposes. Under the New Covenant, the Holy Spirit is for all who call upon the name of the LORD.

**V18 menservants and maidservants.** Prior to this, there had been no *abiding presence* of the Holy Spirit in the life of any Old Testament saint. This changes under the New Covenant.

**V21 Whoever calls on the name of the LORD shall be saved:** This outpouring of the Holy Spirit meant that God now offered salvation in a way previously unknown – to **whoever calls on the name of the LORD**, whether they are Jew or Gentile.

#### 3. (22-24) Peter introduces the focus of the sermon: The resurrected Messiah, Jesus of Nazareth.

**V22 Men of Israel, hear these words:** Peter had not yet spoken about the saving work of Jesus on our behalf. Everything until this point had been introduction. Now Peter would bring the main point.

**As you yourselves also know:** Peter referred to what these people already knew of Jesus' life and works.

**V23 Being delivered by the determined counsel and foreknowledge of God:** Jesus' death was in God's plan. Those who rejected Him/called for His execution were responsible for the actions of their **lawless hands**.

Peter did not flinch at saying that they crucified this Man who God sent. His concern was to tell the truth. The Spirit-filled Peter was a different man than the Peter who a few months before. (**Matthew 26:69-75**).

**V24 Having loosed the pains of death: pains:** In the phrase “pains of death”, pains can be used for birth pains. **Of death: thanatos:** “death”: An interesting choice of words, since Christ, through His death, in a sense, birthed a new way of salvation...a New Covenant.

**It was not possible that the chosen one of God should remain in the grip of death:** It was not possible that Jesus should remain a victim of the sin and hatred of man; He would triumph over it.

#### 4. (25-33) Quoting Psalm 16, Peter explains the resurrected Jesus.

**V25 For David says concerning Him:** Peter recognized that though this Psalm spoke of David, it spoke of someone greater than David – the Messiah.

**V27 Nor will You allow Your Holy One to see corruption:** Because Jesus bore our sin without becoming a sinner, He remained the **Holy One**, even in death.

**V28 You have made known to be the ways of life; You will make me full of joy in Your presence: Ways hodos:** “*Speaks to roads or pathways on a journey...the way to obtain something.*” He made known that something was, in this case, to obtain **life**. **Zoe** *dzo-ay'* *Refers to life in Christ and the life that comes after this one.*

**V29 David is both dead and buried:** This Psalm cannot be speaking of its human author, **David** - he is dead and remains buried. The Psalm speaks prophetically of the Messiah, Jesus.

**V32 This Jesus God has raised up, of which we are all witnesses:** Jesus, the man they knew, was the One who fulfilled this prophetic Psalm. The best *evidence* of the resurrection was the report of reliable witnesses.

**V33 He poured out this which you now see and hear:** Peter affirms that what the crowd saw was the work of the risen Jesus, who has sent His Spirit upon His church. **Poured out ekcheō:** Is to bestow or distribute.

#### 5. (34-36) Quoting Psalm 110, Peter explains the Divine Messiah.

**V34 The LORD said to my Lord:** This begins the third OT passage Peter used, **Psalm 110:1**. This verse is quoted in the NT more than any other single verse; at least 25 times. In this Psalm, David understood and proclaimed the *deity* of the Messiah. David – by the inspiration of the Holy Spirit – recorded that Israel's covenant God, spoke to Davids Lord (**my Lord**) as God. This shows that the Messiah, is in fact God.

**V36 Therefore let all the house of Israel know:** The summary: All Israel should know that they were wrong about Jesus, yet even though they crucified Him as a criminal, God has declared Him **both Lord and Christ**.

#### C. The response to Peters preaching.

##### 1. (37) They respond with a question: What shall we do?

**Now when they heard this, they were cut to the heart:** This was obviously a work of the Holy Spirit. The large crowd was deeply moved by His proclamation of the truth.

**Ever felt as though you were cut to the heart?** The remorse just adds to that pain. They now *knew* they were responsible for the death of Jesus and *knew* that they had to *do* something in response to that truth.

**Men and brethren, what shall we do?** They were stung with remorse at the enormity of the wickedness committed in the Crucifixion, and the blindness with which the nation had closed their eyes to the teaching of the prophecies which spoke of the Messiah.

When God works on someones heart, they *want* to come to Him. They asked Peter how they should respond.

##### 2. (38-40) Peter invites the multitude to come to Jesus.

This discourse, one of the longest in the New Testament, is pretty much an outline of the plan of salvation.

**V38 Then Peter said to them:** Instead of people wanting to crucify him because of Jesus, thousands wanted to trust in Jesus as Lord and Messiah.

**Repent, and let every one of you be baptized:** Peter gave them something to *do*. We must *do* something to be saved...to follow Jesus.

► **The first thing Peter told them to do is repent.** To change ones mind or direction. They had thought a certain way about Jesus, considering Him worthy of crucifixion. Now they turn their thinking around, embracing Jesus as Lord and Messiah. **Repent** has been called *the first word of the gospel*.

John the Baptist (**Matthew 3:2**). Jesus (**Matthew 4:17**). Now Peter started with repent.

► **The second thing was to be baptized in the name of Jesus Christ:** Baptism made a clear statement.

