

Seven "Firsts"

- 1) First Impression
- 2) First Message
- 3) First Opposition
- 4) First Discipline*
- 5) First Persecution
- 6) First Organization (deacons)
- 7) First Martyr....

Acts 2 - THE DAY OF PENTECOST

THE COMING OF THE SPIRIT

It is unfortunate that we speak of the events at Pentecost as the coming of the Holy Spirit.

The Holy Spirit did not come into existence at that time nor was this event His first entrance into his creation.

God is eternally Father, Son and Holy Spirit.

The Holy Spirit was speaking in David (Ac.1:16);

The Spirit spoke through Isaiah (Ac.28:25);

Stephen accuses the Jews of having, all through their history, opposed the Spirit (Ac.7:51).

The Spirit is God in every age revealing his truth to men.

But...something special did happen at Pentecost.

From that moment at Pentecost in Jerusalem, the Holy Spirit became the indwelling, dominant reality in the life of the early believers and through them, the organization we call Church.

The Holy Spirit was the source of all guidance.

- Moves Philip to make contact with the Ethiopian Eunuch (Ac.8:29);
- Prepares Peter for the coming of the emissaries of Cornelius (Ac.10:19);
- Orders Peter to go without hesitation with these emissaries (Ac.11:12);
- Enables Agabus to foretell the coming famine (Ac.11:28);

- Orders the setting apart of Paul and Barnabas for the momentous step of taking the gospel to the Gentiles (Ac.13:2,4);
- Guides the decisions of the Council of Jerusalem (Ac.15:28);
- Guides Paul past Asia, Mysia and Bithynia, down into Troas and thence to Europe (Ac.16:6);
- Tells Paul what awaits him in Jerusalem (Ac.20:23).

The early Church was for the first time a Spirit-guided community.

All the leaders of the Church were men of the Spirit.

- The Seven are men of the Spirit (Ac.6:3);
- Stephen and Barnabas are full of the Spirit (Ac.7:55;Ac.11:24).
- Paul tells the elders at Ephesus that it was the Spirit who made them overseers over the Church of God (Ac.20:28).

The Spirit was the source of day to day courage and power.

- The disciples are to receive power when the Spirit comes (Ac.1:8);
- Peter's courage and eloquence before the Sanhedrin are the result of the activity of the Spirit (Ac.4:31);
- Paul's conquest of Elymas is the work of the Spirit (Ac.13:9).

The Christian's:

- courage to meet the dangerous situation,
- power to cope with life more than adequately,
- eloquence when eloquence is needed,
- joy which is independent of circumstances

are all ascribed to the work of the Spirit.

Acts 5:32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Great truth: the measure of the Spirit which a man can possess is conditioned by the kind of man he is.

It means that the man who is honestly trying to do the will of God will experience more and more of the wonder of the Spirit.

40+ references to the Holy Spirit in the first 13 chapters of Acts.

Being a Spirit-filled Church the source of its direction, power and effectiveness

Acts 2:1-47 [KJV]

[1] And when the day of Pentecost was fully come, they were all with one accord in one place.

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

[3] And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

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

[5] And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

[6] Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

[7] And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

[8] And how hear we every man in our own tongue, wherein we were born?

[9] Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

[10] Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

[11] Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[12] And they were all amazed, and were in doubt, saying one to another, What meaneth this?

[13] Others mocking said, These men are full of new wine.

[14] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

[15] For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

[16] But this is that which was spoken by the prophet Joel;

[17] And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[18] And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

[19] And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

[20] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

[21] And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

[22] Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

[23] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

[24] Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

[25] For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

[26] Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

[27] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

[28] Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

[29] Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

[30] Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

[31] He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

[32] This Jesus hath God raised up, whereof we all are witnesses.

[33] Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

[34] For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

[35] Until I make thy foes thy footstool. [36] Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

[37] Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

[38] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[39] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

[40] And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

[41] Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

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

[43] And fear came upon every soul: and many wonders and signs were done by the apostles.

[44] And all that believed were together, and had all things common;

[45] And sold their possessions and goods, and parted them to all men, as every man had need.

