

February 13, 2011

ACTS 2

REVIEW:

1. Continuing acts of Jesus Christ.
 - a. Ministry of Jesus:
 - i. "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:15) See also Galatians 4:4; John 17:20-21; Matt. 12:28; Romans 14:17; Luke 4:16-21; Luke 19:11; John 18:36; 1 Cor. 15:1-7; Rom. 1:16-17; Eph. 1:11-14.
 - ii. Gave proofs of his resurrection for forty days. (see Luke 24:36-45)
 - iii. Blessed the Apostles with the promise of power through the Holy Spirit, and told them what they shall be, where they would go, and who was to be included in His kingdom. See Acts 1:7-8; Luke 24:46-49; Mark 16:15; Matt. 28:18-20; Isaiah 49:6.
 2. Ascension of Jesus.
 - a. Seated at the right hand of God. See Ephesians 1:15-23; Heb. 12:2.
 - b. Interceding for us. See Romans 8:34; Heb. 7:20-25.
 - c. Ruling until all enemies are placed under His feet. Heb. 1:3, 13; 1 Cor. 15:24-26.
 3. "Let another take his office."
 - a. Judas' final acts.
 - b. Qualifications of the replacement – Acts 1:21-22.
 - c. Sovereignty of God over the casting of lots.

ACTS 2

1. Pentecost, verse 1:
 - a. Three Festivals: Exodus 23:14-17.
 - i. Feast of Unleavened Bread on the day following Passover (Lev. 23:5). Beginning of barley and wheat harvest. Sheaf of wave offering.
 - ii. Feast of Pentecost – also known as Festival of Weeks (Exodus 34:22), Feast of Harvest (Ex. 23:16), day of the First-fruits (Num. 28:26). End of wheat and barley harvest. Lasted one day.
 - iii. Feast of Tabernacles, or Booths – end of the vintage and olive harvest.
 - b. Jewish Festival of Weeks – Ex. 23:14-17; Lev. 23:4-7, 15-21; Num. 28:16-25; Deut. 16:10.
 - i. What was the date of the Passover and the Feast of Unleavened Bread? (Exodus 12:1-6)
 - ii. What was the approximate date of the arrival of the children of Israel at Sinai? (Exodus 19:1)
 - iii. What is the date of Pentecost from the Law? (Lev. 23:16-17; Deut. 16:9)
 - iv. Jerome has an especially elegant passage in which Pentecost is compared with the beginning of the Jewish national life on Mt. Sinai (*Ad Tabioli*, section 7): "There is Sinai, here Sion; there the trembling mountain, here the trembling house; there

¹ **GOS'PEL**, n. [L. evangelium, a good or joyful message; Anglo-Saxon *godspell*- good story.] The history of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ; or a revelation of the grace of God to fallen man through a mediator, including the character, actions, and doctrines of Christ, with the whole scheme of salvation, as revealed by Christ and his apostles. This gospel is said to have been preached to Abraham, by the promise, "in thee shall all nations be blessed." Gal 3:8. It is called the gospel of God. Rom 1:1.

It is called the gospel of Christ. Rom 1:16.

It is called the gospel of salvation. Eph 1:13. (Webster's 1828 Dictionary, Westminster Dictionary of Theological Terms, by Donald K. McKim)

the flaming mountain, here the flaming tongues; there the noisy thunderings, here the sounds of many tongues; there the clangor of the ramshorn, here the notes of the gospel-trumpet.” This vivid passage shows the close analogy between the Jewish and Christian Pentecost.

