

## ACTS – Lesson 2

Acts Chapter 2

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Memory verses for this week: *Phil 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*

**Introduction:** In Chapter 1 last week, we saw the apostles coming together and doing those things commanded of the Lord just before He ascended unto the Father. We saw the first business meeting of the church as the church voted to replace to the vacancy of Judas Iscariot with Matthias, a man they felt would fill the office the best.

Chapter 2 is so full of blessings and doctrine, Bro. Taylor and I agreed that we are going to spend 3 weeks on this chapter to try and capture all of the greatness contained in these scriptures.

Recorded in the second chapter is the fulfillment of the promise of the comforter that Jesus spoke to His disciples prior to his arrest at Gethsemane. Here, the prophesied outpouring of the Holy Ghost takes place. Later in the chapter, a basic pattern for church structure was established. The first portion of the chapter is one of the most misunderstood portions of the New Testament.

The middle of Acts 2 presents the sermon Peter preached. Peter quotes Scripture and with great power reminds his hearers of the resurrection of Jesus Christ. Four references are made to the resurrection of Christ in this relatively short sermon. He also reminds his hearers that they were the party guilty for the crucifixion of their Messiah. In the final segment of Acts 2 is the record of the response to Peter's Spirit filled sermon.

### I. The Day of Pentecost

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

Two significant doctrinal identities are followed throughout this chapter. The most obvious are the events occurring among the apostles and the church. The church is about to be empowered. Notice that they still "were all with one accord in one place." This, without a question, is a continuance of how they were all with one accord in prayer as noted in Acts 1:13-14.

A week had passed since the ascension of Jesus. Simple arithmetic confirms that Pentecost is 50 days after Passover minus the burial till the resurrection (3 days) and minus the 40 days Jesus was seen leaves 7 days after the ascension. (See Acts 1:3.) Though not explicitly stated, what seemingly is implied is that the church had spent much if not all that time in unified prayer. In any event, they were assembled in the same upper room spoken of in Acts 1:13. The second doctrinal identity lends credence to understanding the overall events of the chapter is the distinct Jewish character of the context of events.

Pentecost was one of the high holy feasts days prescribed in the Old Testament Law. It was the end of the spring 'holy season' for the Jewish faithful of the world. Because of the diaspora (dispersion), Jews were living all over the civilized world in a fashion much like this present time. Devout Jews from around the inhabited world would endeavor to make a pilgrimage to Jerusalem at least once in their lifetime and more frequently as they had the means. They would usually come during one of the two 'holy seasons' of the Jewish year. One would be in the spring (the feasts of Unleavened Bread, Passover, and Pentecost). The other was in the fall (the feasts of Trumpets, Tabernacles, and the Day of Atonement).

There were large numbers of Jews in and around Jerusalem during these two holy seasons each year. Understanding what is taking place among the Jews will add insight into understanding the events of this chapter.

I think there are few things that probably please God more than to see His people gathering together for His honor in one place, and to be in "one accord." With so many differences of opinion on virtually every topic today, it is a unique church who can come together and be of the "one mind" that Jesus would have us to be. But if we are in God's Will, we will be in agreement on all the major doctrines, we will love one another and put God's Word above all other authorities on decisions, and we will be backing our Pastor in his leadership of the church. These people were like that... one mind, one accord.

*1 Cor 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.*

*1 Cor 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

The day of Pentecost came 50 days after the Passover feast and was called the Feast of Harvest. We know the Lord showed himself 40 days after the resurrection (Acts 1:3), and with the ten days of waiting, we have the 50 days.

*Exo 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

*Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be*

*complete:*

*Lev 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.*

*Lev 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.*

*Lev 23:18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.*

*Lev 23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.*

*Lev 23:20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest.*

*Lev 23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.*

*Lev 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.*

*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.*

*Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

As the church was assembled in “the house where they were sitting,” a mighty event took place. Those assembled witnesses of what took place. They heard a “sound from heaven as of a rushing mighty wind” which filled the house. Secondly, there “appeared unto them cloven tongues like as of fire, and it sat upon each of them.” These manifestations were of what evidently was the Holy Ghost were to make evident what otherwise is not physically perceptible—the work of the Holy Spirit.

