

**J**ust the facts – a verse by verse word study

**E**xploring Greek – Understanding key Greek words

## Chapter 2 – The Mission of Testimony in Jerusalem-The Pentecost Event (2:1-13)

2:1

**When the Day of Pentecost had fully come** – literally in the coming of the fiftieth day to full number,” i.e., the fiftieth day from the morrow of sabbath of Passover<sup>1</sup> Pentecost is the feast of weeks

**One accord** – *homothumadon*

**Place** – Does not say upper room. V. 2 indicates it is a house

2:2

**Suddenly** - ἄφνω *áphnō*; adv. Suddenly, unexpectedly, unforeseeably<sup>2</sup>

**Sound** - ἦχος *échos*; gen. *échou*, masc. noun. Sound<sup>3</sup>

**From heaven** – perhaps Kingdom of God or Kingdom of Heaven

**Rushing** - “to carry or bring from one place to another,” then “to be laden,” which explains the old sense of “carrying or bringing forth<sup>4</sup>

<sup>1</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 237). Yale University Press.

<sup>2</sup> Zodhiates, S. (2000). In *The complete word study dictionary: New Testament* (electronic ed.). AMG Publishers.

<sup>3</sup> Zodhiates, S. (2000). In *The complete word study dictionary: New Testament* (electronic ed.). AMG Publishers.

<sup>4</sup> Weiss, K. (1964–). *φέρω, ἀναφέρω, διαφέρω, τὰ διαφέροντα, διάφορος (ἀδιάφορον), εἰσφέρω, προσφέρω, προσφορά, συμφέρω, σύμφορος, φόρος, φορέω, φορτίον, φορτίζω*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 9, p. 56). Eerdmans.

**Wind** - *bíaios*; fem., violence. Violent, vehement<sup>5</sup> Note feminine. Perhaps pertaining to the Holy Spirit. We have in this experience hearing and seeing. Note whirlwind in Ez 1:1.

House where they were sitting – some have said this was the temple but there is no place to sit in the temple. We have assumed it was the upper room where disciples had the Passover with Jesus, but the text does not say that.

## 2:3

**divided** - *diamerízō*, denoting separation, to divide. To separate into parts or divide up. In the pass. part. meaning divided flames or divided out to each person from one common source<sup>6</sup>

**tongues** – *glossa* is used of (1) the “tongues ... like as of fire” which appeared at Pentecost; (2) “the tongue,” as an organ of speech, e.g., Mark 7:33; Rom. 3:13; 14:11; 1 Cor. 14:9; Phil. 2:11; Jas. 1:26; 3:5, 6, 8; 1 Pet. 3:10; 1 John 3:18; Rev. 16:10; (3) (a) “a language,” coupled with *phule*, “a tribe,” *laos*, “a people,” *ethnos*, “a nation,” seven times in the Apocalypse, 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15; (b) “the supernatural gift of speaking in another language without its having been learnt”; in Acts 2:4–13 the circumstances are recorded from the viewpoint of the hearers; to those in whose language the utterances were made it appeared as a supernatural phenomenon;<sup>7</sup>

**fire** – *pur.* fire in its various forms both in nature and as used by man<sup>8</sup> Notice phrase “as of”

**sat upon each of them** – not all had tongues

## 2:4

All filled as the Spirit gave them utterance.

## 2:5

Devout men – men holding fast during the feast of Weeks

## 2:8

**Parthians** - the region southeast of the Caspian Sea, which in NT times reached to the Euphrates River (present day Iran)

**Medes** - “Medes,” had been an ancient Indo-European people who inhabited the area southwest of the Caspian Sea

**Elamites** - ancient people who inhabited Elam (or Elymais), the district north of the Persian Gulf about the lower Tigris River and south of Media

<sup>5</sup> Zodhiates, S. (2000). In *The complete word study dictionary: New Testament* (electronic ed.). AMG Publishers.

<sup>6</sup> Zodhiates, S. (2000). In *The complete word study dictionary: New Testament* (electronic ed.). AMG Publishers.

<sup>7</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 636). T. Nelson.

