**The Book of Acts, Part 2**

**What Happened at Pentecost?**

**Background**

Pentecost (literally 50 days) was one of three national holydays for Israel to meet at Jerusalem, along with the Passover and Feast of Tabernacles (Dt. 16:16). Jehovah wanted the Jews to know that with the coming of the Messiah, He had a **New Day** for worship (Sunday **Not** Saturday) in a **New Place** for worship (the Upper Room or assembly of Baptists and **Not** the Temple), and the **New Sacrifice** to worship (the final Lamb of God and **Not** bulls, goats, or lambs). The LORD always has had a place to meet with His people and has demonstrated His presence in the structures with His glory which *“filled the house”* (Ex. 40:34-35; I Ki. 8:10-11; Zech. 1:16, 2:5; Ezk. 43:4-5).

This new place of worship needed public authentication and supernatural power. John the Baptist, the predicted forerunner to the Messiah (Isa. 40:3; Mal. 3:1), prophesied, saying, *“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire”* (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:31; Acts 1:5; 11:16).[[1]](#footnote-1) The authenticated Baptist Messiah, the Lord Jesus Christ, publicly authenticated and empowered the 120 in the Upper Room by baptizing them in the Holy Ghost with signs and wonders following. He used the first pouring out of the Spirit as predicted by Joel (2:28-32) for the Jerusalem Baptist Church (Acts 2:1-4) and will use the Second pouring out of the Spirit for His Millennial Temple (Isa. 44:3; Ezk. 39:29). Just as the Lord Jesus has Two Comings (Heb. 9:28), so likewise the Spirit has Two Comings. Baptism authenticates and the Spirit Empowers the Baptist assembly.

In addition to the public authentication of Spirit Baptism, the Lord Jesus promised Spirit Regeneration in fulfillment of the New Covenant once He ratified it with His shed blood (Mt. 26:28). The New Covenant, in contrast with the Old Covenant ratified with animal blood (Ex. 24:5-8), promised spiritual cleansing (Ezk. 36:25) and Spirit indwelling. The Lord said, *“And I will put my spirit* ***within*** *you”* (Ezk. 36:27). The Lord told the disciples about the Spirit of truth, saying, *“for he dwelleth with you, and* ***shall be in*** *you”* (Jn. 14:17). The indwelling of the Spirit is regeneration as Jesus told Nicodemus, saying *“Except a man be born again, he cannot see the kingdom of God”* (Jn. 3:3, also vv. 4-7). Spirit Baptism **was** visible and temporary whereas Spirit Regeneration **is** invisible and permanent (cf. Acts 2:33 vs. 2:38). Spirit Baptism and Spirit Regeneration were simultaneous (except Jn. 20:22) but very distinct. Spirit Baptism was accompanied with signs, wonders, and **tongues**, but these **ceased** (I Cor. 13:8). Therefore, Paul affirmed that there is **One Baptism** (Eph. 4:5; Mt. 28:19-20). The Lord Jesus baptized the Jews (Acts 2), the Samaritans (Acts 8), the Gentiles (Acts 10-11), and again the Gentiles for Paul’s sake (Acts 19), revealing that all would have the privilege to worship the Trinity in the same Baptist assembly or assemblies on the first day of the week (Gal. 3:28).

**Verses 2:1-4** With thousands of Jews at Jerusalem on Pentecost, the 120 were sitting united in the Upper Room and Jesus baptized them with the Spirit, causing the loud sound of wind and “filled all the house.” With sound and now the sight of cloven fiery tongues, the 120 were filled with the Spirit and spoke in tongues.

**Verse 2:5**

\*Since Jewish men with their families (Lk. 2:41-52) were required to visited Jerusalem at least three times a year (Dt. 16:16), thousands were residing in the city.

\*Through the centuries, Jews had suffered the *diaspora* among the Gentiles (Jn. 7:35), and now many \*devout and compliant Jews had returned for the national holyday.