These two events typify the work of the Holy Ghost. The word normally translated as Spirit (pneuma pneuma) literally means ‘breath,’ or ‘the movement of air.’ The word translated as wind (pnoh pnoe) is a direct ‘relative’ of pneuma. Throughout the Bible, the Spirit of God is likened to breathe or wind. The other event likened to was fire. Again, the ministry of the Holy Spirit has on occasions been likened to fire. Both events illustrate major portions of the Spirit’s ministry to God’s people.

What Jesus had mentioned seven days earlier (being baptized with or ‘in’ the Holy Ghost) evidently took place here. During the days of our Lord’s ministry, the church began. Now on the day of Pentecost, God chose to empower the church to fulfill the purpose it was called into existence for. The record is clear. This event was exclusive to the first church that Jesus Himself established.

As we fulfill the commission, churches are organized and given authority to do the same. (Read I Corinthians 12:12-13). There is no need to re-empower that which already has power.

*1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

*1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

It remains to this day as the local church of the New Testament where ever it is. Its identity remains unchanged. The ministry of the local church will continue upon this earth until the time when it will be taken directly to heaven. God's work with and through Israel will then continue in the 70th week of Daniel—the Tribulation.

We see the Holy Spirit filled the house where the church was gathered together. They were baptized in the Holy Spirit by Christ on this day. Remember the verse we read last week in Matthew where John the Baptist told how Jesus would come and baptize them with the Holy Spirit.

*Mat 3:11 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:*

*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.*

Two major events initiate in this verse. They were filled with the Holy Ghost. It has been assumed by the Pentecostal and charismatic groups of the twentieth century that the filling of the Holy Ghost mentioned here and the presumed baptism of the Holy Ghost mentioned in verse 3 are the same. They are not. The fact that both are mentioned in close contextual proximity is coincidental.

Being filled with the Holy Ghost and the baptism in the Holy Spirit are two widely separate and distinct ministries of the Spirit of God. The baptism in and not by the Spirit is a one-time event. The elements of wind and fire manifested at Pentecost were perhaps to leave no question of the event.

The fullness of the Holy Spirit is an ongoing ministry of the Spirit of God to believers. One is filled at the moment of the new birth. Throughout the New Testament, when a Christian was filled with the Holy Spirit, God endued them with special power for the spiritual task at hand. We shall shortly see that on the day of Pentecost, through the witnessing and preaching of the gospel by the authorized, empowered and Spirit filled church, three-thousand people were saved.

Here in is evidence of the power of the Holy Spirit which emanates from the fullness of the Spirit. Unlike the baptism of the Spirit which was sent by God the Father, which is a onetime event, the fullness of the Spirit is a ministry which may be repeated over and over again. It in part is related to the sovereign administration of the Spirit. It also, in part, is directly related to prayer, submission, and spiritual purity of a given believer.

The other major event in verse 4 was the speaking in tongues by the early church. The relationship of this miracle is in the context to the fullness of the Spirit and occurred afterwards by the will of God and not the after effect the baptism in the Spirit. There are numerous instances in the Bible where believers were filled with the Holy Spirit and did not speak in tongues. There are three recorded instances of the use of tongues in the New Testament—here, as well as in Acts 10:46 and Acts 19:6.

First example is the use of tongues involving the Gentiles.

*Act 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

*Act 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

*Act 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,*

*Act 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

This second account was when Paul was in Ephesus.

*Act 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,*

*Act 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

*Act 19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.*

*Act 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

*Act 19:5 When they heard this, they were baptized in the name of the Lord Jesus.*

*Act 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

There is much regulation and restriction of tongues in I Corinthians. There, it was treated as a problem in the church which needed to be bridled. This was no doubt due to those who desired to perform the act rather than serve the Lord. The following verses will clearly demonstrate that tongues was a sign-gift to unbelieving Israel and primarily a Jewish related event.

