

## ACTS 2

### *The Spirit Comes and the Church Begins*

#### *The Spirit Rests on the Apostles*

1 When the day of Pentecost<sup>1</sup> had come, they [the apostles and their associates] were all together in one place. 2 And suddenly there came from heaven a noise like a violent rushing wind,<sup>2</sup> and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire<sup>3</sup> distributing themselves, and they rested on each one of them.<sup>4</sup> 4 And they were all filled<sup>5</sup> with the Holy Spirit<sup>6</sup> and began to speak in foreign languages (ἑτέρας γλώσσας), as the Spirit was giving them utterance.<sup>7</sup>

#### *The Crowd Attracted*

5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.<sup>8</sup> 6 And when this sound occurred, the crowd came together and were bewildered because each one of them was hearing them speak in his own dialect (ἰδίᾳ διαλέκτῳ).<sup>9</sup> 7 They were amazed and astonished saying,

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<sup>1</sup> See *The Festival of Weeks*.

<sup>2</sup> The words for wind and spirit are the same in Hebrew and Greek (Carson, *NBC*, 1071). **Jn 3:8** 8 The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going. So is everyone who is born of the Spirit.

<sup>3</sup> Fire signifies God's presence (Toussaint, *BKC*, 2:357). **Ge 15:17** 17 It came about when the sun had set, that it was very dark, and look, a smoking oven and a flaming torch which passed between these pieces. **Ex 3:24** 2 The angel of Yahweh appeared to [Moses] in a blazing fire from the midst of a bush. **Ex 13:21** 21 Yahweh was going before [Israel] in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. **Ex 19:18** 18 Mount Sinai was all in smoke because Yahweh descended upon it in fire. **Ex 40:38** 38 Throughout all [Israel's] journeys, the cloud of Yahweh was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.

<sup>4</sup> All believers present were filled with the Spirit, not just the apostles (Toussaint, *BKC*, 2:357).

<sup>5</sup> See *The Filling of the Holy Spirit*.

<sup>6</sup> See *The Baptism of the Holy Spirit*. Acts 2 does not expressly record the baptism of the Spirit occurred on the day of Pentecost. But Ac 1:5 and 11:15-16 confirm it did. On this day, believers were first baptized into the body of Messiah, which is the Church. Thus the Church began on the day of Pentecost and not before (Ryrie, *Dispensationalism*). **Ac 1:5** 5 John baptized with water, but you will be baptized with the Holy Spirit not many days from now. **Ac 11:15-16** 15 As I [Peter] began to speak, the Holy Spirit fell upon [Cornelius and his household] just as upon us at the beginning. 16 And I remembered the word of the Lord, how he used to say, John baptized with water, but you will be baptized with the Holy Spirit.

<sup>7</sup> See *Speaking in Foreign Languages*. **1 Co 14:22** 22 Tongues are for a sign, not to those who believe but to unbelievers.

<sup>8</sup> Are the devout men Jews, Jewish proselytes, or both? **Jas 1:1** 1 James, a bond-servant of God and of the Lord Jesus Messiah, to the twelve tribes in the diaspora (διασπορά): Greetings. **1 Pe 1:1** 1 Peter, an apostle of Jesus Messiah, to those who residing in the diaspora (διασπορά), scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.....

<sup>9</sup> The noise from heaven attracted the people, and hearing their own dialect from the apostles astonished them.

Why, are not all these who are speaking Galileans? 8 And how is it that we each hear in our own dialect (ἰδίᾳ διαλέκτῳ) to which we were born?<sup>10</sup> 9 Parthians, Medes, and Elamites, residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs<sup>11</sup>—we hear them in our languages (γλώσσαις) speaking of the mighty deeds of God.<sup>12</sup>

12 And they all continued in amazement and great perplexity, saying to one another,

What does this mean?<sup>13</sup>

13 But others were mocking and saying,

They are full of sweet wine.<sup>14</sup>

### *Peter's First Message to Israel*

14 But Peter,<sup>15</sup> taking his stand with the Eleven,<sup>16</sup> raised his voice and spoke out boldly (ἀποφθέγγομαι, aor.)<sup>17</sup> to them:

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<sup>10</sup> They weren't hearing a broken attempt at their language. They were hearing the exact dialect they heard from their parents and neighbors growing up. This passage is a reversal of the story of the tower of Babel (Ge 11).

<sup>11</sup> See *The Jewish Diaspora*.

