

## Acts Chapter 2

### 1. When the Day of Pentecost had fully come, they were all with one accord in one place.

#### A. When the Day of Pentecost had fully come,

1. **Day**- Gr. **hemera**

2. **Pentecost**- means *fiftieth day*

a. This was the celebration of Feast of Pentecost, which was fifty days after the Feast of First fruits, which was the same day Jesus was raised from the dead. [Lev 23:15-21](#)

b. On this feast two loaves of freshly harvested grain were presented and waved before the Lord. The *wave offering consisted of two loaves of bread made from the freshly reaped fine flour. (This was the only offering that was made with leaven.) These loaves represent, in type, the Jews and the Gentiles made into "one new man in [Christ]" (Eph 2:15).* - Believer's Bible Commentary

3. **fully come**- Gr. **sumpleroo**- *to complete entirely, be fulfilled: of time*

a. Many do not wait for God's promise to fully come. They take off before that. Jesus had appeared to 500 but only 120 waited until the day fully came. I am sure some left just before this and missed out on this initial outpouring of the Spirit.

#### B. they were all with one accord in one place

1. **one accord**- Gr. **homothumadon**- *having the same passion or ardor*

a. Jesus had appeared to 500 of his disciples at one time. However, on the day of Pentecost only 120 were present. What happened to the other 380? Many of them did not have the same passion and ardor for the things of the Lord and did not tarry for the outpouring of the Holy Spirit.

b. There are many Christians today that do not have a passion or ardor for the Holy Spirit. They are too busy to wait for the ministry of the Holy Spirit to work in their lives. Many do not see a need for the Holy Spirit. They are busy doing things in their own strength, wisdom, and power.

2. **one place**- Gr. **autos**- *the same [place]*

- a. It has always been God's desire and intention that His children and followers gather together. Church is so important because we can gather together for teaching, encouragement, and mutual edification. This cannot be done alone at home on your couch.
- b. Paul said in regard to believers, "when you come together", not "if you come together"...[1 Cor. 11:18, 20, 33, 14:26](#)

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

**A. And suddenly there came a sound from heaven,**

**1. suddenly-** Gr. **aphno-** *suddenly, unexpectedly*

- a. They were expecting the promise from the Father, but not a rushing mighty wind.
- b. Thank God for the “suddenly’s” of God!

**2. sound-** Gr. **echos-** *sound, noise*

- a. We get our word **echo** from this word.
- b. It is important to note that this was the **sound** of a rushing mighty wind, not an actual wind that was blowing in the upper room.

**3. heaven-** Gr. **ouranos**

**B. as of a rushing mighty wind,**

**1. rushing-** Gr. **phero-** *to bear or carry, to bring forward*

**2. mighty-** Gr. **biaios-** *violent, strong, forceable*

**3. wind-** Gr. **pnoe-** *breath, wind*

- a. When Jesus previously breathed upon the disciples and said receive the Holy Spirit, they were immediately born again, but that breath came in full force in a rushing mighty wind on the day of Pentecost with the baptism in the Holy Spirit! [John 20:22](#)
- b. There was no wind in the upper room. It was the **sound as of** a rushing mighty wind.

**C. and it filled the whole house where they were sitting.**

**1. filled-** Gr. **pleroo**

- a. This was the sound that filled the room.

**2. whole-** Gr. **holos**

**3. house-** Gr. **oikos**

a. Not only the upper room, but those in the whole house could hear the sound.

4. **sitting-** Gr. **kathemai**

a. Notice they were at rest, sitting, not pacing, and wringing their hands. The Holy Spirit can move in our life when we are resting in our seated position in Christ.

3. **Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them.**

A. **Then there appeared to them divided tongues,**

1. **appeared-** Gr. **optanomai-** *to appear to the eye*

2. **divided-** Gr. **diamerizo-** *to divide into parts and distribute*

3. **tongues-** Gr. **glossa-** *these looked like a split tongue but also like flame of fire*

a. The split tongue represents that we will speak our natural language but also a heavenly one.

b. The fire aspect represents it will be a new purified language and also, a by-product of the Holy Spirit.

B. **as of fire,**

1. **as of-** Gr. **hosei**

2. **fire-** Gr. **pur**

a. Fire speaks of purification and a work of the Spirit.

b. *This phenomenon is not to be confused with the baptism of fire. Although the baptism of the Spirit and the baptism of fire are spoken of together ([Mat 3:11-12](#); [Luk 3:16-17](#)), they are two separate and distinct events. The first is a baptism of blessing, the second of judgment. The first affected believers, the second will affect unbelievers. By the first, believers were indwelt and empowered, and the church was formed. By the second, unbelievers will be destroyed.* -Believer's Bible Commentary

c. *The supernatural fire of God consumed the sacrifices when the tabernacle was first dedicated ([Leviticus 9:24](#)) and when Solomon's temple was dedicated ([2 Chronicles 7:1](#)). From that time onward, the priests were supposed to just add wood to the supernatural fire the Lord had already kindled ([Leviticus 6:12](#)). When Nadab and Abihu offered strange fire*

*(fire kindled by their effort), they were slain. Likewise, we are no the temple of the Lord ([1 Corinthians 3:16](#) and [6:19](#)), and when the Holy Spirit first came to inhabit His new temple the supernatural fire of God was once again present*  
*-Wommack Living Commentary*

d. Isaiah's unclean lips were purified by a fiery coal from the altar. Likewise, our unclean lips are purified by the purifying fire of the Spirit.

**C. and one sat upon each of them**

1. **one-** Gr. **heis**

2. **sat-** Gr. **kathizo**

a. This means the gift is given to reside with a believer, not come and go. We can speak in tongues any time we will to. [1 Cor. 14:15](#)

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

**A. And they were all filled with the Holy Spirit and began to speak with other tongues,**

1. **filled-** Gr. **pletho**

a. This was their initial infilling. However, we are told to keep being filled with the Holy Spirit! [Eph. 5:18](#) [be filled- present tense in the Greek- be being filled] Why is this? Because we leak!

b. It says in [Acts 4:31](#) that they prayed and were all filled with the Holy Spirit. These were the same people that were filled in [Acts 2:4](#). If you are filled and stay full, you could not have been filled again in this chapter. No, we need to stay full of the Holy Spirit. We do that by praying in and by the Spirit throughout our daily life.

c. Notice in [Acts 2:4](#), they were filled with the Spirit and then prayed in tongues. In [Acts 4:31](#) they prayed [in tongues] and were filled with the Spirit. The way you are to be filled and stay full with the Spirit after you are baptized in the Holy Spirit is by praying in the Spirit.

2. **speak-** Gr. **laleo**

a. Look carefully at who spoke in tongues in this verse. Many

think that it is the Holy Spirit that speaks in tongues. No, look closer at this verse. Who spoke in tongues? They did! They disciples did. They spoke in tongues as the Spirit gave them utterance.

- b. It is important to know this. Many wanting the baptism in the Holy Spirit are waiting for the Spirit to speak in tongues through them. No, we must yield to the Holy Spirit and to the words that are coming up out of our spirit and speak them out by faith.
- c. Speaking in tongues, or another term, praying in the Holy Spirit is done by faith. [Jude 20](#)
- d. Once a believer is baptized in the Holy Spirit, they speak in tongues afterwards whenever they will to do so. [1 Cor. 14:15](#)

### 3. tongues- Gr. glossa

- a. Tongues are the initial evidence of being filled with the Spirit. We see this in the book of Acts. [Acts 2:4](#), [Act 10:46](#), [Act 19:6](#)

## B. as the Spirit gave them utterance

### 1. the Spirit- Gr. pneuma

- a. Again, the Spirit does not pray in tongues. The Spirit gives us the ability and spiritual utterance to pray.

### 2. utterance- Gr. apophtheggomai- *to speak out, speak forth, pronounce, not a word of everyday speech but one "belonging to dignified and elevated discourse"*

- a. This word is used of **dignified and elevated discourse**. I love that! When we pray in our natural earthly language is it basic and crude compared to the new spiritual language given to us when we are baptized in the Holy Spirit. Just like a mother that spends all day with her toddler who speaks on the level of a toddler, she is so excited to have her husband come home so she can enjoy some adult conversation. I believe God is the same way. He enjoys our toddler language we speak in English, but really enjoys hearing some dignified, elevated, and adult conversation! We do that when we pray in tongues!

**5. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.**

**A. And there were dwelling in Jerusalem Jews,**

1. **dwelling-** Gr. **katoikeo-** *to settle down in abode*
  - a. Some had permanently moved to Jerusalem, and some were on extended stay from other places.
2. **Jerusalem-** means *city of double peace*
3. **Jews-** Gr. **loudaios-** *one sprung from the tribe of Judah, or a subject of the kingdom of Judah; in NT, a descendant of Jacob, a Jew*

**B. devout men,**

1. **devout-** Gr. **eulabes-** *taking well (carefully), that is, circumspect, full of reverence towards God, devout, pious, religious.*
  - a. God will visit men and women who show a true heart of reverence for Him.
2. **men-** Gr. **aner**
  - a. There were women present too, but in the culture of the day, they did not participate in religious functions as the men did. This changed with the coming of the new covenant dispensation of grace.

**C. from every nation under heaven**

1. **nation-** Gr. **ethnos-** *ethnic people group*
2. **under-** Gr. **hupo**
  - a. There are no nationalities above in heaven. There is neither Jew or Gentile, or any other nation in Christ. [Col. 3:11](#) Nationalities are according to the flesh, not the spirit. They are all under heaven on the earth.
  - b. The book of Revelation talks about those standing on the glass sea that were redeemed from out of every tribe and tongue and people and nation. [Rev. 5:9](#) This does not mean they keep those designations in heaven. This is just saying they were redeemed out of all of these on the earth.
3. **heaven-** Gr. **ouranos**

**6. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.**

**A. And when this sound occurred,**

1. **sound-** Gr. **phone**

- a. This sound is either the sound of the mighty rushing wind or the loud speaking in tongues by the 120.

B. **the multitude came together,**

1. **multitude-** Gr. **plethos**

C. **and were confused,**

1. **confused-** Gr. **sugcheo-** *to confound, perplex*

- a. They were amazed that their languages were being spoken by people clearly not from their home country. Also, the exuberant manner in which they were acting might have also confused the multitude somewhat.

