

The Acts of the Apostles I
The Promise of the Father
Acts 2:1-47

- I. GOD'S FULFILLMENT OF THE PROMISE (Acts 2:1-13)
- A. The Coming of the Spirit (Acts 2:1-4)
- i. On the day of Pentecost (Acts 2:1a)
1. Established under the Law (Leviticus 23:10-11, 15-16)
- a) Made with a (new) meat offering (Leviticus 23:16-17)
- i. With fine flour (Leviticus 23:17)
- ii. With leaven (Leviticus 23:17; this is totally opposite from the standard meat offering (Leviticus 2:11). Hence it being called a new meat offering (Leviticus 23:16). This leaven indicates the acceptance of those who are not in themselves sinless.
- b) A commemoration of God's provision for all (Leviticus 23:21)
- c) A prophecy of the coming of the Holy Ghost (Acts 2:1-4; Romans 8:9)
- d) Occurred every year (Leviticus 23:21; Acts 20:16; 1 Corinthians 16:8)
2. All with one accord in one place (Acts 1:1b)
- ii. In a house in Jerusalem (Acts 1:1b, 2b; Acts 1:4, 12-13)
- iii. **As of** rushing mighty wind (Acts 1:2)
1. Sounding like wind (Notice: "**as of**")
2. The manifestation of the Spirit (John 3:8)
3. Filling the place where they were
- iv. With cloven tongues **like as of** fire (Acts 1:3) – (notice: "**like as of**")
1. Not the baptism of fire (Matthew 3:10-12)

Matthew 3:10-12 "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and **cast into the fire**. 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**: 12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will **burn up** the chaff with **unquenchable fire**."

The Acts of the Apostles I | To the Jew First In Jerusalem

- a) The baptism of fire is the judgment that is to come (Matthew 13:41-42, 49-50; Luke 3:17)
- b) This baptism is that of the Holy Ghost (a spiritual baptism)
- c) Peter confirms that the baptism of the Holy Ghost and the baptism of fire are two separate baptisms (Acts 11:15-16)
2. Sitting upon each of them
3. Bestowing the power of knowledge and to witness (Acts 1:4, 8; John 14:26; John 16:13-14)
 - a) The teaching of all things
 - b) The remembrance of all things
 - c) The ability to understand things to come
 - d) The ability to speak in other languages (Acts 1:8)
 - e) The New Testament Christian Today (1 Corinthians 2:10-13; 1 John 2:27; Romans 8:16)
 - i. The ability to understand the word of God
 - ii. To discern between spiritual things
 - iii. Bearing witness with our spirit

Note: The sound **as of** a rushing mighty wind filled the place showing the presence of the Spirit in their midst. The appearance of cloven tongues came down on each individual demonstrating the presence of the Spirit in each individual. (1 Corinthians 3:16; 1 Corinthians 6:19)

4. With the filling of the Holy Ghost (Acts 1:4a; Acts 4:31; Acts 10:34-48)
 - a) Not the same as water baptism
 - b) Not dependent on water baptism
 - c) A one-time event
5. With the speaking in other tongues (Acts 1:4b)
 - a) Prophecy (Isaiah 28:11; Mark 16:17)
 - b) Names
 - i. New tongues (Mark 16:17)
 - ii. Other tongues (Acts 2:4)
 - iii. Our own tongue (Acts 2:8, 11)
 - iv. Divers kinds of tongues (1 Corinthians 12:10)
 - v. Unknown tongues (1 Corinthians 14:2)
 - c) Purpose
 - i. To confirm the word (Mark 16:20)

- ii. To spread the word (Acts 2:11)
- iii. To reach unbelievers (1 Corinthians 14:22) – specifically Jews (1 Corinthians 1:22)
- d) Source
 - i. The power of the Holy Ghost (Acts 2:4)
 - ii. The gift of the Spirit (1 Corinthians 12:4, 8-10, 28)
- e) Ceasing (1 Corinthians 13:8-13) – (**See hand out *Speaking in Tongues – Are they for Today?***)
 - i. Along with prophecy (1 Corinthians 12:10; Acts 11:27-28)
 - ii. Along with knowledge (1 Corinthians 12:8; Galatians 1:11-12; Ephesians 3:4-5)
 - iii. When perfection is come (Revelation 22:18-19; 2 Corinthians 3:12-18)
 - iv. Before the passing of faith and hope (Romans 8:24-25; Hebrews 11:1)

1 Corinthians 13:8-13 Charity never faileth: but whether *there be prophecies*, they shall **fail**; whether *there be tongues*, they **shall cease**; whether *there be knowledge*, it shall **vanish away**. **9** For we know in part, and we prophesy in part. **10** But when that which is perfect is come, then that which is in part shall be done away. **11** When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. **12** For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. **13** And **now abideth faith, hope, charity**, these three; but the greatest of these *is* charity.

