Acts

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I. Introduction
   1. This study is a verse-by-verse exposition of the book of The Acts of the Apostles.
   2. I do not intend to spend a sermon on each verse, but rather move through it at a pace that will give an adequate explanation to each verse or passage, while trying not to "miss the forest for the trees."

II. Overview
   1. The book of Acts was written by Luke **(Luk 1:1-4 c/w Act 1:1)**.
   2. It picks up where the book of Luke left off with the ascension of Christ to heaven after promising to send the Holy Ghost to the apostles **(Luk 24:49-53 c/w Act 1:4-9)**.
   3. The first part of the book focuses mainly on Peter's ministry (chapters 1-12), and the second part focuses mainly on Paul's ministry (chapters 13-28).
   4. Chapter highlights
      A. Chapter 1: Matthias was chosen to replace Judas as the 12th apostle.
      B. Chapter 2: the giving of the Holy Ghost on the day of Pentecost and the conversion of about 3000 Jews on that day.
      C. Chapter 3: the account of Peter and John healing a lame man and preaching to the Jews.
      D. Chapter 4: Peter and John are brought before a council of Sadducees, rulers, elders, scribes, and the high priest and were threatened to stop preaching about Jesus.
      E. Chapter 5: Ananias and Sapphira were killed by God for lying to the Holy Ghost; the apostles were put in prison and delivered by an angel; they were brought before the council again and beaten and released.
      F. Chapter 6: ordination of the first deacons in the Jerusalem church; the Jews dispute with Stephen, suborn witnesses, and bring him before the council.
      G. Chapter 7: Stephen gives his defense before the council and is martyred.
      H. Chapter 8: a great persecution arises against the church in Jerusalem and the saints are scattered; Philip preaches and baptizes in Samaria; Simon the sorcerer is "converted" and tries to pay the apostles for the gift of the Holy Ghost; the Ethiopian eunuch is converted by Philip.
      I. Chapter 9: Paul's conversion on the road to Damascus; Peter heals Aeneas, a man sick of the palsy for eight years; Peter raises Tabbitha from the dead.
      J. Chapter 10: the conversion of Cornelius by Peter.
      K. Chapter 11: Peter's recounting of the conversion of Cornelius; the church in Antioch is founded; Barnabas is sent from the Jerusalem Church to Antioch; Barnabas goes to Tarsus to get Paul and brings him to Antioch where they assemble with the church and teach for a whole year; a great dearth hits the world and the disciples in Antioch take up a collection for the brethren in Judea and send it to them by Barnabas and Saul.

L. Chapter 12: Herod kills James the brother of John and puts Peter in prison; an angel delivers Peter from prison; Herod is killed by God; Barnabas and Saul return to Antioch after taking the relief to Jerusalem.
M. Chapter 13: Barnabas and Saul are sent on their first evangelistic trip with John; they go to Seleucia, Cyprus, Salamis, and the isle of Paphos where they encounter a sorcerer named Barjesus/Elymas whom Paul blinds for a season; Saul is renamed Paul; Paul and Barnabas depart Paphos for Perga in Pamphylia and John returns to Jerusalem; Paul goes to Antioch in Pisidia and preaches in the synagogue; the Gentiles want to hear more on the next sabbath and the whole city shows up, which provokes the Jews to envy who raise up a persecution and expel them; they go to Iconium.
N. Chapter 14: Paul preaches in the synagogue in Iconium and the unbelieving Jews stir up the Gentiles and try to stone him, and they flee to Lystra and Derbe; Paul heals a crippled man in Lystra and the pagans there think Paul and Barnabas are gods; the Jews stir up the people and they stone Paul, leaving him for dead; Paul and Barnabas depart to Derbe and return to Lystra, Iconium, and Antioch where they confirm the disciples and ordain elders in the churches they started in those places; they pass through Pisidia, Pamphyia, Perga, and Attalia on their way back to Antioch; they tell the church in Antioch the story of their evangelistic trip and remain in Antioch for a long while.
O. Chapter 15: a council is convened in Jerusalem to determine if the Gentiles need to keep the law of Moses; Paul and Barnabas meet with the other apostles and elders and decide that the Gentiles do not need to keep the law of Moses; they write up a few laws for the Gentiles to keep and send it by Paul and Barnabas to the Gentile churches; Paul and Barbabas return to Antioch, and after a while decide to return to the cities where they had preached and started churches to see how the brethren were faring; Paul and Barnabas have a sharp disagreement on whether to take John Mark, so they split up; Barnabas and Mark sail to Cyprus, and Paul and Silas go through Syria and Cilicia, confirming the churches.
P. Chapter 16: Paul meets a young converted man named Timotheus in Derbe and Lystra, has him circumcised, and takes him with him as he delivers the decrees from the council in Jerusalem to the Gentile churches. They go through Phrygia and Galatia, but the Spirit forbids them to go into Asia and Bithynia. They are then called to go into Macedonia and preach the gospel. After a few stops, they get to Philippi where they meet and convert Lydia. Paul casts a spirit of divination out of a young girl and ends up getting himself and Silas thrown into prison for it. While in prison, a great earthquake opens the prison doors and frees the prisoners, and the jailor and his house are converted and baptized. Paul and Silas are released from prison the next day.
Q. Chapter 17: Paul and his travelling companions come to Thessalonica and reason out of the scriptures with the people in the synagogue for three sabbaths. When many believe, the unbelieving Jews cause an uproar in the city, and Paul and Silas are sent away by night to Berea. Paul preaches the gospel and converts many until the Jews in Thessalonica get wind of it and go to Berea to stir up trouble there, causing Paul and Silas to depart into Athens. In Athens, Paul disputes with the

Epicureans and Stoicks and then is taken to the Areopagus where he preaches the gospel on Mars' Hill, and some are converted.

R. Chapter 18: Paul departs from Athens and comes to Corinth where he meets Aquila and Priscilla and stays and works with them while he reasons with the people in the synagogue every sabbath for a year and a half. The Jews make insurrection against him unsuccessfully, after which he sails to Syria with Aquila and Priscilla. He then goes to Ephesus, leaving Aquila and Priscilla there, before going to Caesarea and finally back to his home church in Antioch. After spending some time in Antioch, Paul departs on his third evangelistic trip, going over all the country of Galatia and Phrygia. A preacher named Apollos goes to Ephesus preaching the gospel as far as he understood it. Aquila and Priscilla teach him the way of God more perfectly, and he mightily convinces the Jews that Jesus is Christ.
S. Chapter 19: Paul returns to Ephesus and finds about twelve men who had not been correctly baptized, which he baptizes and lays hands on, giving them the Holy Ghost. Paul spends over two years there preaching and disputing daily, and many in Ephesus believe and turn from their occultic religion. Paul's evangelistic success causes a silversmith named Demetrius, who is losing revenue in his idol-making business, to create an uproar which the townclerk had to put down.
T. Chapter 20: Paul goes into Macedonia and then into Greece where the Jews lay wait to kill him. He sails to Troas where he assembles with the church, preaches until midnight, resurrects Eutychus after he falls asleep and falls from a loft, breaks bread with them, and preaches for the rest of the night. Paul goes to Assos, Mitylene, Chios, Samos, Trogyllium, and Miletus. At Miletus he calls for the elders of the church at Ephesus and warns them of spiritual dangers to come, after which they accompany him to the ship, weeping and sorrowing that they will see him no more.
U. Chapter 21: During Paul's return trip to Jerusalem, he is warned twice to not go because of what would befall him there, but he goes anyway, not worrying about it. When he arrives at Jerusalem, he goes into the temple to perform a vow with some men. When the Jews see him in the temple, they create an uproar and try to kill him, but he is rescued by a band of soldiers.
V. Chapter 22: Paul addresses the Jews and tells them the story of his conversion. When he gets to the part about being sent to the Gentiles, the Jews demand his death. The chief captain is going have him scourged until he finds out that he is a Roman citizen. The chief captain then calls down the chief priests and their council to interrogate Paul.
W. Chapter 23: Paul stands before the council of the high priest, Pharisees, and Sadducees, and he shrewdly turns the Pharisees and Sadducees against each other by stating that he is a Pharisee and is being called into question because of his belief in the resurrection of the dead. The chief captain saves him from being pulled in pieces and takes him into the castle. A group of Jews conspire to kill him. His nephew learns about it and tells the chief captain who commands hundreds of soldiers to escort Paul to Caesarea to Felix the governor.
X. Chapter 24: Five days later, the high priest and the elders bring an orator named Tertullus to make an accusation against Paul before Felix. After Paul gives his defense, Felix decides to wait for the chief captain to come so that he can

understand the matter fully. Paul remains in prison for two years until Festus replaces Felix.

Y. Chapter 25: Festus goes to Jerusalem, and the high priest and the chief of the Jews attempt to convince him to have Paul brought to Jerusalem to be tried. Festus tells them to come to Caesarea to make their case against him, which they do. After Paul makes his defense, Festus asks him if he will go to Jerusalem to be judged, but Paul appeals to Rome to be judged there. When king Agrippa comes to Caesarea to visit Festus, Festus tells him about Paul, and Agrippa asks to hear him himself.

Z. Chapter 26: Paul gives his testimony before Agrippa and almost convinces him to become a Christian. Agrippa deems Paul to be innocent and would have let him go free, had he not appealed to Caesar.

AA. Chapter 27: Paul sets sail in a ship full of criminals for Rome, but a terrible storm at sea causes them to be shipwrecked on the island of Melita.

BB. Chapter 28: After three months of wintering on the island of Melita, Paul and the other prisoners depart for Rome. When he arrives at Rome, he calls for the Jews and preaches the gospel to them. He dwells in a rented house in Rome for two years and preaches the kingdom of God and the gospel of Jesus Christ to all those who come unto him.

III. Acts Chapter 1

1. **Acts 1:1** – *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,*
   A. Luke is the author of the book of Acts **(Luk 1:1-4)**.
   B. The "former treatise" that Luke had written for Theophilus was the gospel of Luke.
   C. Theophilus is only mentioned twice in the Bible **(Luk 1:3; Act 1:1)**, so we no next to nothing about him, except the following that we can deduce.
      i. *Theophilus* means *friend of God* according to James Strong, Albert Barnes, Adam Clarke, and Matthew Henry, and *lover of God* according to John Gill and Matthew Henry.
         a. He was therefore a friend and lover of God and also a disciple of Jesus Christ who had been instructed in the gospel **(Luk 1:4)**.
         b. He was a godly man like his spiritual father Abraham **(Jam 2:23)**.
      ii. Theophilus was apparently a man of high rank or nobility, as Luke addressed him as "most excellent" **(Luk 1:3)**.
         a. "Most excellent" was a title reserved for governors and the like **(Act 23:26)**.
         b. "Most excellent" was a similar title as "most noble" **(Act 24:3; Act 26:25)**.
         c. Theophilus was one of the "not many noble" which are called **(1Co 1:26)**.
   D. In his gospel, Luke wrote to Theophilus detailing "all that Jesus began both to do and teach" **(Act 1:1)**.
   E. In the book of Acts, Luke picks up where he left off at the end of his gospel and gives the history of the acts of the apostles, beginning immediately after the ascension of Christ until the AD 60s when Paul was first imprisoned in Rome.

2. **Act 1:2** – *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*
    A. Before His ascension, Jesus commanded the apostles through the Holy Ghost **(1Pe 1:12)** to feed His sheep **(Joh 21:15-17)** and go into all the world and preach the gospel to all nations **(Mat 28:19-20)**.
    B. Jesus also gave commandments to the apostles through the Holy Ghost after He ascended to heaven.
        i. Prior to His death, Jesus had promised the apostles that He would send the Holy Ghost, who was the Comforter, who would make known all things to them **(Joh 14:16-17, 26; Joh 15:26-27; Joh 16:12-15)**.
        ii. Jesus had instructed them to wait in Jerusalem after His ascension until they were endued with power from on high **(Luk 24:49)**.
        iii. After the Lord was taken up to heaven, He gave commandments to His apostles through the Holy Ghost whom He sent to them.
        iv. The giving of His commandments by the Holy Ghost began on the day of Pentecost in Acts 2 and lasted to the death of John, the last apostle.

3. **Act 1:3** – *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*
    A. Jesus appeared to His apostles after His passion (suffering) and demonstrated that He was indeed risen from the dead by many *infallible* proofs.
        i. Infallible *adj*. – Of things: Not liable to fail, unfailing. a. Not liable to prove false, erroneous, or mistaken; that unfailingly holds good.
            a. The NIV replaces *infallible* proofs with *convincing* proofs.
            b. Convincing – 1. Persuading or assuring by argument or evidence (dictionary.com - since this is not a KJV word and the latest usage in the OED for it is 1885)
            c. There is a big difference between infallible proofs and convincing proofs.
        ii. Some of the infallible proofs of Christ's resurrection included:
            a. Having the disciples touch Him **(Luk 24:39-40; Joh 20:27)**.
            b. Eating food with them **(Luk 24:41-43)**.
            c. Performing miracles such as walking through walls **(Joh 20:19)** and causing them to catch a whole boat full of fish when they had caught nothing that night **(Joh 21:6-11)**.
            d. Appearing to a crowd of over 500 people at once **(1Co 15:6)**.
    B. Jesus was seen by the apostles for 40 days after His resurrection prior to His ascension.
    C. He continued preaching the kingdom of God during that time as He did prior to it **(Mar 1:14-15, etc.)**.

4. **Act 1:4** – *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

A. The apostles were told by Jesus to go into all the world and preach the gospel in all nations to every creature **(Mat 28:19; Mar 16:15; Luk 24:47)**.
B. But before they did that, they were to wait in Jerusalem until the Holy Ghost, who was promised by the Father, was given unto them **(Act 1:5)**.
C. The Father had promised to send the Holy Ghost to the disciples after Christ departed this earth **(Joh 14:26)**.