D. **because everyone heard them speak in his own language.**

1. **heard-** Gr. **akouo**

- a. This was either caused by the disciples speaking in the different ethnic languages of those gathered, or the disciples were speaking in a heavenly language and the Spirit caused the people to hear in their own languages. I believe it was the former case.
- b. There are tongues of men and of angels. [1 Cor. 13:1](#) This means that the Spirit can gift a believer to speak in a known language that is unknown to them. Also, there are heavenly tongues [language] that are not ethnic languages of the earth.

2. **speak-** Gr. **laleo**

3. **own language-** Gr. **idios dialektos-** *own dialect*

- a. They were not only were speaking national languages but also dialects in those nations. Some nations have many dialects such as India.

7. **Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?"**

A. **Then they were all amazed and marveled,**

1. **amazed-** Gr. **existemi-** *to put out of its place; to astonish, amaze, intrans. to be astonished, to be beside one's self*
2. **marveled-** Gr. **thaumazo-** *to admire, regard with admiration, be filled with wonder, astonishment, (be) amazed; astound; marvel*

- a. The multitude went from confusion, to utter amazement, and then admiration.
- b. The signs of the Lord will take people through these stages. They end with people admiring and praising God.

**B. saying to one another,**

1. **saying-** Gr. **lego**

**C. Look-** Gr. **idou**

1. The multitude not only heard the disciples speak but also saw something that was noteworthy. It was their exuberance in the Spirit.

**D. are not all these who speak Galileans?**

1. **speak-** Gr. **laleo**

2. **Galileans-** *native of Galilee*

- a. *Those from Galilee were known to be rude, unpolished, and unlearned men; who had never been brought up in any school of learning, and had never learned any language but their mother tongue; and that they pronounced with an ill grace, and in a very odd manner; which made the thing more astonishing to them. The apostles were inhabitants of Galilee, and so very likely were the greatest part of those that were with them: hence the Christians afterwards, by way of contempt, were called Galileans. -Gill Commentary*

**8. And how *is it that* we hear, each in our own language in which we were born?**

**A. And how is it that we hear,**

1. **hear-** Gr. **akouo**

- a. They either heard the disciples speaking in their native tongue or they were speaking in a heavenly language and the Spirit caused them to understand them in their own language. I believe the former is the case.
- b. Some have tried to say that since these tongues were in known earthly languages that all tongues are known earthly languages. This is not the case. c. [1 Cor. 14:2](#) states that when you speak in an unknown tongue NO MAN [not just the one speaking] understands it but only God does. This could not be the case if all tongues are known earthly languages.



- d. [1 Cor. 13:1](#) states that there are tongues of men [known earthly languages] and tongues of angels [heavenly languages].

**B. each in our own language in which we were born?**

1. **language-** Gr. **dialektos**

- a. Not only a national tongue, but dialects in each nation.

2. **born-** Gr. **gennao**

**9. Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus, and Asia,**

**A. Parthians**

- 1. *They came from northern Iran, and their language or dialect greatly affected the cultivated speech of the empire, which was known as Pahlavi during their régime. But the exact form of the language of the Jews or proselytes who came to Jerusalem from Parthia, referred to in [Acts 2:9](#), cannot be ascertained.* -Hastings Dictionary

**B. Medes-** meaning *those from the middle land*

- 1. *In Biblical times, the Medes are closely associated with the Persians, along with whom they occupied the western portion of Iran, extending north and south from the Caspian Sea to the Persian Gulf, and from the Zagros Mountains on the west to the nearer edge of the great desert separating Media and Persia from Bactriana and Sogdiana on the east.* -Apostolic Church Dictionary

**C. Elamites-** means hidden

- 1. *Elam lay due east of Babylonia and the lower Tigris and corresponds to the modern Khuzistan.*  
-Apostolic Church Dictionary

**D. those dwelling in Mesopotamia,**

1. **dwelling-** katoikeo

2. **Mesopotamia-** means *between two rivers*

- a. The entire country between the two rivers, the Tigris, and the Euphrates.

**E. Judea and Cappadocia,**

1. **Judea**- *the most southern of the three districts into which Palestine was divided in the Greek and Roman periods, the other two being Samaria and Galilee.* -Apostolic Church Dictionary
2. **Cappadocia**- means *province of good horses*
  - a. *The largest and most easterly province of Asia Minor. It was high tableland, intersected by ranges of mountains.*  
- People's Dictionary

#### F. Pontus and Asia

1. **Pontus**- means *the sea*
  - a. *A large district in the north of Asia Minor, extending along the coast of the Pontus Euxinus Sea, (Pontus), from which circumstance the name was derived.* -Smith Bible Dictionary
2. **Asia**- means *orient*
  - a. *In the New Testament it always signifies the Roman Proconsular Asia, in which the seven Apocalyptic churches were situated.* -Watson Dictionary

#### 10. Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,

##### A. Phrygia and Pamphylia,

1. **Phrygia**- means *dry, barren*
  - a. *Phrygia, the land of the Phryges, was the western part of the central plateau of Asia Minor.* -Smith Bible Dictionary
2. **Pamphylia**- means *a nation made up of every tribe*
  - a. *One of the coast-regions in the south of Asia Minor, having Cilicia on the east and Lycia on the west.*  
-Smith Bible Dictionary

##### B. Egypt and the parts of Libya adjoining Cyrene,

1. **Egypt**- means *double pressure*
2. **parts**- Gr. **meros**
3. **Libya**- means *afflicted*
  - a. This is in northern Africa.
4. **adjoining**- Gr. **kata**- against
5. **Cyrene**- means *supremacy of the bridle*
  - a. *The principal city of that part of northern Africa which was sufficiently called Cyrenaica, lying between Carthage and*

*Egypt, and corresponding with the modern Tripoli.*  
-Smith Bible Dictionary

**C. visitors from Rome,**

1. **visitors-** Gr. **epidemeo-** *a foreign resident, among any people, in any country*
2. **Rome-** means *strength, power*

**D. both Jews and proselytes**

1. **Jews**
  - a. Natural born Jews.
2. **proselytes-** Gr. **proselutos**
3. - *a newcomer, a stranger; in NT a proselyte, convert from paganism to Judaism*

**11. Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."**

**A. Cretans and Arabs**

1. **Cretans-** means *carnal, fleshly*
  - a. The term Cretan means you are uncouth.
  - b. *This large island, which closes in the Greek Archipelago on the south, extends through a distance of 140 miles between its extreme points.* -Smith Bible Dictionary
2. **Arabs-** means *multiplying*
  - a. *Which now denotes the great peninsula lying between the Red Sea and the Persian Gulf, was in ancient times a singularly elusive term.* -Apostolic Church Dictionary

**B. we hear them speaking in our own tongues the wonderful works of God**

1. **hear-** Gr. **akouo**
2. **speaking-** Gr. **laleo**
3. **tongues-** Gr. **glossa**
  - a. Some have mistakenly said that tongues are to preach the gospel to other nations. This is not the case. Notice, they were not preaching the gospel in foreign languages. They were praising and magnifying God. Once the crowd was gathered, Peter and the disciples stopped praying in tongues and Peter preached the gospel in his mother tongue that he learned as a child.

4. **wonderful works**- Gr. *megaleios*- *magnificent, excellent, splendid, wonderful*

- a. This literally says, we hear them speaking in our own tongues the magnificence of God!

12. **So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"**

A. **So they were all amazed and perplexed,**

1. **amazed**- Gr. *existemi*- *to be beside oneself*
2. **perplexed**- Gr. *diaporeo*- *to be entirely at loss, to be in perplexity*

B. **saying to one another,**

1. **saying**- Gr. *lego*
2. **one another**- Gr. *allos pros allos*- *another to another*
  - a. They were asking another after another what they thought it meant.

C. **Whatever could this mean?**

1. lit. *what does this intend to be?*
  - a. The crowd thought this was some put-on for some purpose that the disciples had come up with.
  - b. The purpose for God's signs and wonders is to catch people's attention so they would want to know what it means. Peter would get up and speak clearly about what it was about. The burning bush caught Moses' attention and turned aside to look at it and then God spoke to him.

[Ex. 3:2-3](#)

13. **But others, mocking said, they are filled of wine.**

A. **But others,**

1. You will always find mockers in a crowd.

B. **mocking said,**

1. **mocking**- Gr. *cheulazo*- *to mock, deride, jeer*

C. **they are filled of wine**

1. **filled**- Gr. *mestoo*- *to replenish*
2. **wine**- Gr. *gleukos*- *sweet wine*
  - a. Some have tried to distinguish intoxicating wine [Gr. **oinos**] from non-intoxicating sweet wine [Gr. **gleukos**]. However, that effort is undone by this verse. The word for wine here

is not **oinos** but **gleukos**. Clearly the intention of these mockers was to say the disciples were drunk. How can you be drunk on non-intoxicating grape juice? No, this was intoxicating wine.

b. *Sweet wine kept a year was very intoxicating.*

-Robertson's Word Pictures

c. These were filled with the new wine of the Spirit! [Eph. 5:18](#)

d. These disciples must have been showing signs of unusual exuberance for people to call them drunk. The disciples were all filled with joy and laughter, I am sure.

**14. But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.**

**A. But Peter,**

**1. Peter**

a. Peter was never shy about getting up and speaking. However, this was done by the leading of the Spirit, no doubt.

**B. standing up with the eleven,**

**1. standing up-** Gr. **histemi**

a. They must have been seated or on their knees before this.

**2. eleven-** Gr. **hendeka**

a. This included Matthias being picked as one of the twelve disciples.

**C. raised his voice and said to them,**

**1. raised-** Gr. **epairo**

a. Just days prior Peter would not even whisper on behalf of Jesus in front of a servant girl. Now filled with the Holy Spirit and power, He stands up before a multitude and raised his voice. Oh, what a difference being filled with the Spirit makes!