[46] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[47] Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts Chapter 2 - THE BREATH OF GOD

Acts 2:1-13

"So when the day of Pentecost came round, they were all together in one place; and all of a sudden there came from heaven a sound like that of a violent, rushing wind and it filled the whole house where they were sitting. And tongues, like tongues of fire, appeared to them, which distributed themselves among them and settled on each one of them. And they were all filled with the Holy Spirit and they began to speak in other tongues as the Spirit gave them the power of utterance. "There were staying in Jerusalem, Jews, devout men from all the races under heaven. When the news of this got abroad the crowd assembled and came pouring together; for each one of them heard them speaking in his own language. They were all astonished and kept saying in amazement, 'Look now! Are all these men who are speaking not Galileans? And how is it that each one of us hears them speaking in our own language in which we were born? Parthians and Medes. Elamites, those who stay in Mesopotamia, in Judaea and Cappadocia, in Pontus, in Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya round about Cyrene, Romans, who are staying here, Jews and proselytes, people from Crete and Arabia--we hear these men telling the wonders of God in our own tongues.' They were all astonished and did not know what to make of it, and they kept on saying to each other, 'What can this mean?' But others kept on saying in mockery, 'They are filled with new wine.'"

[1] And when the day of Pentecost was fully come, they were all with one accord in one place.

For this part of Acts Luke was not an eye-witness.

The Torah - the five books of Moses - detail 7 feasts (Lev 23) during the Hebrew calendar.

The Feasts of Israel, set by God, commemorate historical events. They are also prophetic.

The first three feasts are in the spring, in the month of Nisan; the first month in the religious or ecclesiastical year:

- Passover, (in the middle of April (14th of Nisan)
- Feast of Unleavened Bread, (17th of Nisan)
- Feast of First Fruits.

These relate to and were predictive of the 1st Coming of Jesus.

The middle feast comes between the spring and fall feasts, 50 days after the Feast of First Fruits,.

It is the Feast of Pentecost - Lev 23:9-22. - Celebrated in the beginning of June (about the 6th of Sivan)

This feast is associated with the Church.

This is the only Jewish feast in which leavened bread is used.

The last three feasts are in the fall, in the month of Tishri:

- Feast of Trumpets,
- Day of Atonement (Yom Kippur), and
- Feast of Tabernacles.

These are associated with the Lord Jesus Second Coming.

Pentecost is 50 days after the day after the first Sabbath after Passover.

That puts it at 50 days after the Resurrection!

Leviticus 23:16"the morrow after the seventh sabbath" (fifty days) after the Feast of First Fruits.

The Feast of Firstfruits is celebrated the day after the Sabbath after Passover.

This is not linked to a fixed day of the week.

Passover is the 14th day of Nisan and that could be any day of the week.

After Passover there is a weekly Sabbath,

The day after that weekly Sabbath is the Feast of Firstfruits. (This would be our Sunday).

The Feast of Firstfruits was prophetic of the resurrection of Jesus Christ.

Jesus was resurrected on the morning when they were celebrating the Firstfruits in the Temple.

Pentecost is measured from and relates not to the Lord's death, but to His Resurrection.

Historically, Passover is always celebrated on the 14th of Nisan,

- there were 3 days to the Red Sea crossing (17th of Nisan – The Feast of First Fruits)
- then 46 more days into the wilderness,
- and 3 days of Moses' preparation,

This time between the 'the Passover at the exodus from Egypt to the giving of the Law corresponds to the 49 day interval between the Feast of First Fruits (17th of Nisan) and the Feast of Pentecost (6th of Sivan).

Old Testament: Feast of Pentecost is associated with the birth of Israel and the giving of the Law in Ex 19.

New Testament: Feast of Pentecost is associated with the birth of the Church and the giving of the Holy Spirit into the lives of the believers (Acts 2).

About the 6th of Sivan on the Hebrew calendar, Jews celebrate **Hag Ha Shavuot** or the **Feast of Pentecost**.

Other names for **Pentecost** = (Greek) means "The Fiftieth,"

- **"The Feast of Weeks"** because it fell on the fiftieth day, a week of weeks, after the Passover.

- **Hag Ha Kazir: the Feast of Harvest**, since it is celebrated at the time of the "first harvest."

At the Passover the crop's first omer of barley was offered to God;

At Pentecost two loaves were offered in gratitude for the ingathered harvest.

There were three great Jewish festivals to which every male Jew living within twenty miles of Jerusalem was legally bound to come if at all possible -- the Passover, Pentecost and the Feast of Tabernacles.