5. **Act 1:5** – *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*
    A. They only had to wait about seven days for the Holy Ghost to be given unto them.
        i. The Holy Ghost came on the day of Pentecost **(Act 2:1-4)**.
        ii. Pentecost was 50 days after the Passover **(Lev 23:15-16)**.
        iii. Jesus died at the time of Passover **(Joh 18:28, 39; Joh 19:14)**.
        iv. Jesus was in the grave for three days and nights **(Mat 12:40)**.
        v. Jesus spent 40 days on earth after His resurrection **(Act 1:3)**.
        vi. Therefore, the "not many days hence" until the Holy Ghost was given was seven days (50-3-40=7).
    B. The apostles were baptized *with*, not *by*, the Holy Ghost on the day of Pentecost.
        i. John baptized *with* water by immersing believers in water **(Mat 3:6; Mar 1:5, 10)**.
        ii. John, not the water, performed the baptism.
        iii. The apostles would be baptized *with* the Holy Ghost by being immersed in the Holy Ghost to the point of being filled with Him **(Act 2:4)**.
        iv. Jesus, not the Holy Ghost, performed the baptism **(Mat 3:11)**.
        v. Believers are baptized *by* the Holy Ghost when He adds them to the local church when they are baptized in water **(1Co 12:13 c/w Act 2:38, 41-42, 47)**.

6. **Act 1:6** – *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*
    A. The apostles at this time were demonstrating that they still did not understand the nature of the kingdom of God which Jesus preached.
    B. They appear to have thought that Christ's kingdom was an earthly kingdom that was synonymous with the nation of Israel.
    C. They were expecting God to restore the nation of Israel unto its former glory instead of being a vassal state of Rome **(Joh 6:15)**.
    D. Jesus made it clear in His preaching and teaching that the kingdom of God was not a physical, national, geographical kingdom, but rather a spiritual one **(Luk 17:20-21; Joh 18:36)**.
    E. Furthermore, Jesus told the Jews that the kingdom of God would be taken from them and given to others **(Mat 21:43)**.

7. **Act 1:7** – *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*
    A. Some have concluded that since Jesus did not say that God would *not* restore the kingdom to Israel, but only said that "it is not for you to know the times or the

seasons, which the Father hath put in his own power," that therefore God *will* restore the kingdom again to Israel.

i. But Jesus did *not* say that He would restore again the kingdom to Israel at that time or at any time.

ii. Jesus simply told them that, "it is not for you to know the times or the seasons, which the Father hath put in his own power."

iii. This is very similar to how Jesus answered Peter when he asked what was going to happen to John **(Joh 21:20-22)**.

a. Jesus answered Peter with, "If I will that he tarry till I come, what is that to thee? follow thou me."

b. The disciples took His statement to mean that John would not die.

c. But Jesus did not say that John would not die; He simply asked, "If I will that he tarry till I come, what is that to thee?" **(Joh 21:23)**.

d. Likewise, Jesus did not say that He was going to restore again the kingdom to Israel.

e. As a matter of fact, Jesus said the opposite **(Mat 21:43)**.

B. The broader lesson to glean from Jesus' words is that there are some things that are secret and belong only to God **(Deut 29:29)**, especially the timing of future events such as the second coming of Christ **(Mar 13:32; 1Th 5:1-2)**.

8. **Act 1:8** – *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

A. But ye shall receive power, after that the Holy Ghost is come upon you:

i. Jesus had promised the apostles that after He ascended to heaven, He would send them the Holy Ghost who would teach them all things and bring all things that Jesus taught to their remembrance **(Joh 14:26)**.

ii. Knowledge brings strength and power **(Pro 24:5)**.

iii. The apostles went from being immature **(Mar 9:34)**, weak cowards **(Mat 26:56)** to bold and fearless preachers **(Act 4:13, 29; Act 5:29; Eph 6:20)** after the Holy Ghost came upon them on the day of Pentecost.

B. and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

i. The apostles would begin preaching in Jerusalem **(Act 5:28)** and then branch out into Judaea and Samaria **(Act 8:1, 4-5)** before going into the uttermost part of the earth **(Mat 28:19; Mar 16:15)**.

ii. The apostles did as Jesus commanded and preached the gospel unto the uttermost part of the earth to all nations **(Rom 16:25-26)**, all the world **(Col 1:5-6)**, and to every creature **(Col 1:23)**.

iii. The uttermost part of the earth doesn't necessarily mean the north or south pole, the Americas, or Japan, as the queen of Sheba (modern day Yemen) was said to have come from "the uttermost parts of the earth" **(Mat 12:42)**.

9. **Act 1:9** – *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

A. Jesus ascended to heaven in a bodily, audible, visible form **(Mar 16:19; Luk 24:39, 51; Joh 20:24-29)**.
B. He went to heaven and is seated on the right hand of God in His resurrected body **(Eph 1:20)**.

10. **Act 1:10** – *And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;*
    A. These two men were angels.
    B. Angels appeared as men in white apparel at different times in scripture **(Mar 16:5 c/w Mat 28:1-3 c/w Luk 24:4-5 c/w Joh 20:12; Act 10:30 c/w Act 10:3)**.

11. **Act 1:11** – *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
    A. This verse proves that the second coming of Christ will be a visible and public event, not an invisible and secret one.
    B. Christ will return in *like manner* as the disciples *saw* Him leave **(Act 1:11)**.
        i. Like *adj.* - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
        ii. Manner *n.* - 1. a. The way in which something is done or takes place; method of action; mode of procedure. b. *in like manner*, also *like manner*: in a similar way, similarly.
        iii. The disciples *beheld* Christ ascending into the physical clouds of the sky **(Act 1:9)**.
            a. Behold *v.* - 7. *trans*. a. To hold or keep in view, to watch; to regard or contemplate with the eyes; to look upon, look at (implying active voluntary exercise of the faculty of vision).
            b. The first six definitions were not cited by the OED after the 1400s.
        iv. Christ departed into heaven in a physical body (see comments on Act 1:9 above).
        v. Therefore, since Christ will return in *like manner* as He left, if Christ was physically seen leaving this earth in a physical body in the clouds, He will be physically seen returning in a physical body in the clouds.
        vi. This is exactly what the scriptures teach.
    C. Jesus Christ will *appear* and "they shall *see* the Son of man coming in the clouds of heaven" **(Mat 24:30)**.
        i. Appear *v.* 1. To come forth into view, as from a place or state of concealment, or from a distance; to become visible.
        ii. Jesus will *appear* the *second time* without sin unto salvation **(Heb 9:28)** and we will *see* Him **(1Jo 3:2)**.
        iii. Every eye shall *see* Him coming in the clouds, just as when He left **(Rev 1:7)**.
        iv. All tribes of the earth and all kindreds shall mourn and wail when they *see* Him coming **(Mat 24:30; Rev 1:7)**.

v. It's possible that Christ ascended to heaven with a shout and the sound of a trumpet, though it is not stated that He did **(Psa 47:5 c/w 1Th 4:16 c/w Act 1:11)**.

D. Acts 1:11 gives the lie to the false doctrines of Premillennial Dispensationalism and Full Preterism.

i. Premillennial Dispensationalism teaches that Christ will return secretly and silently to rapture the saints to heaven before the tribulation, seven years prior to His visible return.

a. This is patently false because Christ is only going to return once, and His second coming will be "in like manner" as He left.

b. See the "Millennialism, End Times, and the Reign of Christ" series for a full refutation of Premillennial Dispensationalism: https://pastorwagner.com/millennialism.

ii. Full Preterism teaches that Christ came back spiritually in 70AD.

a. This is patently false because Christ will return in His physical body "in like manner" as He left this earth.

b. See "Preterism Refutation" series for a full refutation of Preterism: https://pastorwagner.com/preterism.

12. **Act 1:12** – *Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.*

A. Mount Olivet is also called the mount of Olives.

B. The mount of Olives was a significant place in our Lord's life.

i. Jesus was known to spend time on the mount of Olives **(Joh 18:1-2 c/w Mat 26:30)**.

ii. Jesus was *wont* (accustomed) to go to the mount of Olives **(Luk 22:39)**.

iii. Jesus sometimes abode on the mount of Olives for the night **(Luk 21:37; Joh 8:1-2)**.

iv. Jesus went to the mount of Olives prior to His triumphal entry into Jerusalem **(Mat 21:1; Luk 19:37)**.

v. Jesus gave the prophecy of the destruction of Jerusalem, the His second coming, and the end of the world on the mount of Olives **(Mat 24:3)**, which is why it is referred to as the "Olivet Discourse."

vi. It was in the garden of Gethsemane at the base of the mount of Olives that Jesus went to pray and was arrested the night before His crucifixion **(Mat 26:30, 36-39)**.

vii. Jesus left this earth from the mount of Olives **(Act 1:9, 12)**.

viii. It appears that He may return to the mount of Olives **(Zec 14:1-9)**.

C. The apostles returned to Jerusalem as they were instructed **(Act 1:4)**.

D. Mount Olivet was a sabbath day's journey from Jerusalem, which is about 2/3 of mile.

13. **Act 1:13** – *And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.*

A. The upper room might have been the same place where Jesus ate the Passover with them and served them the first communion **(Luk 22:12-20)**.
B. These were the remaining 11 apostles.
C. By comparing the accounts in Matthew, Mark, Luke, and Acts, it is clear that Judas the brother of James in **Act 1:13** and **Luk 6:16** is another name for Thaddaeus in **Mar 3:18** and Lebbaeus Thaddaeus in **Mat 10:3**.

14. **Act 1:14** – *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*
    A. They had a prayer meeting wherein they were all in one accord as Christians are supposed to be **(Php 2:2; 1Co 1:10)**.
    B. This was a meeting of the first church **(Act 1:15)**.
    C. There were women in the church at this time, including Mary the mother of Jesus.
    D. These were probably some of the same women that followed Jesus and ministered unto Him **(Mat 27:55-56)**.
    E. Jesus' brethren were believers by this point, but they had not been earlier in His ministry **(Joh 7:5; Mat 13:57)**.

15. **Act 1:15** – *And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)*
    A. Peter was the prominent leader in the early Jerusalem church.
        i. Jesus had given Peter the keys to His kingdom/church on this earth **(Mat 16:18-19)**.
        ii. Peter went from a weak, immature Christian who still needed to be converted in areas of his life **(Luk 22:31-32, 54-62)** to a bold leader in the church **(Act 4:13)**.
    B. There were about 120 members in the Jerusalem church at this time.
        i. It appears that they had a membership roll with names of each member written down.
        ii. Church membership is Biblical **(1Co 12:13-14, 27)**.

16. **Act 1:16** – *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.*
    A. The scripture Peter is referring to is **Psa 69:25** and **Psa 109:8** which he later quotes in **Act 1:20**.
        i. We will look at these prophecies when we get to Act 1:20.
        ii. Additionally, it was prophesied in **Psa 41:9** that Judas, a familiar friend of Jesus whom He trusted and ate with, would lift up his heal against Him.
        iii. Judas was the guide of the soldiers who arrested Jesus **(Mat 26:47-49)**.
    B. These prophecies *must needs have been fulfilled* because whatever God declares will come to pass **(Isa 42:9; Isa 46:10)**.
    C. The Holy Ghost spoke through David when he prophesied of Judas betraying Christ **(2Sa 23:1-2)**.

17. **Act 1:17** – *For he was numbered with us, and had obtained part of this ministry.*

A. Judas was chosen by Jesus and numbered with the apostles **(Luk 6:13, 16)**.
B. Judas obtained part of the ministry of the apostles, being sent by Jesus to preach the kingdom of heaven to the lost sheep of the house of Israel and to heal the sick, cleanse lepers, raise the dead, and cast out devils **(Mat 10:5-8)**.
C. He was also the church "treasurer" **(Joh 13:29)**, but not a faithful one **(Joh 12:4-6)**.
D. He was sent forth as a sheep in the midst of wolves and commanded to be wise as a serpent **(Mat 10:16)**, but he was a wolf in sheep's clothing **(Mat 7:15-20)** and a serpent who was of his father the devil **(Mat 23:33 c/w Joh 8:44 c/w Joh 6:70-71)**.

18. **Act 1:18** – *Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*
    A. It is likely that verses 18-19 are not Peter's words, but rather Luke's narrative for the benefit of those reading the book of Acts years later.
        i. The apostles and other church members who were listening to Peter would have already know about the fate of Judas.
        ii. Peter was speaking to Jews in Jerusalem, so there would not have been a need to tell them that the field was called Aceldama in their language, meaning the field of blood **(Act 1:19)**.
        iii. It is unlikely that the field came to be called "the field of blood" during the six weeks between Judas' death and Peter's address to the church several days after Christ's ascension. It is more likely that it came to be known by that name over time.
    B. *Now this man purchased a field with the reward of iniquity;*
        i. Judas betrayed Christ for thirty pieces of silver **(Mat 26:14-16; Luk 22:3-6)**, which Peter called *the reward of iniquity*.
        ii. Judas, feeling guilty for betraying an innocent man, tried to return the money to the chief priests and elders **(Mat 27:3)**.
        iii. When they would not accept it, he cast down the silver in the temple and went and hanged himself **(Mat 27:4-5)**.
        iv. Because it was blood money, they could not put it into the treasury, so they used the money to buy the potter's field to bury strangers in **(Mat 27:6-7)**.
        v. Since the money still technically belonged to Judas, Peter gave him the credit for purchasing the field with it.
    C. *and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*
        i. After hanging himself **(Mat 27:5)**, he apparently fell headlong and burst asunder in the midst, causing all his bowels to gush out.
        ii. This is information that was not included in the gospel records.
        iii. There are a couple of possible explanations.
            a. One possibility is that the rope could have broken after breaking his neck, and he could have fallen on a sharp rock which gashed his abdomen open causing his bowels to gush out.
            b. It's also possible that whoever found him cut the rope, allowing his body to fall on a rock which burst him open in the midst.

19. **Act 1:19** – *And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.*

A. Because the field was bought with Judas' blood money, it was called the field of blood **(Mat 27:8)**.
B. The purchase of the field with the 30 pieces of silver was prophesied by Jeremiah and Zechariah **(Mat 27:9-10 c/w Zec 11:12-13)**.

20. **Act 1:20** – *For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.*
    A. The first part of Peter's quote (*Let his habitation be desolate, and let no man dwell therein*) is from **Psa 69:25**.
    B. The second part of the quote (*his bishoprick let another take*) is from **Psa 109:8**.
        i. By comparing Act 1:20 with Psa 109:8, a *bishoprick* is an *office*.
        ii. Bishoprick *n*. – 1. The providence of a bishop; a diocese. 2. The office or position of a bishop. 3. Overseership, office. (the OED cites Act 1:20 as a usage for sense 3)
    C. Judas lost his office and his life, and was replaced by another man.