<sup>8</sup> Lang, F. (1964–). *πῦρ, πυρόω, πύρωσις, πύρινος, πυρρός*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 929). Eerdmans.



**Mesopotamia** - “(the land) between the rivers,” i.e., between the Tigris and the Euphrates; so the name was understood in Hellenistic times, but its boundaries varied, and it often extended beyond those rivers. It would have correspond roughly to the land of the ancient Assyrians and Babylonians, especially of the latter, to which Jews had been deported under Nebuchadnezzar in the sixth century <sup>9</sup>

**Judea** - the area (or possibly the province) in which Jerusalem itself was found<sup>10</sup>

**Cappadocia** - a territory in the eastern interior of Asia Minor, south of Pontus, and west of Armenia. It was devastated in the Mithridatic Wars but was restored by Pompey and eventually became a Roman province.<sup>11</sup> (central Turkey)

**Pontus** - *Pontos* was originally the name of the Black Sea, but it came to designate the area bordering on that sea in the northeastern part of Asia Minor<sup>12</sup> (Northern Turkey)

**Asia** - was the western Roman province in Asia Minor, which had been formed in 133 B.C.<sup>13</sup>

**Phrygia** - *Phrygia* was a large area in central Asia Minor

**Pamphylia** - the coastal district in southern Asia Minor, to the east of Lycia and west of Cilicia, south of Pisidia<sup>14</sup> (Mediterranean coast of Turkey)

**Egypt** - an ancient country in the African continent, home of the Pharaohs of old

**Libya adjoining Cyrene** - was a territory on the northern coast of Africa, the capital of which was Cyrene, which from 27 B.C. on formed with Crete the Roman province of Cyrenaica; it was an area where many Jews lived <sup>15</sup>

**Rome** - the city

**Proselytes** - *prosēlytos*, “one who has come over,” is used here in a technical sense, a “convert” to Judaism, one who has submitted to circumcision and been won over by Jewish missionary efforts among pagans<sup>16</sup>

---

<sup>9</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 241). Yale University Press.

<sup>10</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 241). Yale University Press.

<sup>11</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 241). Yale University Press.

<sup>12</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 241). Yale University Press.

<sup>13</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 241). Yale University Press.

<sup>14</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 242). Yale University Press.

<sup>15</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 242). Yale University Press.

<sup>16</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 243). Yale University Press.



**Cretans and Arabs** - These added names give an expense not detected in the former names: from the west (inhabitants of the island of Crete) to the east (people from the Syrian Desert west of Mesopotamia and east of the Orontes and from the peninsula bounded by the Persian Gulf, Indian Ocean, and Red Sea).<sup>17</sup>



we hear them speaking in our own tongues the wonderful works of God- Had not thought of this before?  
What did they hear about the wonderful (mighty) works of God?

### 2:12-13

So, they were all amazed and perplexed, saying to one another, “Whatever could this mean?”  
Others mocking said, “They are full of new wine.” – The typical responses to the works of God

We have here in the verses above a reversal of Babel.

Notice also that there is now a breakdown of gender, Jew/Gentile, and racial barriers.

Peter’s Discourse to Assembled Israel (2:14–36)

Introduction 2:14b–15

### 2:14

But Peter, standing up with the eleven – perhaps with the other eleven?

### 2:15

Third hour – 9am

OT Quotation to Clarify the Situation 2:16–21

---

<sup>17</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 243). Yale University Press.



## 2:16

But this is what was spoken by the prophet Joel- Joel 2:28-32

In the OT Joel's words were uttered about Judah, the southern kingdom, after a cloud of locusts had consumed its produce. Although the locust plague was a heaven-sent condemnation of Judah's sins, what might be expected on the coming Day of Yahweh would make that plague picayune by comparison. So the prophet sought to warn Judah and call for its repentance, but he did so by promising God's blessings and deliverance (rain and abundant harvest) after the plague of locusts<sup>18</sup> "After that" there would be more: the outpouring of the Spirit "in those days," associated with the Day of Yahweh, which would come with cosmic cataclysms. Then men and women of all ages and classes would prophesy and call upon the name of Yahweh, warning the rest of Judah to seek salvation and deliverance from him who calls<sup>19</sup>