B. The Reaction of the Jews (Acts 2:5-13)

- i. Confusion (Acts 2:5-6)
- ii. Amazement (Acts 2:7-11)
- iii. Doubt (Acts 2:12)
- iv. Mocking (Acts 2:13)

II. PETER'S DECLARATION OF THE PROMISE (Acts 2:14-36)

A. The Prophecy of Joel (Acts 2:14-21)

- i. Their suggestion answered (Acts 2:14-15)
 - 1. Spoken to the Jews (Acts 2:14, 22, 36)
 - 2. Not a case of drunkenness (Acts 2:15; see verse 13)

- ii. The Spirit poured out (Acts 2:16-18; Joel 2:28-32)
 - 1. This prophecy began to be fulfilled at Pentecost.
 - 2. Jewish acceptance would have continued its fulfillment (Matthew 11:13-14)

Matthew 11:13-14 For all the prophets and the law prophesied until John. **14** And if ye will receive *it*, this is **Elias**, which was for to come.

- 3. Jewish rejection halted its fulfillment at this time (Acts 7:51-60; Romans 11:11, 20)
 - 4. Complete fulfillment will happen in the future (Romans 11:12, 23-29)
- iii. The signs to come (Acts 2:19-21)
 - 1. The Spirit poured out “upon all flesh” (Acts 2:17-18)
 - 2. Signs in earth beneath (Acts 2:19)
 - a) Blood
 - b) Fire
 - c) Smoke
 - 3. Wonders in heaven above (Acts 2:19-20)
 - a) Sun to darkness
 - b) Moon to blood
 - 4. Universal offer of salvation (Acts 2:21)

B. The Proclamation of Jesus (Acts 2:22-36)

- i. Approved of God (Acts 2:22; Luke 3:21-22; John 5:36; John 10:37-38)
- ii. Delivered to be crucified (Acts 2:23; 1 Peter 1:18-20)
- iii. Raised from the dead (Acts 2:24-32)
 - 1. The victory of Christ (Acts 2:24)
 - 2. The prophecy of David (Acts 2:25-28; Psalm 16:10)
 - 3. The sepulchre of David (Acts 2:29)
 - 4. David’s reference to Christ (Acts 2:30-32)

Note: The work of Christ in the heart of the earth

- 1. He bore our sins (Hebrews 9:24-28)
- 2. He descended to hell leaving our sins (Acts 2:27)
- 3. He preached to disobedient spirits (1 Peter 3:18-20)
- 4. He left hell with its keys (Revelation 1:18; Hebrews 2:14-15)

5. He moved quickly to paradise (Luke 23:43)
 6. He ascended with the Old Testament saints (Ephesians 4:8)
 7. He sprinkled His blood on the mercy seat in heaven (Hebrews 9:12, 24; John 20:17; Revelation 11:19)
- iv. Exalted into heaven (Acts 2:33-36)
1. Sending the Holy Ghost (Acts 2:33; John 14:26; John 16:7)
 2. Sitting on the Father's right hand (Acts 2:34-36)

III. JEWISH RESPONSE TO THE PROMISE (Acts 2:37-47)

A. Peter's Message of Repentance (Acts 2:37-41) – (A national message)

- i. The conviction of the Jews (Acts 2:37)
 1. National guilt (Acts 2:36; Acts 3:12-15)
 2. Personal guilt (Acts 2:23)
 3. Motivating guilt (Acts 2:37)

Note: When Peter preaches this message, he still does not think that a Gentile can get saved without first becoming a Jew (Acts 10). He is also looking for the kingdom to be restored to the Jewish people at any moment (Acts 1:6; Acts 3:19-21). Peter has not as of yet received the vision in Acts 10, and understood God's plan to bring the Gentiles in also (Acts 11:1-17). Peter was preaching here in Acts 2 to bring the Jewish people to know their Messiah so that He would return and establish the kingdom to Israel.