21. **Act 1:21** – *Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,*
    A. Peter instructs the church that they need to replace Judas with another man who is qualified to be an apostle.
    B. The first qualification was that the man must have companied with the apostles for the entire earthly ministry of Jesus Christ.
    C. Anyone who had not been with the Lord Jesus Christ and His apostles from the beginning was not qualified.
    D. This requirement disqualifies any man living today from being an apostle.
        i. The apostle Paul was a special exception to this rule, as he did not company with the apostles and Jesus during his earthly ministry.
        ii. However, he did meet the second requirement of seeing the resurrected Lord Jesus Christ (see next verse) as "one born out of due time" **(1Co 15:8-9; 1Co 9:1)**.
        iii. Paul was an apostle by the commandment of God **(1Ti 1:1)**.

22. **Act 1:22** – *Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*
    A. To be an apostle, the man would have had to have been with Jesus and the apostles from the day that Jesus was baptized by John the Baptist until the day that Jesus ascended to heaven.
    B. Secondly, to be an apostle, a man must have personally witnessed the resurrected Lord Jesus Christ.
    C. The apostles gave witness with great power of the resurrection of the Lord Jesus **(Act 4:33)**.
    D. No man today can meet either of the two requirements to be an apostle.
        i. There are therefore no apostles today.
        ii. But there are false apostles **(2Co 11:13)**.

23. **Act 1:23** – *And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.*

A. The only thing we know about these two men by deduction is that they companied with the apostles during the entire earthly ministry of the Lord Jesus and witnessed Him in His resurrected body.
B. They were both qualified to be an apostle, but the apostles did not know which one God had chosen for the office.
C. The next three verses explain how Mathias was chosen to be the twelfth apostle.
D. The scripture tells us nothing else about these two men.
    i. If the memory of the lives of two men who were qualified to be apostles of Jesus Christ (and one who was an apostle) passed into oblivion, what chance is there that anyone will even know that any of us existed in 100 years from now?
    ii. Answer: almost zero **(Ecc 2:16; Ecc 9:5)**.
    iii. Though we and our works will be forgotten by men, God remembers **(Mal 3:16)**, which gives our lives eternal significance **(Mat 16:27)**.

24. **Act 1:24** – *And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,*
    A. *And they prayed,*
        i. When we have a decision to make and the best choice is not clear (or even when it seems to be), we should always pray to God for wisdom **(Jam 1:5)**.
        ii. Wise people seek knowledge **(Pro 18:15)** and attain unto wise counsel **(Pro 1:5)** rather than thinking they know everything.
    B. *and said, Thou, Lord, which knowest the hearts of all men,*
        i. God knows the hearts of all men **(Heb 4:12; Jer 17:10; 1Sa 16:7)**.
        ii. We may think we know what's in a man's heart, but we are often wrong.
    C. *shew whether of these two thou hast chosen,*
        i. God had chosen one of these men to be an apostle.
            a. The Holy Ghost makes a man an overseer **(Act 20:28)**.
            b. God uses men to ordain other men **(Tit 1:5)**, but it is God who chooses to put a man into the ministry **(1Ti 1:12; Heb 5:4)**.
        ii. The apostles were apostles, not by men, but by Jesus Christ and God the Father **(Gal 1:1)**.

25. **Act 1:25** – *That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*
    A. *That he may take part of this ministry and apostleship,*
        i. The appointment under consideration was that of an apostle.
        ii. The eleven apostles were not jealous of their office and trying to keep another from it, but were desirous to ordain another man to share in their ministry.
    B. *from which Judas by transgression fell,*
        i. Judas lost his office due to sin (betrayal, deceit, covetousness, greed, suicide, etc.).
        ii. Ministers of God, including pastors, can lose their office if they do not keep their bodies in subjection **(1Co 9:27)**.
        iii. A pastor must be blameless in order to hold the office **(1Ti 3:2; Tit 1:7)**.

iv. A steward, which is a title for the office of the minister **(1Co 4:1)**, can lose his stewardship if he is not faithful **(Luk 16:1-2 c/w 1Co 4:2)**.

C. *that he might go to his own place.*

i. Judas died and his body went to the grave **(Ecc 3:20; Ecc 6:6)**.

ii. Judas' soul and spirit went to hell **(Mat 26:24; Joh 17:12)**, the place for which he was suited and which was prepared for him **(Mat 25:41; Joh 6:70)**.

iii. "The phrase his own place means the place or abode which was suited for him, which was his appropriate home. Judas was not in a place which befitted his character when he was an apostle; he was not in such a place in the church; he would not be in heaven. Hell was the only place which was suited to the man of avarice and of treason." (Albert Barnes)

iv. "They are ready to receive him as a brother whom God hath chosen; for they are not contriving to have so much the more dignity themselves, by keeping out another, but desire to have one to *take part of this ministry and apostleship,* to join with them in the work and share with them in the honour, *from which Judas by transgression fell,* threw himself, by deserting and betraying his Master, *from the place* of an apostle, of which he was unworthy, that he might go *to his own place,* the place of a traitor, the fittest place for him, not only to the gibbet, but to hell - this was his own place. Note, Those that betray Christ, as they fall from the dignity of relation to him, so they fall into all misery. It is said of Balaam (Num 24:25) that he *went to his own place,* that is, says one of the rabbin, *he went to hell.* Dr. Whitby quotes Ignatius saying, There is appointed to every man *idios topos - a proper place,* which imports the same with that of God's rendering to every man according to his works. And our Saviour had said that Judas's own place should be such that *it had been better for him that he had never been born* (Mat 26:24) - his misery such as to be worse than not being. Judas had been a hypocrite, and hell is the proper place of such; other sinners, as inmates, have their portion with them, Mat 24:51." (Matthew Henry)

26. **Act 1:26** – *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

A. After praying to God for wisdom, the apostles cast lots to determine which man God had chosen.

i. Lot *n*. - 1. a. An object (app. usually a piece of wood) used in a widely diffused ancient method of deciding disputes, dividing plunder or property, selecting persons for an office or duty, etc., by an appeal to chance or the divine agency supposed to be concerned in the results of chance. The 'lots', each bearing the special mark of one of the competitors, were placed in a receptacle (in Homeric Greece a helmet); according to Greek procedure the vessel was shaken, the winning lot being that which fell out first; in Scandinavia (see Vigf. s.v. hlutr) the winning lot was drawn out by an uninterested party.

ii. The lot causes contention to cease **(Pro 18:18)**.

iii. God controls the outcome of casting lots **(Pro 16:33)**.

iv. God has been known to use lots to reveal His will on a matter **(Jon 1:7)**.
v. God has also used lots to providentially guide human affairs **(Est 3:7)**.

B. Casting lots is not a practice that is commanded in the Bible for selecting a man to ordain to the ministry.
i. There are rules and guidelines established in scripture for selecting and ordaining a man to the ministry, such as:
a. Verifying that he meets the requirements **(1Ti 3:1-7; Tit 1:5-9)**.
b. Being proved by serving as a son with the father in the ministry **(Php 2:22 c/w 1Ti 3:2, 10)**.
c. Having a church call him to minister to them **(Act 16:9-10)**.
ii. Under normal circumstances, one man will meet these criteria at a time when a minister is needed, and the decision will be clear.
iii. But if there happened to be two men who equally met the qualifications, and the pastor and the receiving church were equally divided between the men, a lot could be used to determine the will of God in the matter, as it was here.

C. Matthias became the twelfth apostle.
i. Beyond that, we know nothing else about him.
ii. He was not the last apostle to be ordained though.
iii. There were more than 12 apostles.
iv. There were several other apostles, such as:
a. Jesus **(Heb 3:1)**
b. Paul **(Rom 1:1)**
c. James the Lord's brother **(Gal 1:19)**
d. Silas **(1Th 1:1 c/w 1Th 2:2, 6)**
e. Barnabas **(Act 14:14)**

IV. Acts Chapter 2

1. **Acts 2:1** – *And when the day of Pentecost was fully come, they were all with one accord in one place.*

A. The day of Pentecost was 50 days after the Passover and seven days after Jesus ascended to heaven (see comments on Act 1:5).

B. The disciples tarried in Jerusalem until the Holy Ghost came, as they were instructed **(Act 1:4-5)**.

C. They were "all with one accord" together.
i. Accord *n*. – 1. Reconciliation, agreement, harmony; concurrence of opinion, will, or action; consent.
ii. Church members are supposed to be of one mind and one accord **(Act 2:46; 1Co 1:10; Php 2:2)**.

D. They were "in one place," which means that they were assembling themselves together as churches should **(Heb 10:25)**.
i. The Holy Ghost did not come upon them when they were in their houses studying on their own, but when there were assembled together in harmony as the church of God.
ii. The NT church existed before the day of Pentecost **(Mat 16:18; Mat 18:17)**.

2. **Acts 2:2** – *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*
    A. The Jerusalem Church met in a house at this time, but it was not a "house church" in the modern sense.
        i. The "house church" movement is an anti-church, anti-pastor, anti-authority movement.
            a. "House churches" are often started by an unordained man with a bright idea and a distain for true churches and pastors.
            b. See sermon on The House Church Movement: https://pastorwagner.com/sermons/house-church-movement/.
        ii. A true church can meet in a house, and many churches in the Bible did **(Rom 16:5; 1Co 16:19; Col 4:15; Phm 1:2)**.
        iii. A church is a congregation of baptized believers, not a building.
    B. The Holy Ghost filled the church's meeting house like a rushing mighty wind.
        i. The Holy Ghost is likened unto wind in the scriptures **(Joh 3:8)**.
        ii. This could have been part of what Jesus referred to as the kingdom of God coming with power **(Mar 9:1)**.
        iii. A similar thing happened when the tabernacle **(Exo 40:34)** and the temple were built **(2Ch 5:12-14; 1Ki 8:10-11)**.
        iv. God was showing that the place of His worship where He dwelt had changed from the temple to the NT church.
        v. The time of reformation had come **(Heb 9:10)**.

3. **Acts 2:3** – *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*
    A. Cloven *adj*. – Divided lengthwise; split. b. Split to a certain depth, so as to give a double extremity; bifurcate, bipartite, double. (cites Tindale Bible, Act 2:3)
    B. When the Holy Spirit filled the church, the apostles were given, as it were, cloven (split) tongues so that they could speak multiple languages simultaneously **(Act 2:4-8)**.
    C. It appears that the Holy Spirit and the gift of tongues He provided was physically visible (it sat upon each of them) and had the appearance of fire.
    D. The flames of a fire are cloven at the upper end, which would serve as a good symbol of cloven tongues.
    E. The tongue is likened to fire **(Isa 30:27; Jam 3:5-6)**.

4. **Acts 2:4** – *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
    A. The Jerusalem Church was filled with the Holy Ghost, which was evident by the Spirit giving them the ability to speak with tongues.
        i. A similar thing happened when the gospel went to the Gentiles **(Act 10:44-46)**.
        ii. On two other occasions—one at the beginning of a Jewish church in Samaria **(Act 8:15-17)**, and another at the beginning of a Gentile church in Ephesus **(Act 19:6)**—the apostles laid hands on newly converted church members and gave them the gift of the Holy Ghost.

iii. By these four instances, God was showing that there was no difference between Jewish and Gentile Christians and churches **(Act 11:15-17; Act 15:7-9; Eph 2:11-22)**.
iv. This being filled with the Holy Ghost was being baptized with the Holy Ghost **(Act 1:5)**.

B. A similar thing happened in the days of Moses when God took of the spirit that was upon him and put it upon the seventy elders, which caused them to prophesy **(Num 11:25)**.
C. "Tongues" refer to languages **(Act 2:6 c/w Act 2:8)**.
D. Tongues was one of the gifts of the Spirit given to the first century churches **(1Co 12:10-11)**.
i. The Holy Spirit gave them the ability to speak in other languages which they knew not.
ii. The reason for the Spirit giving the gift of tongues at that time is evident from the verses which follow.

5. **Acts 2:5** – *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.*
A. Pentecost is also known as the feast of weeks **(Deut 16:9-12, 16)**, the feast of harvest **(Exo 23:16)**, and the day of the firstfruits **(Num 28:26)**.
B. Pentecost is a Greek word signifying "fifty" because it was to be kept 50 days after the wave offering at the feast of the Passover **(Lev 23:15-16)**.
C. Pentecost (the feast of weeks, harvest, firstfruits) was one of the three feasts for which all the Israelite males had to appear in Jerusalem annually **(Exo 23:14-17; Deut 16:16-17)**.
D. The Jews had been dispersed into all nations when Jerusalem was destroyed by the Babylonians over 500 years earlier **(Jer 24:9; Jer 29:16-18; Jer 34:17; Est 3:8)**.
E. On the day of Pentecost, there were thus devout Jews from every nation under heaven who were dwelling in Jerusalem for the feast of weeks.
6. **Acts 2:6** – *Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*
A. This created quite a stir among the people.
B. People from different countries who spoke different languages heard the apostles speaking in their own language wherein they were born **(Act 2:8)**.
C. They did not hear them speaking in some fictious angelic universal language.
D. Similar to how the heavens declare the glory of God to men of all languages **(Psa 19:1-4)**, so did the apostles by the power of the Holy Spirit.
7. **Acts 2:7** – *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*
A. The people were astonished, bewildered, confounded, confused, and perplexed by what they witnessed.
i. Amazed *adj.* – 1. Driven stupid; stunned or stupefied, as by a blow; out of one's wits. 2. Bewildered, confounded, confused, perplexed. Of things: Thrown into confusion.
ii. Marvel *v.* – 1. *intr*. To be filled with wonder or astonishment; to be struck with surprise.

iii. Astonishment – 1. Loss of physical sensation, insensibility; paralysis, numbness, deadness.

B. A marvelous thing indeed it was for a bunch of uneducated **(Act 4:13)** Galilaeans to be speaking in a multitude of foreign languages.