**Verse 2:6**

\*The reversal of the Tower of Babel occurred (Hebrew confounded [*balal*] into seventy languages [v. 9])! During the Millennium Hebrew will be the only language (Zeph. 3:9).

\*The Baptists left the Upper Room speaking in tongues as the Spirit gave utterance (v. 4).

\*Speaking in tongues was a pagan practice long before Pentecost (cf. I Cor. 12:1-3).

\*Each group heard *“tongues”* (*glossa* [v. 4]) in their own *“language”* (*dialektos*) of about 16 groups (vv. 2:9-11).

**Verse 2:7**

\*Surprise and confusion followed. As Jews, their dialect as Galileans was distinct.

\*Peter’s dialect betrayed him as a Galilean (Mk. 14:70). How could these lowly country people speak such elegant language?!

**Verse 2:8**

\*Their second question revealed that the miracle was in the speaking and the hearing.

\*The hearing would have noticed inflections and nuances in the words.

**Verse 2:9-11**

\*Luke listed the groups in geographical order of the Roman Empire, from east to north to south and to the west.

\*He started with the *“Parthians”* from Old Persia (now Iran), then the *“Medes”* and then finally the *“Elamites”* of Persia. Then he moved the list to include the great cities of the rivers Tigris and Euphrates, or *“the dwellers in Mesopotamia.”* Then referred to those westward in *“Judaea”* because their Jewish dialect differed from the Galileans. Then the historian included those in *“Cappadocia”* of Asia Minor, and then to those in *“Pontus”* and then westward in *“Asia.”* Next, the chronicler listed *“Phrygia, and Pamphylia”* moving eastward and then southward, respectively. Reference to *“Egypt”* across the Mediterranean Sea, prepared the reader for other African locations such as the region *“in the parts of Libya about Cyrene.”* He seemed to conclude with the capital of the empire, saying, *“strangers of Rome, Jews and proselytes.”* Gentile converts to Judaism were prevalent throughout the Roman Empire, such as Cornelius (Acts 6:5; 10:1 ff.; 13:43). The author of *Acts* seemed to add two more groups as if he almost missed them by oversight. He included those of the *Diaspora* as *“Cretes and Arabians,*” the island dwellers and the inhabitants of the Sinai Peninsula between the Red Sea and the Persian Gulf.

**Verse 2:12**

\*Another question came forth. Since they did not expect the supernatural, they responded with a natural answer.

**Verse 2:13**

\*The irreligious of the crowd offered a *“mocking”* (*chleuazo* [2x]) answer. The devout declared the *“wonderful works of God”* (v. 11).

\*Their carnal answer focused on the drunkenness of the devout with sweet wine *gleukous.*

**Verse 2:14**

\*Pastor Peter responded to the mockery with the eleven disciples (“mighty men”) and required the multitude to listen to his words of explanation (cf. Acts 15:13, 19; Rev. 2:1-7).

\*He had sole authority over the assembly and addressed the thousands in Jerusalem with the imperative command “be known.”

**Verse 2:15**

\*He dismissed the charge of drunkenness (*methuo* [7x]) since the believers knew the prohibitions throughout Scripture against such (Prov. 23:29-35; Hab. 2:15).

\*Peter gave a simple answer and did not want to distract from the bigger theological issue! The third hour was nine o’clock in the AM!

**Verse 2:16**

\*He alluded to the prophecy of Joel 2:28-32 and said ***“this is that.”*** Not everything Joel prophesied was fulfilled on Pentecost! The Spirit was not poured out on all flesh (e.g., see Acts 8, 10-11, and 19). The signs and wonders and the Day of the Lord have to be considered in the ultimate fulfillment (vv. 19-20)!! ***“This”*** was the first of Two Comings of the Spirit or Two Experiences of the Pouring Out of the Spirit. For instance, Scripture states, saying, *“For I will pour water upon him that is thirsty, and floods upon the dry ground:* ***I will pour my spirit*** *upon thy seed, and my blessing upon thine offspring”* (Isa. 44:3) and *“Neither will I hide my face any more from them: for* ***I have poured out my spirit*** *upon the house of Israel, saith the Lord GOD”* (Ezk. 39:29).