## 2:17

**Sons and daughters will prophesy** – both genders

## 2:18

*And on My menservants and on My maidservants I will pour out My Spirit in those days-* slave and free

**And they shall prophesy** – This is new. A general gift of prophecy

## 2:21

And it shall come to pass that whoever calls on the name of the LORD Shall be saved- The words of Joel thus quoted prepare for the proclamation of the risen Christ as Lord and Messiah and also for the call to repentance and baptism<sup>20</sup>

**Lord** - *kurios* (κύριος) signifying "having power" (*kuros*) or "authority," variously translated in the NT, " 'Lord,' 'master,' 'Master,' 'owner'<sup>21</sup>

Kerygma [proclamation]

2:22–24, 32–33

## 2:22

**Israelites** – does not use word "Jew" Israel" was the name bestowed by Yahweh on a patriarch of this people, Jacob (Gen 32:29).<sup>22</sup>

<sup>18</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 250). Yale University Press.

<sup>19</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 250). Yale University Press.

<sup>20</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, pp. 253–254). Yale University Press.

<sup>21</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 379). T. Nelson.

<sup>22</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 254). Yale University Press.



**Jesus of Nazareth** – the human being you knew. Does not use full name of Jesus Christ. He is a historical being from Nazareth.

**Man** – *anēr*, “a man” Why is this important?

attested by God to you - guaranteed by God and sent to you and all human beings. *apodeiknumi* (ἀποδείκνυμι) “to point out, to exhibit” (*apo*, “forth,” *deiknumi*, “to show”), is used once in the sense of proving by demonstration, and so bringing about an “approval.”<sup>23</sup>

**by miracles**, wonders, and signs which God did through Him in your midst, as you yourselves also know<sup>24</sup> did through Him in your midst, as you yourselves also know –miracles-*dynameis*, “powers, powerful deeds. Throughout Acts the term “wonders” only occurs in conjunction with “signs,” a testimony to the fact that mere marvels have no value in themselves except as they point beyond themselves to the divine power behind them and so lead to faith.<sup>25</sup>

**2:23**

**Him**, being delivered by the determined purpose and foreknowledge of God - you have taken by lawless hands, have crucified, and put to death – you use lawless people to crucify Him. Crucifixion was not a Jewish method. Note: He was put to death!

**2:24**

**God raised him up** - The resurrection is thus depicted not as an achievement of Jesus, but the result of God’s powerful action<sup>26</sup>

having loosed the pains of death, because it was not possible that He should be held by it – **death –thanathos.**  
**Hummm. Not the pain of dying but pains of death.**

**because it was not possible that He should be held by it** – no legal right to hold Jesus in death.

OT Quotation to Relate Jesus to David      2:25–31, 34–35

**2:25-28**

<sup>25</sup> For David says concerning Him:

*‘I foresaw the LORD always before my face,  
For He is at my right hand, that I may not be shaken.*

<sup>26</sup> *Therefore my heart rejoiced, and my tongue was glad;  
Moreover, my flesh also will rest in hope.*

<sup>23</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 36). T. Nelson.

<sup>24</sup> *The New King James Version* (Ac 2:22). (1982). Thomas Nelson.

<sup>25</sup> Polhill, J. B. (1992). *Acts* (Vol. 26, p. 112). Broadman & Holman Publishers.

<sup>26</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 256). Yale University Press.



<sup>27</sup> *For You will not leave my soul in Hades,  
Nor will You allow Your Holy One to see corruption.*

<sup>28</sup> *You have made known to me the ways of life;  
You will make me full of joy in Your presence.'*

Psalm 16:8-11

Hades – OT Sheol

1 Peter 3:19 (NKJV) - by whom also He went and preached to the spirits in prison, - *kērussō* (κηρύσσω, 2784) signifies (a) “to be a herald,” or, in general, “to proclaim”<sup>27</sup> Note proclaim not *euangelizo* (εὐαγγελίζω, 2097), “to bring or announce glad tidings” (Eng., “evangelize”), is used (a) in the active voice in Rev. 10:7 (“declared”) and 14:6 (“to proclaim,” RV, KJV, “to preach”); <sup>28</sup>1Co 1:17 –

**2:29**

**David, that he is both dead and buried** - David not only died and was buried, as was true of Jesus too, but “his tomb” was not found empty. 1 Kgs 2:10 – David buried in the city of David.