In verse 4, we see that they were all filled with the Holy Ghost. While Christ used the element of the Holy Spirit to baptize the believers in the church on this great day, today we are filled with the Holy Spirit when we are saved. Because of the unique situation that was there in that day, many spake in tongues to give others there that did not speak the Hebrew and Greek the ability to understand the message that was preached. Note these were not gibberish words like many who claim to speak in tongues today, but were words of another language. When you see the term "unknown" tongue in the Bible, you see the word unknown italicized to point out that there was no exact word to bring over the meaning to the English language.

As the Spirit gave them utterance, they spoke in a language that they truly did not know. That would be as if I suddenly could speak fluent Chinese and I've never studied the language. This may seem impossible with man, but with God, all things are possible. The first time we have record of there being more than one language on earth was over in Genesis Chapter 11 where God confounded the people who were trying to build a tower unto heaven.

*Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.*

*Gen 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

*Gen 11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

Some other references made in the bible in speaking in tongues are recorded in Acts at the house of Cornelius and in I Corinthians where Paul put more emphasis on making what was spoken to be simple and understandable than to speak in many tongues.

*Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

*Acts 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

*Acts 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,*

*Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

*Acts 10:48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

*1 Cor 14:18 I thank my God, I speak with tongues more than ye all:  
1 Cor 14:19 Yet in the church I had rather speak five words with my  
understanding, that by my voice I might teach others also, than ten thousand  
words in an unknown tongue.*

*Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation  
under heaven.*

*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.*

As described earlier, record is here made that there were devout Jews from “every nation under heaven.” Some teach this gathering of people was due to the former events concerning Jesus Christ but there would not have been sufficient time for the news of these events to get to the described nations much less travel from them to Jerusalem. These were the devout Jews who traveled to observe the spring ‘holy season’ culminating with Pentecost. God knew these would attend. He purposed it all that Christ may be exalted.

In verse 6, word of the strange events taking place with the disciples of Jesus quickly spread across the city. What is implied, though not explicit, is that the recently empowered church evidently had gone to the Temple area, which makes sense as it was a Jewish high holy day. (See Acts 2:46.)

*Act 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,*

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

There they spoke in tongues to the throngs present, both local and those from around the world. It should be noted that the word translated as tongues (glwssa glossa), throughout the New Testament, is the common word for ‘languages.’ The fact is, on the day of Pentecost, the early church spoke to the assembled throngs of the Temple complex in specific foreign languages. Nowhere in the New Testament does the matter of tongues have any relation to gibberish.’ It clearly was of defined known languages in the world of that day.

Jews of the first century, and particularly Jews of the diaspora didn’t all speak the same language. Some were conversant in Hebrew, their mother language, regardless whether they lived in Israel or elsewhere. Jews of Palestine also knew Aramaic which is essentially a dialect of Hebrew. The cultural language of the Roman empire was Greek, which any educated Jew would know. Some knew Latin, the official language of the empire. The Jews of the diaspora (which were represented at Pentecost from many nations) all knew the language from whence they hailed and could understand it clearly.

Notice in verse 6 that they “were confounded, because that every man heard them speak in his own language.” God used the gift of tongues to witness on the day of Pentecost. They heard the gospel in the language they spoke. God used a supernatural gift to enable the disciples to speak in languages they may not even knew existed. God, in so doing, was giving a long-prophesied warning to the Jewish people to repent. This is what I Corinthians 14:21-22 makes clear was the purpose of tongues.

*1Co 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

*1Co 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.*

They were a sign of God’s impending judgment upon a nation which had rejected the prophets and now their Messiah. It had been prophesied in Deuteronomy 28:49 and elsewhere that God’s final warning upon unbelieving Israel would be spoken in foreign languages. That is exactly what happened to at Pentecost. Jews from around the world heard the gospel, but in a language obviously not native to Israel.