<sup>12</sup> These were common, everyday, real-world foreign languages. The foreign languages are a sign to cause the Jews to listen carefully to Peter's evangelistic message, spoken in Peter's normal language. Speaking in foreign languages is for a sign. Speaking in ordinary language is for evangelism (Carson, *NBC*, 1071). We don't hear of anyone speaking in foreign languages again until Ac 10. The 3000 who believe are not said to speak in foreign languages.

<sup>13</sup> These are the open-minded supernaturalists. They are open-minded to a supernatural explanation for what is occurring. Every evangelistic message should address two questions: (1) What does this mean? and (2) What should we do? Peter's message answers both questions (Ac 2:12, 37).

<sup>14</sup> These are the naturalists and skeptics. They are close-minded to a supernatural explanation for what is occurring. We must accept the fact that in any given crowd, some will believe the gospel message, but many won't.

<sup>15</sup> Peter is now the chief apostle. He denied Jesus, saw Jesus rise from the dead, was restored by Jesus, was baptized and filled with the Holy Spirit, and now is speaking out boldly in Jerusalem.

<sup>16</sup> The Twelve are unified in support of the message Peter delivers. They are in total agreement on the content of the gospel message.

<sup>17</sup> "[T]o express oneself orally, w. focus on sound rather than content, speak out, declare boldly or loudly" (*BDAG*, 125). "This is the first of many great speeches in Acts. These are unlikely to be word-for-word records of what was said at the time, however. They are clearly too short for the occasions, and, as far as we can tell, the words used and the patterns of writing are usually those of the author himself. Rather, these should be regarded as Luke's own summaries of what was said. In this regard, Luke's practice may not have been too different from the secular historians of his era, for whom speeches formed an important part of their work." Carson, *NBC*, 1071-72. The sermon's basic theme is that Jesus is Messiah and Lord (Toussaint, *BKC*, 2:358).

Men of Judea and all you who live in Jerusalem,<sup>18</sup> let this be known to you and pay attention to my words.<sup>19</sup> 15 For these men are not drunk, as you suppose, for it is the third hour of the day.<sup>20</sup> 16 But this is<sup>21</sup> what was spoken of through the prophet Joel:

17 And it shall be in the last days, God says, that I will pour forth of my Spirit on all mankind. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. 18 Even on my bondslaves, both men and women, I will in those days pour forth of my Spirit, and they shall prophesy. 19 And I will grant wonders in the sky above and signs on the earth below—blood, fire, and vapor of smoke. 20 The sun will be turned into darkness and the moon into blood, before the great and glorious day of the Lord (יהוה) shall come. 21 And it shall be that everyone who calls on the name of the Lord (יהוה) will be saved (σώζω, fut. pass.).<sup>22</sup>

22 Men of Israel, listen to these words.<sup>23</sup> Jesus the Nazarene, a man attested to you by God<sup>24</sup> with miracles, wonders, and signs that God performed through him in your midst, just as you yourselves know<sup>25</sup>— 23 this one, handed over (ἔκδοτος) by the predetermined plan and foreknowledge of God,<sup>26</sup> you nailed to a cross by the hands of

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<sup>18</sup> This is a conversation between Jewish believers and unbelievers. We Gentiles get to listen in.

<sup>19</sup> As evangelists, we must urge unbelievers to pay attention to our message.

<sup>20</sup> *I.e.*, 9:00 am. Peter addresses the skeptical members of the audience right away. Then he proceeds with his positive message.

<sup>21</sup> “This clause does not mean, ‘This is *like* that’; it means Pentecost fulfilled what Joel had described. However, the prophecies of Joel quoted in Acts 2:19-20 were not fulfilled. The implication is that the remainder would be fulfilled if Israel would repent” (Toussaint, *BKC*, 2:358).

<sup>22</sup> “Peter’s citation of *the prophet Joel* is from Joel 2:28-32. The period described is of *the last days* (plural), beginning with the pouring out of the Spirit (*i.e.* at Pentecost) and stretching for an indeterminate length of time until *the day of the Lord* (singular), which we might call judgment day. Vs 17 and 18 are a unit, as is shown by the ‘bookend’ phrases *I will pour out my Spirit*, the mention of *last/those days* and the phrase *will prophesy*. The *wonders in the heavens above and signs in the earth below* thus belong, in this speech, to the *day of the Lord* still to come. Peter lived, as we should also live, as if that *day* and judgment were just about to happen” (Carson, *NBC*, 1072). Joel 2:32 continues, “For in Mount Zion and in Jerusalem there shall be those who escape, as Yahweh has said, and among the survivors shall be those whom Yahweh calls. **Zec 12:10-11** 10 I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on me whom they have pierced; and they will mourn for him, as one mourns for an only son, and they will weep bitterly over him like the bitter weeping over a firstborn. 11 In that day there will be great mourning in Jerusalem.