Jerusalem was crowded with people there to celebrate the Feast of Pentecost.

By the time Pentecost was celebrated traveling conditions were at their best.

At least as many came to the Feast of Pentecost as came to the Passover which explains the roll of countries mentioned in as being in Jerusalem at the time of Pentecost..

Also, the law laid it down that on that day no servile work should be done (Lev.23:21; Num.28:26); it was a holiday for all and the crowds on the streets would be greater than ever.

Jewish observance of the Feast of Weeks always includes reading the Book of Ruth.

The Book of Ruth contains many parallels that relate to the Church; highlighting the role of the goel, or kinsman-redeemer.

Naomi – Israel dispossessed from her lands and blessing brings gentile Ruth to a knowledge of her God.

Ruth – the gentile bride brings Naomi back into her land and blessing and a relationship with Boaz.

Boaz, Ruth and Naomi's kinsman-redeemer, pre-figures our own kinsman-redeemer, the Lord, Jesus Christ.

Through his act of redemption, Boaz returns Naomi (Israel) to her land, and also takes Ruth (a Gentile) as his wife assuming the role – redeeming her – something that the 'nearer-kinsman (the Law) was willing but unable to do for her - a parallel with the Church as the Gentile bride of the Lord Jesus.

At Pentecost, a new meat offering is to be offered, but note verse 17, with LEAVENED bread!

All the other feasts and offerings are required to deal with UNLEAVENED bread.

Throughout Exodus and Leviticus, leaven is not to be in the house during the feasts ... except for Pentecost.

Symbolically, Leaven is always used negatively.

Leviticallly, leaven is a type (or symbol) of sin because it corrupts by puffing up.

What is the source of all sin? Pride.

God hates pride. It was through pride that Lucifer fell (1 Cor 5:6-8).

Gen 18, 3 measures of meal is offered as a meal offering.

From that point on, 3 measures of meal is a fellowship offering, always to be unleavened.

Leaven – in time – came to be associated with Gentile peoples, who were viewed as being sinful and unclean.

Prophetically in Pentecost, thus in the Church, we have leaven present as an image or symbol.

The Church is not perfect, and leaven is an appropriate type.

Study Jesus letters tot eh churches in Rev 2-3 and note the churches decline due to puffing up – self pride – beginning almost immediately upon its inception.

The Feast of Pentecost prophesied the advent of the Church, and the start of the Church occurred on the very day they were celebrating this Feast of Pentecost.

A Mighty Wind

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

“Mighty wind”- John 3:8, reference to the Holy Spirit and the wind.

John 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(Hebrew= ruack, Greek= pneuma).

This wind is much wilder, like the sound of a hurricane, so strong that it drew attention of the people all across the city.

[3] And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

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

Tongues will be discussed in Chapter 10.

[5] And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

“Every nation” - 16 listed here, yet more than are listed.

All were there as it was required of faithful Jews for the Feast of Pentecost.

[6] Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

To lift from men the curse of Babel?

“Noised abroad” - does not mean the rumor mill, they heard what sounded like a hurricane!

It was the sound of great wind that caused attention.

“Multitude came together” - came together because they heard the wind.

“Confounded” - because each heard it in their own language.

G4797 συγχέω sugcheō troubled of mind

Thayer Definition:

- 1) to pour together, commingle
- 2) to disturb the mind of one, to stir up to tumult or outbreak
- 3) to confound or bewilder

[7] And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

[8] And how hear we every man in our own tongue, wherein we were born?

“All Galileans” - the 11 disciples were Galilean, but there were 120 people in the place - there must have been more followers come down from Galilee.

[9] Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, [10] Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, [11] Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

“Asia” - not the continent - but a specific Roman province existing at that time.

The group was speaking of the wonderful works of God. They were praising God!

The crowd heard the praise each in their own tongue.

This is different than the gift of speaking in tongues and the prayer language Paul wrote about in his letters to the Romans and Corinthians.

[12] And they were all amazed, and were in doubt, saying one to another, What meaneth this? [13] Others mocking said, These men are full of new wine.

Note: The pattern - 1] amazement, 2] perplexity and then 3] criticism” - occurs throughout the book of Acts.

It is out of wonder that worship is born.

When wonder ceases, worship ceases.