The fact is most of the disciples were provincial Galileans (not known for being highly educated) only accented the miraculous nature of what was transpiring. God was giving the Jews world wide not only the message of salvation, but also a prophesied sign of impending judgment if they would not repent. The judgment, long prophesied, fell in A.D. 70 upon unrepentant Israel when the Roman general Titus besieged and destroyed Jerusalem. Not one stone was left upon another at the Temple when the Romans were done. Hundreds of thousands of Jews perished. The city was destroyed and the population deported.

The blood of the crucified One indeed had fallen upon them and their children. The miracle of tongues at Pentecost was a warning of that impending judgment. Tongues in the New Testament were primarily for the Jewish. They always were specific languages. They always told of God’s impending judgment against a rebellious nation.

Following that judgment in A.D. 70, the gift of tongues ceased as was predicted by Paul in I Corinthians 13:8-10. Their purpose had been fulfilled.

*1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

*1Co 13:9 For we know in part, and we prophesy in part.*

*1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.*

What is taking place since the twentieth century is a crude fraudulent counterfeit of a first century sign-gift. The true gift of tongues ceased in about A.D. 70 and have never been



reinstated. What prevails through Pentecostal and charismatic circles is not even remotely related to what happened in Acts 2. It is a counterfeit.

## **II. People Spake in Another Language with Gift of Tongues**

*Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*

*Acts 2:8 And how hear we every man in our own tongue, wherein we were born?*

*Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

*Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,*

*Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

Notice the amazement of the gathered international Jewish visitors. They quickly picked up on how the disciples were back-water Galileans. Yet, they were hearing the gospel in the language of the country in which they now lived. Fifteen different nationalities are mentioned, ranging from Persia in the east to Rome in the west. To their amazement, they heard these early Christians “speak in our tongues the wonderful works of God.”

*Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?*

*Acts 2:13 Others mocking said, These men are full of new wine.*

They were all astounded at the ability to hear in their native tongue when the person speaking did not know their language. God gave special abilities on this day. We see all these many different people with various backgrounds who had traveled from far away to be in attendance on this great day there in Jerusalem. All of these names are different languages spoken that day. In verses 14-15 Peter makes it clear that a great thing was being done fulfilling prophecy by the prophet Joel.

As the disciples witnessed and preached in the various languages of the native lands of their listeners, they immediately were criticized and mocked. Some alleged they were drunk.

## **III. Peter’s Sermon.. a Fulfillment of Prophecy in Joel**

*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:*

*Acts 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*

*Acts 2:16 But this is that which was spoken by the prophet Joel;*

Peter addressed both the local residents and the travelers present at Jerusalem. He rebuked the claim of intoxication, pointing out it was only the third hour of the day. (In the Jewish system of time, this was nine in the morning.) People who were drunk would be sleeping it off at that time of day.

In verse 16, Peter points out that what they were observing was a fulfillment of prophecy made by Joel the prophet in Joel 2:27-32. The verses over in Joel are in Chapter 2 of Joel.

*Joel 2:27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.*

*Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*

*Joel 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

*Joel 2:30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*

*Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.*

*Joel 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

Notice that Peter spontaneously understood and made application of Old Testament Scripture to what was taking place as he spoke. This, without question, must have been insight given to him as he was both filled with the Holy Spirit and led by the Holy Spirit.

The fullness of the Spirit gives not only power in preaching but also incisive insight and understanding of the Word of God— even while on one's feet. I am not implying that there is no the need to study. However, as one seeks to fulfill the will of God, a deep concern due to the nature of the task at hand brings about heaviness of the heart. A heaviness that leads to prayer which brings about the fullness of the Spirit.

*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:*

*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:*

Verses 17 through 21 are a direct quotation of Joel 2:28-32. Notice the reference to the "last days." For Israel, the last days are the events and time when the Messiah comes to

establish His kingdom. That clearly is the context of Joel 2:28- 32. For the church, the last days began at Calvary and include the church age.