**2. voice-** Gr. **phone**

**3. said-** Gr. **apophtheggomai-** *to speak out, speak forth, pronounce, not a word of everyday speech but one "belonging to dignified and elevated discourse"*

a. This was the specific word used of the Spirit's utterance of tongues given to those baptized in the Spirit. It is an

elevated and dignified speech. This word is now used of Peter's discourse in his native tongue. However, it is elevated and dignified language because he is speaking forth by the prophetic inspiration of the Holy Spirit.

**D. Men of Judea and all who dwell in Jerusalem**

1. **men-** Gr. **aner**
2. **Judea**
3. **dwell-** Gr. **katoikeo**
4. **Jerusalem**

a. The Great Commission began in Jerusalem, then Judea, then Samaria, and then the uttermost parts of the earth.

**E. let this be known to you,**

1. **known-** Gr. **gnostos**

a. Now, Peter is about to preach the gospel. We do not preach the gospel in tongues. Tongues are for a sign, so that the gospel can be preached, as we see here. We preach the gospel in our known language not in tongues.

**F. and heed my words**

1. **heed-** Gr. **enotizomai-** *to take in one's ear, that is, to listen*

a. The people listened to Peter's words because they were filled with life and power.

2. **words-** Gr. **rhema**

**15. For these are not drunk, as you suppose, since it is *only* the third hour of the day.**

**A. For these are not drunk,**

1. **drunk-** Gr. **methuo**

a. Either Peter had heard the accusations that were spoken about them that they were drunk, or knew this by the word of knowledge, one of the nine gifts of the Spirit.

**B. as you suppose,**

1. **suppose-** Gr. **hupolambano-** *to take up in the mind*

**C. since it is only the third hour of the day**

1. **third hour-** Gr. **tritos hora**

a. *The Jews divided their day into twelve equal parts, reckoning from sunrise to sunset. Of course, the hours were longer in*

*summer than in winter. The third hour would correspond to our nine o'clock in the morning. -Barnes Commentary*

**2. day-** Gr. **hemera**

- a. *That is, about nine o'clock in the morning, previously to which the Jews scarcely ever ate or drank, for that hour was the hour of prayer. This custom appears to have been so common that even the most intemperate among the Jews were not known to transgress it; Peter therefore spoke with confidence when he said, these are not drunken - seeing it is but the third hour of the day, previously to which even the intemperate did not use wine. -Clarke Commentary*

**16. But this is what was spoken by the prophet Joel:**

**A. spoken-** Gr. **ereo**

1. [Joe 2:28-32](#)

**B. prophet-** Gr. **prophetes-** *a foreteller ("prophet"); by analogy, an inspired speaker*

**C. Joel-** *means to whom Jehovah is God*

**17. 'AND IT SHALL COME TO PASS IN THE LAST DAYS, SAYS GOD, THAT I WILL POUR OUT OF MY SPIRIT ON ALL FLESH; YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, YOUR YOUNG MEN SHALL SEE VISIONS, YOUR OLD MEN SHALL DREAM DREAMS.**

**A. And it shall come to pass in the last days,**

1. **come to pass-** Gr. **esomai**
2. **last-** Gr. **eschatos**
3. **days-** Gr. **hemera**

- a. The phrase "Last days" was used by the Jews to denote the last dispensation, that of the Messiah. See [Isa 2:2](#). This period includes the time of the mystery of the church age, where Christ rules in and through His church on earth. Here Peter says the last days started on the day of Pentecost.

**B. says God,**

1. **says-** Gr. **lego**

**C. that I will pour out of my spirit on all flesh,**

1. **pour out-** Gr. **ekcheo-** *to pour out, shed forth*
2. **flesh-** Gr. **sarx**

- a. This does not mean every human being living. It means upon all flesh representing every nation, tribe, and kindred.
- b. *At Pentecost, the Holy Spirit was released throughout the entire world—to men, women, slave owners, slaves, Jews, and Gentiles. Everyone can receive the Spirit. This was a revolutionary thought for first-century Jews.*  
-Life Application Commentary
- c. The first result of the pouring out of the Spirit was speaking in tongues and then prophesying. A lifestyle of speaking in tongues opens a believer up to the other gifts and manifestations of the Spirit, including prophecy, visions, and dreams.

**D. your sons and your daughters shall prophesy,**

- 1. **sons-** Gr. **huios-** *mature sons*
- 2. **daughters-** Gr. **thugator**
- 3. **prophesy-** Gr. **propheteia**

All believers should seek to and can prophesy. [1 Cor. 14:1,31](#)

**E. your young men shall see visions,**

- 1. **young men** - Gr. **neaniskos-** *used of one in the prime of life*
- 2. **see-** Gr. **optanomai**
- 3. **visions-** Gr. **horasis**

- a. This is waking visions. It may be that young men see visions while awake because they spend less time sleeping than old men. This is a joke!

**F. your old men shall dream dreams**

- 1. **old men-** Gr. **presbuteros**
- 2. **dream-** Gr. **enupniazomai**

- a. This may be because old men spend more time sleeping than the younger men. This is a joke!

- 3. **dreams-** Gr. **enupnion**

- a. Visions and dreams are secondary forms of guidance in the New Testament. The major ways are the Word of God and the inward witness of the Spirit.

**18. Act 2:18 AND ON MY MENSERVANTS AND ON MY MAIDSERVANTS, I WILL POUR OUT MY SPIRIT IN THOSE DAYS; AND THEY SHALL PROPHECY.**



**A. And on my menservants and on my maidservants, I will pour out my spirit in those days;**

**1. menservants-** Gr. **doulos-** *male slaves*

- a. Notice that God calls believing slaves- "*my slaves*".
- b. Paul called himself, although a captive of Nero, "*the prisoner of the Lord*". [Eph. 4:1](#)

**2. maidservants-** Gr. **doule-** *female slaves*

- a. *This properly means persons of the lowest condition, such as male and female slaves. As the Jews asserted that the spirit of prophecy never rested upon a poor man, these words are quoted to show that, under the Gospel dispensation, neither bond nor free, male nor female, is excluded from sharing in the gifts and graces of the Divine Spirit.* -Clarke Commentary
- b. There are no class limitations with the Spirit of God.  
[Col 3:11](#) Often those of higher classes according to man see no need for God. It is often those from lower classes in man's estimation that God uses.

**3. pour out-** Gr. **ekcheo**

**4. spirit-** Gr. **pneuma**

**5. days-** Gr. **hemera**

- a. This is the last days that began at the Day of Pentecost.

**B. and they shall prophesy**

**1. prophesy-** Gr. **propheteia**

- a. The simple gift of prophecy has no prediction with it. It is a supernatural utterance that edifies, exhorts, and comforts. [1 Cor. 14:3](#)
- b. This gift of prophecy is available to all believers. [1 Cor. 14:31](#)

**19. I WILL SHOW WONDERS IN HEAVEN ABOVE AND SIGNS IN THE EARTH BENEATH: BLOOD AND FIRE AND VAPOR OF SMOKE.**

**A. I will show wonders in heaven above and signs in the earth beneath,**

**1. show-** Gr. **didomi-** *give*

**2. wonders-** Gr. **teras-** *a signal act, wonder, miracle*

**3. heaven-** Gr. **ouranos**

- a. This will occur during and at the end of the Tribulation Period. [Mat 24:29](#)

4. **signs**- Gr. **semeion**- *a sign, a mark, token, by which anything is known or distinguished, a proof, evidence, convincing token*

a. Signs and wonders are for those who do not believe God's Word. He wants all men to repent and believe upon Him. [Joh 4:48](#)

5. **earth**- Gr. **ge**

a. This will be prior to the Tribulation Period and during it. [Mat 24:7](#), [Luk 21:25](#)

## B. **blood and fire and vapor of smoke**

1. **blood**- Gr. **aima**

2. **fire**- Gr. **pur**

3. **vapor**- Gr. **atmis**- *an exhalation, vapor, smoke*

4. **smoke**- Gr. **kapnos**

a. *Not everything mentioned in [Joel 2:28-32](#) was happening that particular morning. This part of Joel's prophecy probably refers to the future period surrounding the second coming of Christ, placing the period of the church age (between Christ's ascension and His return) between verses 18 and 19(see [Rev 6:12](#)). These events bear more resemblance to the phenomena of the Tribulation period as spelled out by many other Old Testament prophets, as well as Jesus Himself (see [Mat 24:14](#); [Mat 24:21](#); [Mat 24:29-30](#) and the judgments of Revelation 8, 9, and 16). - Life Application Commentary*

b. This is one of the various Scriptures that show that the present church age was a mystery in the Old Testament. We see Peter refers to the outpouring of the Spirit prophesied by Joel to that very day he was speaking, but then refers to events that would happen prior to the Second Advent of the Lord Jesus to the earth at the end of the Tribulation Period. The Tribulation Period is the last seven years of Jewish time that Daniel prophesied in his 70 weeks prophecy. [Daniel 9:24-27](#) There is a big gap between the 69th week when Jesus died on the cross, and the 70 week- the Tribulation Period. In between this gap is the church and the dispensation of grace.

**20. THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THE COMING OF THE GREAT AND AWESOME DAY OF THE LORD.**

**A. The sun shall be turned into darkness,**

1. **sun-** Gr. **helios**
2. **turned-** Gr. **metastrepho-** *turned around*
3. **darkness-** Gr. **skotos**

a. The actual sun will still be shining in space. This means from the vantage point on earth its sunlight will be greatly obscured. Undoubtedly, it will be from debris in the sky from earthquakes, volcanoes, and wide-spread burning.

b. Jesus echoed Joel's prophecy. [Mar 13:24](#)

**B. and the moon into blood,**

1. **moon-** Gr. **selene**
2. **blood-** Gr. **aima**

a. The moon will look red due to the debris in the sky at night.

**C. before the coming of the great and awesome day of the Lord**

1. **coming-** Gr. **erchomai**
  - a. This is the Second Coming of Christ to the earth.
2. **great-** Gr. **megas**
3. **awesome-** Gr. **epiphanes-** *conspicuous, manifest, illustrious*
  - a. This will not be an awesome day for unbelievers!
4. **day-** Gr. **hemera**
5. **Lord-** Gr. **kurios**

a. When Jesus comes back to judge the earth, it is called the **Day of the Lord- kurios-** *Master and Owner*. When Jesus comes for His church, it is called the **Day of Christ- Christos-** the anointed One- He will come for His anointed ones- the church. [Phil. 1:10](#), [Phil. 2:16](#), [2 Thess. 2:2](#)

**21. AND IT SHALL COME TO PASS THAT WHOEVER CALLS ON THE NAME OF THE LORD SHALL BE SAVED.'**

**A. come to pass-** Gr. **esomai**

**B. calls-** Gr. **epikaleomai**

**C. name-** Gr. **onoma**

1. One must call upon the name of the Lord to be saved. People are not automatically saved irrespective of faith in Christ.