THE FIRST CHRISTIAN PREACHING

Ac.2:14-42 is an account of the first Christian sermon ever preached.

There were four different kinds of preaching in the early Church:

"Kerugma" literally means "a herald's announcement"

It is an announcement, the plain statement of the facts of the Christian message, about which, as the early preachers saw it, there can be no argument or doubt.

"Didache" literally means teaching

It discussed and explained the meaning of the facts which had been proclaimed.

"Paraklesis" which literally means exhortation.

This kind of preaching urged men to the duty of fitting their lives to match the "kerugma" and the "didache" which they had been given.

"Homilia" which means the treatment of any subject or concern of life in light of the Christian message and beliefs.

Fully rounded preaching has all four elements.

Education: the plain proclamation of the facts of the Christian gospel; - What !

Understanding: the explanation of the meaning and the relevance of these facts; Why !

Change: the exhortation to fit life to them; How!

Application: the treatment of all the activities of life in the light of the Christian message. Where!

Acts is mainly "kerugma". It tells of the proclamation of the facts of the gospel to those who had never heard them before. It follows a repeated pattern...

"Kerugma" presented the proof that Jesus and all that happened to him is the fulfilment of Old Testament prophecy.

Today, less and less stress is being laid on the fulfilment of prophecy.

We have come to believe that God's prophets were not so much fore-tellers of events to come as forth-tellers of God's truth to men.

But history is not haphazard. There is meaning to it

To believe in the literal fulfillment of prophecy is to believe that God is in control and that he is still working out his plans and purposes.

"Kerugma" declared that Jesus the Messiah has come, the Messianic prophecies are fulfilled and the and that a new 'Church Age' has dawned.

The early Church understood that Jesus was the hinge of all history and that with his coming, eternity had invaded time. Therefore, their lives and indeed the whole world could never be the same again.

"Kerugma" went on to declare:

- that Jesus had been born of the line of David,
- that he had taught,
- that he had worked miracles,
- that he had been crucified,
- that he had been raised from the dead and
- that he was now at the right hand of God.

The early Church was sure that the Christianity was based on the earthly life of Christ.

But it was also certain that that earthly life and death were not the end and that after them came the resurrection.

Jesus was not merely some historical figure about whom they read or heard; he was someone whom they met and knew. He is a living presence.

The early "Kerugma"preachers went on to insist that Jesus would return in glory to establish his kingdom upon earth.

The early Church believed intensely in the Second Coming.

This doctrine has to some extent passed out of modern preaching but it does conserve the truth that history is going somewhere and that some day there will be a consummation;

A man is either in God's the way or on the way to God.

"Kerugma" preaching finished with the statement that in Jesus alone was salvation, that he who believed on him would receive the Holy Spirit and that he who would not believe was destined for terrible things.

"Kerugma" finished with both a promise and a threat.

Read through Peter's sermon as a whole.

You will see how these five strands are woven into it.

GOD'S DAY HAS COME

Acts 2:14-21

"But Peter stood up with the eleven and raised his voice and said to them, `You who are Jews and you who are staying in Jerusalem, let this be known to you and listen to my words. These men are not, as you suppose, drunk; for it is only nine o'clock in the morning. But this is what was spoken by the prophet Joel, "It will be in the last days, says God, that I will pour out from my Spirit upon all men, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams, And I will pour out from my Spirit upon my men servants and my maid servants in these days and they will prophesy. I will send wonders in the heaven above and signs upon the earth below, blood and fire and vapour of smoke. The sun will be changed into darkness and the moon into blood before there comes the great and famous day of the Lord. And it shall be that all whosoever shall call upon the name of the Lord shall be saved."'"

Much in both the Old and in the New Testaments is not fully intelligible unless we know the basic principles underlying "The Day of the Lord."

The Jews never lost the conviction that they were God's chosen people.

They interpreted that to mean that they were chosen for special privilege among the nations.

Always a small nation, history for them had been one long disaster.

It was clear to them that by human means they would never reach the status they deserved as the chosen people.

They began to look forward to a day when God would intervene directly in history and exalt them to the honor they dreamed of.

The day of that intervention was called "The Day of the Lord."

They divided all time into two ages.

"The Present Age" which was utterly evil and doomed to destruction;

"The Age to Come" which would be the golden age of God.