God's prophetic time clock will once again begin ticking as the last days pertaining to Israel come to their fulfillment. Contextually, the passage here refers to the last days of Israel. Peter clearly applies the prophesied outpouring of God's Spirit to the events taking place even as he spoke. What in fact was taking place was a partial fulfillment of this prophecy. As the remainder of the quoted passage is revealed, it is evident that not all of it was fulfilled at Pentecost.

The Holy Spirit, as part of the Godhead, has always been omnipresent. Throughout the Old Testament, He had clear ministries. However, at Pentecost, a greater abundance of the ministry of the Holy Spirit was 'poured out.' This includes, but is not limited to, the fullness of the Spirit, the baptism of the Spirit, the illumination of the Spirit, and the encouragement (consolation) of the Spirit. All of these 'expanded' ministries of God's Spirit blossomed forth from the outpouring of the Spirit on Pentecost.

In verse 17, it is important that we keep the distinction clear between "the last days" in relation to the nation of Israel and the "last days" relating to the church and the end of our time period. The "last days" as related to the church began with the birth of Jesus Christ. The "last days" as related to Israel are the days of Israel's exaltation and blessing, and synonymous with the kingdom age.

**Title:** Adam Clarke's Commentary on the New Testament

**Author:** Clarke, Adam

## Acts 2:18

**On my servants and on my handmaidens**—This properly means persons of the lowest condition, such as male and female slaves. As the Jews asserted that the spirit of prophecy never rested upon a poor man, these words are quoted to show that, under the Gospel dispensation, neither bond nor free, male nor female, is excluded from sharing in the gifts and graces of the Divine Spirit.

*Acts 2:19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:*

*Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:*

*Acts 2:21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

The events mentioned here clearly were not fulfilled at Pentecost. They pertain to the events which will take place immediately prior to the return of Jesus Christ at the end of the Tribulation. See Matthew 24:27-31, Revelation 6:12, 8:7-12, 16:10.

*Mat 24:27 For as the lightning cometh out of the east, and shineth even unto*

*the west; so shall also the coming of the Son of man be.*

*Mat 24:28 For wheresoever the carcase is, there will the eagles be gathered together.*

*Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*

*Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

*Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

In verse 21, we find that more than eight hundred years before Christ, the simplicity of the gospel was established. Calling upon the name of the Lord is an act of faith.

**Title:** Adam Clarke's Commentary on the New Testament

**Author:** Clarke, Adam

## **Acts 2:21**

**Whosoever shall call on the name of the Lord shall be saved**—The predicted ruin is now impending; and only such as receive the Gospel of the Son of God shall be saved. And that none but the Christians did escape, when God poured out these judgments, is well known; and that ALL the Christians did escape, not one of them perishing in these devastations, stands attested by the most respectable authority.

Joel's prophecy covered much more than just this one day, but covered from the coming of the Holy Spirit on this day of Pentecost to the close of tribulation. Note the verses in Revelation Chapter 6.

*Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*

*Rev 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*

*Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every , mountain and island were moved out of their places.*

*Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;*

*Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*

*Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?*

We are so blessed to be living in this time called the dispensation of Grace. In verse 21, it says a time will come that “whosoever will call on the name of the Lord will be saved.” We should realize what a blessing and opportunity is set before every man and woman in this time of the Gentiles. We need to make the most of this time, because a day is coming, and is not long away in my estimation, when the Lord will gather together the Jews again and this nation will be born again in a day.

*Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

*Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

*Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

*Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

*Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

*Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.*

*Rom 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

*Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

*Rom 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

*Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.*

### **J. Vernon McGee said this about the prophecy from Joel.**

I don't think that anyone would claim that on the Day of Pentecost the moon was turned to blood or that the sun was turned to darkness. When Christ was crucified, there was darkness for three hours, but not on the Day of Pentecost. Nor were there wonders of heaven above and signs in the earth beneath. Nor was there blood and fire and a vapor of smoke. Simon Peter quotes this passage to these mockers to show them that the pouring out of the Spirit of God should not be strange to them. Joel had predicted it, and it is going to come to pass.