**D. saved-** Gr. **sozo**

1. This is true during this age of grace. [Rom. 10:13](#)
2. This will be true during the Tribulation Period. Souls will be saved during this period. Again, the wonders in heaven and the signs on the earth are to draw unbelieving sinners to repentance and faith.

22. **"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—**

**A. Men of Israel,**

1. **Men-** Gr. **aner**
2. **Israel-** Gr. **loudaios-** *of Jewish origin*

a. Peter addressed the crowd as “men of Israel”, even though they were from different countries. They all were Jews who had been dispersed throughout the known world.

**B. hear these words,**

1. **hear-** Gr. **akouo**
2. **words-** Gr. **logos**

a. Faith comes by hearing, and hearing by the Word of God.  
[Rom. 10:17](#)

**C. Jesus of Nazareth,**

1. **Nazareth-** means *one separated*

a. There were many men named Jesus in that day. This specifies which Jesus.

b. Jesus was called the Nazarene. [Mar 10:47](#); [Luk 24:19](#); [Joh 18:5](#)

c. [Jesus grew up in Nazareth.](#)

d. *A city of Galilee, famous as the home of Jesus during His childhood and youth until He began His public ministry. It was about 14 miles from the Sea of Galilee, and 66 miles north of Jerusalem in a straight line. It is one of the most beautiful sites in the Holy Land. Nazareth is not mentioned in the Old Testament, nor by any classical author, nor by any writer before the time of Christ. It was for some unknown reason held in disrepute among the Jews of Judea. [Joh 1:46.](#)*  
-People's Bible Dictionary

**D. a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst,**

1. **Man-** Gr. **aner**

a. Jesus was fully God, but also fully a man at the same time.

2. **attested-** Gr. **apodeiknumi-** *to point out, display; to prove, evince, demonstrate, to designate*

a. *By a variety of supernatural means and works, God validated Jesus as the Messiah (cf. [Mat 11:1-6](#); [Luk 7:20-23](#); [Joh 3:2](#); [Joh 5:17-20](#); [Joh 8:28](#); [Php 2:9](#) -MacArthur Commentary*

3. **miracles-** Gr. **dunamis-** *power*

4. **wonders-** Gr. **teras-** *see verse 19*

5. **signs-** Gr. **semeion-** *see verse 19*

a. Jesus came with wonders and signs. This was to get the attention of unbelievers so they would turn to God. He is showing these now during the church age, and He will do them during the Tribulation in hopes of unbelievers turning to faith in Christ and be saved. [Heb. 2:3-4](#)

6. **did-** Gr. **poieo**

7. **midst-** Gr. **mesos-** *middle*

a. What Jesus did in Jerusalem and elsewhere was well attested and known.

E. **as you yourselves also know**

1. **know-** Gr. **eido-** *to know fully*

23. **Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death.**

A. **Him,**

B. **being delivered by the determined purpose and foreknowledge of God,**

1. **delivered-** Gr. **ekdotos-** *given out or over*

a. He was first delivered over to the agents of the High Priest by Judas. Then the High Priest handed Jesus over to Pilate. Pilate then handed Jesus over to the Roman soldiers to be crucified.

2. **determined-** Gr. **horizo-** *to ordain, determine, appoint*

3. **purpose-** Gr. **boule-** *counsel, purpose, design, determination, decree*

a. *By the determinate counsel, [ὠρισμένη βουλή](#); that counsel of God which defined the time, place, and circumstance, according ([προγνώσει](#)) to His foreknowledge, which always saw what was the most proper time and place for the*

*manifestation and crucifixion of His Son; so that there was nothing casual in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews nor Romans had any power here, but what was given to them from above. It was necessary to show the Jews that it was not through Christ's weakness or inability to defend Himself that He was taken; nor was it through their malice merely that He was slain; for God had determined long before, from the foundation of the world, [Rev 13:8](#), to give His Son a sacrifice for sin; and the treachery of Judas, and the malice of the Jews were only the incidental means by which the great counsel of God was fulfilled: the counsel of God intending the sacrifice, but never ordering that it should be brought about by such wretched means. This was permitted; the other was decreed. See the observations at the end of this chapter. - Clarke Commentary*

**4. foreknowledge-** Gr. **prognosis-** *to know in advance*

- a. God's foreknowledge is knowing in advance. It does not mean He makes it happen.
- b. We are elect according to the foreknowledge of God. [1Pe 1:2](#) This means God knew in advance those who accept His Son by faith, thus are the elect.
- c. *Does that mean that God bears all responsibility, and those who actually were instrumental in the rejection and crucifixion of Jesus are not guilty? Not at all. Jesus came to the earth to die in our place and thereby purchase redemption for us. That was His plan. But He did not force anyone to fulfill it. His ministry and message placed Him in direct opposition with the devil and his followers. Their hatred for Jesus caused them, of their own free will, to crucify Jesus. God, in all His wisdom, simply knew what man would do, and He determined to use their rejection of His Son to accomplish His will. He never controls our will to accomplish His. – Wommack Living Commentary*

**C. you have taken by lawless hands,**

**1. taken-** Gr. **lambano**

2. **lawless**- Gr. **anomos**- *without law*

- a. Peter is calling Jews that were under the Mosaic Law, lawless. This would cut them to the quick.
- b. Peter did not take classes in how to win friends and influence people in a speaking environment! He tells them they were guilty of crucifying Jesus!

3. **hands**- Gr. **cheir**

D. **have crucified**,

1. **crucified**- Gr. **prospegnumi**- *to fasten to*

- a. This is not the normal word for crucifixion. This means he was fastened to the cross by nails.

E. **and put to death**

1. **put to death**- Gr. **anaireo**- *to take up, lift, as from the ground; to take off, put to death, kill, murder*

24. **whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.**

A. **whom God raised up**,

1. **raised up**- Gr. **anistemi**- *to stand up again*

- a. The resurrection of Jesus from the dead is the cornerstone of Christianity. If it is proven Jesus was not raised, then it totally unravels Christianity. However, He was raised with incontrovertible proofs.

B. **having loosed the pains of death**,

1. **loosed**- Gr. **luo**

2. **pains**- Gr. **odin**- *the pain of childbirth, travail pain, intolerable anguish*

- a. Jesus went into the lower regions of the earth. There were three regions under the earth when Jesus died. There was Hades, the place unbelievers went and suffered. There was Tartarus, the place where the fallen angels were held in chains. Then there was Abraham's bosom, or Paradise- where Old Testament believers went when they died. Jesus suffered in Hades, where we would have gone, but was quickened and released. [Acts 2:27](#), [1 Pet. 3:18](#) The pains of death could not hold Him. He then went to Tartarus and proclaimed a message to the angels in chains, and then

finally emptied Abraham's bosom, or Paradise and led captivity captive into heaven.

3. **death-** Gr. **thanatos**

C. **because it was not possible that he should be held by it.**

1. **possible-** Gr. **dunatos**

2. **held-** Gr. **krateo-** *to continue to hold, to retain*

- a. When Jesus' substitution for our sin was completed, Jesus not having any sins of His own, had to be released from death.

25. **For David says concerning Him: 'I FORESAW THE LORD ALWAYS BEFORE MY FACE, FOR HE IS AT MY RIGHT HAND, THAT I MAY NOT BE SHAKEN.**

A. **For David says concerning Him,**

1. **David-** means *well-beloved*

B. **I foresaw the Lord always before my face,**

1. **foresaw-** Gr. **prooraο-** *to keep before one's eyes, metaphorically to be mindful of one always*

2. **the Lord-** Gr. **kurios**

3. **before-** Gr. **enopion**

- a. This verse is saying that David kept the Lord before his eyes. When we do this, we are transformed into His image by the Spirit of God. [2 Cor. 3:18](#)

4. **face-** Gr. **mou-** *me*

- a. David practiced walking in the Spirit, which means to set your mind on the things of the Spirit where Christ is seated at the right hand of God. [Rom. 8:5](#), [Colossians 3:1-2](#)

C. **for He is at my right hand,**

1. **right hand-** Gr. **dexios**

- a. *The Psalmist thought of the Eternal as the warrior thinks of him who, in the conflict of battle, extends his shield over the comrade who is on the left hand, and so guards him from attack. When the Son of Man is said to sit on the right hand of God ([Psa 110:1](#); [Mat 26:64](#)) the imagery is different, and brings before us the picture of a king seated on his throne with his heir sitting in the place of honor by his side.*

-Ellicott Commentary

- b. This Psalm also applies to the Messiah. He always kept His Lord God- the Father always before His face. During His



earthly ministry, the Father was always at His right hand to defend Him. When He was raised from the dead He was then set at the Father's right hand.

**D. that I may not be shaken**

1. **shaken**- Gr. **saleuo**- *to agitate or shake, to cause to totter, to cast down from one's (secure and happy) state*
  - a. When you keep Jesus ever before your eyes and are mindful of Him, He will keep you from being shaken or cast down from your secure and happy state.

**26. THEREFORE MY HEART REJOICED, AND MY TONGUE WAS GLAD; MOREOVER MY FLESH ALSO WILL REST IN HOPE.**

**A. Therefore my heart rejoiced,**

1. **heart**- Gr. **kardia**
2. **rejoiced**- Gr. **euphraino**- *to be glad, to be merry, to rejoice*

**B. and my tongue was glad,**

1. **tongue**- Gr. **glossa**
2. **glad**- Gr. **agallaio**- *to exult, rejoice exceedingly, be exceeding glad*
  - a. The fruit of keeping the Lord always before your eyes and on your mind is that your heart and mouth will be filled with rejoicing.

