

PETER PROCLAIMS THE RISEN CHRIST AT PENTECOST

QUOTE:

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 Spirit.

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.

Acts 2:38-39

Significance of Pentecost

Pentecost literally means 'fiftieth' - A name based on when it was held.

On "the morrow after the sabbath" following Passover - probably 18th Abib "a sheaf of the firstfruits" was to be waved before Yahweh (Lev 23:10-11). The single sheaf of the first fruits represents Christ, as the "first fruits of them that slept" (1 Cor 15:20-23). From this day, a further fifty were required to be counted (Lev 23:15-16), on which the Day of Pentecost was held.

Pentecost celebrated the entering of Israel into a new covenant relationship with God, when He proclaimed the terms of the covenant at Mt. Sinai (Deut 4:13). On this day, a second wave offering was made. This consisted of "two wave loaves...baken with leaven" (Lev 23:16-17). This represents a multiplicity of Jews and Gentiles brought into covenant relationship with Yahweh, through the work of Jesus Christ. They are described as being with leaven, as each one has committed sin (1 Cor 5:8), unlike their Lord (1 Pet 2:22).

Bible Marking:

Acts 2:1 - "**fully come**" - Lit 'was being fulfilled'. ie This day would bring about all the day of Pentecost spoke of as Jews and Gentiles were brought into the covenant. This event would lay the foundation for the whole world of the first century (Col 1:6,23) to hear the Gospel.

"With One Accord"

lit means: 'with one mind'. Speaks of the ecclesia united in Christ. This was manifested in: prayer (1:14); worship (2:1); gathering and fellowship; (2:46); praise (4:24), witnessing (5:12); obedience (8:6), determinations (15:25). It is based on a common understanding and appreciation for the truth and its requirements (Eph 4:3,13).

By contrast the opponents of the truth are often united in enmity (See Acts 7:57; 12:20; 18:12; 19:29).

Thus we see that true Unity - must be the unity of the Spirit, and not based on fleshly principles.

Acts 2:4 - "**other tongues**" - The word 'other' means different. Colour this idea both here and in the following places:

V6 - "every man heard them speak in his own language".

V8 - "how hear we every man in our own tongue, wherein we were born?".

V11 - "we do hear them speak in our tongues".

Acts 2:17 - Note vvi7-21 - quotes Joel 2:28-32 - See "g" - margin.

"**in the last days**" - Peter changes the words of Joel here,

because he was applying it to the first century when there was an earnest, or down payment of the Spirit (Eph 1:13-14), and not the full measure as will be seen in the age to come.

Note uses of **“The last Days”** - 2 Tim 3:1; Heb 1:1-2; Jas 5:3; 2 Pet 3:3. Refers to the last days before AD70.

“I will pour out of my spirit upon all flesh” - It would not only be available to Jews, but Gentiles also (Acts 10:45).

Acts 2:19 - **“wonders in heaven”** - prophesied in Dan 8:9-10.

“Signs in the earth beneath” - enumerated in Matthew 24.

“Blood” - ie slaughter by the sword.

“Fire and vapour of smoke” - spoke of the burning of the towns and villages of Judah, together with it's temple (Zech 11:1-3), as the fire of divine Judgment would come upon guilty Judah.

Acts 2:20 - **“The sun shall be turned into darkness, and the moon into blood”** - see Amos 8:3,9-10.

Acts 2:21 - **“call on the name of the Lord”** - see ch 9:13-14; 1 Cor 1:1-2. The Name of Jesus is explained in vv22-36. We call on the name when we repent and are baptised in that name (v38).

Acts 2:22 - **“a man approved of God”** - see Jn 3:2

Acts 2:23 - **“determinate counsel and foreknowledge of God”** - ie Psalms 22; 69; Dan 9:26; Zech 13:6-7; Isa 53. Christ himself spoke of it: Jn 3:14; Lk 18:32-33.

Acts 2:24 - Shows the dramatic contrast between the Jews and God in their treatment of Jesus.

“Loosed” - to loose anything tied or bound.