8. **Acts 2:8** – *And how hear we every man in our own tongue, wherein we were born?*
   A. They did not hear a universal, angelic language.
   B. They each heard the apostles speak in their own native language.
   C. The Holy Spirit caused the words of the apostles to be heard in different languages simultaneously.
   D. Both the speaking and the hearing were miraculous events.
9. **Acts 2:9** – *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*
   A. There were men from "every nation under heaven" **(Act 2:5)**.
   B. Here are the modern-day equivalents of these places, according to Wikipedia:
      i. Parthia - a historical region located in northeastern Greater Iran.
      ii. Media - present-day Iranian Azerbaijan, Iranian Kurdistan and western Tabaristan
      iii. Elam - an ancient civilization centered in the far west and southwest of Iran, stretching from the lowlands of what is now Khuzestan and Ilam Province as well as a small part of modern-day southern Iraq.
      iv. Mesopotamia - a historical region of West Asia situated within the Tigris–Euphrates river system, in the northern part of the Fertile Crescent. It corresponds roughly to the territory of modern Iraq.
      v. Judaea – modern-day Israel
      vi. Cappadocia - a historical region in Central Anatolia region, Turkey
      vii. Pontus - a region within Anatolia on the southern coast of the Black Sea, located in the modern-day eastern Black Sea region of Turkey, in West Asia
      viii. Asia – modern-day eastern Turkey
10. **Acts 2:10** – *Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,*
   A. Here are the modern-day equivalents of these places, according to Wikipedia:
      i. Phrygia - a kingdom in the west-central part of Anatolia, in what is now Asian Turkey, centered on the Sangarios River.
      ii. Pamphylia - a region in the south of Asia Minor in Western Asia, between Lycia and Cilicia, extending from the Mediterranean to Mount Taurus (all in modern-day Antalya province, Turkey).
      iii. Egypt – modern-day Egypt
      iv. Libya about Cyrene - an ancient Greek colony and Roman city near present-day Shahhat in northeastern Libya in North Africa.
      v. Rome – modern-day Rome in Italy
11. **Acts 2:11** – *Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*
   A. Here are the modern-day equivalents of these places, according to Wikipedia:
      i. Crete - the largest and most populous of the Greek islands, south of main-land Greece
      ii. Arabia – modern-day Saudi Arabia

B. The apostles spoke the wonderful works of God in their languages.
C. The point of speaking in tongues was to glorify God and to edify and convince His people **(1Co 14:6, 12-13, 22)**, not to put on a vain show.

12. **Acts 2:12** – *And they were all amazed, and were in doubt, saying one to another, What meaneth this?*
    A. All of those that witnessed the apostles speaking in tongues were amazed (bewildered, confounded, confused, perplexed) and in doubt.
    B. They didn't know what to make of it.
    C. Some of them who were bewildered asked each other what this means?
    D. They were not necessarily unbelievers, but they simply didn't understand what they just heard and saw and were asking questions looking for an explanation.
        i. Questions like this can arise out of a desire to understand something that seems to have no explanation.
            a. Such was the case with Mary when she was told that she was going to conceive, still being a virgin **(Luk 1:34 c/w Luk 1:45)**.
            b. This seems to be the kind of reaction that the Jews in this verse had.
        ii. Questions like this can also arise out of unbelief.
            a. Such was the case with Zachariah when he was told that his wife would conceive in her old age **(Luk 1:18-20)**.
            b. This seems to be the kind of reaction that the others had which mocked **(Act 2:13)**.
13. **Acts 2:13** – *Others mocking said, These men are full of new wine.*
    A. These men did not sincerely have questions about what they just witnessed.
    B. They rather immediately resorted to mocking that which they did not understand **(2Pe 2:12)**.
        i. Condemnation without investigation is the height of arrogance.
        ii. Remember, God is not mocked, and those who do will reap what they sow **(Gal 6:7)**.
    C. They assumed that the apostles must have been drunken and uttering foolishness **(Pro 23:29-30, 33)**.
    D. This verse gives the lie to the teaching that "wine" in the Bible, when spoken of positively, refers to non-alcoholic grape juice.
        i. Advocates of this position use **Isa 65:8** to try to prove this erroneous idea.
        ii. This verse (Act 2:13) proves that wine or even "new wine" does not refer to non-alcoholic grape juice because they were accusing the men of being drunken from drinking "new wine" **(c/w Act 2:15)**.
    E. This is a typical response when men hear the gospel: some want to know more, and some mock **(Act 17:32; 2Ch 30:9-11)**.
14. **Acts 2:14** – *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:*
    A. After the Holy Ghost filled the church, Peter *stood up* and began to preach the gospel.
        i. This is in sharp contrast to when the glory of the LORD filled the temple at its dedication.

ii. At that time there were 120 priests present to worship the LORD **(2Ch 5:12)**, just as there were 120 NT priests present in the church on the day of Pentecost **(Act 1:15 c/w 1Pe 2:5, 9)**.
iii. At that time, the priests *could not stand* **(2Ch 5:14)**.
iv. After Jesus had purified His people by dying for them on the cross **(Tit 2:14)**, they were able to *stand* in His holy place **(Psa 24:3-4; Psa 130:3-4)**.

B. Peter went from cowering in fear when being identified as one of Jesus' disciples **(Mat 26:69-75)** to boldly taking the lead and preaching to the mockers.
C. A practical lesson can be gleaned from Peter's example. When you need to address a crowd:
i. Stand up.
ii. Raise your voice so that people can hear you (and use a microphone if it's available).
iii. Address the crowd.
iv. Ask them to direct their attention to you and listen to what you have to say.

15. **Acts 2:15** – *For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*
A. Some of the mockers who heard the apostles and other church members speaking in tongues tried to deny the miracle that they saw by claiming the men were drunk and speaking foolishness **(Act 2:13)**.
B. Peter countered their statement by pointing out that it was but the third hour of the day.
C. The Jews counted time from sunrise, so the third hour would be approximately 9:00am.
D. Peter's argument was essentially: "what kind of people would be drunk at 9:00am?"

16. **Acts 2:16** – *But this is that which was spoken by the prophet Joel;*
A. What happened on the day of Pentecost was a fulfillment of the prophecy of Joel given hundreds of years (between 400-800) earlier.
B. Peter goes on to quote **Joel 2:28-32** in the following verses **(Act 2:17-21)**.
C. Peter said that "this is that," not "this is part of that," which Joel prophesied of.
D. The prophecy of the pouring out of the Holy Spirit upon the church and its attendant prophecy, visions, tongues, signs, wonders, and miracles was fulfilled on the day of Pentecost.
i. A 40-year period of signs and wonders commenced when Jesus Christ began doing miracles at the beginning of His earthly ministry **(Mic 7:15 c/w Act 7:36 c/w Joh 2:11)**.
ii. The pouring out of the Holy Spirit on the church, which empowered them to speak with tongues, prophesy, etc., was part of the 40-year prophesied period of signs and wonders.
iii. The Holy Spirit was also poured out on Gentile believers at a later time, which was likewise a fulfillment of Joel's prophecy **(Act 10:44-46; Act 11:15-17)**.
iv. None of Joel's prophecy has yet to be fulfilled, nor was its fulfillment postponed for hundreds of years after the day of Pentecost.

17. **Acts 2:17** – *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:*
    A. *And it shall come to pass in the last days, saith God,*
        i. Joel wrote, "And it shall come to pass afterward…" **(Joe 2:28)**, and Peter quoted him as saying "And it shall come to pass in the last days."
        ii. By stating that Joel's prophecy was being fulfilled at that time **(Act 2:16)**, Peter was stating that it was "the last days" at the time he was speaking.
        iii. The "last days" began when Jesus Christ the Son of God was born into this world **(Heb 1:2)**.
        iv. It has been the "last time(s)" since the 1st century **(1Pe 1:20; 1Jo 2:18)**.
        v. Earth history is divided into three time periods.
            a. 1st time period: Creation until the law of Moses **(Rom 5:14)**
            b. 2nd time period: the law of Moses until John the Baptist who announced the arrival of the Messiah **(Luk 16:16)**
            c. 3rd and final time period: the arrival of the Messiah until the end of this world **(Heb 1:2; Mat 28:19-20)**
    B. *I will pour out of my Spirit upon all flesh:*
        i. This was the giving of the Holy Spirit, who is likened unto water, to the church **(Joh 7:37-39)**.
        ii. The "all flesh" refers to all of God's believing elect, both Jew and Gentile **(Act 2:1-5; Act 11:15-17)**.
        iii. The "all flesh" is not all mankind, but God's servants **(Act 2:18)**.
    C. *and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*
        i. The result of the pouring out of the Holy Spirit on the church was the gift of prophecy, visions, and revelation.
        ii. This was one of the gifts of the Spirit that was given to the early church in the first century **(1Co 12:7-10, 28)**.
18. **Acts 2:18** – *And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*
    A. Prophesy *v*. – 1. *intr.* To speak by (or as by) divine inspiration, or in the name of a deity; to speak as a prophet.
    B. Prophecy *n*. - 1. The action, function, or faculty of a prophet; divinely inspired utterance or discourse; spec. in Christian theology, utterance flowing from the revelation and impulse of the Holy Spirit.
    C. Both men and women (servants and handmaidens) would prophesy in those days.
    D. Philip had four daughters which prophesied **(Act 21:8-9)**.
    E. When the Lord poured out the Spirit on the church on the day of Pentecost, they had no choice but to prophesy **(Num 11:25; Amo 3:7-8)**.
19. **Acts 2:19-20** – *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:*
    A. These signs and wonders in the earth and heaven happened in the time leading up to 70AD when Jerusalem was destroyed by the Romans.

B. Jesus prophesied that immediately after the tribulation, which happened during the siege of Jerusalem, the sun and moon would be darkened, the stars would fall from heaven, and the powers of the heaven would be shaken **(Mat 24:29)**.
C. These are symbols of political upheaval and great judgments **(Isa 13:1, 9-10; Eze 32:2, 7-10)**.
D. These great judgments and signs and wonders would happen to the apostles' generation **(Mat 24:34)**.

20. **Acts 2:21** – *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*
    A. "Saved" is a synonym of "delivered" **(Act 2:21 c/w Joe 2:32; Psa 107:6 c/w Psa 107:13)**.
    B. Whether during the coming judgment, or at any other time, whosoever shall call on the name of the Lord shall be saved/delivered.
    C. This promise of salvation was given to "the remnant whom the LORD shall call" **(Joe 2:32)** and "as many as the Lord our God shall call" **(Act 2:39)**.
    D. The "whosoever" is therefore limited to God's elect remnant **(Rom 9:27; Rom 11:5)**.
    E. The salvation under consideration is temporal salvation, not eternal salvation. The reasons for this are as follows:
        i. There is more than one type of salvation **(Psa 44:4; Psa 116:8)**.
        ii. The elect are already saved eternally by grace **(2Ti 1:9)**, so they could not acquire something they already have.
        iii. Eternal salvation is not by works (including calling on the name of the Lord) **(Tit 3:5; Rom 9:16)**.
        iv. Therefore, the salvation that the remnant can obtain by calling on the name of the Lord is a temporal salvation.
    F. The unbelieving Jews needed to be saved from their ignorance of Jesus Christ and from going about to establish their own righteousness **(Rom 10:1-4, 13)**, and from the judgment to come on the inhabitants of Jerusalem who had rejected the Lord Jesus Christ.

21. **Acts 2:22** – *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:*
    A. Ye men of Israel, hear these words;
        i. At this time, the gospel was sent only to the Jews **(Mat 10:5-6)**.
        ii. Later, Peter would be sent to the Gentiles to preach the gospel to them as well.
        iii. Peter commanded the Jews to hear what he had to say.
    B. Jesus of Nazareth,
        i. Jesus was from the small, despised town of Nazareth **(Joh 1:45-46)**.
        ii. This was part of the reason that Jesus was despised and rejected **(Isa 53:3)**.
        iii. Jesus was not ashamed of being from Nazareth, as He referred to Himself by the title of *Jesus of Nazareth* after He was resurrected, glorified, and seated at the right hand of God **(Act 22:8)**.
        iv. Never be ashamed of where you're from.
    C. a man approved of God among you by miracles and wonders and signs,

i. Jesus was, and still is, both a man **(Joh 19:5; 1Ti 2:5)** and God **(Joh 1:1, 14; Joh 8:58)**.
ii. Jesus perfectly fulfilled the prophecy of Micah which said that God would show unto Him marvelous (miraculous) things **(Mic 7:15 c/w Psa 78:12, 43)**.

D. *which God did by him in the midst of you,*
i. God the Father, the Word (Christ's divine nature), and the Holy Ghost did miracles by the man Christ Jesus **(Joh 3:2)**.
ii. The miracles were done in the midst of the Jews, which should have been sufficient for them to believe that He was the Messiah **(Joh 10:37-38)**.

E. *as ye yourselves also know:*
i. The unbelieving Jews to whom Peter was preaching knew that Jesus did miracles by the power of God.
ii. They had no excuse to have not believed in Him.
iii. But rather than believe in Him, they took part in His crucifixion, as the next verse declares.

22. **Acts 2:23** – *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

A. Jesus was delivered to be crucified by the *determinate* counsel and *foreknowledge* of God.
i. Determinate - 1. a. Definitely bound or limited, in time, space, extent, position, character, or nature; definite, fixed; clearly defined or individualized; distinct, as opposed to *vague*, *undefined*, or *indefinite*.
ii. Foreknowledge - Knowledge of an event, etc. before it exists or happens; prescience.
iii. These definitions show that God set bounds and limits beforehand on how Jesus would be delivered up to be killed.
iv. Jesus' death was therefore predetermined, not predestinated **(Act 4:28)**.

B. Leading up to the crucifixion, the Jews tried to kill Jesus several times and by several different ways.
i. In the beginning of His ministry, they tried to cast Him headlong over the brow of a hill, but He escaped **(Luk 4:29-30)**.
ii. Later, they sought to lay hands on Him, but His hour was not yet come **(Joh 7:30)**.
iii. Then they tried to stone Him, but He went through the midst of them **(Joh 8:59)**.
iv. Then they sought to take him again, but He escaped out of their hand **(Joh 10:39)**.
v. God thwarted all their plans because Jesus would be killed in the way it was *determined* by God **(Luk 22:22)**.

C. The wrath of men will praise God, but He will restrain the remainder of their wrath **(Psa 76:10)**.

D. God overruled the devices and conceits of these wicked men **(Pro 19:21)**.
i. These men's goings were of the Lord **(Pro 20:24)**.
ii. But they didn't understand their own way **(1Co 2:8)**.