Between the two there was to be "The Day of the Lord" which was to begin with the terrible birth pangs of the new age.

It would come suddenly like a thief in the night;

It would be a day (a time period – not a 24 hour day) when the world would be shaken to its very foundations;

it would be a time of judgment and of terror.

All over the prophetic books of the Old Testament and in much of the New Testament, are descriptions of that Day.

EG: Isa.2:12; 13:6ff.; Am.5:18; Zeph.1:7; Jl.2; 1Th.5:2ff.; 2Pet.3:10.

Peter's sermon is an intricate masterpiece of full rounded preaching and organization,

Throughout the 4 gospels, Peter usually speaks without thinking, but this sermon is presented elegantly and skillfully.

In this sermon we can see the infilling of the Holy Spirit of Peter.

Note: The sermon is not about the Holy Spirit, it is about the Son of God.

Peter begins by saying to the Jews-

"For generations you have dreamed of the Day of God, the Day when God would break into history.

Now, in Jesus, that Day has come. In Jesus, God arrived in person on the scene of human history".

Peter's First Sermon

[14] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

"What meanest this?": Peter's sermon title and subject.

The 11 apostles stand and Peter speaks up

"Teachers sat - Heralds stood.

Jesus in Nazareth, He sat down to teach.

Peter is standing, he is a herald,

he is going to announce something.

"Men of Judea" – Peter's whole presentation is aimed at the Jews.

[15] For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

Peter is attempting to answer their accusation of the men being full of new wine.

He doesn't say that they were not drunk,

He says they were not drunk "as ye suppose."

A different kind of spirits here.

Paul links the idea of being filled with the Spirit in contrast to being filled with new wine (Cf. Eph 5:18).

Eph 5:18-20 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; :21 Submitting yourselves one to another in the fear of God.

[16] But this is that which was spoken by the prophet Joel;

Peter might be being facetious or he might be playing a pun (Joel 2:28-32).

Joel 2:28-32 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: [29] And also upon the servants and upon the handmaids in those days will I pour out my spirit. [30] And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. [31] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. [32] And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Peter quotes Joel 2:28-32 from the Septuagint version (the Greek translation of the Old Testament).

Peter picks out a verse that is not the earliest nor the latest, but the most clear and pointed passage that deals with the promise of the Holy Spirit.

Note: In the Hebrew Bible, this passage is in Chapter 3 (just divided differently), in the Hebrew Bible this passage is a chapter of its own.

There is the promise of the Holy Spirit and it is followed by end-time prophecy.

Peter speaks of this event which they just witnessed as being that which was prophesied by Joel.

He is not implying that the total prophecy was fulfilled on this day, but that prophecy in Joel included that which they had just seen happen.

“In the last days” - the scope of this prophecy is far broader than the experience that they had just witnessed. (It has lasted nearly 2,000 years so far...)

[17] And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: [18] And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: [19] And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

This passage destroys every major Hebrew prejudice.

Note that this verse says that God will pour out His Spirit on ALL flesh, not just Israel... meaning the Gentiles as well as Israel.

The idea of prophesying is no longer limited to the office of the prophet.

Jews were used to having a prophet and a priest.

Joel says “Your sons and daughters shall prophesy.”

It doesn’t denote just the Levites, or those ordained in the office of a prophet.

Even servants and handmaidens.

To the Jews this would be very strange.

[20] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

This has not occurred yet – it is obviously speaking of very end-time issues.

In Acts 2, the Day of Pentecost has been announced.

It lasts until the Church is gone.

The Church is the Body of Christ, One Body.

Cf. Rev 12:1-9.

The woman is Israel, not the Church.

The 12 stars are the Mazzeroth, standing for the 12 tribes of Israel (interpreted for us by Jacob when Joseph has his dreams).

The woman is Israel in the sense that she starts with Eve, the Messianic line.

The dragon is Satan (see verse 9).

The mission of the dragon is to destroy the manchild, who is Jesus.

Rev 12:6 on talks about the tribulation.

Between verses 5 and 6 is one of these gaps, and this gap has lasted 1900 years.

Penber, Earth's Earliest Ages. Rev 12:5, when was Jesus caught up to God? The ascension? Penber suggests that this is the rapture. Perhaps, both.