“Pains of death” - quoting Psalm 18:4-5 (see also 2 Sam 22:6; Psalm 116:3). Refers to cords for binding (ie a symbol of captivity). It required God to loose him from the bonds of death. This was by virtue of his sacrifice - Heb 2:14-15; 13:20; Rom 6:9.

“Not possible that he should be holden of it” - i.e - the righteousness of God demanded that one who had lived a perfectly righteous life should not remain in the grave. See Rom 3:25; Psalm 18:16-19.

Highlight in **Yellow** where Peter quotes the Old Testament and add comments in your margin to explain:

- Acts 2:25-28 - Quotes Psalm 16:8-11 (follows the LXX) (see margin “a”).
- Acts 2:30 - Quotes Psalm 132:11 with an explanation (see margin “o”). Highlight the parts that are quoted from the Psalm.
- Acts 2:34-35 - Quotes Psalm 110:1 (see margin “p”).

Acts 2:33 **“being by the right hand of God exalted”** - Peter now returns show where the resurrected Christ is. He does so, by returning to the final words of Psalm 16:11, which he did not quote in v28.

Acts 2:36 - **“Lord”** - Indicates power and authority and dominion (Gen 1:26) obtained by overcoming. He has put away sin (Heb 9:26); death has no more dominion over him (Rom 6:9).

“Christ” - Means ‘anointed’. ie anointed as a King-Priest after the order of Melchizedek - Peter is alluding to Psalm 110:4.

Acts 2:39 - The promise of deliverance, or salvation is available to all. (See v21 - quoting Joel 2:32) To them, their children, those afar off (Eph 2:13,17), even as many as the Lord shall call (Peter completes the quote of Joel 2:32). The Holy Spirit was the means of preaching that promise, and was an earnest (or downpayment) on the salvation it taught (Eph 1:13-14), being a taste of the powers of the Age to come (Heb 6:5).

Colour the progression in description of Jesus:

V22 - “a man approved of God”.

V23 - “crucified and slain”.

V32 - “Jesus hath God raised up”.

V33 - “being by the right hand of God exalted”.

V36 - “God hath made that same Jesus, whom ye have crucified, both Lord and Christ”.

Optional Marking:

Genesis 11 - Tower of Babel	Acts 2 - Day of Pentecost
Set in the land of Shinar (Babylon): the global headquarters of sin, symbol of the antichrist	Set in Jerusalem: the capital city of the kingdom of God, from whence the true Christ will rule
The city was called Babel (v9), meaning 'Confusion'	Jerusalem = 'City of peace' cf 1 Cor 14:33 "For God is not the author of confusion, but of peace"
The Babelites set out to create a "city and a tower" (v4) for their own protection	Yahweh set out to build the Ecclesia as a Holy City - the New Jerusalem: Heb 11:10,16, 12:22, 13:14. The ecclesia has no need of a tower for protection, because "The name of Yahweh is a strong tower: the righteous runneth into it, and is safe." (Prov 18:10)
The tower was meant to reach unto heaven (v4)	The New Jerusalem "cometh down out of heaven" from God (Rev 3:12)
The city was intended for protection so that evildoers might work evil with impunity (v6)	The Ecclesia is intended for protection so that true believers may fear God and work righteousness without facing the persecution and scorn of the world outside
Yahweh confounded the languages, thus splitting the united whole into many nations	Yahweh provided the gift of tongues, thus drawing many nations together into a united whole. Ac 2:44 "All that believed were together and had all things common"
The builders desired to make a name for themselves	The Ecclesia consists of those who were called out of the nations to be a people for the name of Yahweh
Genesis 11 describes the frustration of a man-directed attempt to unite man for his own glorification	Acts 2 documents the beginning of a God-directed endeavour to unite all nations for the glorification of God and the manifestation of his character
Following the Tower of Babel, God preached the Gospel to Abraham and worked with his descendants - Israel - on the basis of the law of Moses	Following the Day of Pentecost, the Gospel was preached to men of all nations who desire to become the spiritual descendants of Abraham on the basis of faith and baptism into the name of Jesus Christ