\*The truth of the prophecy *“was spoken”* is the perfect tense verb indicating that the words had been spoken and the words were still available in Peter’s day (and ours), obviously! This teaches the doctrine of the “perfect word preservation”!

**Verse 2:17**

\*The last days began with the coming Messiah, Saviour, and King of the world (cf. I Jn. 2:18; also Ps. 2:1-12).

\*Human history is based on the Lord Jesus Christ and not on the background, history, and rise and fall of the USA!

\*The pouring out on *“all flesh”* will occur during the Millennium when only the saved Jews and Gentiles who live through the Tribulation and are judged as *“sheep”* (Ezk. 20:34-38 and Mt. 25:31-46) will enter the Promised Land (Ezk. 43:1-5). As the LORD authenticates the fourth Temple with Spirit Baptism at the Second Coming or Pouring out of the Spirit and gives Spirit Regeneration to all the saved, all flesh will receive revelatory truth and prophesy about the future.

**Verse 2:18**

\*For the second time the Lord said He would pour out His Spirit in connection with *“those days”* of the Tribulation events in connection with *“the Day of the Lord”* (vv. 18-20).

**Verses 2:19-20**

\**“The wonders in heaven and the signs in the earth”* find fulfillment in Mt. 24:24, Lk. 21:11; Rev. 13:13, 14; 9:17-18; 11:6; 16:3-4.

\*Cosmic catastrophes concerning sun and moon find fulfillment in Rev. 6:12 and 8:12.

\**“The Day of the Lord”* will include the Tribulation and the Millennium; both will be great and notable as the Lord will deal with His chosen people.

**Verse 2:21**

\*Although Spirit Baptism would cease, Spirit Salvation/Regeneration would not (Acts 2:38-39). Failure to make the distinction between Spirit Baptism and Spirit Regeneration will result in erroneous heresies such as the “universal, invisible, mystical Church.” For instance, Radmacher posited the inane, ridiculous claim, saying, *“This first local church was in reality the universal church; and the universal church, the body of Christ, expressed itself in one visible local church, the church at Jerusalem.”* (!?!)

\*Furthermore, from the perspective of the Jewish preachers Joel and Peter, the name of the LORD was *Jehovah*, and certainly not the German-rationalist concocted name Yahweh! The Hebrew expression *“The name of the LORD”* occurs 43x in the OT, from Gen. 4:26 to Zech. 13:3! The name *“Jesus”* (973x) is the Greek equivalent to “Jehovah saves.”

**Verse 2:22**

\*The signs and wonders of tongues set the stage for the men of Israel to realize that Jesus of Nazareth was also a Jew and accompanied by miracles and signs. They knew that the despised name *“Jesus”* (cf. Acts 4:18) meant “Jehovah saves” and that Nazareth was a place of ridicule (Jn. 1:46; 7:52).

\*He performed many miracles in their midst and then resurrected and left an empty tomb, and deceased saints walked the streets of Jerusalem, and the vail of the Temple was rent asunder, all of which was associated with His death

\*They *“know”* (*oida* perfect verb [they knew and still knew]).

**Verse 2:23-24**

\*In the paradoxical working of God to do good to evil mankind (Gen. 50:20; Rom. 8:28), divine provision was ready for the potential of perfect but untested Adam to sin. The Lord’s foreknowledge prepared for but did not pre-determine man’s disobedience. The *“everlasting Gospel”* (Rev. 14:6) always existed in the Triune Godhead awaiting the potential rebellion of man.

\*Adam’s sin insured the necessity of the Cross, and the events played out through the chosen people to demonstrate their wickedness by crucifying and slaying their Saviour!