**V39 The promise is to you and to your children, and to all who are afar off:** As they repented and demonstrated faith and obedience by baptism, the Holy Spirit would be given to them as it was to the original disciples...and would be given to those who believe in all succeeding generations (**all who are afar off**).

**V40 And with many other words he testified and exhorted them:** Peters continued to present evidence to urge the crowd to repent and surrender to Christ.

**Be saved from this perverse generation:** Preserve yourselves from the influence, opinions, and fate of this generation. We all need salvation & to keep ourselves from the influences & mindset of the world.

##### 3. (41) The response to Peters sermon.

**About three thousand souls were added to them...were baptized:** Pentecost saw an amazing harvest of 3,000, who were baptized. Many were pilgrims who came to Jerusalem for the feast...then went back home, taking the good news of Christ with them.

#### D. The life of these first believers.

##### 1. (READ VERSES 42-47) The foundation of their Christian life.

**V42 They continued steadfastly in the apostles doctrine:** Continued **steadfastly** communicates a steadfast, single-minded fidelity to a course of action. There was to be no departure from the **apostles doctrine**, because it was the truth of God.

**In what ways did they continue steadfastly?**

1. **In fellowship:** *koinonia*: the idea of association, communion, fellowship & participation; to *share* something.
2. **In the breaking of bread:** They never wanted to forget what He did on the cross.
3. **In prayers.** Gods people gathered for prayer and worship.

## 2. (43) The presence of the power of God.

**Fear came upon every soul:** Can relate to awe, terror, dread, etc. Perhaps the fear experienced would depend on who was doing the listening.

**Many signs and wonders were done:** Evidence of the power of God. Promised by Christ: **Mark 16:16-17**. Through the Bible, God's granted His messengers the ability to perform miracles to validate their message. The point of ministry is never the miracle itself, but the message.

## 3. (44-45) Their close hearts and sharing in the common life of Jesus.

**V44 Now all who believed were together, and had all things in common:** This describes the early church in Jerusalem, esp. before persecution (**Acts 8:1**). The church started with 120 members (**Acts 1:15; 2:1-4**). By that evening, they had about 3000. More were being saved every day. Many came to Jerusalem for Pentecost but didn't live there. The new converts need to understand the basics before they return home. So they stay and learn, and the believers in Jerusalem and Judea accommodate them with what they have (**Acts 2:45**).

**All who believed were together:** The Jews had a custom during any major feast. Visitors were received into homes at no charge for a bed or a room or for their basic needs. The Christians made this an everyday thing.

**V45 Sold their possessions, their goods, and divided them among all, as anyone had need:** Jesus was more important to them than their possessions. This is not a mandate, but shows how God changed their hearts.

## 4. (46-47) The Christian family lived together and grew.

**V46 Continuing daily with one accord in the temple, and breaking bread from house to house:** It seems odd to worship in the temple after the priests role in the crucifixion. But Christ claimed it as His Father's house. Why they allowed Christians in, is a mystery, but as long as an Israelite didn't disturb the peace, it was allowed.

**They likely worshiped** there at the usual hours of prayer and the festivals, but saved their Christ-centered worship for their home meetings...as well as the Lord's Supper, which would not have been allowed at temple.

**V47 Praising God and having favor with all the people:** The church is meant to worship God and learn His Word together. We are to share our *lives* with one another. Luke will soon report on persecutions at the hands of the Jewish authorities. But among the ordinary people, the Christians were highly regarded. They were generous and loving...good examples for us to follow.

**And the Lord added to the church daily those who were being saved:** This is Gods prescription for church growth. If we take care to follow the example of **Acts 2**, God will take care of growing the church.

**The outpouring of the Holy Spirit** ushered in the New Covenant, the church age. In the OT, the Holy Spirit was a gift only given to a few people, usually for only short periods of time, to enable them to do His will. At Pentecost, the Holy Spirit was poured out on *all* believers in Christ, and He came to stay.

**The outpouring of the Spirit** is different from **the filling of the Spirit**. The outpouring was a unique coming of the Holy Spirit to earth; the filling happens when we are surrendered to God's control of our lives. **Ephesians 5:18** It is possible to be "filled with the Spirit" or to "quench" the Spirit. **1 Thessalonians 5:19**

**In either**, the Holy Spirit remains with the believer (as opposed to the OT when the Spirit would come and go).



**In Acts**, there are three "outpourings" of the Holy Spirit, to three different people groups at three different times. The first was to **Jews and proselytes** in Jerusalem (**Acts 2**). The second was to a group of believing **Samaritans** (**Acts 8:14-17**). The third was to a group of believing **Gentiles** at Cornelius' house (**Acts 10:44-48**).

**There was not a "Jewish" church, "Samaritan" church, or "Roman" church. There was now one church. Ephesians 4:4-6**

## RESOURCES:

**What is the outpouring of the Holy Spirit?** <https://www.gotquestions.org/outpouring-of-the-Holy-Spirit.html>

**In What Sense Was Joel's Prophecy Fulfilled at Pentecost?**

[https://www.blueletterbible.org/Comm/stewart\\_don/faq/baptism-with-the-holy-spirit/18-in-what-sense-was-joels-prophecy-fulfilled-at-pentecost.cfm](https://www.blueletterbible.org/Comm/stewart_don/faq/baptism-with-the-holy-spirit/18-in-what-sense-was-joels-prophecy-fulfilled-at-pentecost.cfm)