23. **Acts 2:24** – *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*
    A. *Whom God hath raised up,*
        i. Jesus was raised from the dead by the Trinity:
        ii. The Father **(Gal 1:1)**
        iii. Jesus Christ **(Joh 10:17)**
        iv. The Holy Spirit **(Rom 8:11)**
    B. *having loosed the pains of death:*
        i. Death stings **(1Co 15:55)**.
        ii. Death is painful **(Psa 116:3)**.
        iii. When Christ was resurrected, death and its pain had no more power over Him.
    C. *because it was not possible that he should be holden of it.*
        i. It was impossible for Jesus Christ to remain dead.
        ii. The wages of sin is death **(Rom 6:23)**.
        iii. Jesus bore our sins **(1Pe 2:24)**, was made sin for us **(2Co 5:21)**, and died for our sins **(1Co 15:3)**.
        iv. When Jesus died for our sins, He took them away **(Joh 1:29; 1Jo 3:5)**.
        v. There was no more sin laid to His charge.
        vi. Therefore, death, which is the penalty of sin, had no more strength or authority to hold him in the grave.
24. **Acts 2:25** – *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:*
    A. In verses 25-28, Peter quotes David from **Psa 16:8-11**.
    B. Peter reasons that since David had been dead and buried for hundreds of years, that, being a prophet, David was referring to Christ, not himself **(Act 2:29-31)**.
    C. Jesus set the LORD (the Father) always before Him **(Psa 16:8)**, and He saw into the future that the Father would always be before His face **(Act 2:25)**.
    D. The Father was on/at Christ's right hand, always present and close to Him.
    E. For this reason, Jesus was confident that He would not be moved.
    F. When God is with us, we will not be moved **(Psa 21:7; Psa 46:5; Psa 62:6)**.
25. **Acts 2:26** – *Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:*
    A. Because Jesus believed that God was always with Him, He rejoiced and was able to rest in hope.
    B. We can do likewise **(Psa 4:8)**.
    C. The Bible has its own built-in dictionary.
        i. What David called his *glory* in Psa 16:9, Peter rendered *tongue* in Act 2:26.
            a. Man's tongue is therefore his glory.
            b. The tongue gives us the ability to talk, sing, and communicate.
            c. The tongue also greatly helps us to taste food and enjoy that blessing which God has given us.
        ii. David wrote that his heart was *glad* and his glory *rejoiced*, and Peter quoted him as saying that his heart *rejoiced* and his tongue was *glad*.
        iii. This shows us that to be glad and to rejoice are synonyms.

26. **Acts 2:27** – *Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*
    A. *Because thou wilt not leave my soul in hell,*
        i. Some erroneously conclude from this verse that Jesus went to hell during the three days of His entombment.
            a. They claim that He went to a place called "Abraham's bosom," which is in close proximity to hell in the center of the earth, to preach to the souls who had died before Jesus died on the cross to give them a chance to be saved.
            b. This absurd doctrine called Limbus Patrum was thoroughly refuted in this sermon: https://pastorwagner.com/sermons/limbus-patrum.
        ii. The Apostles Creed says that Jesus "descended into hell."
        iii. Jesus did not go to hell during His entombment.
            a. Jesus went to *paradise*, not *hell*, while His body was in the grave **(Luk 23:43 c/w Luk 23:46)**.
                (i) Paradise - 1. a. The garden of Eden. Also called earthly (†terrenal, terrene, terrestre) paradise, to distinguish it from the heavenly paradise. 2. a. Heaven, the abode of God and his angels and the final abode of the righteous. (Def. #2 cites Luk 23:43 in the Wycliffe and Tyndale Bibles)
                (ii) The word paradise is only used three times in the entire Bible **(Luk 23:43; 2Co 12:4; Rev 2:7)**.
                    1. 2Co 12:4 is clearly referring to heaven c/w **(2Co 12:2)**.
                    2. Rev 2:7 is clearly referring to heaven where the throne of God and the Lamb are c/w **(Rev 22:1-3)**.
            b. To say that hell is paradise is inconceivably stupid.
        iv. Jesus was in hell on the cross and in the garden of Gethsemane.
        v. Jesus experienced everything that hell represents when He hung on the cross: damnation, torment, burning, darkness, and separation from God.
            a. Damnation - **(Mat 23:33 c/w Gal 3:13 c/w Mat 25:41)**
                (i) Damnation - 1. The action of condemning, or fact of being condemned (by judicial sentence, etc.); condemnation.
                (ii) Curse *n*. - 1. a. An utterance consigning, or supposed or intended to consign, (a person or thing) to spiritual and temporal evil, the vengeance of the deity, the blasting of malignant fate, etc. It may be uttered by the deity, or by persons supposed to speak in his name, or to be listened to by him.
            b. Torment - **(Luk 16:23 c/w Luk 22:44 c/w Isa 53:10-11)**
                (i) Torment *n*. - A state of great suffering, bodily or mental; agony; severe pain felt or endured.
                (ii) Grief *n.* - 1. Hardship, suffering; a kind, or cause, of hardship or suffering.
                (iii) Travail *n*. - 1. Bodily or mental labour or toil, especially of a painful or oppressive nature; exertion; trouble; hardship; suffering.

c. Pain **(Psa 116:3)**
d. Sorrow **(Psa 18:5)**
e. Burning, intense heat - **(Luk 16:24; Mar 9:43; Jud 1:7 c/w Psa 22:14)**.
f. Darkness - **(2Pe 2:4 c/w Mat 27:45)**
g. Separation from God **(Mat 25:41 c/w Mar 15:34)**.

vi. God did not leave Jesus' soul in hell on the cross, but ended His suffering when He had made full atonement for all He gave Him to save **(Joh 19:30)**.

vii. Jesus' suffering was finished the moment He died; it did not continue in hell when His body was put in the grave.

B. *neither wilt thou suffer thine Holy One to see corruption.*

i. Jesus was called God's Holy One, showing that He is God **(Act 3:14; Isa 40:25; Isa 47:4)**.

ii. Jesus trusted that God the Father would raise Him from the dead and not let his body see corruption **(2Co 1:9; Act 2:31; Act 13:29-37)**.

27. **Acts 2:28** – *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

A. *Thou hast made known to me the ways of life;*

i. This clause is rendered "thou wilt shew me the path of life" in **Psa 16:11**.

ii. Jesus trusted that the Father would show and make known to Him the path and ways of life.

iii. God does this by giving us His word as our light and guide **(Psa 119:9, 105; Pro 6:23; Pro 10:17)**.

iv. Jesus is the way, the truth, and the life **(Joh 14:6)**.

v. If we follow Jesus, we will be in the way of life.

B. *thou shalt make me full of joy with thy countenance.*

i. This clause is rendered "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" in **Psa 16:11**.

ii. Jesus endured the cross for the joy that was set before Him at the right hand of God **(Heb 12:2)**.

a. During Jesus' life on earth, He was a man of sorrows and acquainted with grief **(Isa 53:3)**.
b. Weeping may endure for a night, but joy cometh in the morning **(Psa 30:5)**.
c. So it is with us—in this life we will have tribulation **(Joh 16:33)** and at times be in heaviness because of manifold temptations **(1Pe 1:6)**.
d. But when we get to heaven and are in the presence of God, there will be no more tears, sorrow, or pain, but only joy **(Rev 21:3-4)**.
e. God's countenance will make us full of joy **(Rev 22:3-4; Psa 21:6)**.

iii. God makes His face to shine upon us when He teaches us His statutes **(Psa 119:135)**.

iv. When God lifts up the light of His countenance upon us, He puts gladness in our hearts **(Psa 4:6-7)**.

v. When God makes Christ's face to shine upon us, He makes His way known upon the earth **(Psa 67:1-2)**.

28. **Acts 2:29** – *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.*
    A. In verses 25-28, Peter quoted David's prophecy in Psa 16:8-11 as proof that God raised Jesus from dead (v.24).
    B. Peter then reasoned that David was not speaking of himself in Psa 16:8-11.
    C. It is a fact that David had been dead and buried for hundreds of years at the time that Peter was speaking.
    D. The Jews he was speaking to knew where David's sepulchre was which contained his body.
    E. David's body saw corruption **(Act 13:36-37)**.
    F. Therefore, David could not have been speaking of himself when he wrote that God would not suffer His Holy One to see corruption **(Psa 16:10)**.
29. **Acts 2:30** – *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;*
    A. Peter continues to reason with the people.
    B. *Therefore being a prophet,*
        i. David wrote under the inspiration of the Holy Spirit **(2Sa 23:2; Mar 12:36)**.
        ii. This makes him a prophet by definition **(2Pe 1:21)**.
    C. *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;*
        i. God swore to David that He would sit the fruit of his body on his throne **(Psa 132:11; Psa 89:3-4, 34-37)**.
        ii. God promised David that after his death He would raise up his seed to reign on his throne forever **(2Sa 7:12-16)**.
        iii. God's promise of raising up David's son to sit on his throne was as sure as His promise that day and night will never cease **(Jer 33:20-21 c/w Gen 8:22)**.
        iv. Jesus Christ is the promised seed and son of David **(Rom 1:3; 2Ti 2:8; Mat 1:1; Mat 12:23; Mat 21:9)**.
        v. The resurrection of Christ was the fulfillment of the Davidic covenant **(Act 13:32-37)**, which was God's everlasting covenant **(Act 13:34 c/w Isa 55:3)**.
30. **Acts 2:31** – *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*
    A. As a prophet, David foresaw that the Messiah would be resurrected from the dead.
    B. Christ's soul was not left in hell hanging on the cross (see comments on Act 2:27).
    C. Christ's body was not suffered to see corruption in the grave.
    D. The resurrection was the proof that all the sins were taken away and that Christ was therefore not suffering for them on the cross and enduring the sufferings of hell anymore **(Rom 4:25)**.
    E. God sat Christ on David's throne after He was resurrected from the dead **(Act 2:30 c/w Act 2:31)**.
31. **Acts 2:32** – *This Jesus hath God raised up, whereof we all are witnesses.*
    A. *This Jesus hath God raised up,*
        i. There are other "Jesuses" and false Christs whom men profess to believe in **(2Co 11:4; Mat 24:24)**.

ii. But it was "this" Jesus, whom Peter described in Acts 2, that God raised from the dead.
iii. *This Jesus* was:
a. from Nazareth **(v. 22)**
b. approved of God by miracles that He did **(v. 22)**
c. crucified by the Jews **(v. 23)**
d. the prophesied son of David **(vv. 25-30)**
e. the Holy One (the Messiah, God manifest in the flesh (**Isa 47:4; 1Ti 3:16**) **(v. 27)**
f. the king of the kingdom of God who has been reigning on His throne since His resurrection **(vv. 30-31)**
iv. It was *this Jesus* that God raised from the dead.

B. *whereof we all are witnesses.*
i. Peter and the other 11 apostles **(Act 2:14)**, and many others as well, were all witnesses of Christ's resurrection **(1Co 15:4-8)**.
ii. Peter was not teaching a cunningly devised fable, but was an eyewitness of Christ's life, death, and resurrection **(2Pe 1:16)**.

32. **Acts 2:33** – *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.*
A. *Therefore being by the right hand of God exalted,*
i. Jesus is exalted at the right hand of God **(Mar 16:19; Eph 1:20-23; Heb 12:2)**.
ii. Angels, authorities, and powers are all made subject to Him **(1Pe 3:22)**.
iii. Jesus is seated on David's throne which is in heaven **(Psa 89:35-37; Psa 2:6; Jer 29:16)**.
iv. Jesus is King **(1Ti 6:15)**.

B. *and having received of the Father the promise of the Holy Ghost,*
i. The Father promised **(Luk 24:49)** to send the Holy Ghost to the church to testify of Christ **(Joh 14:26; Joh 16:12-14)**.
ii. Jesus received the promise which the Father made good on at the day of Pentecost **(Act 2:1-4)**.

C. *he hath shed forth this, which ye now see and hear.*
i. Jesus shed forth the preaching of the gospel via the apostles to the people of Israel who were there present **(Act 2:14)**.
ii. This was in fulfillment of the commission that Jesus gave to the apostles before departing this earth **(Act 1:8)**.

33. **Acts 2:34** – *For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*
A. *For David is not ascended into the heavens:*
i. Peter continues his reasoning that David was not speaking of himself when he prophesied that God would not leave his soul in hell nor suffer his flesh to see corruption.
ii. David did not ascend into the heavens.
iii. David prophesied that God would raise up one of his descendants to sit on his throne **(Act 2:30)**.

B. *but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,*

i. David prophesied that Christ would ascend on high **(Psa 68:18 c/w Eph 4:7-8)**.
ii. He also prophesied that God said unto David's Lord, the Messiah, that He would sit on His right hand in the heavens **(Psa 110:1)**.