Occurrences of "Dispensational Breaks"

Book Gap Evident

- 1) Gen 1 1,2
- 2) Ps 22 21,22
- 3) Ps 118 middle of v. 22
- 4) Isa 9:6 after first clause
- 5) Isa 53 middle of v. 10
- 6) Isa 61 middle of v. 2
- 7) Lam 4 21,22
- 8) Dan 9 26,27
- 9) Dan 11 20,21
- 10) Hos 2 13,14
- 11) Hos 3 4,5
- 12) Amos 9 10,11
- 13) Micah 5 2,3
- 14) Hab 2 13,14
- 15) Zeph 9 13,14
- 16) Zech 10 9,10
- 17) Mt 10 middle of v. 23
- 18) Mt 12 middle of v. 20
- 19) Lk 1 31,32
- 20) Lk 4 18-20 (quoting Isa 61:1,2)
- 21) Lk 21 middle of v. 24
- 22) Jn 1 5,6
- 23) 1 Pet 1 middle of v. 11
- 24) Rev 12 5,6

LORD AND CHRIST - Acts 2:22-36

"Men of Israel, listen to these words. Jesus of Nazareth, a man approved by God to you by deeds of power and wonders and signs, which God, among you, did through him, as you yourselves know this man, delivered up by the fore-ordained knowledge and counsel of God, you took and crucified by the hand of wicked men. But God raised him up and loosed the pains of death because it was impossible that he should be held subject by it. For David says in regard to him, 'Always I foresaw the Lord before me, because he is at my right hand so that I should not be shaken. Because of this my heart has rejoiced and my tongue has exulted, and, furthermore, my flesh shall dwell in hope, because thou wilt not leave my soul in the land of the dead nor wilt thou suffer thy Holy One to see corruption. Thou hast made known to me the ways of life. Thou shalt make me full of joy with thy countenance.' Brethren, I can speak to you freely about the patriarch David, that he is both dead and buried and his memorial is amongst us to this day. Thus he was a prophet; and because he knew that God had sworn an oath to him, that one of his descendants should sit upon his throne, he spoke with foresight about the resurrection of the Christ, that he would neither be left in the world of the dead nor would his flesh see corruption. This Jesus God raised up and all of us are his witnesses. So then when he had been exalted to the right hand of God he received the promise of the Holy Spirit from the Father and poured out this which you see and hear. For David did not ascend up into heaven, and yet he says, 'The Lord said to my Lord, sit upon my right hand until I make thine enemies thy footstool for thy feet.' So then let all the house of Israel certainly know that God has made this Jesus whom you crucified Lord and Christ."

[21] And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

[22] Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Jesus is the primary subject (not the Holy Spirit).

Seven Points

1) Naming the Person: "Jesus of Nazareth."

Philip first designated Jn 1:45:

Demon possessed man Mk 1:24

Triumphal Entry Mt 21:11

Pilate: affixed to the cross Jn 19:19

Resurrection: angel at tomb Mk 16:6

Two men: Emmaus Road Lk 24:19

Peter - the 8th - the new beginning!

2) Approved (demonstrated) of God as a perfect Man.

"I do nothing of Myself..." God demonstrated as approved by God through miracles and wonders and signs to you...

[23] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

3) Referred to the death of this person.

"Determinate" - Greek = horizons.

Peter makes it clear that this was not a mistake, but that this was in the plan of God, within the boundaries of God's purpose.

For years the Church has promoted the heresy that the Jews are to blame for Jesus' death.

This way of thinking lead to the Holocaust.

"If you want to blame someone for the death of Jesus Christ, blame me, because it was my sins that put Him on the Cross."

See Hal Lindsey's book, The Road to Holocaust, which gives you the history of Christian doctrine promoting this heresy.

The Cross was no accident.

It belonged to the eternal plan of God (Ac.2:23).

Over and over again Acts states this same thing (compare Ac.3:18;Ac. 4:28;Ac. 13:29).

The thought of Acts safeguards us from two serious errors in our thinking about the death of Jesus.

The Cross is not a kind of emergency measure flung out by God when everything else had failed.

It is part of God's very life.

We must never think that anything Jesus did changed the attitude of God to men.

It was by God Jesus was sent.

This in no way lessens the crime of those who crucified Jesus.