**C. moreover my flesh also will rest in hope**

1. **flesh**- Gr. **sarx**
  - a. This speaks of the body itself, not the sin principle in the body.
2. **rest**- Gr. **kataskenoo**- *to pitch one's tent, to fix one's abode, to dwell*
  - a. This first refers to David, but also refers to the body of Jesus which was in the tomb for three days.
3. **hope**- Gr. **elpis**- *confident expectation of good*
  - a. When our heart and tongue rejoice in the Lord, then there is hope- a confident expectation of good for our spirit, soul, and body.
  - b. Jesus knew that after three days He would be raised up with a glorified body.

**27. FOR YOU WILL NOT LEAVE MY SOUL IN HADES, NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION**

**A. For you will not leave my soul in Hades,**

1. **leave-** Gr. **egkatalaipo-** *leave behind; to forsake, abandon*
  - a. Unbelievers who reject Jesus as their Savior are left and forsaken in Hades, the place of punishment. One day this will be emptied into the Lake of Fire.
2. **soul-** Gr. **psuche**
  - a. Right now, the spirit and soul of unbelievers are in hell. One day they will receive a resurrection body fit for the Lake of Fire.
3. **Hades-** Gr. **hades-** *name Hades or Pluto, the god of the lower regions, the place of punishment, hell; the lowest place or condition*
  - a. The KJV translates this as hell. Every place this word is mentioned it is not in a good connotation or a favorable place to be. [Mat 11:23](#), [Mat 16:18](#), [Luk 10:15](#), [Luk 16:23](#), [1Co 15:55](#), [Rev 1:18](#), [Rev 6:8](#), [Rev 20:13-14](#)
  - b. The rich man lifted up his eyes in Hades being in torments. [Luk 16:23](#)
  - c. Jesus went to Hades, where we should have gone. However, God did not leave Him in Hades.

**B. nor will you allow your holy one to see corruption**

1. **allow-** Gr. **didomi-** *to give*
2. **holy one-** Gr. **hosios**
  - a. This speaks of the body of the Lord Jesus Christ.
  - b. Jesus is THE Holy One. We share His holiness by being in Him.
3. **see-** Gr. **eido-** *to know or see*
4. **corruption-** Gr. **diaphthora-** *corruption, dissolution, destruction*
  - a. Obviously, this is not speaking of David, who died and was buried and saw corruption.  
This is speaking of Jesus Christ.

**28. YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF JOY IN YOUR PRESENCE.**

**A. You have made known to me the ways of life,**

1. **made known**- Gr. **gnorizo**

2. **ways**- Gr. **hodos**

a. Jesus is the way of life. [John 14:6](#)

Why then does it say the **WAYS** of life?

b. Nowhere else do you see the plural "ways" of life, except here in this verse. It is always THE way of life.

[Prov. 6:23](#), [Pro 10:17](#); [Prov. 15:24](#), [Pro 15:24](#)

c. Here, this verse is talking about the resurrection of Jesus from the dead. Jesus was not the only one raised that day. All believers in Christ were raised with Him. Jesus provided each person their own way of life through Him. The Father made known to Jesus the "ways" of life for all those who believe upon Jesus.

3. **life**- Gr. **zoe**

a. This is eternal life.

**B. you will make me full of joy in your presence**

1. **full**- Gr. **pleroo**

2. **joy**- Gr. **euphrosune**- *good cheer, joy, gladness*

a. God offers fullness of joy. [John 15:11](#), [John 16:24](#), [1 Pet. 1:8](#),  
[1 John 1:4](#), [2 John 1:12](#)

b. If you can have full joy, then you can have less than full joy.

3. **presence**- Gr. **prosopon**- *before the face of*

a. There is fullness of joy in the presence of God. [Ps. 16:11](#)

29. "**Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.**

**A. Men and brethren,**

1. **men**- Gr. **aner**

a. Again, Peter is addressing the men only. There must have been women in the crowd.

2. **brethren**- Gr. **adelphos**

**B. let me speak freely to you of the patriarch David,**

1. **speak**- Gr. **epo**

2. **freely**- Gr. **meta parrhesia**- *with all outspokenness, frankness, and boldness*

a. Peter was doing this when he said they put Jesus to death.

What made the difference between the Peter who denied Jesus in front of a young girl, but now has boldness in front of this large crowd. It was the baptism in the Holy Spirit!

3. **patriarch**- Gr. **patriarches**- *founder of a tribe, progenitor*

a. A patriarch was the founder of a family, or an illustrious ancestor. David was the latter.

4. **David**- means *well-beloved*

C. **that he is both dead and buried,**

1. **dead**- Gr. **teleutao**- *to end, finish, complete; absol. to end- die*

a. This is speaking of David's body. We know that David continued to live after he died.

2. **buried**- Gr. **thapto**- *bury, inter*

a. David's body went through decay so this prophecy could not be referring to David. It was referring to His seed- Jesus.

D. **and his tomb is with us to this day**

1. **tomb**- Gr. **mnema**- *a monument or memorial to perpetuate the memory of any person or thing; a tomb, sepulchre*

a. A tomb or gravestone is for a memorial. I am not a fan of cremation. First of all, no part of us should be dedicated to flames. Our body is sacred. Paul says in [1 Cor. 15:42-44](#) that our dead body is sown like a seed into the ground and will come up again. Jesus was buried, not burned. Not having a tomb or gravestone does not provide for a memorial. Cremation is not a sin; it is just not a biblical way to deal with a dead body. When given a choice in the matter we see believers in the Bible are buried, not burned.

2. **day**- Gr. **hemera**

a. *The Jews say that David died on the day of Pentecost; which was the very day on which Peter was now preaching; he was buried in Jerusalem, and his sepulchral monument was in being when Peter said these words. And Josephus relates, that the sepulcher of David was opened by Hyrcanus, who took out of it three thousand talents; and that it was afterwards opened by Herod: which, if true, may serve to render credible what Peter says concerning its continuance to that day. - Clarke Commentary*

30. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

A. Therefore,

B. being a prophet,

1. prophet- Gr. **prophetes**

a. David was both a King and Prophet.

C. and knowing that God had sworn with an oath to him that of the fruit of his body,

1. knowing- Gr. **eido**

2. sworn- Gr. **omnuo-** *to swear*

3. oath- Gr. **horkos-** *that which has been pledged or promised with an oath*

a. This oath was not needed for God to keep His Word. This was for David's benefit that he could have a sure confidence.

b. [Psa 89:3-4](#)

4. fruit- Gr. **karpos**

5. body- Gr. **osphus-** *loins, seat of generative power*

a. [Psa 132:11](#)

D. according to the flesh,

1. flesh- Gr. **sarx-** *physical body*

a. Jesus could trace His human birth back to David. In His divinity He always has been the Son of God. A child was born, but a Son was given. [Isaiah 9:6](#)

b. [Rom 1:3](#)

E. He would raise up the Christ to sit on his throne

1. raise- Gr. **anistemi**

a. David prophesied that Jesus would be raised from the dead.

b. *Peter, full of the Holy Ghost, sees in this sixteenth Psalm, one Holy Man, whose life of high devotedness and lofty spirituality is crowned with the assurance, that though He taste of death, He shall rise again without seeing corruption, and be admitted to the bliss of God's immediate presence.*

-JFB Commentary

2. Christ- Gr. **Christos-** *Anointed One, Messiah*

a. The quotation from David was well known to refer to the

Messiah. Here, Peter assigns this prophecy to Jesus, which connects Him to being the Messiah.

3. **sit-** Gr. **kathizo**

4. **throne-** Gr. **thronos**

a. *David did have children who ruled, but this promise was for someone to be on the throne for eternity. The Jewish listeners of Peter's day understood the words of this Psalm, as well as others, as referring to the Messiah.*

-Life Application Commentary

b. Jesus is enthroned at the right hand of God right now, but that is not the throne of David. One day when Jesus returns, He will sit on an earthly throne and rule Israel and the world from Jerusalem. In that day this will be fulfilled.

**31. he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.**

A. **he,**

B. **foreseeing this,**

1. **foreseeing-** Gr. **proeido-** *to know or see before*

a. This was the ministry of the Old Testament prophet.

C. **spoke concerning the resurrection of the Christ,**

1. **resurrection-** Gr. **anastasis**

a. Not only the birth and death, but also the resurrection of Jesus Christ was prophesied in the Old Testament.

[1Pe 1:11](#)

2. **the Christ-** *The Anointed One, Messiah*

a. Jesus is the fulfillment of all the Messianic passages of the Old Testament.

D. **that His soul was not left in Hades,**

1. **soul-** Gr. **psuche**

2. **left-** Gr. **kataleipo**

a. Those who reject Jesus will be left in Hades until it is emptied into the Lake of Fire after the Millennial reign of Jesus.

3. **Hades-** Gr. **hades**

a. This is the second time that shows us exactly where Jesus went after He died. He went into Hades-hell. This was the

place of suffering and punishment. However, Jesus did not stay there. He was quickened and raised from the dead.

**E. nor did His flesh see corruption**

1. **flesh-** Gr. **sarx**

2. **corruption-** Gr. **diaphthora**

a. Jesus' body did not suffer any decay during the three days of being in the tomb.

**32. This Jesus God has raised up, of which we are all witnesses.**

**A. This Jesus God raised up,**

1. **This Jesus**

a. There is only one Jesus who was resurrected. There have been many who proclaimed they were Jesus, but they were not the one crucified 2000 years ago by Pilate.

2. **raised up-** Gr. **anistemi**

**B. of which we are all we are witnesses**

1. **witnesses-** Gr. **martus**

a. The disciples of Jesus witnessed His resurrection, but also up to 500 at one time were witnesses as well.

b. In versus 32-33 we see the Trinity- God raised Jesus who in turn sent the Holy Spirit.