Patriarch is unusual as it is most often applies to Abraham, Isaac, Jacob and 12 sons but there are indications that by the time of Jesus David was called a patriarch.

**2:30**

**Therefore, being a prophet** – David is never called a prophet in the Old Testament.

Behind the oath referred to in v. 30 stands Nathan’s prophecy (Ps 132:11; 2 Sam 7:12–13) that God would establish an eternal kingdom with one of David’s descendants, a prophecy that had come to be understood messianically<sup>29</sup>

knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne – Psalm 132:11

**2:32**

**This Jesus God has raised up** – God raised Him up

**2:34-35**

*The LORD said to my Lord, Sit at My right hand, Till I make Your enemies Your footstool.*” – Psalm 110:1 - since David remains in his tomb, the words cannot refer to him. So David’s words must refer to the exaltation and enthronement of the risen Christ, a descendant of David, thus exploiting a sense that goes beyond its OT meaning.<sup>30</sup> See Mark 12:35–37

<sup>27</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 481). T. Nelson.

<sup>28</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 276). T. Nelson.

<sup>29</sup> Polhill, J. B. (1992). *Acts* (Vol. 26, p. 114). Broadman & Holman Publishers.

<sup>30</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 260). Yale University Press.



**2:36** - God has made this Jesus, whom you crucified, both **Lord** and Christ – Lord – kyrios. Christ-anointed one, the Messiah. Hebrew *māšîăḥ* = Greek *christos*

Reaction to Peter's Discourse (2:37–41)

Climactic Conclusion: Testimony 2:36

**2:37**

**they were cut to the heart** – this is what happens in revivals.

Hortatory Conclusion 2:38–39

**2:38**

Noteworthy in v 38 are the four elements of Peter's answer to the question posed by his listeners: They are to (1) reform their lives, (2) be baptized, (3) have their sins forgiven, and (4) receive the Holy Spirit. Peter's answer thus differs from the answer given by the Baptist in Luke 3:10, 12, 14, when he was asked what they were to do. Here one has a glimpse of Luke's understanding of Christian baptism. Two of the elements call for personal cooperation, and two reveal the effects of Christian conversion.<sup>31</sup>

Repent - *metanoeo* (μετανοέω, 3340), lit., "to perceive afterwards" (*meta*, "after," implying "change," *noeo*, "to perceive"; *nous*, "the mind, the seat of moral reflection"), in contrast to *pronoieo*, "to perceive beforehand," hence signifies "to change one's mind or purpose," always, in the NT, involving a change for the better, an amendment, and always, except in Luke 17:3, 4, of "repentance" from sin.<sup>32</sup>

**you shall receive the gift of the Holy Spirit** – a new phase in history

**2:39**

**to all who are afar off** – Gospel is for the whole world

**as many as the Lord our God will call** – God calls those who shall be saved

**2:40**

Exhorted - *parakaleo* (παρακαλέω, 3870), the most frequent word with this meaning, lit. denotes "to call to one's side," hence, "to call to one's aid." It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as "comfort, exhort, desire, call for," in addition to its significance "to beseech," which has a stronger force than *aiteo* (see ASK).<sup>33</sup>

**Perverse** - *skolias*, "crooked, perverse"

<sup>31</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 264). Yale University Press.

<sup>32</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 525). T. Nelson.

<sup>33</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 62). T. Nelson.