Every mention of the crucifixion in Acts carries a feeling of shuddering horror at the crime it really was (compare Ac.2:23; Ac.3:13;Ac. 4:10;Ac. 5:30).

The crucifixion shows how horrifyingly sin can behave.

The sufferings and death of Christ were the fulfilment of prophecy.

To the Jew the idea of a crucified Messiah was incredible.

Their law said, "A hanged man is accursed by God" (Deut.21:23).

To the orthodox Jew the Cross made it completely impossible that Jesus could be the Messiah.

The early preachers answered, "If you would only read your scriptures rightly you would see that all was foretold."

[24] Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

4) This person raised from the dead.

Psalm 16:1-11 Michtam of David.

Preserve me, O God: for in thee do I put my trust. [2] O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; [3] But to the saints that are in the earth, and to the excellent, in whom is all my delight. [4] Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. [5] The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. [6] The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. [7] I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. [8] I have set the Lord always before me: because he is at my right hand, I shall not be moved. [9] Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. [10] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. [11] Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

the resurrection is the final proof that Jesus was indeed God's Chosen One.

The resurrection was and is all-important. Without the resurrection there would have been no Christian Church at all.

When the disciples preached the centrality of the resurrection they were arguing from experience.

After the Cross they were bewildered, broken men, with their dream gone and their lives shattered.

It was the resurrection – the risen Lord - which changed all that and turned them from cowards into heroes.

Often the preaching of the resurrection is confined to Easter.

Every Sunday is the Lord's Day and every Lord's Day should be kept as resurrection day.

A Christian should never forget that he lives and walks with a Risen Lord.

[25] For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

5] Psalms 16:8-11.

Acts 2:25, 26a Acts 2:26b, 27 Acts 2:28

Life: Death: Resurrection: Psalm 16:8,9a Psalm 16:9b, 10
Psalm 16:11

Threefold Victory Over Sin

- 1) Originating evil: (v. 25) mystery of evil in the universe is older than man... Isa 14; Ezek 28...
- 2) Evil from without: "I Have not (been) moved."
- 3) Assuming responsibility: "rest in hope..." death cannot hold Him: John 10:17,18.

[29] Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

[30] Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Peter's point is that this psalm cannot apply to David because it speaks of his not seeing corruption. Death has no hold on him.

[31] He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. [32] This Jesus hath God raised up, whereof we all are witnesses.

This could not be David, it is prophecy of Jesus Christ.

If you really understand the nature of Jesus, the concept of Him suffering death is unthinkable.

[33] Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Jesus Christ was promised the Holy Spirit, from the Father (John 16; Joel 2:28ff).

Peter is saying that what the people are seeing is Jesus Christ receiving the promise of the Father being fulfilled; i.e., The Holy Spirit.

Peter's central theme is the study of the person of Jesus Christ: His role, mission, character, and nature of the Messiah.

5) ...exalted.

6) Received the fulfillment of the ancient promise of Jehovah

[34] For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Lk 24:49; Act 1:4; Joel 2:28). 7) "Poured forth this": The Spirit.

He goes on concluding the fact that Psalm 16 did not apply to David. Psalm 110:1. "Jehovah said to Adonai..."

[35] Until I make thy foes thy footstool.

Jesus said this in Mt 22:42-45.

Note in Matthew that Jesus has just established himself as the final political, theological and ethical authority .

Political: Pharisees, Herodians Tribute
Theological: Sadducees Resurrection
Ethical: Lawyers Shema

"Until"- not while.

Christ's enemies WILL be made His footstool post-rapture, in Rev 6-19 (we are still in Rev 1-3).

[36] Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

SAVE YOURSELVES - Acts 2:37-41

"When they heard this, they were pierced to the heart, and they said to Peter and to the other apostles, 'Brethren, what are we to do?' Peter said to them, 'Repent, and let each of you be baptized in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit, for this promise is to you and to your children and to all who are afar off, to all those whom the Lord your God invites.' With many other words he gave his witness and he urged them, 'Save yourselves from this crooked generation.' So they accepted his word and were baptized, and on that day there were added to them about three thousand people."

This passage shows the effect of the Cross.

When men realized just what they had done in crucifying Jesus their hearts were broken.

"When I am lifted up from the earth will draw all men to myself" (Jn.12:32).

Every man has had a hand in that crime.