34. **Acts 2:35** – *Until I make thy foes thy footstool.*
    A. Peter is quoting the remainder of David's prophecy in **Psa 110:1**.
    B. Jesus Christ will reign in heaven until all His enemies are put under His feet **(1Co 15:25)**.
    C. Jesus rules in the midst of His enemies **(Psa 110:2)**, not after they have all been destroyed.
    D. Although Jesus is reigning over all things, it doesn't always appear like it **(Heb 2:8)**.
35. **Acts 2:36** – *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*
    A. The same Jesus whom the Jews crucified God made both Lord and Christ.
        i. Satan thought he had won the battle against the Messiah who had been prophesied to defeat him **(Gen 3:15)**.
        ii. The same Jesus who was crucified was resurrected **(Luk 24:36-40)**.
        iii. The scriptures prophesied that the Messiah would have to suffer before entering into His glory **(Luk 24:25-26)**.
        iv. The same Jesus who was crucified is now reigning over the universe at the right hand of God **(Eph 1:20-23)**.
    B. *Christ* is another name for *Messiah*, both of which mean "anointed" **(Joh 1:41; Act 4:26 c/w Psa 2:2)**.
        i. Jesus was anointed by God **(Luk 4:18; Act 4:27; Heb 1:8-9)**.
            a. God anointed Him with the Holy Ghost at His baptism **(Act 10:38 c/w Mat 3:16)**.
            b. That is when Jesus officially became the Messiah/Christ.
        ii. There were three offices in the OT that were conferred by anointing:
            a. prophet **(1Ki 19:16)**
            b. priest **(Exo 28:41)**
            c. king **(1Sa 15:1; 1Ki 1:39)**
        iii. Being the Lord's anointed, Jesus possesses all three of those offices.
            a. Jesus is a prophet **(Act 3:22-26; Heb 1:2)**.
            b. Jesus is a priest **(Heb 6:20)**.
            c. Jesus is a king **(1Ti 6:14-15; Act 2:29-36)**.
            d. "Christ as our Priest secures our relationship with God. Christ as our Prophet guides us. Christ as our King rules us, saves us, and defends us." - Pastor Ben Mott
            e. "The New Testament church's covenant and worship are mediated by Christ as Priest. The church receives its instruction from the New Testament revelation given by Christ as Prophet. The church is governed by Christ as King." - Pastor Ben Mott
        iv. The same Jesus, whom the Jews killed, who was the anointed prophet, priest, and king at His baptism, was declared to be the Son of God and the Christ with power by His resurrection **(Rom 1:4 c/w Act 2:36)**.
    C. *whom ye have crucified*

i. The Bible holds the Jews primarily responsible for the crucifixion of Jesus.
ii. There was a grand conspiracy to murder the Son of God, in which the Romans, the Jewish leadership, and the people of Israel all played a part **(Act 4:25-28)**.
iii. The Romans gave the order and actually crucified Jesus **(Mar 15:15-25)**.
iv. But the Jews called for it and ultimately made it happen **(Mar 11:18; Mar 12:6-8, 12; Joh 5:18; Mar 15:9-14)**.
v. This is why the Bible repeatedly holds the Jews responsible for the crucifixion of Jesus **(Act 2:23, 36; Act 3:14-15; Act 4:10; Act 5:30; Act 7:52; 1Th 2:14-15)**.
    a. The person who hires an assassin is just as guilty of murder as is the assassin himself.
    b. David was held responsible for Uriah's murder **(2Sa 12:9) —** not the messenger, the commander of the army who withdrew from him, or the enemy fighters who killed him.

36. **Acts 2:37** – *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?*
    A. *Now when they heard this,*
        i. They had "ears to hear" **(Mat 11:15)**.
        ii. They were blessed, because not all men have ears that hear spiritual things **(Mat 13:16-17)**.
    B. *they were pricked in their heart,*
        i. These Jews, though great sinners, were God's elect who had been regenerated and given new hearts of flesh capable of feeling the pricks of the gospel **(Eze 11:19-20)**.
        ii. The righteous are *pricked in the heart* when they are brought to a knowledge of their sins **(Psa 73:21-22)**, but the wicked are *cut to the heart* when called to repent **(Act 5:33; Act 7:54)**.
    C. *and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*
        i. This is a Biblical "altar call," wherein the sinner asks the preacher what he should do **(Luk 3:10; Act 9:6)**.
        ii. Preachers should preach the gospel, exposing sin and telling men that Jesus died to save sinners, and then wait for the Holy Spirit to convict them of sin and bring them to the point of asking what they should do.
        iii. After a preacher has said enough, he should stop and let penitent men come to him.
37. **Acts 2:38** – *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.*
    A. *Then Peter said unto them, Repent,*
        i. The first commandment of the gospel is to repent **(Mat 3:1-2; Mat 4:17; Mar 1:15)**.
        ii. Repent *v.* - 1. *refl*. To affect (oneself) with contrition or regret for something done, etc. (cf. 3.) 3. *intr*. To feel contrition, compunction, sorrow or regret

for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.

a. Jesus came to call *sinners* to repentance **(Luk 5:32)**.
b. What do *sinners* repent of? *Sin*, of course.

iii. To obey the gospel, we must repent of all sin, not just the sin of unbelief.

a. This is the repentance that John the Baptist required of his converts **(Luk 3:7-9)**.
b. Repentance includes turning from sins such as selfishness and covetousness, and instead helping others **(Luk 3:10-11)**.
c. Repentance includes turning from sins such as theft and fraud **(Luk 3:12-13)**.
d. Repentance includes turning from sins such as violence, lying, deceit, and covetousness, and instead being content with what one has **(Luk 3:14)**.
e. Repentance includes turning from *sins* such as uncleanness, fornication, and lasciviousness **(2Co 12:21)**.
f. Repentance includes repenting of sin and wickedness **(Act 8:22; 1Ki 8:46-47; Jer 8:6; Eze 18:30)**.
g. Unbelief is just one of the many sins that we are commanded to repent of **(Joh 16:9)**.

B. *and be baptized every one of you*

i. After repentance and belief **(Mar 1:15)**, baptism is the next commandment a child of God must keep **(Act 8:12-13; Act 18:8; Act 19:4)**.
ii. Baptism is the answer of a good conscience toward God **(1Pe 3:21)**.

C. *in the name of Jesus Christ*

i. Baptism is to be done in the name of Jesus Christ.

a. Name *n.* - 11. ***in one's name, in the name of*** one: a. In phrases expressing invocation of, reliance upon, or devotion to, the persons of the Godhead. c. Denoting the use of another's name to give authority or countenance to one's acts; or implying that the action is done on account or on behalf of some other person or persons. Hence, by contrast to this, *in one's own name*.
b. Invocation - 1. The action or an act of invoking or calling upon (God, a deity, etc.) in prayer or attestation; supplication, or an act or form of supplication, for aid or protection.
c. To baptize in the name of Jesus Christ is to baptize by His authority and on His behalf, not by one's own authority **(1Co 1:13-15)**.
d. This is why baptisms which the apostles did were credited to Jesus Christ **(Joh 4:1-2)**.
e. Jesus taught that His ministers are to baptize in the name of the Father, and of the Son, and of the Holy Ghost **(Mat 28:19)**.
(i) In the book of Acts, it is recorded that the apostles baptized in the name of Jesus **(Act 8:12, 16; Act 19:5)** and in the name of the Lord **(Act 10:48)**.
(ii) This is not a contradiction.

(iii) Jesus Christ came in the Father's name **(Joh 5:43)** and He did His works in the Father's name **(Joh 10:25)**.
(iv) The Holy Ghost was sent in Jesus Christ's name **(Joh 14:26)**.
(v) Baptizing in the name of Jesus Christ is baptizing by the authority of the Father, Son, and Holy Ghost.
(vi) To be on the safe side, a minister would be wise to baptize in the name of the Father, Son, and Holy Ghost, because in so doing he is keeping Jesus' commandment in Mat 28:19 and is therefore baptizing in the name of Jesus Christ.

D. *for the remission of sins,*
   i. Being baptized for the remission of sins *cannot* mean that baptism is the means to obtain *eternal* forgiveness of sins.
      a. First, baptism is a work, and eternal salvation is not by works **(2Ti 1:9)**.
      b. Second, eternal forgiveness of sins happened when Jesus died on the cross **(Heb 9:26-28; 2Co 5:18-19; Eph 1:7)**.
      c. Third, eternal forgiveness of sins happens prior to regeneration **(Col 2:13)**, and regeneration happens prior to belief **(Joh 5:24)**, and belief happens prior to baptism **(Act 8:12, 36-38)**.
         (i) Therefore, eternal forgiveness of sins happens prior to baptism.
         (ii) Forgiveness of sins → regeneration → belief → baptism
      d. Fourth, the people to whom these words were spoken were already regenerated and had been given new hearts capable of feeling the pricks of the gospel call to repent **(Act 2:37)**.
   ii. There are two ways that this phrase can be understood which does not contradict the plain teaching of other scripture.
      a. First, the remission of sins could be a temporal forgiveness of sins that is obtained through baptism.
         (i) There is a forgiveness of sins that is conditioned on repentance and confession **(1Jo 1:9; Psa 32:5; Pro 28:13)**.
         (ii) Confession of sins accompanies baptism **(Mar 1:4-5; Act 19:18)**.
         (iii) Therefore, a penitent sinner receives a temporal forgiveness of sins at baptism.
      b. Second, baptism is done as the response of a sinner who has become aware that Jesus remitted his sins by dying for him on the cross.
         (i) Baptism is the answer of a good conscience toward God **(1Pe 3:21)**.
         (ii) Jesus told a man who was cleansed of his leprosy to "shew thyself to the priest, and offer <u>for thy cleansing</u> those things which Moses commanded, for a testimony unto them" **(Mar 1:44)**.
            1. The man was cleansed prior to the offering that he was commanded to make.

2. The offering was done in response to his cleansing, not as a means to obtain it.
3. So it is with baptism which is done in response to learning of how Jesus forgave one's sins, and not as a means to obtain forgiveness.

(iii) Just like partaking of communion shows the Lord's death, not causes it **(1Co 11:26)**; so baptism shows that one's sins are forgiven, not causes the forgiveness.

E. *and ye shall receive the gift of the Holy Ghost.*

i. The gift of the Holy Ghost, which is received at baptism, *cannot* be the indwelling of the Holy Ghost which happens when a person is born again **(Rom 8:9-17)**.

a. As was already proven, regeneration precedes baptism.
b. Therefore, baptism cannot result in the indwelling of the Holy Ghost in the heart of a child of God which happens at regeneration.

ii. The gift of the Holy Ghost at baptism can refer to two different things.

a. First, the gift of the Holy Ghost can refer to the Holy Ghost which is given.

(i) A special administration of the Holy Spirit was/is given to all baptized believers after the Holy Ghost was sent to earth to fill the churches **(Joh 7:37-39)**.
(ii) This is not referring to the indwelling of the Holy Spirit in regeneration because it is written that "the Holy Ghost was not yet given; because that Jesus was not yet glorified."
(iii) The Holy Ghost was regenerating men and indwelling them thousands of years before Jesus was glorified **(Gal 4:28-29)**.
(iv) This special giving of the Holy Ghost which produced rivers of living water in the bellies of God's children is referring to the giving of the Holy Ghost on the day of Pentecost **(Act 2:1-4)**.
(v) When a man is baptized and added to a local church, he is put into the place where the Holy Ghost dwells and receives this special administration of the Holy Spirit.

b. Second, the gift of the Holy Ghost can refer to the gift which the Holy Ghost gives.

(i) When a person is baptized, he is added to the membership of the body of Christ which is the local church **(1Co 12:13 c/w 1Co 12:27)**.
(ii) When this happens, he is made to drink into one Spirit **(1Co 12:13)**.
(iii) Being made a spiritual member of a local church is the gift which the Holy Ghost gives to a child of God when he is baptized.

38. **Acts 2:39** – *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.*

A. The promise of receiving the gift of the Holy Ghost is to anyone who will repent and be baptized.
    i. This included the Jews whom Peter addressed, their children, and *all* who were afar off.
    ii. This means that the promise is to anyone in any place at any time who will repent and be baptized.
B. However, there is a caveat to this promise.
    i. It is limited to "as many as the Lord our God shall call."
    ii. Only those whom God has called by grace will respond in faith to the gospel message and be convicted to repent and be baptized **(Act 13:48; Joh 5:24)**.
    iii. The gospel is foolishness unto those who are not effectually called, but it is the power of God to those who are **(1Co 1:18, 23-24)**.

39. **Acts 2:40** – *And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*
A. *And with many other words did he testify and exhort,*
    i. Peter's sermon on the day of Pentecost was longer than the portion of it which is recorded in Acts 2.
        a. He testified and exhorted them with *many other words*.
        b. This is likely the case with other recorded sermons in the Bible.
        c. In Troas, Paul preached until midnight before serving communion **(Act 20:7)**, and then continued his talk until the morning **(Act 20:11)**.
    ii. Peter's preaching consisted of both *testifying* and *exhorting*.
        a. Testify *v*. – 1. *trans*. To bear witness to, or give proof of (a fact); to assert or affirm the truth of (a statement); to attest.
        b. Peter and the other apostles testified and bore witness to what they had seen and what God revealed to them concerning Jesus Christ **(2Pe 1:16-18; 1Jo 1:1-3; 1Jo 4:14; Act 10:37-43; Act 20:24)**.
        c. Exhort *v*. – 1. *trans*. To admonish earnestly; to urge by stimulating words to conduct regarded as laudable. Said also of circumstances, etc.: To serve as an incitement.
        d. Exhorting and admonishing the church is one of the fundamental purposes of preaching **(2Ti 4:2; 2Th 3:12)**.
B. *saying, Save yourselves from this untoward generation.*
    i. Some of Peter's *many other words* of exhortation were focused on urging those who were convicted by the gospel message to save themselves from their untoward generation.
    ii. This is an example of temporal salvation.
    iii. Untoward *adj*. – 1. Not having or showing inclination, disposition, or readiness *to* or *for* something; disinclined. 2. Of persons (or animals), their disposition, etc.: Difficult to manage, restrain, or control; intractable, unruly, perverse. (Sense 2 cites Act 2:40 as an example of its usage.)
        a. Peter's generation was a wicked and adulterous one **(Mat 12:34; Mat 16:4; Luk 11:29)**.
        b. Peter did not exhort them to try to save their wicked generation, but to *save themselves from it*.

c. We should pray that the word of God will have free course and be glorified among God's children **(2Th 3:1)** and that we will be delivered from unreasonable and wicked men who have not faith **(2Th 3:2; Rom 15:31; Jer 15:21)**.