## First Major Summary: Unified Community Life (2:42–47)

### 2:42

**Devoted** – hold fast to

**Teaching** – *didachē*

**Fellowship** – *Koinōnia* -close association, partnership,” was used in the contemporary Greek world to describe various close relationships among persons, as well as the mode of common life lived<sup>34</sup>

**Breaking of bread** - it would likely carry the cultic sense of sharing a meal with the Lord, participating in the Lord’s Supper<sup>35</sup>

### 2:43

**Awe** - religious awe at the self-manifestation of the divine<sup>36</sup> reverential fear. ...that fear of God vanquishes fear of man<sup>37</sup>

### 2:44

**Now all who believed were together** - It seems to depict the gathered community, with a strong emphasis on their unity<sup>38</sup>

**had all things in common** - The sense of this clause is not clear. It could mean that the early Christians pooled all that they owned, or it could mean that they remained owners of property, which they put to the common use of others. The first meaning would make them more like the Essenes, but the second may explain the subsequent stories in chaps. 4 and 5<sup>39</sup>

### 2:46

**breaking bread in their homes** – notice how many times this is mentioned

### 2:47

**having favor with all the people** - The respect they enjoyed stands in contrast to the reaction of religious authorities later<sup>40</sup>

---

<sup>34</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 270). Yale University Press.

<sup>35</sup> Polhill, J. B. (1992). *Acts* (Vol. 26, p. 119). Broadman & Holman Publishers.

<sup>36</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 271). Yale University Press.

<sup>37</sup> Balz, H., & Wanke, G. (1964–). *φοβέω, φοβέομαι φόβος, δέος*. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 9, p. 217). Eerdmans.

<sup>38</sup> Polhill, J. B. (1992). *Acts* (Vol. 26, p. 120). Broadman & Holman Publishers.

<sup>39</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 272). Yale University Press.

<sup>40</sup> Fitzmyer, J. A. (2008). *The Acts of the Apostles: a new translation with introduction and commentary* (Vol. 31, p. 272). Yale University Press.



**day by day those who were being saved** - *sozo* (σώζω, 4982), “to save,” is translated by the verb “to heal”<sup>41</sup>

**Note:** the word church (Ekklesia) in NKJV is not found in ESV

**Synagogue and the early church** – “Therefore, when the early Christians were trying to figure out how to worship and fellowship in their new communities, it was natural and normal for them to look to their Jewish roots for guidance. The most readily available Jewish community institution for instruction, prayer, fellowship, and support was the Synagogue. Members of the Synagogue met several times a week for prayer and teaching, often met together for meals, and supported one another as needs became known. Synagogues usually had a designated building to meet in, but if a Synagogue was just starting, or the members were poor, they would meet in homes. This is how Jewish synagogues still function today.

The early church adopted this pattern. They did not invent “house churches.” It is somewhat unlikely they even sat down to think about how they should function, but simply adopted the patterns and structure they already knew from the Synagogue. Initially, they probably even met in Synagogue buildings until the Jewish leadership kicked them out for believing that Jesus was the Messiah. When this occurred, many of them started synagogues in their homes, according to the Jewish pattern. As they gained members, however, few groups were allowed to construct synagogues of their own because of persecution by the Jews.

As Gentiles were added to the church, they often followed the Jewish traditions, and met in home synagogues as well. Not being Jewish, and due to persecution, they probably did not call their gathering a “synagogue” (Gk. *sunēgogon*, meaning “to assemble, gather together”) and went instead with the related term “*ekklēsia*” (“to assemble, come together”) which gets translated as “church.” Sometimes, when they outgrew homes, they met other gathering places, such as community educational centers (Acts 19:9). The issue was not where or when they met, but how and why. The purpose was always for teaching, encouragement, and the mutual edification of other believers. Buildings were not the goal or focus on the church gatherings.”<sup>42</sup>

## **S**earching heavenly places – what is happening in the heavenly places (dimensions)

**Discerning the wind Four winds**

**Discerning tongues and interpretation of tongues**

---

<sup>41</sup> Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 295). T. Nelson.

<sup>42</sup> <https://redeeminggod.com/synagogue-church-building/>



## Discerning Revelation

### Discerning Signs and wonders

## nderstanding Undercurrents – theological and biblical concepts tied to other books in the Bible

### Acts 2:1

Baptism of the spirit/fire vs filling

### Acts 2:3

**tongues** – As a means of private worship, the practice of glossolalia is tantamount to speaking to oneself and to God (1 Cor 14:28). However, under certain conditions formulated by Paul,

glossolalia may become one of the spiritual gifts to be used in ministry to the church for the common good. In this case, the main concern is that the public use of glossolalia not be reduced to praying in tongues or speaking in tongues without interpretation.