2. Jesus’ promises are fulfilled: verses 1-13:
 - a. What were the promises spoken by God to Adam, Abraham, Moses (answer to a request, Num. 11:24-29), Joel, Ezekiel, Jeremiah, and the Apostles?
 - b. Who and where were ‘they’?
 - c. What were they doing?
 - d. What were the signs accompanying the outpouring of the Spirit?
 - e. Was this a fulfillment of what John the Baptist had predicted in Matt. 3:11-12 & Mark 1:8? See also Acts 11:15-17.
 - f. What was the unusual aspect of these signs? Where did the noise come from? If they were in a house, how would they know where it came from?
 - g. Why, especially in connection with the outpouring of the Spirit, were these signs necessary? See Ezk. 1:4, 24; John 3:5-8.
 - h. What was the total significance of the signs for the Apostles and the others in the house? (Wind, Babel, fire = Sinai, tabernacle – Ex. 13:21 & 40:38 and temple – 1 Cor. 6:19)
 - i. Luke uses the same word for ‘tongues’ (glossa) in verse 3 and 4. Why would he do that?
 - j. Were the tongues only for the Apostles, or did they rest on all in the house?
 - k. What is the difference between the sign of tongues on Pentecost, and the gift of tongues Paul described in 1 Cor. 14?
 - l. What did being filled with the Spirit enable all of them to do?
 - m. What sign or signs did the crowd see or hear? What sign or signs did they not see or hear?
 - n. To what sound does Luke indicate they are responding to? Verse 6.
 - o. What four adjectives are used to describe the reaction of the multitude? Verses 6, 7, 13.
 - p. Who comprises the multitude?
 - i. What were they?
 - ii. Where were they from? What is the organization of Luke’s ‘Table of Nations’?
 - iii. What were they hearing? Verse 11.
 - q. What are their three questions? What is the lone assertion?
3. Peter’s Sermon, verses 14-40: (13 verses - OT quotations, 11 vs.- exposition, 2 vs.- application²)
 - a. Does Peter answer their questions? How does he answer their questions?
 - i. Are not all these who are speaking Galileans? Joel 2:28-31.
 - ii. And how is it that we hear, each of us in his own native language? Joel 2:28-31.
 - iii. What does this mean? Joel 2:32; Psalm 16:8-11; Psalm 110.
 - iv. They are drunk! (How amazing! They were seeing a great miracle yet they dared mock, reproachfully and insolently and thus reveal the wickedness and evil of their hearts.) Simple logic, and Joel 2:28-31.
 - b. The promise of the Father, spoken of by Jesus in Acts 1:4 and God in Joel 2, was being fulfilled – the tongues were enabling all (without regard to sex, rank or social status) who had been in the house to prophecy the wonders of God.
 - c. The darkness while Jesus was on the cross was proof that Jesus endured the Last Judgment for His people (see Luke 23:44-45; Joel 2:1-2, 31- **what is the context of the promise made to Joel?**).
 - d. The meaning was for their salvation: “And it shall come to pass that everyone who calls on the name of the LORD shall be saved.” Joel 2:32
 - i. The Jesus whom they had rejected was responsible for the miracle and for fulfilling the promises. Notice the shift from the H.S. to focus upon Jesus.
 - ii. Jesus had done many other miracles, of which they had been witnesses.

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Comment: NASB v. 2-noise
G2279

ἠχώσ echos

Thayer Definition:

- 1) a sound, noise
- 1a) spoken of the roar of the sea waves
- 2) rumour, report

Part of Speech: noun masculine

A Related Word by Thayer’s/Strong’s

Number: of uncertain affinity

Greek: violent breath

Latin: spiritus vehementis

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Comment: NASB v.6 sound
G5456

φωνή

phōnē

Thayer Definition:

- 1) a sound, a tone
- 1a) of inanimate things, as musical instruments
- 2) a voice
- 2a) of the sound of uttered words
- 3) speech
- 3a) of a language, tongue

Part of Speech: noun feminine

A Related Word by Thayer’s/Strong’s

Number: probably akin to [G5316](#) through the idea of disclosure

Citing in TDNT: 9:278, 1287

² Acts:An Expository Commentary, James Montgomery Boice, 1997, Baker Books, pp. 49-50.