<sup>23</sup> Again Peter urges the audience to pay attention.

<sup>24</sup> By the term God, Peter means God the Father. Although the disciples knew Jesus was to be worshipped, and applied OT words for the deity to Jesus, the doctrine of the Trinity had not yet been put into words. Peter is not denying Jesus’ deity. He intends to show that Jesus is more than an ordinary human being, beginning with facts his audience cannot deny (Carson, *NBC*, 1072).

<sup>25</sup> Jesus’ sign miracles verified his claim to be both the Messiah and the Son of God (Toussaint, *BKC*, 2:358). **1 Co 1:22** 22 Jews ask for signs.

<sup>26</sup> It was God’s plan for Jesus to be handed over by the Jewish leaders to the Romans. That handing over was not defeat but victory. God’s verdict is not seen in the cross, but in the resurrection (Carson, *NBC*, 1072).

godless men and put to death.<sup>27</sup> 24 But God raised him up again,<sup>28</sup> putting an end to the agony of death, because it was impossible for him to be held in its power.<sup>29</sup> 25 For David says of him,

I saw the Lord (יהוה) always in my presence. For he is at my right hand, so that I will not be shaken. 26 Therefore my heart was glad and my tongue exulted. Moreover my flesh also will live in hope, 27 because you will not abandon my soul to Hades, nor allow your holy one to undergo decay. 28 You have made known to me the ways of life. You will make me full of gladness with your presence.<sup>30</sup>

29 Brothers, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 And so, because he was a prophet and knew that God had sworn to him with an oath to seat of his fruit on this throne,<sup>31</sup> 31 he looked ahead and spoke of the resurrection of the Messiah, that he was neither abandoned to Hades, nor did his flesh suffer decay. 32 This Jesus God raised up again, to which we are all witnesses.<sup>32</sup> 33 Therefore having been exalted to the right hand of God,<sup>33</sup> and having received from the Father the promise of the Holy Spirit, he<sup>34</sup> has poured forth this which you both see and hear.<sup>35</sup> 34 For it was not David who ascended into heaven, but he himself says,

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<sup>27</sup> See *The Death of Jesus*. Many times the apostles directly accuse the Jewish leaders and inhabitants of Jerusalem of causing Jesus' death (Ac 2:23, 36; 3:15; 4:10; 5:30; 7:52; 10:39; 13:28), though the Gentiles are also held culpable (Ac 2:23; 4:27; Lk 23:24-25; Ac 2:23; 4:27)(Toussaint, *BKC*, 2:358).

<sup>28</sup> See *The Resurrection of Jesus*. The resurrection of Jesus is a major doctrine in Acts.

<sup>29</sup> What follows are four proofs of Jesus' resurrection: (1) the prophecy of Ps 16:8-11 and the presence of David's tomb (vv. 25-31), (2) the witnesses of the resurrection (v. 32); (3) the supernatural events of Pentecost (v. 33); and (4) the ascension of David's greater Son (vv. 34-35; Ps 110:1)(Toussaint, *BKC*, 2:358). Jesus likely taught the apostles these things after his resurrection and before his ascension.

<sup>30</sup> **Ps 16:8-11** 8 I have set Yahweh continually before me. Because he is at my right hand, I will not be shaken. 9 Therefore my heart is glad and my glory rejoices. My flesh also will dwell securely. 10 For you will not abandon my soul to Sheol, nor will you allow your Holy One to undergo decay. 11 You will make known to me the path of life. In your presence is fullness of joy. In your right hand there are pleasures forever.

<sup>31</sup> See *The Davidic Covenant*. **2 Sa 7:15-16** 15 My loyal love shall not depart from [your seed], as I took away from Saul, whom I removed from before you [David]. 16 Your house and your kingdom will endure before me forever. Your throne will be established forever. **Ps 132:11** 11 Yahweh has sworn to David a truth from which he will not turn back: Of the fruit of your body I will set upon your throne.

<sup>32</sup> See *Witness Testimony*.

<sup>33</sup> See *The Session of Jesus*. The right hand of God (vv. 30, 34) differs from David's throne (v. 32).

<sup>34</sup> Notice the Trinity: Father, Son and Holy Spirit.

<sup>35</sup> See *The New Covenant*. **Jn 7:39** 39 This [Jesus] spoke of the Spirit, whom those who believed in him were to receive. For the Spirit was not yet, because Jesus was not yet glorified.