40. **Acts 2:41** – *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*
    A. *Then they that gladly received his word were baptized:*
        i. Gladly *adv*. – 1. In a glad fashion; with gladness or joy. Also, in weaker sense, willingly, with alacrity, esp. in phr. *I* (*you, he,* etc.) *would gladly* (do something).
        ii. These Jews *gladly* received the preaching of the gospel, even when it stung **(Act 2:36-37)**.
        iii. They were like Zacchaeus who made haste, came down, and received Jesus *joyfully* **(Luk 19:5-6 c/w Isa 64:5)**.
        iv. They were like the common people who heard Jesus *gladly* **(Mar 12:37)**.
        v. They were not baptized due to compulsion, but willfully with joy.
    B. *and the same day there were added unto them about three thousand souls.*
        i. The result of their baptism was being added to the membership of the Jerusalem church.
            a. The *them* which they were added to is the church at Jerusalem which had about 120 members named on a role **(Act 1:15)** who were assembled together, *all with one accord in one place* **(Act 2:1)**.
            b. It is obvious that they were added to the church because they continued from that time forward having church, which consisted of the apostles' doctrine (preaching) and fellowship, breaking of bread (communion), and prayers **(Act 2:42)**.
            c. Just to clear up any misunderstanding of what they were added to, we are told, that *the Lord added to the church* daily **(Act 2:47)**.
        ii. If it be argued that the "*Then...: and...*" grammatical construction of Act 2:41 proves that being added to the church was not a result of being baptized, then consider the identical construction of the following verses:
            a. **Exo 19:5-6** – "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation...."
            b. **Jdg 12:6** – "Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."
            c. **1Ki 1:5** – "Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him."
            d. **Jer 36:4** - "Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

e. **Jer 36:32** - "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words."
f. Each of these verses demonstrate that the "*Then...: and...*" grammatical construction shows that whatever comes after the "*:and...*" is a result of, or intricately connected to, what preceded it.
g. The same thing applies to Act 2:41.

iii. Baptism is the means by which a believer is added to the local church, which is the kingdom of God **(Luk 7:29-30 c/w Mat 21:31-32)**.
iv. When a preacher baptizes a penitent sinner in water, which outwardly adds him to the church, the Holy Spirit baptizes him into the spiritual membership of the local church which is the body of Christ **(1Co 12:13, 27)**.

41. **Acts 2:42** – *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
    A. After being added to the church, they continued *stedfastly* worshipping and serving God in the church **(1Co 15:58)**.
    B. Steadfastly *adv*. – 1. In physical sense: Steadily, firmly, so as not to be shaken or displaced. *rare.* 3. Constantly, persistently; with firm resolve, fidelity, belief, etc.
    C. Their church service consisted of:
        i. The apostles' doctrine (teaching) **(1Ti 4:13, 16; 2Ti 3:10; 2Ti 4:2-3; 2Jo 1:9)**.
        ii. The apostles' fellowship **(1Jo 1:3, 7)**.
        iii. Breaking of bread (communion) **(1Co 10:16; 1Co 11:23-24)**.
        iv. Prayer **(Act 12:12; Eph 6:18)**.
42. **Acts 2:43** – *And fear came upon every soul: and many wonders and signs were done by the apostles.*
    A. *And fear came upon every soul:*
        i. They feared God **(Act 9:31; 1Pe 2:17)**.
            a. Learning about God through the apostles' doctrine instills the fear of God in a Christian **(Heb 10:31; Heb 12:25-29)**.
            b. The fear of God is innate in a child of God **(Jer 32:40)**.
            c. The fear of God can also be taught to a child of God **(Psa 34:11)**.
            d. Christians perfect holiness in the fear of God **(2Co 7:1)**.
            e. We must fear God to serve Him acceptably **(Heb 12:28)**.
        ii. They did not fear man **(Heb 13:6)**.
    B. *and many wonders and signs were done by the apostles.*
        i. The apostles were given the gift of working signs, wonders, and miracles **(2Co 12:12)**.
        ii. The gift of performing signs and wonders was given to the apostles to confirm the word they spoke **(Mar 16:20; Heb 2:3-4)**.
        iii. Signs and wonders (miracles) can be a source of fear because one is beholding the power of God **(Mat 14:26; Mat 27:54; Mar 4:39-41; Luk 1:63-65; Luk 5:4-10; Luk 5:22-26; Luk 7:12-16; Luk 8:35-37)**.

43. **Acts 2:44** – *And all that believed were together, and had all things common;*
    A. *And all that believed*
        i. The members of the church in Jerusalem were simply referred to as them "that believed."
        ii. Church members are referred to as believers in the Bible **(Act 16:4-5 c/w Act 21:25; 1Th 1:1 c/w 1Th 2:10; 1Ti 4:12 c/w 1Ti 3:15; 1Ti 5:16)**.
        iii. The reason for this is because those who believe will obey the gospel and be baptized and added to a church **(Act 2:41; Act 8:12; Act 18:8)**.
    B. *were together,*
        i. Those that believed the gospel and were baptized were together.
        ii. They did not make a profession of faith, get baptized, and then go on their merry way never to be seen again.
        iii. Church members assemble together **(Act 1:4; Act 4:31; Act 20:7-8; Heb 10:25)**, and spend time together **(Psa 119:63; Mal 3:16)**.
    C. *and had all things common;*
        i. In the early days of the church in Jerusalem, the members practiced communal living.
        ii. They did not consider their possessions to be their own, but they collectively possessed them **(Act 4:32)**.
            a. They should have known better **(Pro 1:14; Pro 27:18)**.
            b. The Pilgrim's experience.
            c. Communist countries are always poor.
        iii. There are some important things to remember/consider regarding this.
            a. This arrangement was not commanded by God to the saints in Jerusalem.
            b. The apostles nowhere in the New Testament commanded Christians or churches to live communally. Just the opposite is true **(2Th 3:12)**.
            c. The system was voluntary.
                (i) Those who sold possessions, houses, or land did so voluntarily **(Act 2:45; Act 4:34-37)**.
                (ii) After they sold a possession, the money was still theirs until they decided to give some or all of it to the apostles to distribute to others in need **(Act 5:4)**.
            d. There is no record of any other churches in the New Testament practicing this system of communal living.
            e. In fact, other churches were instructed to have their members lay by themselves in store in order to have funds to give for a collection for the poor saints in Jerusalem **(1Co 16:1-2)**.
                (i) This shows that Christians in other churches had personal property which was under their own control and could be used as they saw fit.
                (ii) This also shows that the communal system in the Jerusalem church was apparently not successful because they in particular were in need when a dearth struck the world **(Act 11:27-30; Rom 15:26)**.

44. **Acts 2:45** – *And sold their possessions and goods, and parted them to all men, as every man had need.*
    A. *And sold their possessions and goods,*
        i. There are some things to consider regarding this account.
            a. This was not a commandment, but a historical account.
            b. Christians are not commanded to sell all their possessions and give away all their money.
                (i) Paul instructed wealthy Christians to be "ready to distribute, willing to communicate" **(1Ti 6:17-19)**.
                    1. They were not commanded to give it all away.
                    2. God gives us things to enjoy **(1Ti 6:17)**.
                    3. We should be *ready* and *willing* to help those in need with what God has blessed us with, but we are not forbidden to enjoy some of it for ourselves as well.
                (ii) Christians are supposed to provide for themselves and their families **(1Ti 5:4, 8, 16)**.
                    1. They could not do so if they sold all their possessions and gave all their money to the poor.
                    2. There is nothing wrong with a Christian selling some of his possessions and goods and giving the money to those in need as long as he has enough to take care of the needs of himself and his family.
            c. Jesus instructed people to sell their goods and give to the poor, but it was not a universal commandment.
                (i) The rich young ruler was commanded to sell all that he had and give to the poor **(Mar 10:21)**.
                    1. Jesus required this of him for a specific reason.
                    2. He was self-righteous, thinking that he had kept all of God's commandments **(Mar 10:17-20)**.
                    3. Jesus was demonstrating to him that his money had become his idol and required him to forsake it to follow Him **(Mar 10:22)**.
                    4. Jesus did not tell other people to do likewise when they desired to follow Him.
                (ii) Jesus taught men to sell their possessions and give alms to the poor **(Luk 12:33)**.
                    1. This would be applicable to those who had more possessions than they needed to meet their basic needs, but apparently had not money to help those truly in need.
                        a. This was spoken to those who would lay up treasures on earth and not in heaven **(Mat 6:19-21)**.
                        b. In which case, a man should sell something to help another in need, which would be laying up treasure in heaven.

c. If you have money laid up to help those in need, then you don't need to sell your possessions to do so.

2. Consider a similar situation.
   a. Jesus taught the disciples that if they had not a sword, they were to sell their garment and buy one **(Luk 22:36)**.
   b. They would only need to sell their garment if they did not have the money to buy a sword.
   c. This means they had an extra garment to sell, which means that they had not already sold all their possessions to give to the poor.
   d. Some of them already had swords **(Luk 22:38)**, which means that they had not already sold them to give to the poor.

d. Not all of the disciples sold all of their possessions.
   (i) Some of them had houses that the brethren met and ate in **(Act 2:46)**.
   (ii) Other Christians had houses that churches met in **(1Co 16:19; Col 4:15; Phm 1:2)**.

B. *and parted them to all men,*
   i. This one of the many instances in the Bible where the words "all men" refer to all men in a particular context, not to the entire human race.
   ii. The Christians in Jerusalem obviously did not part their possessions, goods, and money to the Eskimos, Mayans, Incas, Australian Aborigines, and the Japanese.
   iii. They gave their possessions to all men in the Jerusalem Church who had need.

C. *as every man had need.*
   i. Distribution was voluntarily made to those who were in *need*, not to those who were lazy and would not work **(2Th 3:10)**.
   ii. Christians are under obligation to give to those in genuine need (food, clothing, shelter, necessary medical care, etc.) **(Deut 15:7-8; Rom 12:13; Eph 4:28; Jam 2:15-16; 1Jo 3:17)**.

45. **Acts 2:46** – *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. *And they, continuing daily with one accord in the temple,*
   i. They met *daily* together.
      a. They saw each other often.
      b. They "spake often one to another" **(Mal 3:16)**.
      c. They were each other's companions **(Psa 119:63)**.
   ii. They were all "with one accord" together.
      a. Accord *n.* – 1. Reconciliation, agreement, harmony; concurrence of opinion, will, or action; consent.
      b. Church members are supposed to be of one mind and one accord **(1Co 1:10; Php 2:2)**.

iii. They met in the temple.
a. The temple was a suitable place to meet in the early days.
b. There was a copy of the Old Testament scriptures (the only scripture there was at that time) there in which they could have read and learned of Christ **(Joh 5:39; Luk 24:27)**.

B. *and breaking bread from house to house,*
i. Not only did they worship together in the temple daily, they also ate together frequently in their homes.
ii. They were given to hospitality **(Rom 12:13; 1Pe 4:9)**.

C. *did eat their meat with gladness*
i. Having food and raiment, they were content and happy **(1Ti 6:8)**.
ii. They were joyful **(Php 4:4)**.

D. *and singleness of heart,*
i. They fellowshipped together with *singleness of heart*.
a. Singleness *n*. – 1. Sincerity, straightforwardness, honesty, integrity; freedom from deceit, duplicity, or guile. b. Const. *of* heart, mind, eye, etc.
b. Single-hearted *adj*. – 1. Possessed of a single or sincere heart; straightforward, honest, sincere; simple-hearted. 2. Of actions, etc.: Proceeding from or characterized by sincerity of heart or purpose.
c. *Single-hearted* is not found in the Bible, but it is the adjective form of "singleness of heart."
ii. They genuinely enjoyed being together; it was not done out of compulsion, nor was their joy feigned **(Col 3:22)**.

E. This verse is a description of an idyllic Christian life.
i. Their lives were focused and centered on worshipping Jesus Christ and fellowshipping with the brethren.
ii. The result was that their hearts were filled with gladness.
iii. Their lives at that time were a foretaste of heaven to come.
iv. My heart yearns for the life described in this verse, but it seems unlikely to materialize in our modern world.
v. "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world." (C.S. Lewis, *Mere Christianity*)

46. **Acts 2:47** – *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

A. *Praising God,*
i. Praising God should be an integral part of our worship and our lives **(Psa 9:1; Psa 22:22-27; Psa 33:1; Heb 13:15)**.
ii. Praising God brings strength **(Mat 21:16 c/w Psa 8:2)**.

B. *and having favour with all the people.*
i. We should strive to live peaceably with all men **(Rom 12:18)**.
ii. Having favor with men is an indicator of spiritual maturity **(Luk 2:52)**.
iii. Christians should have a good report of all men **(3Jo 1:12)**.
iv. A pastor should have a good report of them that are without **(1Ti 3:7)**.

v. When a man's ways please the Lord, He makes even his enemies to be at peace with him **(Pro 16:7)**.

C. *And the Lord added to the church daily*

i. As a result of the early church in Jerusalem obeying the gospel, zealously serving God, and loving each other, the Lord added to the church daily.

ii. If a church grows, it is because the Lord has added to it.

a. God sets members in the body as it pleases Him **(1Co 12:18)**.

b. Preachers labor, plant, and water, but only the Lord gives the increase **(1Co 3:6-7)**.

c. Except the Lord builds the house, they labor in vain that build it **(Psa 127:1)**.

D. *such as should be saved.*

i. The Lord added such as should (shall) be saved to the church.

ii. Should – pa. t. of SHALL *v.*

iii. There is a future aspect of salvation that happens at the second coming **(Joh 5:24; Rom 5:10)**.

iv. The Lord only adds people to the church who should be saved.

v. There are evil men who creep into the church unawares **(Jud 1:4)**, but they have neither part nor lot in the church **(Act 8:21)** and were not spiritually added to the body by God.

vi. They will eventually go out from us because they were not of us **(1Jo 2:19)**.

V. Acts Chapter 3

1. **Acts 3:1** – *Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.*

A. *Now Peter and John went up together into the temple*

i. At this time, the Jerusalem Church was meeting for worship in the temple **(Act 2:46)**.

ii. What a blessing it is to go into the house of God with brethren **(Psa 122:1; Psa 42:4)**.

B. *at the hour of prayer, being the ninth hour.*

i. The ninth hour in Jewish time was 3pm.

ii. It was apparently an established custom to pray at the ninth hour **(Act 10:30)**.

a. This was probably considered the evening prayer, which was at the time of the evening sacrifice **(Exo 29:39 c/w 1Ki 18:36 c/w Dan 9:21 c/w Luk 1:10 c/w Psa 141:2 c/w Rev 8:3)**.

b. The Jews prayed three times per day: morning, noon, and evening **(Psa 55:17; Dan 6:10; Act 10:9)**.

iii. Jesus made His impassioned prayer to God at the ninth hour **(Mat 27:46)**.

2. **Acts 3:2** – *And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;*

A. *And a certain man lame from his mother's womb was carried,*

i. This man was over 40 years old **(Act 4:22)**.
ii. Imagine being lame from birth and having to be carried everywhere you went.
iii. God uses caretakers and friends to bless His afflicted children **(Mar 2:1-5, 11-12)**.
iv. This was not the only man that God allowed to be born afflicted and live for many years before healing him to show His mighty power **(Joh 9:1-3)**.