- iii. How does Peter establish both the humanity of Jesus and His divinity? See verses 22 & 34.
- iv. What proofs did Peter use regarding the death and resurrection of Jesus?
 1. See Psalm 16:8-11:
 2. verses 24-28:
 3. verse 29:
 4. verses 30-31:
 5. verse 32:
 6. verse 33:
 7. verses 34-35:
- e. What are the implications Peter is making by his statement, "Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."?
- f. Is the outpouring of the Spirit, then, proof that Jesus is made Lord and Christ and is still working?
4. What is the response of the multitude? What is their question? Why have they asked this question?
5. What is Peter's answer?
 - a. What were they commanded to do?
 - i. What is repentance? "Repentance is a change of mind and heart, a turning of our allegiance away from sin, self, and God-substitutes. Repentance reaches deeper than regret over sin's unpleasant consequences. It registers pain over the offence that we have given to God. Repentance also includes a turning toward the living God and his saving grace."³
 - ii. Is repentance part of today's popular gospel?
 - iii. It is interesting that Peter convicts the multitude of publicly rejecting the Messiah and he commands them to publicly declare allegiance to the same.
 - b. What additional meaning or significance (beyond that of John the Baptist) does Peter place upon baptism?
 - c. Who are those who are 'far off'?
 - d. What is the limitation of verse 39?
 - e. What is Peter's exhortation of verse 40 implying?
6. Result: verses 41-47
 - a. How much fruit was harvested?
 - b. Since they were in Jerusalem, where would they have had enough water for so many to be baptized?
 - c. Why does Luke use the word 'added' in reference to the saved?
7. Picture of the early Church at Jerusalem:
 - a. What characterized the believers at this time? (there are at least seven actions & attitudes in verses 42-47) Fellowship and common have the same root word *koi*.
 - b. Are all these characteristics necessary for a healthy church? Could a church be unhealthy and exhibit these characteristics?
 - c. Is rapid growth a consequence of these characteristics, or is something more needed?
 - d. Was communal living or communism introduced in the church at this time?
 - e. What is the meaning of the expression "having favor with all the people?"
 - f. What is the significance of the expression "such as should be saved?"
8. What are the basic Gospel facts proclaimed by Peter, Paul, and Stephen?
9. Read Boice's Acts, p. 53-54.

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Comment: Whanne thei herden these thingis, thei weren compunct in herte...Wycliffe 1385 NT

Compunction: Websters 1828:

A pricking of heart; poignant grief or remorse proceeding from a consciousness of guilt; the pain of sorrow or regret for having offended God, and incurred his wrath; the sting of conscience proceeding from a conviction of having violated a moral duty.

katanusso

kat-an-oos'-so

From [G2596](#) and [G3572](#): to pierce thoroughly, that is, (figuratively) to agitate violently ("sting to the quick"): - prick.

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Comment: *The Lord added daily.* He showeth in these words that their diligence was not without profit; they studied so much as in them lay to gather into the Lord's sheepfold those which wandered and went astray. He saith that their labor bestowed herein was not lost; because the Lord did increase his Church daily. And surely, whereas the Church is rather diminished than increased, that is to be imputed to our slothfulness, or rather forwardness. **(161)** And although they did all of them stoutly labor to increase the kingdom of Christ, yet Luke ascribeth **(162)** this honor to God alone, that he brought strangers into the Church. And surely this is his own proper work. For the ministers do no good by planting or watering, unless he make their labor effectual by the power of his Spirit, [\(1Co 3:0\)](#). Furthermore, we must note that he saith, that those were gathered unto the Church which should be saved. For he teacheth that this is the means to attain salvation, if we be incorporate into the Church. For like as there is no remission of sins, so neither is there any hope of salvation. **(163)** Furthermore, this is an excellent comfort for all the godly, that they were received into the Church that they might be saved; as the Gospel is called the power of God unto salvation to all that believe, [\(Rom 1:16\)](#). Now, forasmuch as God doth gather only a part, or a certain number, this grace is restrained unto election, that it may be the first cause of our salvation. Calvin commentary. **(161)** "Praxitati," wickedness. **(162)** "Vendicat," claimeth. **(163)** "Extra eam," out of it, (the Church,) omitted.

³ Let's Study Acts, Dennis E. Johnson, The Banner of Truth Trust, 2003, p. 20.