The Lord (יהוה) said to my Lord (יְהוָה), Sit at my right hand 35 until I make your enemies a footstool for your feet.<sup>36</sup>

36 Therefore let all the house of Israel know for certain that God has made him both Lord (κύριος)<sup>37</sup> and Messiah (Χριστός)—this Jesus whom you crucified.

37 Now when they heard, they were pierced to the heart<sup>38</sup> and said to Peter and the rest of the apostles,

Brothers, what shall we do?<sup>39</sup>

38 Peter said to them,

Change your minds (μετανοέω, aor.)<sup>40</sup> and be baptized (βαπτίζω, aor.)<sup>41</sup> each of you, upon the name of Jesus Messiah (ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ) for the forgiveness of your sins,<sup>42</sup> and you will receive the gift (δωρεά) of the Holy Spirit.<sup>43</sup> 39 For the

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<sup>36</sup> Just as David was not speaking of himself in Psalm 16:8-11, so in Psalm 110:1 he was not speaking of himself. David was not resurrected, nor did he ascend to heaven. **Ps 110:1** 1 Yahweh says to my Lord (יְהוָה), Sit at my right hand until I make your enemies a footstool for your feet.

<sup>37</sup> The noun κύριος, referring to Jesus, probably is a reference to Yahweh. The same word is used of God in vv. 21, 34, and 39 (cf. Php 2:9). This is a strong affirmation of Jesus' deity (Toussaint, *BKC*, 2:359). **Php 2:9** 9 God has highly exalted [Jesus] and bestowed on him the name that is above every name.

<sup>38</sup> **Jn 16:8-11** 8 [The Holy Spirit], when he comes, will convict the world concerning sin, righteousness, and judgment: 9 concerning sin, because they do not believe in me; 10 concerning righteousness, because I go to the Father and you no longer see me; 11 and concerning judgment, because the ruler of this world has been judged.

<sup>39</sup> Peter has explained what the sign of coming of the Spirit means. Now he will tell his listeners what they are to do. **Ac 16:30** 30 After [the jailer] brought [Paul and the others] out, he said, Sirs, what must I do to be saved (σῶζω, aor.)?

<sup>40</sup> See *Repentance*. A “change of mindset” is repeatedly part of the apostles' message in Acts (v. 38; 3:19; 5:31; 8:22; 11:18; 13:24; 17:30; 19:4; 20:21; 26:20)(Toussaint, *BKC*, 2:359).

<sup>41</sup> See *Water Baptism*. Water baptism is the outward sign of participation in the New Covenant. **Eze 36:24-33** 24 I [Lord Yahweh] will take you [Israel] from the nations and gather you from all the countries and bring you into your own land. 25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. 28 You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. 29 And I will deliver you from all your uncleannesses. . . .33 Thus says Lord Yahweh: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt.

<sup>42</sup> See *God's Forgiveness of Us*. **Jer 31:34** 34 I will forgive their iniquity, and I will remember their sin no more.

<sup>43</sup> See *The Baptism of the Holy Spirit*. The gift of the Holy Spirit is God's New Covenant promise to all who believe in Jesus. **Eze 36:27** 27 I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. **Ac 1:5** 5 John baptized with water, but you [apostles] will be baptized with the Holy Spirit not many days from now. **Ac 1:8** 8 You [apostles] will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth. **Ac 2:33** 33 Being therefore exalted at the right hand of God and having received from the Father the promise of the Holy Spirit, [Jesus] has poured out this that you both see and hear.

promise [of the New Covenant] is for you and your children, and for all who are far off,<sup>44</sup> as many as the Lord our God may call (προσκαλέω, aor. subj.) to himself.<sup>45</sup>

40 And with many other words (λόγοις) he solemnly warned (διαμαρτύρομαι)<sup>46</sup> and kept on exhorting (παρακαλέω, imperf.) them saying,

Be saved (σώζω, aor.) from this crooked (σκολιός) generation (γενεά)!<sup>47</sup>

41 So then, those who had received his word were baptized. And that day there were added about three thousand souls.<sup>48</sup>

### *The Believers Continue with One Mind*

42 They were continually devoting themselves to the apostles' teaching<sup>49</sup> and to fellowship<sup>50</sup>— the breaking of bread<sup>51</sup> and the prayers. 43 Everyone kept feeling a sense of awe, and many wonders and signs were taking place through the apostles.<sup>52</sup> 44 And all those

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<sup>44</sup> Peter probably refers only to Jews and Jewish proselytes living outside the land of Israel. But as we continue through Acts, the referent expands to include the Gentiles, too. **Eph 2:13** 13 In Messiah Jesus you [Gentile believers] who once were far off have been brought near by the blood of Messiah. **Eph 2:17** 17 [Jesus] came and proclaimed peace to you who were far off [Gentiles] and peace to those who were near [Jews].