B. *whom they laid daily at the gate of the temple which is called Beautiful,*
i. God's house is beautiful **(Psa 48:2; Psa 50:2; Heb 12:22-23)**.
ii. The temple was beautiful **(Isa 64:11)**.
iii. There was one gate of the temple which was especially beautiful, which came to be known by that name.
iv. "There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. cap. 5, sect. 3, that the temple had nine gates, which were on every side covered with gold and silver; but there was one gate which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver. The magnitudes of the other gates were equal one to another; but that of the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger: for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other. This last was probably the gate which is here called Beautiful; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly, according to the account in Josephus; but it must be granted that the text of Josephus is by no means clear." (Adam Clark's Commentary on the Bible, Act 3:2)

C. *to ask alms of them that entered into the temple;*
i. The afflicted in those days had no choice but to beg **(Joh 9:8)**.
ii. Alms *n*. – Charitable relief of the poor; charity; originally and especially as a religious duty, or good work; construed with *do, make, work*. Afterwards applied especially to the material substance of the relief, and construed with *give, bestow*, etc.
iii. Beg *v*. – 1. To ask alms or by way of alms. a. *trans*. To ask (bread, money, etc.) in alms or as a charitable gift; to procure (one's living) by begging.
iv. Christians are known (or should be) as generous people **(Gal 2:10; Rom 12:13; Pro 29:7)**, so the gate of the temple would be a good place to ask alms.

3. **Acts 3:3** – *Who seeing Peter and John about to go into the temple asked an alms.*
A. This man was humble, as it is humiliating to beg **(Luk 16:3)**.
i. "Those that need, and cannot work, must not be ashamed to beg." (Matthew Henry)
ii. God gives grace unto the humble **(Jam 4:6)** and lifts them up **(Jam 4:10)**.
iii. This humble man was about to be lifted up (literally) by God **(Act 3:7)**.

B. He was going to get more than he asked for **(Mat 7:7-8; Eph 3:20)**.

4. **Acts 3:4** – *And Peter, fastening his eyes upon him with John, said, Look on us.*
    A. Peter made eye-contact with the crippled man and focused his attention on him.
    B. Fasten *v.* – 1. To make firm or stable; to establish, settle, confirm. 4. To make fast to something else; to attach, more or less securely, by a tie or bond of any kind. 12. In various fig. applications of senses 4, 7, 10: To fix (something) *upon* (a person, etc.) a. to direct (feelings, thoughts, attention, etc.) intently or keenly towards.
    C. "Peter, instead of turning his eyes from him, as many do from objects of charity, turned his eyes to him, nay, he *fastened his eyes upon him,* that his eye might affect his heart with compassion towards him, Act 3:4." (Matthew Henry)
    D. Peter told the man to look at him and John, which suggests that he was not looking at them.
    E. Practical takeaway: when you want to ensure that someone is going to hear and receive what you are saying, make sure you are looking him in the eye and that you both have each other's undivided attention.

5. **Acts 3:5** – *And he gave heed unto them, expecting to receive something of them.*
    A. The crippled man gives Peter and John his attention.
    B. He assumed that they were going to give him something, but he did not know what was in store for him.
    C. Never forget that a blessing from God can be right around the corner when we least expect it.

6. **Acts 3:6** – *Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.*
    A. *Then Peter said, Silver and gold have I none;*
        i. Peter was not wealthy.
            a. God's ministers and His followers are not promised wealth.
            b. Jesus had no place of His own **(Mat 8:20)**.
            c. At times, Paul was poor **(2Co 6:10)**, had no certain dwelling place **(1Co 4:11)**, and suffered hunger and deprivation **(2Co 11:27)**.
            d. Some Christians are blessed with wealth with which to bless others **(1Ti 6:17-19)**.
            e. Other Christians are impoverished **(Jam 2:5)**, but are nevertheless blessed.
        ii. "His expectation of an alms was disappointed. *Peter said,* "*Silver and gold have I none,* and therefore none to give thee;" yet he intimated that if he had had any he would have given him an alms, not brass, but silver or gold. Note, (1.) It is not often that Christ's friends and favourites have abundance of the wealth of this world. The apostles were very poor, had but just enough for themselves, and no overplus. Peter and John had abundance of money laid at their feet, but this was appropriated to the maintenance of the poor of the church, and they would not convert any of it to their own use, nor dispose of it otherwise than according to the intention of the donors. Public trusts ought to be strictly and faithfully observed. (2.) Many who are well inclined to works of charity are yet not in a capacity of doing any thing

considerable, while others, who have wherewithal to do much, have not a heart to do any thing." (Matthew Henry)

iii. "There is a legend that has circulated for years about a discussion between Pope Innocent II and Thomas Aquinas. While counting a large sum of money, the Pope said, 'You see, Thomas, the church can no longer say, 'Silver and gold have I none.'' Thomas answered, 'That is true, Holy Father, but neither can she still say, 'Arise and walk.'" (International Christian Fellowship)

B. *but such as I have give I thee:*

i. Even if a Christian is not blessed with wealth to help others, he can still give what he has.

ii. This might include his prayers, time, help, advice, encouragement, compassion, and love.

iii. "Note, Those who are poor in the world may yet be rich, very rich, in spiritual gifts, graces, and comforts; certainly there is that which we are capable of possessing which is infinitely better than silver and gold; the merchandise and gain of it are better, Job 28:12, etc.; Pro 3:14, etc." (Matthew Henry)

C. *In the name of Jesus Christ of Nazareth rise up and walk.*

i. Rather than giving the man alms which would help him for a fleeting moment, Peter heals him.

ii. Peter healed him, not by his own strength **(Act 3:12)**, but by the power of Jesus Christ **(Act 3:16; Act 4:10)**.

iii. "Christ sent his word, and healed him (Psa 107:20); for healing grace is given by the word of Christ; this is the vehicle of the healing virtue derived from Christ. Christ spoke cures by himself; the apostles spoke them in his name. Peter bids a lame man rise up and walk, which would have been a banter upon him if he had not premised in the name of Jesus Christ of Nazareth: 'I say it by warrant from him, and it shall be done by power from him, and all the glory and praise of it shall be ascribed to him.'" (Matthew Henry)

7. **Acts 3:7** – *And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.*

A. Peter, of his own power, did nothing to heal this man.

B. God miraculously healed his feet and ankles through His word **(Psa 107:20)**.

C. Both Peter and the impotent man exhibited faith in Jesus Christ by taking action to rise up and walk, and God blessed it.

D. "Peter lent his hand, and helped him (Act 3:7): *He took him by the right hand,* in the same name in which he had spoken to him to arise and walk, *and lifted him up.* Not that this could contribute any thing to his cure; but it was a sign, plainly intimating the help he should receive from God, if he exerted himself as he was bidden. When God by his word commands us to rise, and walk in the way of his commandments, if we mix faith with that word, and lay our souls under the power of it, he will give his Spirit to take us by the hand, and lift us up. If we set ourselves to do what we can, God has promised his grace to enable us to do what we cannot; and by that promise

we partake of a new nature, and that grace shall not be in vain; it was not here: *His feet and ankle-bones received strength,* which they had not done if he had not attempted to rise, and been helped up; he does his part, and Peter does his, and yet it is Christ that does all: it is he that puts strength into him. As the bread was multiplied in the breaking, and the water turned into wine in the pouring out, so strength was given to the cripple's feet in his stirring them and using them." (Matthew Henry)

8. **Acts 3:8** – *And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.*
    A. *And he leaping up stood, and walked,*
        i. The healing of this lame man was a fulfillment of prophecy which foretold of the days of the Messiah in which the lame would *leap* **(Isa 35:4-6)**.
            a. Jesus healed the lame **(Mat 11:5; Mat 15:30; Mat 21:14; Joh 5:8-9)**.
            b. Philip healed the lame **(Act 8:7)**.
            c. The apostle Paul also healed the lame **(Act 14:10)**.
    B. *and entered with them into the temple, walking, and leaping, and praising God.*
        i. Rather than running home to see his family and friends, the first place the healed man went was the temple to praise God.
        ii. By this he showed himself to be the exception, not the rule when it comes to people who experience the mercy of God **(Luk 17:11-19)**.
        iii. Never forget to thank God for answered prayer, healing, and blessing in your life **(Psa 30:1-2, 11-12; Psa 103:1-5; Psa 107:20-22)**.
        iv. Unthankfulness and ungratefulness are odious sins **(Rom 1:21; 2Ti 3:2; Psa 106:12-13)**.
        v. If your desire to be healed is due to wanting to be in the house of God, you are more likely to be granted your request **(Isa 38:19-22)**.

9. **Acts 3:9** – *And all the people saw him walking and praising God:*
    A. He was not ashamed to praise God publicly **(Psa 22:19-25; Psa 107:32)**.
    B. Those who have experienced great deliverance from their afflictions, troubles, or sins are not bashful to praise God for it in the company others.

10. **Acts 3:10** – *And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.*
    A. Having seen this man who was lame from birth **(Act 3:2)**, walking and leaping caused the people to be filled with wonder and amazement.
        i. Wonder *n*. – II. 7. a. The emotion excited by the perception of something novel and unexpected, or inexplicable; astonishment mingled with perplexity or bewildered curiosity.
        ii. Amazement *n*. – 1. The condition of being mentally paralyzed, mental stupefaction, frenzy. 2. Loss of presence of mind; bewilderment, perplexity, distraction (due to doubt as to what to do).

B. One of Jesus' names is Wonderful **(Isa 9:6)** because He does wonderful things that cause men to wonder.

11. **Acts 3:11** – *And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*
    A. *And as the lame man which was healed held Peter and John,*
        i. The lame man held Peter and John.
        ii. He *clave* unto them like some of Paul's converts did **(Act 17:34)**.
        iii. He esteemed them very highly in love for their work's sake **(1Th 5:13)**.
    B. *all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*
        i. Solomon's porch was part of the temple which was named after Solomon because he built the original temple **(1Ki 6:2-3; 1Ki 7:12-14, 19, 21; 1Ch 28:9-11)**.
            a. The porch was 20 cubits (30ft) long, 10 cubits (15ft) wide **(1Ki 6:3)**, and 120 cubits (180ft) high **(2Ch 3:4)**.
            b. The Jews gathered at Solomon's porch **(Joh 10:23)**.
            c. The Christians in the Jerusalem church assembled in Solomon's porch as well **(Act 5:12)**.
        ii. The people ran together to Peter and John with great bewilderment and curiosity.

12. **Act 3:12** – *And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?*
    A. The people were amazed because they thought that Peter and John healed the man by their own power.
    B. Peter diverts the attention from himself and gives the glory to Jesus Christ for the man's healing **(Act 3:16)**.
        i. It was not by the power and holiness of Peter and John that the man was healed, but by the power and holiness of Jesus Christ.
        ii. This healing was a fulfillment of the promise of Christ that His followers would lay hands on the sick and they would recover **(Mar 16:17-18)**.
        iii. They would do so because the Lord was working with them **(Mar 16:20)**.
    C. Peter was showing us an example of being clothed with humility **(1Pe 5:5-6)**.

13. **Act 3:13** – *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.*
    A. *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,*
        i. Jehovah, the only true God, is the God of Abraham, Isaac, and Jacob **(Gen 28:13; Exo 3:6)**.
        ii. Jehovah not only *was* the God of Abraham, Isaac, and Jacob, but He still *is* their God **(Mar 12:26-27)**.
        iii. He is the God of the fathers of the nation of Israel **(Deut 26:7-8; Act 22:14)**.
    B. *hath glorified his Son Jesus;*

i. God the Father glorified Jesus in the eyes of the people by the miracles He did **(Joh 11:4)**.
ii. God the Father glorified Jesus on the mount of transfiguration **(2Pe 1:17)**.
iii. God glorified Jesus after He suffered and died for our sins **(Joh 12:23; Joh 13:31-32; 1Pe 1:21)**.
iv. God will glorify Jesus in His saints when He returns **(2Th 1:10-12)**.
v. The NIV, NKJV, and other modern English bible versions replace "Son" with "servant" in this verse.
a. A servant is inferior to a son **(Joh 8:35; Heb 3:3, 5-6)**.
b. The modern bible versions degrade Jesus Christ.

C. *whom ye delivered up,*
i. The Jews (the leadership and the people) delivered up Jesus to Pilate to be crucified **(Mar 15:1)**.
ii. Jesus came to deliver His people from their sins **(Mat 1:21)**, and some of those people delivered Him up to be crucified.

D. *and denied him in the presence of Pilate, when he was determined to let him go.*
i. The Jews denied Jesus when Pilate offered to release Him **(Mar 15:9-14)**.
ii. Pilate was determined to let Jesus go, but they would have none of it **(Mat 27:19-25; Joh 18:29-31, 39-40; Joh 19:4, 6, 12)**.

14. **Act 3:14** – *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*

A. *But ye denied the Holy One and the Just,*
i. The Jews denied Jesus in the presence of Pilate (see comments on Act 3:13).
ii. Jesus is *the Holy One*.
a. Holy *adj.* - 1. Kept or regarded as inviolate from ordinary use, and appropriated or set apart for religious use or observance; consecrated, dedicated, sacred. 2. ... Of a character that evokes human veneration and reverence; and thus, in Christian use, Free from all contamination of sin and evil, morally and spiritually perfect and unsullied, possessing the infinite moral perfection which Christianity attributes to the Divine character. Cf. sense 4. 4. Conformed to the will of God, entirely devoted to God: in earlier times often connoting the practice of asceticism and religious observances; now usually: Morally and spiritually unstained; free from sinful affection; of godly character and life; sanctified, saintly; sinless.
b. Holy One - A holy person; used as a title of God or Christ; one dedicated to or consecrated by God.
c. Being called *the Holy One* shows that Jesus is God **(Act 2:27; Isa 40:25; Isa 47:4)**.
d. Jesus is holy in every sense of the word.
(i) Jesus is holy, harmless, undefiled, and separate (set apart) from sinners **(Heb 7:26)**.
(ii) Jesus is sinless **(1Pe 2:22; 2Co 5:21; 1Jo 3:5)**.
(iii)Jesus is without blemish and without spot (morally perfect) **(1Pe 1:19)**.

(iv) Jesus was wholly devoted to God **(Joh 6:38; Joh 8:29)**.

e. This name of Jesus shows us that He is holy, set apart, sinless, morally perfect, and totally devoted to God.