That recognition demands a reaction from men.

"Repent," said Peter, "first and foremost."

Repent originally meant an afterthought.

Often a second thought shows that the first thought was wrong; and so the word came to mean a "change of mind."

A change of mind demands a change of action.

Repentance must involve both change of mind and change of action. A man may change his mind and come to see that his actions were wrong but be so much in love with his old ways that he will not change them.

A man may change his ways but his mind remains the same, changing only because of fear or prudence.

True repentance involves a change of mind and of action.

When repentance comes God forgives what is past.

The affects and physical consequences of sins are not wiped out.

When we sin we may well do something to ourselves and to others which cannot be undone.

Forgiveness does not abolish the consequences of what we have done but it puts us right with God.

When repentance comes, because of His love for us, we receive the gift of the Holy Spirit.

In His power we can win battles we never thought we would ever be able to win.

Because of our love for Him we can resist things which by ourselves we would have been powerless to resist.

[37] Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? [38] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. [39] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Climax of Peter's sermon.

He has quoted from three different portions of Scripture, and has built this sermon on the person of Jesus Christ.

Note that the whole issue is the person of Jesus Christ, not a study of the Holy Spirit.

The fulfillment of the promise of the Holy Spirit given to Christ is one of Peter's seven points and it does give rise to this sermon, but the study is on the person of Jesus Christ.

This is the key Pentecostal proclamation: Jesus is Lord and Christ! (Isa 53; Isa 61).

In Peter's own words he is acknowledging that the call is not only to Israel, although it takes him awhile before he realizes that he is suppose to go to the Gentiles also.

[40] And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

[41] Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

3000 added!! Some scholars believe that this was in the Temple because they have the facilities for ritual immersion.

The Body of Christ: from 120 to 3000 in one sermon!

THE CHARACTERISTICS OF THE CHURCH

Acts 2:42-47

"They persevered in listening to the apostles' teaching, in the fellowship, in the breaking of bread and in prayers. Awe was in every soul; and many signs and wonders were done by the apostles. All the believers were together and they were in the habit of selling their goods and possessions and of distributing them amongst all as each had need. Daily they continued with one accord in the Temple, and breaking bread from house to house they received their food with joy and in sincerity of heart; and they kept praising God and everyone liked them. Daily the Lord added to them those who were being saved."

[42] And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

A learning Church;

The church persisted in listening to the apostles teaching.

A great church peril is to look back instead of forward.

The riches of Christ are inexhaustible - we should always be looking and going forward.

It is a wasted day when we do not learn something new. when we have not penetrated more deeply into the wisdom and the grace of God.

A Church of fellowship;

It had what someone has called the great quality of togetherness; a family; a band of brothers.

A praying Church

They knew that they could not meet life in their own strength and that they did not need to.

They always went to God before they went out into the world as a result they were able to meet the problems of life.

[43] And fear came upon every soul: and many wonders and signs were done by the apostles.

A reverent Church

Acts.2:43 the word which the King James Version correctly translates fear has the idea of awe in it.

God and His presence in their lives was not taken flippantly or lightly.

A Church where things happened--signs and wonders were there (Ac.2:43).

If we expect great things from God and
If we attempt great things for God
Then things happen.

More things would happen if we believed that God and we together could make them happen.

[44] And all that believed were together, and had all things common; [45] And sold their possessions and goods, and parted them to all men, as every man had need.

A sharing Church (Ac.2:44-45);

Early Christians had an intense feeling of responsibility for each other.

A real Christian cannot bear to have too much when others have too little.

[46] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

A worshipping Church (Ac.2:46);

they never forgot to visit God's house. We must remember that "God knows nothing of solitary religion." Things can happen when we come together. God's Spirit moves upon his worshipping people.

A happy Church (Ac.2:46); gladness was there.

A gloomy natured Christian is a contradiction in terms.

A praising Church (Ac. 2:27)

They glorified God in everything they did recognizing who they were and who He is.

[47] Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

A Church whose people others could not help liking.

Two Greek words for good.

"Agathos" simply describes a thing as good.

"Kalos" means that a thing is not only good but looks good; it has a winsome attractiveness about it.

Real Christianity is a lovely thing.

There are many people who are good but with their goodness comes a streak of unloving hardness and indifference.

Apathy is the opposite of love – not hate...