<sup>45</sup> See *Calling*. **Ro 8:30** 30 Those whom [God] predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. See the *Restoration of Israel*. **Dt 30:1-6** 1 When all these things have happened to you—the blessings and the curses that I have set before you—if you call them to mind among all the nations (גוֹיִם) where Yahweh your God has driven you, 2 return (שׁוּב) to Yahweh your God, and you and your children obey him with all your heart and with all your soul, just as I am commanding you today, 3 then Yahweh your God will restore your fortunes and have compassion (רַחֵם) on you, gathering you again from all the peoples (עַמִּים) among whom Yahweh your God has scattered (פָּרֵץ) you. 4 Even if you are exiled (גָּדַח) to the ends of the world, from there Yahweh your God will gather (קִבֵּץ) you, and from there he will bring you back. 5 Yahweh your God will bring you into the land that your ancestors possessed, and you will possess it. He will make you more prosperous and numerous than your ancestors. 6 Moreover, Yahweh your God will circumcise (מָוֵל) your heart (לֵבָב) and the heart of your descendants, so that you will love (אַהֲבָה) Yahweh your God with all your heart (לֵבָב) and with all your soul (נַפְשִׁי), that you may have (חַיִּי) life.

<sup>46</sup> “[T]o exhort with authority in matters of extraordinary importance, freq. w. ref. to higher powers and/or suggestion of peril, solemnly urge, exhort, warn” (*BDAG*, 233).

<sup>47</sup> Change your minds, receive the gospel message, and be baptized. This will lead to forgiveness of sins and receipt of the Holy Spirit. The Jewish leaders and inhabitants of Jerusalem are guilty of a horrendous sin, but individual Jews may be spared from God’s judgment by believing in Jesus as Lord and Messiah (Toussaint, *BKC*, 2:359).

<sup>48</sup> Dispensationalism insists that the people of God who have been baptized into the body of Messiah and who thus form the church are distinct from saints of other days or even of a future time. The church did not come into functional and operational existence until the day of Pentecost (C. Ryrie, *Dispensationalism*, Kindle Locations 2502-2507).

<sup>49</sup> See *The Apostles* and *Teaching*. Preaching is for unbelievers. Teaching is more for believers.

<sup>50</sup> See *Fellowship*. The omission of “and” between “fellowship” and “to the breaking of bread and to prayer” indicates the last two activities are appositional to fellowship (Toussaint, *BKC*, 2:360).

<sup>51</sup> See *The Lord’s Supper*. The breaking of bread probably included both the Lord’s supper and a common meal (cf. Ac 2:46; 20:7; 1 Co 10:16; 11:23-25; Jud 12)(Toussaint, *BKC*, 2:360).

<sup>52</sup> See *Miracles*.

who were believing (οἱ πιστεύοντες, pres.) were together and had all things in common.<sup>53</sup> 45 And they were selling their property and possessions and were sharing them with all, as anyone might have need.<sup>54</sup> 46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with exultation<sup>55</sup> and simplicity of heart, 47 praising<sup>56</sup> God and having favor with all the people.<sup>57</sup> And the Lord [Jesus] was adding to their number day by day those who were being saved.<sup>58</sup>

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<sup>53</sup> The selling of property and the common possession of the proceeds may imply that the early church expected Jesus to return soon and establish his kingdom. This may explain why the practice was not continued. Holding everything in common was not socialism or communism because it was voluntary (Ac 4:32, 34-35; 5:4). Goods were not evenly distributed but were given to meet needs as they arose (Toussaint, *BKC*, 2:360).

<sup>54</sup> The believers' financial problems were not automatically and miraculously solved by virtue of becoming Christians. Even in this golden age of the church, there were needy people (Carson, *NBD*, 1072).

<sup>55</sup> See *Joy*. One of the subthemes of Acts is joy, because a victorious church is a joyful one.

<sup>56</sup> See *Praise*.

<sup>57</sup> This was a short-lived period of peace, when believers could apparently meet in the temple without fear and even enjoyed the favour of all the people.

<sup>58</sup> This is the first of seven summary progress reports in Acts (Ac 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31).

*Notes*