\*Whereas the Jews occasionally practiced their own capital punishment (see Acts 7:57-60), they sought the Roman crucifixion in fulfillment of Moses’ law to *“hang him on a tree”* for all to see that Jesus was *“accursed of God”* (Dt. 21:22-23).

\*The perfect incarnate Son of God could not die (or even get sick) but nevertheless *“gave up the Ghost”* (Mk. 15:37, 39). Christ suffered the pains of death but He could not *“be holden of”* death.

\*The God-Man did what only God could do, and that was to forgive sins. The God-Man did what only man could do, and that was to die. He suffered the *“deaths”* of Adam’s race (Isa. 53:9).

\*The Bible is replete with the teaching of the resurrection (see Job 19:26-27), based on the first resurrection in human history, and that was the resurrection of the Lord Jesus Christ (see Rom. 1:4; I Cor. 15:12 ff.; Phil. 3:10-11; Rev. 20:5-6).

**Verse 2:25**

\*Peter cited the strongest prediction in the *Tanak* concerning the resurrection of the Messiah (Ps. 16:8-11). The Jewish audience knew of this messianic prophecy.

\*He used the imperfect verb (*“I foresaw”*) meaning he habitually walked “eye to eye” with the Lord. As the three time anointed King, David was in the right hand of the Lord (cf. Rev. 1:20) and would not be moved out of the promised Davidic dynasty in spite of Absalom and Ahithophel (cf. Ps. 55).

**Verses 2:25-28**

**\*Continuation:** Peter cited the strongest prediction in the *Tanak* concerning the resurrection of the Messiah (Ps. 16:8-11). The Jewish audience knew of this messianic prophecy.

\*David’s constant walk with Jehovah affected his *“heart”* (*kardia* [Heb. >*charad* = to tremble]), his *“tongue”* (*glossa*), and his *“flesh”* (*sarx*).

\*Contextually, David’s hope was in the resurrection of the Lord Jesus which would ensure his deliverance from *“hell”* (*sheol/hades*) and ultimate resurrection of his body (see both Ps. 68:18/Eph. 4:8 and Dan. 12:1-2).

\*He knew that since the Seed Promise (Gen. 3:15) would be Jehovah incarnate (Gen. 4:1) Who had no adamic nature (Lk. 1:35) therefore could not die nor corrupt (Rom. 6:23).

\*Isaiah prepared the Jews with the expression for Jehovah as the *“Holy One*” thirty-one times (Isa. 1:4 to 60:14) and Peter and Paul made the same declaration (Acts 3:14 and 13:35, respectively).

\*Since Jesus of Nazareth was *“made of a woman”* (Gal. 4:4) as the Holy Ghost impregnated Mary (Isa. 7:14; Lk. 1:35; Heb. 2:14; 5:7; 10:5), He had a sinless but actual physical body that could be touched (I Jn. 1:1; 4:3), and that ate and slept (Mt. 8:24). Nevertheless, the physical body of the Lord could not and did not see *“corruption”* (*diaphthora* [6x]) or decay. The Lord Jesus Christ was One Person with Two Natures! He was not Two Persons with two natures (i.e., Nestorianism heresy).

\*David asserted two truths, namely that everlasting was not in *sheol* and that he expected to have a full life of joy with the LORD forever!

**Verse 2:29**

**\***After declaring the truth of the resurrection passage of David, he made the gnomic statement that the son of Jesse was dead and buried in his known sepulchre. Certainly, David was not resurrected. So, about Whom was the king of Israel speaking?

\*He addressed the men and brethren to consider the obvious answer to “Who was this resurrected Christ?”

**Verse 2:30**

\*David was a psalmist, king, seer (Ps. 63:2), and prophet, who knew the Lord’s future plans (cf. Amos 3:7) about the promised everlasting Davidic Dynasty (II Sam. 7:12-15). He also knew that God would incarnate the Messiah in the flesh from *“the fruit of his loins,”* citing Ps. 132:11. Peter knew of Matthew’s genealogy (Mt. 1:1-17).