In order to establish firmly the public practice of glossolalia as a ministry to the church and to prevent its abuse as a quest for personal fulfillment, Paul put forth a set of rules designed to control its corporate exercise (1 Cor 14:27–33):

1. A limit of one, two, or three persons is set for participation in tongues per worship session.
2. The one, two, or three tongues-speakers are to make their contribution in sequence, “one at a time” or “in turn,” never simultaneously.
3. Before a worshiper decides to speak in tongues, he or she is to secure an interpreter. Should no such person be available, he or she is to refrain from speaking in tongues.
4. The person speaking in tongues should not be the one to provide the interpretation (1 Cor 12:10).
5. If there are too many believers speaking in tongues and not enough interpreters, the former should pray, instead, for the power to interpret (1 Cor 14:13).
6. When the contribution in tongues has been interpreted in intelligible language, it becomes a prophecy that needs to be evaluated by the recipients.
7. The genuineness of the experience is to be tested by those who have the ability to distinguish between spirits (1 Cor 12:10) so that they can test everything, hold fast to what is good, and abstain from every form of evil.

Persons participating in worship should be in control of their conduct at all times. They may not appeal to ecstatic states to excuse disorderly conduct or infractions to the rules of worship. Disorder and confusion are not inspired by God, since he is a God of peace and unity.

The gift of tongues is not to be desired or sought after. Only the “higher gifts” involving communication through directly intelligible speech are to be earnestly desired (1 Cor 12:31; 14:1, 5).



However, should the gift of tongues be present, it should not be stifled, provided it can be used according to the rules and for the common good.<sup>43</sup>

## 2:14ff

Revelatory speaking

## 2:25-28 – quote of Psalm 16:8-11

Here we have the principle in interpretation of “already but not yet?”

## Concept of type/antitype

In Christian theology and biblical exegesis, typology is a doctrine that describes the relationship between the Old and New Testaments. In typology, events, people, or statements in the Old Testament are considered types that foreshadow or are superseded by antitypes, which are events or aspects of Christ or his revelation in the New Testament. The terms "type" and "antitype" come from the Greek word tupos, which originally meant "the mark of a blow" or "a stamp". By extension, it could also refer to a copy, image, pattern, or type.<sup>44</sup>

**Inspiration** – that extraordinary or supernatural divine influence vouchsafed to those who wrote the Holy Scriptures, rendering their writings infallible. “All scripture is given by inspiration of God” (R.V., “Every scripture inspired of God”), 2 Tim. 3:16. This is true of all the “sacred writings,” not in the sense of their being works of genius or of supernatural insight, but as “theopneustic,” i.e., “breathed into by God” in such a sense that the writers were supernaturally guided to express exactly what God intended them to express as a revelation of his mind and will. The testimony of the sacred writers themselves abundantly demonstrates this truth; and if they are infallible as teachers of doctrine, then the doctrine of plenary inspiration must be accepted. There are no errors in the Bible as it came from God, none have been proved to exist. Difficulties and phenomena we cannot explain are not errors. All these books of the Old and New Testaments are inspired. We do not say that they contain, but that they are, the Word of God. The gift of inspiration rendered the writers the organs of God, for the infallible communication of his mind and will, in the very manner and words in which it was originally given.

As to the nature of inspiration we have no information. This only we know, it rendered the writers infallible. They were all equally inspired, and are all equally infallible. There are other divine influences which operate among men from which this gift is to be distinguished. Thus (1) it is distinguished from God’s providential agency, which is always and everywhere operative; (2) it is distinguished also from his gracious operation on the hearts of men. Inspiration is a supernatural agency, only rendering those who are the subjects of it infallible in their character as teachers—infallible only when thus acting as the spokesmen of God, Their inspiration was limited to the work to which they were specially called—namely, the communication of God’s will to men; and in this they were infallible and perfect, so that the books they wrote constitute the very Word of God.