- ii. The way of salvation (Acts 2:38)
 1. The context
 - a) Jewish (Acts 2:39)
 - b) National (Acts 2:36)
 2. The order of the baptism of repentance
 - a) Preceded by Repentance (Matthew 3:4-11)
 - b) Accompanied by confession (Matthew 3:6; Mark 1:5)
 - c) Followed by remission (Mark 1:4; Luke 3:3)
 - d) It was to lead to faith in Christ (Matthew 3:11; Acts 19:3-5)
 - e) Indwelling (Acts 8:14-17)
 - f) The baptism of repentance was given to the Jewish people for the purpose of turning them back to God and preparing them to accept their Messiah. It was a Jewish baptism given to lead the Jews to Jesus. John always pointed

people to the One who would come after him (Matthew 3:11; John 1:26-27)

- g) John the Baptist was *“the prophet of the Highest”* (Luke 1:76-77); he was *“to give knowledge of salvation unto his people by the remission of their sins”*. The knowledge of salvation comes by the remission of sins. That is, when their sins were remitted, they were ready to learn about the true gift of salvation. The baptism did not save them. It only made them ready to be saved. As Jews, they had already broken the original covenant of life that God had made with them (the law). They had to receive remission for this disobedience before they were ready to understand the gift of salvation through Jesus Christ.
- h) In Acts 19, Paul met certain disciples who claimed to have been baptized with John’s baptism. They had been baptized with the baptism of repentance for the remission of sins. Paul then told them the true purpose of John’s baptism (Acts 19:4). In other words, the purpose of John’s baptism was that it might lead the people (Jews) to believe on Jesus Christ.

Acts 19:4 “Then said Paul, **John** verily **baptized** with the **baptism of repentance**, saying unto the people, that **they should believe on him** which should come after him, that is, on **Christ Jesus.**”

- i) Over time the purpose of baptism changed. It ceased to be an act of repentance that prepared souls to believe in Christ Jesus and became an act of obedience that pictured what Christ did in a believer at the point of salvation. One can see this change in the book of Acts. When Peter goes to preach in Cornelius’ house. The Gentiles automatically receive the gift of the Holy Ghost when they believe what Peter is preaching. The Gentiles in Acts 10 did not follow the Jewish order. They had believed and received the Holy Ghost before being baptized.
- j) By Acts 16 we see the Philippian jailer asking what he must do to be saved, Paul and Silas immediately tell him to

“believe on the Lord Jesus Christ, and thou shalt be saved,.... (Acts 16:31). He believed and was saved. Then later he was taken to be baptized. His baptism had nothing to do with his salvation.

3. The interpretations
 - a) Campbellite
 - i. That salvation occurs through water baptism
 - ii. Denies a multitude of other scriptures
 - b) Fundamental
 - i. That “for” should be “because of”
 - ii. Denies the plain meaning of scripture (Mark 1:4)
 - c) Dispensational
 - i. That this plan was Jewish (Acts 2:22, 36)
 - ii. That this plan was changed (Acts 10:44-48)
 - iii. The offer of the promise (Acts 2:39-40)
 1. To Israel forever (Acts 2:39; Jeremiah 31:33-34)
 2. For salvation now (Acts 2:40) – from an untoward generation
 - iv. The acceptance of 3,000 (Acts 2:41; Acts 4:4)
- B. The First Church at Jerusalem (Acts 2:42-47)
- i. Its steadfastness (Acts 2:42)
 1. In doctrine
 2. In fellowship
 3. In prayers
 - ii. Its signs (Acts 2:43)
 1. Fearful signs
 2. Many signs
 3. Apostolic signs (Acts 5:12)
 - iii. Its structure (Acts 2:44-45)
 1. Community – all “together” (Acts 2:44)
 2. Communal – common ownership of property (Acts 2:44-45; Acts 4:32) – More will be discussed on this topic in Acts chapter 4.
 - iv. Its service (Acts 2:46-47)
 1. In the temple (Acts 2:46; Acts 3:1)
 2. From house to house (Acts 2:46)
 3. In the church (Acts 2:47; Acts 5:12)