**33. Therefore being exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.**

**A. Therefore being exalted to the right hand of God,**

1. **being exalted-** Gr. **hupsoo-** *to lift up on high*

2. **right hand-** Gr. **dexios**

a. This is the place of honor and power.

b. *The use of the word "right hand" to denote "power" is common in the Scriptures: [Job 40:14](#), "Thine own right hand can save thee"; [Psa 17:7](#), "Thou savest by thy right hand them that trust in thee"; [Psa 18:35](#); [Psa 20:6](#); [Psa 21:8](#); [Psa 44:3](#); [Psa 60:5](#) - Barnes Commentary*

c. The blood of Jesus had to be accepted by the Father before the Spirit could be sent. Jesus had to do the work of redemption and for it be accepted by the Father before the

Spirit could be sent. This redemption through Jesus was accepted by the Father which was signified by the Father seating His Son next to Him. His work was finished. The Spirit was sent on the basis of redemption. An unbeliever cannot receive the Spirit of God. There is no sanctified place for the Spirit to dwell in an unbeliever. The Holy Spirit can only dwell in a born-again believer that has been redeemed by the blood of Jesus.

**B. and having received from the Father the promise of the Holy Spirit,**

**1. received-** Gr. **labano**

a. The Father gave the Spirit to the Son, and the Son sent the Spirit to the believers on the earth.

**2. Father-** Gr. **pater**

**3. promise-** Gr. **epaggelia**

a. This promise of the outpouring of the Spirit was given both in the Old Testament and by Jesus Himself. [Joel 2:28](#), [Isa 44:3](#), [Luk 24:49](#)

**4. Holy Spirit**

a. Jesus had to leave and return to the Father in order for the Spirit to come. [Joh 16:7](#)

**C. He poured out this which you now see and hear**

**1. poured out-** Gr. **ekcheo**

a. Here we see that Jesus sent the Holy Spirit. However, both the Father and the Son sent the Holy Spirit. [Joh 14:26](#); [Joh 15:26](#)

**2. see-** Gr. **blepo**

a. Obviously, the disciples that were just baptized in the Holy Spirit were acting differently, with great exuberance and joy.

**3. hear-** Gr. **akouo**

a. The audience could hear them speaking in tongues.

**34. "For David did not ascend into the heavens, but he says himself: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND,**

**A. For David did not ascend into the heavens,**

**1. David-** means *well-beloved*

a. Thus, the prophecies of David could not be referring to himself.



2. **ascend**- Gr. **anabaino**- *to go up, ascend, to climb, to rise, mount upwards*

a. Jesus first descended before He ascended.

[John 3:13](#), [Eph.4:9](#)

3. **heavens**- Gr. **ouranos**

a. He ascended to the third heaven past the first heaven around the earth and the second heaven the cosmos.

**B. but he says himself**

1. **says**- Gr. **lego**

a. David said

**C. The Lord said to my Lord,**

1. **Lord**- Gr. **kurios**

a. The Lord [God the Father] said to my [David's] Lord [Jesus Christ].

b. This is a quotation from [Ps. 110:1](#)- which says,

**The Lord [Heb. Jehovah- self-existent one] said to my Lord [Heb. adon-sovereign]**

c. Both terms translated Lord are titles of divinity. Both God the Father and the Lord Jesus Christ are equally God.

d. *David called his descendant his Lord. In Jewish culture, one would never call his offspring "Lord." "What is Peter implying?" his audience must have wondered. Peter's implication was simply this: Jesus, the Son of David, is more than merely a descendant of David. He is the Son of God.*

-Courson Commentary

**D. sit at my right hand**

1. **sit**- Gr. **kathemai**

a. Jesus did not ascend and then decide to sit down at the Father's right hand. This was a call and invitation for Him to do so by the Father. We are never to exalt ourselves. We need to be called up, not just go up ourselves!

2. **right hand**- Gr. **dexios**

**35. TILL I MAKE YOUR ENEMIES YOUR FOOTSTOOL." '**

**A. make**- Gr. **tithemi**- *make*

**B. enemies- Gr. echthros**

1. These are both natural and spiritual enemies. Right now, Jesus is seated. He will rise and return and reign during the Millennium. During this time, His enemies will be His footstool as He sits on the throne of David in Jerusalem. After the Millennium, all His enemies will be finally vanquished and removed.

**C. footstool- Gr. hupopodion sou podos- *footstool for your foot***

1. This verse has been used to teach a false doctrine called Dominion Theology. This teaching says that Jesus will not come back until the Church has subdued all enemies of God both spiritual and natural.
2. The book of Revelation shows Jesus coming back and defeating the Anti-Christ and the False Prophet Himself. The church does not do this.
3. Jesus must reign [in the Millennium] until the last enemy is put under His feet. The last enemy will be defeated with its death. Then Jesus will turn the kingdom over to His Father, so that He is all in all. [Cor. 15:24, 28](#)
4. Jesus used this verse to prove His divinity and to confound the religious leaders of His day. [Mat 22:44](#)

**36. "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."**

**A. Therefore let all the house of Israel know assuredly that God has made this Jesus,**

1. **house-** Gr. **oikos**
  - a. The house of Israel means the family of Israel.
2. **know-** Gr. **ginosko-** *to become acquainted with*
3. **assuredly-** Gr. **asphales-** *without fail*
4. **made-** Gr. **poieo**
  - a. This does not mean that prior to this time Jesus was not Lord or the Messiah. This is just saying that God had already appointed and declared Jesus as such and would be made manifest to all. [Php 2:9-11](#)
5. **this Jesus**
  - a. Many have come and claimed to be a reincarnated version of Jesus. No, it was this very man that was crucified under

Pontius Pilate who was resurrected and is both Lord and Christ.

**B. whom you crucified,**

**1. crucified**

- a. Again, Peter boldly lays the blame on this crowd about Jesus being crucified. Talk about boldness!

**C. both Lord and Christ**

**1. Lord- Gr. kurios**

- a. This is a title of divinity.

**2. Christ- Gr. christos- *the Anointed One, the Messiah***

- a. The Jews were waiting for their Messiah which they thought would be a conquering hero freeing them from Rome. They missed their Messiah. He was a conquering hero, but not over natural kingdoms, but over the spiritual kingdom of satan and sin.
- b. Here Peter is telling this crowd that Jesus was recently crucified, has been raised and is the Divine Lord and the Messiah they had been looking for.

**37. Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"**

**A. Now when they heard this,**

**1. heard- Gr. akouo**

**2. this**

- a. This was the gospel message.

**B. they were cut to the heart,**

**1. cut- Gr. katanusso- *to pierce through; to pierce with compunction and pain of heart, to prick***

- a. They were heart pierced. Many today are getting body piercings, but what they need is a heart piercing.

**2. heart- Gr. kardia**

- a. This is a work of the Holy Spirit. No mere human eloquence can cut people to the heart.
- b. Peter's message was replete with the Word of God. The Spirit takes the Word- which is the sword of the Spirit and cuts into men's hearts. The Spirit of God works with the Word of God.

**C. and said to Peter and the rest of the apostles,**

1. **said**- Gr. **epo**

2. **Peter**

a. This is the same Peter who days before denied knowing Jesus out of fear.

3. **rest**- Gr. **loipoi**

a. The other 11 apostles.

4. **apostles**- Gr. **apostolos**

**D. Men and brethren,**

1. **men**- Gr. **aner**

2. **brethren**- Gr. **adelphos**

a. Peter addressed the crowd- men and brethren. The crowd responds back with in the same way.

b. *This was an expression denoting affectionate earnestness. Just before this they mocked the disciples, and charged them with being filled with new wine, [Act 2:13](#). They now treated them with respect and confidence. The views which sinners have of Christians and Christian ministers are greatly changed when they are under conviction for sin. Before that they may deride and oppose them; then, they are glad to be taught by the obscurest Christian, and even cling to a minister of the gospel as if he could save them by his own power. -Barnes Commentary*

**E. what shall we do**

1. **do**- Gr. **poieo**

a. These Jews had a religious mindset of works righteousness. Here they immediately want to know what they **need to do** to be right. Peter says- **believe!** All other Christian actions that God's accepts and are fruitful come out of this root of believing. Baptism will be the action that first springs from believing on Jesus.

b. Saul of Tarsus, the religious Pharisee, said the same thing when He encountered God. [Acts 9:6](#)

**38. Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**

**A. Then Peter said to them,**

1. **Peter**- means *stone*

**B. Repent-** Gr. **metanoeo**- *to change one's mind*

1. Biblical repentance is to change one's mind, which will cause one to change direction.

2. They were exhorted to repent or change their mind about Jesus. They needed to accept Him as Savior and their Messiah.

**C. and let every one of you be baptized in the name of Jesus Christ for the remission of sins,**

1. **baptized-** Gr. **baptizo**- *to dip or be immersed*

a. In the New Testament baptism is a believer's baptism. You only baptize a believer who has been born again.

[Mark 16:16](#), [Act 8:12](#); [Act 8:36-38](#); [Act 16:31-34](#)

2. **name-** Gr. **onoma**

a. This means to be baptized in the authority of Jesus. Some teach that if you are not baptized in Jesus' name only, your baptism did not count. In the book of Acts, we see they were baptized in the name of Jesus. This merely means they were baptized upon the authority of the command of Jesus concerning baptism. Jesus commanded that we be baptized in the name of the Father, and the Son, and the Holy Spirit. I do not think it is the exact formula that we are baptized in that makes baptism valid, but our faith in Jesus and His death, burial, and resurrection, which baptism outward portrays.

b. When I baptize someone, I say, "In the name of Jesus, I now baptize you in the name of the Father, Son, and the Holy Spirit."

c. *Not to the exclusion of the Father, and of the Spirit, in whose name also this ordinance is to be administered, [Mat 28:19](#) but the name of Jesus Christ is particularly mentioned, because of these Jews, who had before rejected and denied Him as the Messiah; but now, upon their repentance and faith, they are to be baptized in His name, by His authority, according to His command; professing their faith in Him, devoting themselves to Him, and calling on His name. -Gill Commentary*

d. *The use of onoma means in the name or with the authority of one in accordance with the command of Jesus in*

[Mat 28:19](#) -Robertson Word Pictures

3. **for-** Gr. **eis-** *upon the basis or ground of*

a. A believer is baptized upon the basis and ground of their sins being remitted. This verse is not teaching baptismal forgiveness or regeneration as some later in church history adopted. This verse is saying that baptism is based upon the remission of sins not in order to have your sins remitted.

4. **remission-** Gr. **aphesis-** *send away, to be released from*

a. Without the shedding of blood there is no remission of sins. Jesus shed His blood once for the remission of sins.