The inspiration of the sacred writers “did not change their characters. It did not make them more refined or cultivated, more intellectual or logical, more impassioned and eloquent. They retained all their peculiarities as thinkers or writers. If the writer was a Hebrew, he wrote in the Hebrew language; if a Greek, he wrote in that

<sup>43</sup> Elwell, W. A., & Comfort, P. W. (2001). In *Tyndale Bible dictionary* (pp. 1268–1269). Tyndale House Publishers.

<sup>44</sup>[https://www.google.com/search?q=type+antitype+concept+of+bibiblical+interpreation&rlz=1C1ONGR\\_enUS1005US1005&oq=type+antitype+concept+of+bibiblical+interpreation&gs\\_lcrp=EgZjaHJvbWUyBggAEEUYOdIBCTQyOTk0ajBqOagCALACAQ&sourceid=chrome&ie=UTF-8](https://www.google.com/search?q=type+antitype+concept+of+bibiblical+interpreation&rlz=1C1ONGR_enUS1005US1005&oq=type+antitype+concept+of+bibiblical+interpreation&gs_lcrp=EgZjaHJvbWUyBggAEEUYOdIBCTQyOTk0ajBqOagCALACAQ&sourceid=chrome&ie=UTF-8)



language. If he lived in the time of Moses or Isaiah, he wrote Hebrew in its purity. If he belonged to the time of the Captivity, he wrote Hebrew with all the idiomatic and grammatical peculiarities which the language had at that time assumed. If he wrote Greek, it was the Greek which he and his contemporaries were accustomed to use. If the subject of inspiration was a shepherd, he wrote as a shepherd; if a man of education, he wrote as an educated man. If his mind was logical and his style of writing argumentative, he retained this characteristic when writing under the guidance of the Spirit. And so of other mental qualities and peculiarities. Hence it is that the Bible, containing as it does the writings of about forty different writers, presents the same diversity of style and manner as the productions of any like number of uninspired men. The effect of inspiration was only to preserve the writers from error—to make them infallible as teachers.<sup>45</sup>

**Soteriology** - (Gk. σωτηρία, 'salvation'). The section of Christian theology which treats of the saving work of Christ for the world. It includes not only the doctrines of the \*Atonement and of \*Grace, but also (1) the doctrine of human nature as affected by the \*Fall and by \*sin, which is the presupposition of Christ's work, and (2) the doctrine of man's final destiny as the result of that work<sup>46</sup>

**Christology** – the study of Jesus' self-understanding and of the titles, concepts, and conceptual patterns in which the NT church expressed its faith in him<sup>47</sup>

2:39

### Concept of baptismal regeneration

The connection of baptism with the forgiveness of sins in v. 38 has often been a matter of controversy. A literal rendering of the verse runs: "Repent, and let each of you be baptized in the name of Jesus Christ *for/on the basis of* the forgiveness of your sins." The disputed word is the preposition *eis*, which could indicate purpose and thus be taken to mean that baptism is the prerequisite for the forgiveness of sins. There is ample evidence in the New Testament, however, that *eis* can also mean *on the ground of, on the basis of*, which would indicate the opposite relationship—that the forgiveness of sins is the basis, the grounds for being baptized. Perhaps more significant, however, is that the usual connection of the forgiveness of sins in Luke-Acts is with repentance and not with baptism at all (cf. Luke 24:47; Acts 3:19; 5:31). In fact, in no other passage of Acts is baptism presented as bringing about the forgiveness of sins. If not linked with repentance, forgiveness is connected with faith (cf. 10:43; 13:38f.; 26:18). The dominant idea in 2:38 thus seems to be repentance, with the other elements following. Repentance leads to baptism, the forgiveness of sins, and the gift of the Spirit. The essential response Peter called from the Jewish crowd is the complete turnabout that comprises true repentance, to turn away from their rejection of the Messiah and to call upon his name, receive baptism into his community, and share the gift of the Spirit they had just witnessed so powerfully at work in the Christians at Pentecost. Peter concluded his appeal with a promise, the promise of Joel 2:32 (cf. v. 21): "Everyone who calls on the name of the Lord will be saved." The universal scope of the promise is

<sup>45</sup> Easton, M. G. (1893). In *Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Geography, Doctrine, and Literature* (pp. 345–346). Harper & Brothers.