**Verse 2:31**

\*Peter expanded on his previous statement (v. 27) and acknowledged that Christ would not corrupt or be left in *“hell”* (*sheol/hades*; i.e., the *“grave”* [31x]), since He would resurrect!

**Verse 2:32**

\*For the second time in his sermon, Peter employed the name *“Jesus”* (cf. v. 22) as the resurrected Christ.

\*God raised Him up, the Apostle succinctly averred!

\*The Apostles plus Matthias had witnessed the resurrected Christ as well the five hundred brethren at one time (I Cor. 15:6). The unsaved in the crowd had witnessed the evidence of the empty tomb (Acts 10:40-41). In a biblically clear presentation of David’s prophecy about the resurrected Messiah coming from his loins, Peter identified the resurrected Christ as the resurrected Lord Jesus Christ!

**Verse 2:33**

\*Peter revealed the Triune God head working in concert for the supernatural blessing of Spirit Baptism in these two successive verses (vv. 32-33).

\*The Father promised to send the Holy Ghost so that the resurrected Lord Jesus would immerse believers in the Spirit as He was poured upon them (cf. Acts 2:17-18; also 10:45).[[2]](#footnote-2)

\*As the Agent of Spirit Baptism (Mt. 3:11), Christ publicly baptized the church members in the Element of the Spirit (Acts 2:1-4), and authenticating His new institution!

\*The promise of the Father was Spirit Baptism (Lk. 24:49; Acts 1:4).

\*The Spirit Baptism was observable and audible (Acts 2:2-4) and accompanied with signs and wonders (Acts 2:7). In all instances of Spirit Baptism (Acts 2, 8, 10-11, 19) signs and wonders accompanied. \*The Charismatics easily refute the Protestants and Fundamentalists by stating that the phenomenon was always accompanied by tongues and/or other signs. The latter must attempt to respond with great theological gymnastics.

\*Since Spirit Baptism and Spirit Regeneration occurred simultaneously but were very distinct in nature,

Bible believers recognize the public and temporal nature of former, and the private and permanent nature of the latter.

\*Since there is one baptism and tongues shall cease, there is no spiritual mechanism to place believers in the non-existent universal invisible Body. The Kingdom of God is universal (Jn. 3:1-7) and invisible (Lk. 17:20). The Kingdom of God is not the Body of Christ nor the Ghost Church!

**Verses 2:34-35**

\*Peter concluded his Pentecostal sermon by asserting the authority of the One Who baptized in the Spirit, namely the Lord.

\*David was not ascended, but the One Whom the psalmist predicted in Ps. 110:1.

\*Peter explained the audience (*Jehovah* to *‘Adonay*), the instruction (the imperative “to sit”), and timing (until He finished the work of the Second Advent by destroying and subjugating His enemies).

\*The prophecy revealed that David’s seed would resurrect and ascend as the enthroned Lord and Christ.

\*Peter with great theological insight and biblical argumentation, employed the inspired words of David to show that his offspring would be the resurrected Christ Who ascended to the throne of God.

\*With their knowledge of the *Tanak*, the Jews began to recognized that the Davidic descendant Jesus of Nazareth was indeed the Christ and Lord about Whom David prophesied.

**Verse 2:36**

\*With his messianic Scriptures of Pss. 16:8-11 and 110:1, Peter clinched the presentation that Jesus of Nazareth was the Messiah.

\*He appealed to “the house of Israel” as complicit in the murder of their Messiah, and with the imperative “let know” that all of the Jews, near and remote, were guilty of crucifying God’s Christ, the Lord Jesus. His stingingly sharp excoriation of the Jewish audience resulted in biblical conviction.

**Verse 2:37**

\*Peter’s convicting Gospel message was about 1) Who Jesus was, and 2) who were the listeners? Head knowledge that Jesus of Nazareth is the Lord and Messiah is not sufficient. Who were they? They, along with us, were/are the crucifiers of the perfect God-Man; we are sinners guilty of the worst of sins!