5. **sins-** Gr. **hamartia**

a. Jesus died for sins. [1 Cor. 15:3](#)

**D. and you shall receive the gift of the Holy Spirit**

1. **receive-** Gr. **lambano**

a. You must receive this gift. The Holy Spirit does not force Himself upon anyone. A gift must be received, or it is no longer gift. If it is not given as a gift, then it is something issued. God does not issue salvation or the Holy Spirit. He offers the Holy Spirit as a gift to be received or rejected.

2. **gift-** Gr. **dorea**

a. This gift is the baptism in the Holy Spirit. It is a gift, which you can freely accept or reject. Unfortunately, many Christians have rejected this gift although they accepted the gift of the new birth.

b. The baptism in the Holy Spirit is a precious gift to the body of Christ. [Acts 10:45](#)

3. **Holy Spirit**

a. This is not the receiving of the Holy Spirit at the new birth. Notice, this was to take place after water baptism- "be baptized and then you shall receive the gift of the Holy Spirit." Water baptism in the New Testament is always for believers who have been saved and have the Holy Spirit in their heart. This speaks of the baptism in the Holy Spirit which the disciples who were already believers had received just minutes before and as a result spoke in tongues. In the

new birth the Spirit comes within a believer's heart.  
However, in the baptism in the Holy Spirit, the Holy Spirit comes upon a believer for service.

**39. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."**

**A. For the promise is to you and to your children,**

**1. promise-** Gr. **epaggelia**

- a. This is the promise of the baptism in the Holy Spirit with the evidence of speaking in tongues. This is not speaking of the promise of the Holy Spirit in the new birth. It would go without any need for any mention that salvation is available for all who God calls to be saved. However, it is important to say this when speaking of the baptism in the Holy Spirit because many have tried to say that this gift ended with the apostles. No, here we see it is available for everyone, at any time throughout church history, up until the present.
- b. The baptism in the Holy Spirit is the fulfillment of the blessing of Abraham given to the church. Paul says that this blessing that has come upon the Gentiles is the promise of the Spirit. [Gal. 3:14](#) In the New Birth, the Spirit comes within, but with the baptism in the Holy Spirit, the Spirit comes upon.
- c. When you pray in the Spirit, you are releasing the blessing of Abraham in your life!

**2. you**

- a. You of this generation.

**3. children-** Gr. **teknon**

- a. This speaks of the successive generations.

**B. and to all who are afar off,**

**1. all**

- a. This shows that the baptism in the Holy Spirit is for all, not just a select few, such as the apostles.

**2. afar off-** Gr. **eis makran-** *unto a great way, far distance*

- a. This reveals a protracted period of the church age of 2000 years.

**C. as many as the Lord our God will call**

1. **as many**
  - a. Again, this promise is inclusive of all believers.
2. **call**
  - a. This is the call of salvation.

**40. And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."**

**A. And with many other words he testified and exhorted them,**

**1. many words**

a. Here we see that Peter added many words beyond the message recorded here in Acts. This is no small wonder for Peter. It might be that what is recorded is what Peter was supposed to say, and then he went on and on himself. When we get done speaking what God has given us, we need to sit down and be quiet. What we say afterwards will end up diluting the message God wanted to impart or confuse the audience.

b. Peter may have shared everything he had ever learned up until that point in one shot. This is a bit humorous.

2. **testified-** Gr. **diamarturomai-** *to charge solemnly*

3. **exhorted-** Gr. **parakaleo-** *to encourage, exhort, or call to action*

a. A testimony should end with an exhortation to respond to it.

**B. saying,**

1. Either the sum of what he was telling them was, be saved from this perverse generation or he ended his discourse on this statement.

**C. be saved from this perverse generation**

1. **saved-** Gr. **sozo-** *delivered*

2. **perverse-** Gr. **skolios-** *twisted, crooked*

a. If the generation Peter was talking to was twisted, I wonder what ours would be called? This is quite sobering.

3. **generation-** Gr. **genea-** *the whole multitude of people living at the same time*

a. The generation that Peter was preaching to, was a deeply religious one. He called it twisted. Sometimes God would rather someone be given over to fleshly lusts than to be religious. It is much harder to reach a religious person than



an ungodly one. Jesus always gave a more severe sentence upon the religious than ungodly sinners.

b. Jesus called those of his generation vipers. [Matt. 3:7](#)

**41. Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.**

**A. Then those who gladly received his word were baptized;**

1. **gladly received**- Gr. **apodechomai asmenos**- *take fully, that is, welcome, to accept what is offered with joy and gladness*

a. It is a blessing to minister to those who receive the Word of God gladly. Those in Berea did this in Paul's ministry. They were more noble than those in Thessalonica. They received the Word of God eagerly with an open mind, but also checked it out in the Scriptures to see if it was so or not.

[Acts 17:11](#) I pray we see more Christians like this today.

2. **word**- Gr. **logos**- *message, discourse*

a. This was the gospel message.

3. **baptized**- Gr. **baptizo**- *immersed, dipped*

a. Those who did not gladly receive his word refused baptism. Some gave lip service to believing upon Jesus but refused to act upon this or confess Jesus publicly.

[John 12:42](#) Faith has corresponding actions.

b. We are saved by grace through faith alone but not a faith that stands alone. Faith without corresponding actions is dead. [James 2:17](#)

c. Jesus said that those who believe and are baptized shall be saved, and those who do not believe shall be condemned. [Mark 16:16](#) We are saved by faith, but this faith has corresponding actions connected to it. Here it is baptism.

**B. and that day about three thousand souls were added to them**

1. **day**- Gr. **hemara**

a. The day of Pentecost.

2. **three thousand**

a. It is important to note that in the outset of the giving of the law three thousand died in judgment due to their sin.

[Ex. 32:28](#) However, on the day of Pentecost, the outset of

the age of grace, three thousand people were saved by receiving grace. The law was a ministry of death. [2 Cor. 3:7](#)  
Grace is a ministry of life!

3. **souls-** Gr. **psuche**

- a. This term is often used of the person themselves, not just their mind, will, and emotions.
- b. Eight souls were saved on the ark. [1 Peter 3:20](#)

4. **added-** Gr. **prostithemi-** *to add in addition to*

- a. We get the English word "prosthetic" from this word. It means to add to what is missing or deficient. God wants His house and kingdom filled with believers. This first day of the church saw addition to what was missing of this number. We are still seeing addition to that number even today.

42. **And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.**

A. **And they continued steadfastly in the apostle's doctrine and fellowship,**

1. **continued steadfastly-** Gr. **en proskatereo-** *to be steadfastly attentive unto, to give unremitting care to a thing*

- a. Jesus gave a definition of a disciple of His. He said those who **continue** in His Word they are His disciples. [John 8:31](#)  
This means you can be a disciple one day and cease being one the next, if you do not continue in His Word.

2. **apostles-** Gr. **apostolos**

- a. The twelve apostles

3. **doctrine-** Gr. **didache-** *teaching*

- a. The New Testament church was built upon the teachings of the apostles and Jesus Christ, the chief cornerstone.  
[Eph. 2:20](#)

4. **fellowship-** Gr. **koinonia-** *partnership, association, to partake together*

- a. Fellowship is not merely talking with or spending time together. It is sharing and partnering together in spiritual and natural matters. We see that they shared food and

goods with each other. This is what a family does. Believers in Jesus Christ are the family are God.

b. We are to assemble together and not be separate in our faith. [Heb. 10:25](#)

## **B. in the breaking of bread,**

### **1. breaking-** Gr. **klasis**

a. *The bread of the Hebrews was made commonly into cakes, thin, hard, and brittle, so that it was broken instead of being cut.* -Barnes Commentary

### **2. bread-** Gr. **artos**

a. *This expression is used in the NT to refer both to the Lord's Supper and to eating a common meal. The meaning in any particular case must be determined by the sense of the passage. Here it obviously refers to the Lord's Supper, since it would be quite unnecessary to say that they continued steadfastly eating their meals. From [Act 20:7](#) we learn that the practice of the early Christians was to break bread on the first day of the week. During the early days of the church, a love feast was held in connection with the Lord's Supper as an expression of the love of the saints for one another. However, abuses crept in, and the "agape" or love feast was discontinued.* -Believer's Bible Commentary

b. This is communion but also sharing meals together. [Act 20:7](#) There is a spiritual dynamic present when believers share a meal together.

## **C. and in prayer**

### **1. prayer-** Gr. **proseuche**

a. A church should have these four things going on regularly among their body. It is good to have all four in each church service- the teaching of the Word of God, fellowship time, communion, and prayer.

b. A praying church is a powerful church. [Act 4:31-33](#)

## **43. Then fear came upon every soul, and many wonders and signs were done through the apostles.**

### **A. Then fear came upon every soul,**

1. **fear-** Gr. **phobos-** *reverence, awe, fear, respect*

2. **soul-** Gr. **psuche**

- a. Again, this word can mean a person themselves not necessarily their mind, will, and emotion.
- b. This would be good if this happened among every Christian today. I believe before the return of the Lord this will take place in all genuine believers. Ones who are not, will fall away from the faith. [2 Thess. 2:3](#)

**B. and many wonders and signs were done through the apostles**

1. **wonders-** Gr. **teras-** see vs. 22

2. **signs-** Gr. **semeion-** see vs. 22

- a. These were not just for the benefit of believers but were to catch the attention of unbelievers so that they would turn to the Lord as well.
- b. Notice that the wonders and signs done through the apostles happened after the teaching by the apostles. The Spirit works with and confirms the Word with signs following. [Mark 16:20](#)

3. **done-** Gr. **ginomai-** *to come into being, to occur, to make*

- a. This Greek word **ginomai** is used instead of the regular word **poieo**, to show that the miraculous power of God is something that is manifested and brought about by the Spirit and not done by the believer's own ability or desire.