<sup>46</sup> Cross, F. L., & Livingstone, E. A., eds. (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., pp. 1530–1531). Oxford University Press.

<sup>47</sup> Achtemeier, P. J., Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary* (1st ed., p. 163). Harper & Row.



emphasized. Salvation is not only for the group of Jews present at Pentecost but for future generations (“your children”) as well. It is not only for Jews but for Gentiles, for those “who are far off.”<sup>48</sup>

**Is baptism a sacrament?** – The seven sacraments in the Roman Catholic Church are baptism, confirmation, Holy Eucharist, penance, extreme unction, orders, and matrimony. 49 Sacraments remit venial sin which are sins that do not lead to eternal damnation. Having said this baptism is considered necessary in the Roman Catholic Church

2:38

Jesus only movement-Oneness Pentecostalism (also known as Apostolic, Jesus' Name Pentecostalism, or the Jesus Only movement) is a [nontrinitarian religious movement](#) within the [Protestant Christian](#) family of churches known as [Pentecostalism](#). It derives its name from its teaching on the [Godhead](#), a form of [Modalistic Monarchianism](#) commonly referred to as the Oneness doctrine. The doctrine states that there is one God—a singular divine spirit with no distinction of persons—who manifests himself in many ways, including as [Father](#), [Son](#), and [Holy Spirit](#). This stands in sharp contrast to the doctrine of three distinct, eternal persons posited by [Trinitarian](#) theology.

Oneness Pentecostals differ from most other [Pentecostals](#) and [Evangelicals](#) in their views on [soteriology](#), believing that true saving faith is demonstrated by [repentance](#), [full-submersion water baptism](#), and [baptism in the Holy Spirit](#) with the evidence of [speaking in other tongues](#). Oneness believers also [solely baptize in the name of Jesus Christ](#), rejecting the mainstream Trinitarian formulas.<sup>50</sup>

**The Emerging Church movement** - The writings of Emergent Church spokesmen contain many recurring themes, but one is especially prominent: The Biblical doctrine of personal salvation from sin and wrath by God's grace alone, through faith alone, in Jesus Christ alone, is an insult to their intelligence.<sup>51</sup>

2:39

**Predestination** – God’s foreordination of persons to a particular end, most commonly to a particular eternal destiny and less commonly to a particular vocation or to a particular task.<sup>52</sup> See notes

2:47

**Replacement theology – Supersessionism** is the Christian doctrine that the Christian Church has superseded the Jewish people, assuming their role as God's covenanted people, thus asserting that the New Covenant through Jesus Christ has superseded or replaced the Mosaic covenant. Supersessionists hold that the universal Church has become God's true Israel and so Christians, whether Jew or gentile, are the people of God.<sup>53</sup>

---

<sup>48</sup> Polhill, J. B. (1992). *Acts* (Vol. 26, p. 117). Broadman & Holman Publishers.

<sup>49</sup> <https://www.catholic.com/encyclopedia/sacraments>

<sup>50</sup>

[https://en.wikipedia.org/wiki/Oneness\\_Pentecostalism#:~:text=Oneness%20Pentecostalism%20%2D%20Wikipedia,%2C%20Son%2C%20and%20Holy%20Spirit](https://en.wikipedia.org/wiki/Oneness_Pentecostalism#:~:text=Oneness%20Pentecostalism%20%2D%20Wikipedia,%2C%20Son%2C%20and%20Holy%20Spirit).

<sup>51</sup> <http://www.teachingtheword.org/apps/articles/?articleid=59687&columnid=5770>

<sup>52</sup> MacGregor, K. R. (2016). [Predestination](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



## Specifying personal application

1. Do you know how to share the Gospel?
2. What are the essential basics of the Christian Gospel message.
3. How important is fellowship in your life?
4. When you think of the word AWE what comes to your mind?
5. Are you aware of the spiritual gifts you have and how to utilize them in your life?

---

<sup>53</sup><https://en.wikipedia.org/wiki/Supersessionism#:~:text=Supersessionism%2C%20also%20called%20replacement%20theology,or%20replaced%20the%20Mosaic%20covenant.>