\*The “easy believeism” movement does not require turning in repentance, and hence there are too many unrepentant “Christians” living carnal, ungodly lives, being undisciplined “disciples” who do not follow their Master!

\*They were *“pricked”* (1x) in the heart (see associated verb in Jn. 19:34), or under strong conviction of sin brought by the Spirit (Jn. 16:7-11; see also Heb. 4:12).

\*The biblical response to conviction and the associated prayer (Rom. 10:9-13) should express the urgency of meeting God’s conditions of repentance and faith (*“what shall we do?”*), and then fruitfulness (Mt. 3:8) in changed lives manifested in serious commitment to Christ (Lk. 14:26-27, 33)!

**Verse 2:38**

\*Salvation begins with repentance or turning from sin to faith in Christ (I Thes. 1:9; I Jn. 5:1; Jn. 3,3, 7). \*Peter implored with the *aorist* imperative *“repent”* (*metanoesate* [see also Acts 3:19) which means a “change of mind” that results in a change of behaviour. Repentance is necessary for eternal life (Lk. 13:3, 5; cf. also Lk. 16:30; also the example of Lk. 18:13).

\*Peter added the biblical truth following repentance/salvation saying, “*for* (because of) *the remission of sins”* (see Mt. 12:41). Contextually, the men *“gladly received”* the word (salvation) and then were baptized (Acts 2:41). Contrast v. 37 with v. 41.

\*Consistent biblical teaching reveals that the convicted sinner must repent, believe, receive remission of sins/regeneration (the gift of the Holy Ghost [Jn. 20:22; I Cor. 6:19-20]), and then join a local church through immersion (Mk. 16:16).

\*Spirit Regeneration will continue throughout the Local Church dispensation until the Rapture (II Thes. 2:1-7)) when the Spirit indwelling ministry for saved believers will end during the Tribulation until the Second Pouring Out occurs, completing the prophecy of Joel 2:28-32 at the outset of the Millennium on *“all flesh”*!

\*Baptism is done in the authority of the Triune God (Mt. 28:19) and represented by the name of Jesus Christ! (cf. Acts 8:16; 10:48; 19:5, not withstanding).

**Verse 2:39**

\*The Lord promised to “give” the Spirit for Spirit Regeneration (Jn. 14:17) and He promised to “send” the Spirit for Spirit Baptism (Lk. 24:49; Acts 1:4-5).

\*The promise was for all, and therefore the promise was Spirit Regeneration!

\*Spirit Baptism occurred to the 120 in the Upper Room and will occur for all believers in the Millennium.

\*God calls all to salvation (Jn. 6:44; 5:40). Sinners must call (Acts 2:21; Rom. 10:13). Sinners repent of sin and God repents of judgment (Jon. 3:9-10) >

**1. God calls**

**2.Sinners call**

**2.’ Sinners repent**

**1.’ God repents**

\*The LORD is sovereign in salvation and Man is responsible for salvation! Man is without excuse!

**Verse 2:40**

**Verse 2:41**

1. In I Cor. 12:13, Paul required that the Corinthian Baptist Church be *“in one spirit”* of unity (cf. Phil. 1:27) with regard to the ordinances of Baptism (*contra* I Cor. 1:11-13) and the Lord’s Supper (*contra* I Cor. 11:20-22). *Heresy*: The Spirit baptizes Christians in the mystical, universal, invisible, ghost Body of Christ at salvation! [↑](#footnote-ref-1)
2. Dr. C. C. Ryrie posits that the Holy Spirit baptizes all believers in the body of Christ at salvation. Overemphasis on water baptism undermines the important soteriological truth of assurance of salvation, being in the mystical body, he asserts. At least one fundamental Baptist teaches that Christians must pray for Spirit Baptism daily for holy living (JVG)! [↑](#footnote-ref-2)