4. **apostles-** Gr. **apostolos**

- a. The twelve apostles

**44. Now all who believed were together, and had all things in common,**

**A. Now all who believed were together,**

1. **believed-** Gr. **pisteuo**

2. **together-** Gr. **epi autos-** *upon the same*

- a. *Not in one place, for no one house could hold them all, their number was now so large; but they "agreed together", as the Arabic version renders it: all these believers were of one mind and judgment, as to doctrines, they agreed in their sentiments and principles of religion; and they were of one heart and soul, were cordially affected to each other, and mutually were assisting to one another in temporals, as well as in spirituals: - Gill Commentary*

## **B. and had all things in common**

1. **in common**- Gr. **koinos**- *common, that is, (literally) shared by all or several*

a. *That is, all their property or possessions. See [Act 4:32-37](#); [Act 5:1-10](#). The apostles, in the time of the Saviour, evidently had all their property in common stock, and Judas was made their treasurer. They regarded themselves as one family, having common needs, and there was no use or propriety in their possessing extensive property by themselves. Yet even then it is probable that some of them retained an interest in their property which was not supposed to be necessary to be devoted to the common use. It is evident that John thus possessed property which he retained, [Joh 19:27](#). And it is clear that the Saviour did not command them to give up their property into a common stock, nor did the apostles enjoin it: [Act 5:4](#), "While it remained, was it not thine own? and after it was sold was it not in thine own power?" It was, therefore, perfectly voluntary, and was as evidently adapted to the special circumstances of the early converts. Many of them came from abroad. They were from Parthia, and Media, and Arabia, and Rome, and Africa, etc. It is probable, also, that they now remained longer in Jerusalem than they had at first proposed, and it is not at all improbable that they would be denied now the usual hospitalities of the Jews, and excluded from their customary kindness because they had embraced Jesus of Nazareth, who had been just put to death. In these circumstances, it was natural and proper that they should share their property while they remained together. -Gill Commentary*

b. This should not be used to teach socialism. Socialism is the mandatory taking of people's finances to support others. This was not mandatory here, but voluntary. God is always for private ownership but wants us to share out of a free will of love for others. *College professors in the '60s and*

*'70s who used this verse to say that the early church was Communist missed the "Marx" completely. - Courson*

c. *If you were around in the '60s and '70s, you might remember the many communal-type ministries that sprang up on the West Coast. Where are they now? Why didn't they work? I suggest they failed in their attempt to duplicate what happened in Acts 2 because there was no inherent reason for them to do so. On the Day of Pentecost, three thousand folks were saved in one day—three thousand people who had come from all over the world to celebrate Pentecost. Following their conversion, they sensed the need to remain in Jerusalem in order that they might be grounded in their newfound faith. But what were they to do? Jump on a 747, fly home, get their stuff, and come back? You see, the early church didn't arbitrarily say, "Wow! Here's a groovy idea: Let's live communally!" No, the believers in Jerusalem pooled whatever resources they had for the express purpose of allowing the new believers to remain in Jerusalem rather than having to return to the lands from which they came. I suggest to you that we may very well see Christians living communally again, but it won't happen because someone says, "Here's a neat idea..." If persecution were to fall upon this country, which it may; if the economy were to collapse, which it might; if things really get tough, which they could, you'll be amazed how quickly and how beautifully the church will come together communally. But until then, it's artificial.*  
-Courson

d. The only description of this kind of system is found here in the early church at Jerusalem. Paul does not tell any of the churches he oversaw to live communally like this, sharing all their assets together. This was born out of a need because so many of the converts on the day of Pentecost were visitors and needed the assistance from other Christians to survive.

e. The very early church was a pure church. They all were walking in the Spirit and in the fruit of the Spirit which

enabled them to maintain this system. [Act 4:32-35](#) This type of system of shared assets can only work in this atmosphere. Matter of fact, this system had its first problem not too long after this with Ananias and Sapphira lying about what they were giving. This type of system did not last long in the church.

- f. This passage should also not be used to create Christian communes in which believers are isolated from the world around them. This has not worked well in church history, and we are called to be salt and light to the world, not remove ourselves totally from the world.
- g. This was for a certain time of necessity, not something that was to be perpetual. If this was to be maintained perpetually then all the saints would have run out of property and goods to sell after a while and would not have anything to keep giving into the common pot.

**45. and sold their possessions and goods, and divided them among all, as anyone had need.**

**A. and sold their possessions and goods,**

1. **sold-** Gr. **piprasko-** *to traffic, traverse, which is from [péran \(G4008\)](#), beyond, particularly beyond the sea in other lands. To sell because people usually went to other lands for merchandise.*

2. **possessions-** Gr. **ktema-** *a possession, property, field*

3. **goods-** Gr. **huparxis-** *existency or proprietorship, that is, (concretely) property, wealth*

- a. The willingness of giving of one's goods to assist others not in your immediate family is a supernatural sign of God's life, love, and nature within the heart. This is not normal for the world.

**B. and divided them among all,**

1. **divided-** Gr. **diamerizo-** *to partition thoroughly*

**C. as anyone had need**

1. **need-** Gr. **chreia**

- a. Again, this system of communal living was for a certain time to meet an urgent need [to take care of the visitors from

other lands who got saved while at Jerusalem]. These people needed to stay to be disciplined before they left to go back to their own countries.

- b. Again, we do not see Paul commanding Christians to live communally in any of his letters or among any of the churches he oversaw. He does exhort them to give of their finances to provide for the needs of others, but not a system where all is centrally owned and distributed as you see here. [1Ti 6:18](#)

**46. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,**

**A. So continuing daily with one accord in the temple,**

1. **continuing**- Gr. **proskatereo**- *to be steadfastly attentive unto, to give unremitting care to a thing*
  - a. Continuing in the things of the Lord is a hallmark of a disciple.
2. **daily**- Gr. **kata hemera**- *by day, daily*
  - a. The Christian life is daily, not once a week at church.
3. **one accord**- Gr. **homothumadon**- *with one mind, with one accord, with one passion*
4. **temple**- Gr. **hieron**- *the temple, it includes not only the building but the courts and all the sacred ground or enclosure*
  - a. *This was the public place of worship; and the disciples were not disposed to leave the place where their fathers had so long worshipped God. This does not mean that they were constantly in the temple, but only at the customary hours of prayer - at nine o'clock in the morning, and at three o'clock in the afternoon.* -Barnes Commentary
  - b. They did not participate in animal sacrifices prescribed in the law. All of these represented Jesus. After receiving the one sacrifice of Christ there remains no more sacrifices for sin.

**B. and breaking bread from house to house,**

1. **breaking**- Gr. **klao**
  - a. *The bread of the Jews was thin, hard, and dry, and was never cut with the knife as ours is but was simply broken by*



*the hand.* -Clarke Commentary

b. This included communion and a meal.

2. **bread**- Gr. **artos**

3. **house to house**- Gr. **kata oikos**- at home

a. *This may signify, that select companies, who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. But **κατ' οικον**, which we translate from house to house, is repeatedly used by the Greek writers for home, at home, for though they had all things in common, each person lived at his own table.* -Clarke Commentary

b. Often groups met in homes because public buildings were not available for public use. They met in the temple because it was big and public and could hold the number of the saints, but outside of the temple they had to break up into homes. [Act 5:42](#) Some say that New Testament churches should only meet in homes. This is not so. They did so in the early church because there was nowhere else to meet!

C. **they ate their food with gladness and simplicity of heart**

1. **ate**- Gr. **metalambano**- *to partake of, share in*

2. **food**- Gr. **trophe**- *nourishment*

3. **gladness**- Gr. **agalliasis**- *exultation, extreme joy*

a. When Christians gather together it should be times of extreme joy. Some churches there is extreme sadness and oppression. There is something wrong with that!

4. **simplicity**- Gr. **aphelotes**- *simplicity, singleness*

a. The gatherings of the early church were characterized by simplicity. Today, many churches make their services elaborate and an entertainment experience with light shows, smoke, and multimedia. This is not necessary. We need the teaching of the Word, simple worship of God, communion, and prayer. Some churches feel inferior because they do not have big budgets for the big productions and light shows. These are not necessary for the presence of God to be present and have the move of God among us.

- b. This Greek word also means to not have ulterior motives. Some come to church for their own personal motives, not to worship God and fellowship with the saints.

5. **heart-** Gr. **kardia**

- a. God cares about worship from the heart, not big outward displays that dazzle the senses.

47. **praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.**

A. **praising God and having favor with all the people**

1. **praising-** Gr. **aineo-** *praise, extol*

- a. Praising God speaks of the vertical relationship we have with God.

2. **favor-** Gr. **charis**

3. **people-** Gr. **laos-** *covenant people*

- a. Favor with people speaks of our horizontal relationship we have towards the world. The vertical relationship we have with God should correlate into a life that is attractive for those of the world to see. [Rom 14:18](#) We are to be billboards for Jesus. Often, however, Christians are objects of ridicule by the world because of the inconsistency and sinful lifestyle they project.

- b. Jesus had favor first with God and then with man. [Luk 2:52](#)

B. **And the Lord added to the church daily those who were being saved.**

1. **the Lord-** Gr. **kurios**

- a. This is Jesus.

2. **added-** Gr. **prostithemi-** *to add what is missing*

- a. Please notice who added to the church. Was it the apostles? Did they get a big marketing campaign going to make the church grow? No! The Lord added to the church. Christian

leaders are to focus on growing people, and God will take care of causing the church to grow in numbers.

3. **church-** Gr. **ekklesia-** *called out ones*

4. **daily-** Gr. **kata hemera-** *by day, daily*

- a. This came through daily evangelism by the believers. Today many new churches grow because other Christians leave

their churches to attend the new thing in town. We should add to our number through evangelism, not taking members from other churches!

b. It is not the pastor's job to make his church grow. He is to plant, and water, but the Lord gives the increase.

[1 Cor. 3:7](#) Jesus said I will build my church! [Matt. 16:18](#)

c. If a pastor starts losing members he needs to check out if he is ministering to the spiritual needs of the people, but he is not responsible to make more people come to the church. Believe me, if the sheep are getting great food, the word will get around, and more will come!

5. **being saved**- Gr. **sozo**- *to deliver*

a. This word **sozo** in this context means they we are saved and delivered from sin and judgment. Today Universalists are trying to say the word "saved" only speaks of temporal benefits such as healing and prosperity. They teach, to enjoy the benefits of salvation you must be born again by faith, but everyone is reconciled to God in the Spirit. This is an error!