My friend, Joel 2:28–32 has not been fulfilled to this day. If we turn back to the Book of Joel, we will find that he had a great deal to say about the Day of the Lord. The Day of the Lord will begin with the Great Tribulation period. It will go on through the Millennium. In three chapters of the Book of Joel the Day of the Lord is mentioned five times. Joel talks about the fact that it is a time of war, a time of judgment upon the earth. That has not yet been fulfilled. It was not fulfilled on the Day of Pentecost.

If we could only see that all Simon Peter is saying in his introduction is, “Now look, this is not strange or contrary. The day is coming when this will be fulfilled. And today we are

seeing something similar to it.” Now after his introduction, he will move on to his text. Remember he is speaking to men who knew the Old Testament.

#### **IV. The Works of Jesus Prove He is Lord and Christ**

*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:*

Peter now focuses his message directly to the subject of Jesus Christ. He reminds his Hebrew listeners that God approved the work and ministry of Jesus “by miracles wonders and signs, which God did by him in the midst of you, as ye yourselves also know.” It is noteworthy that the miracles of our Lord, in considerable measure, were ordained by God to verify and authenticate His person and ministry.

No doubt, Jesus also worked from a heart of compassion as He healed and did various miracles. Peter makes clear that the major reason was to show God’s approval upon His ministry. His miracles were, in effect, to prove to an unbelieving world who Jesus is. Having established that, Peter now delivers a blow at his audience.

Peter gives good advice to the crowd that day, and it is good for us today. “Hear these words.” So many want to speak today, but not many will listen. When it comes to God’s Word, it is wise that we all listen to “Thus Saith the Word of God.” In verse 22, Peter tells them that by the many wonders and signs that Jesus performed, God proved Him to be the Christ. Jesus truly was a man approved of God.

*John 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

*John 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*

#### **V. Christ Crucified in God's Perfect Plan**

*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:*

*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.*

It is comforting to know the deliverance of Jesus to His enemies was by the “determinate counsel and foreknowledge of God.” The crucifixion of our Lord was not only allowed by God, it was determined before and with the full foreknowledge of God. It was part of God’s perfect eternal plan. Peter levels the cannon of the gospel and shoots directly into the crowd before him. This same Jesus, which God so clearly approved and verified as the Christ, “ye have taken, and by wicked hands have crucified and slain.”

The crucifixion of Christ was less than two months earlier. The tumultuous events surrounding it, no doubt, were clearly remembered, both by the residents of Jerusalem and the pilgrim 'tourist' present. Peter, in effect, charged, You killed God's Messiah.

In verse 24, the brilliant light emanating from the otherwise dark events of the crucifixion was the resurrection from the dead of Jesus Christ. Peter clearly sets forth that it was God who "raised up" our Lord from the dead. Notice the eloquence of Peter's comment thereto: God "loosed the pains of death: because it was not possible that he should be holden of it." Notice also that God not only raised Jesus from the dead, but that it was impossible for Him to remain dead. What clearly is implied is the Deity of our Lord. Because He is God, He could not stay dead. This is the first of Peter's four references to the resurrection in this sermon.

It was no accident that Jesus went to Calvary on that specific day. We mentioned last week that when the fullness of time came, Jesus was born. On Christmas day, we will remember the birth of Christ, although historically it may not have been during this time of the year. But the important thing is we remember back in time, when the fullness of time came, Jesus was born according to God's Will. And 33 years later, when the appointed day came, Jesus went to the Cross to pay for our sins. Christ's death was according to a definite and fixed purpose of God. In the eternal counsel halls of glory, God the Father made a pact with the Son that He would come and die to pay for the sins of mankind. This was a well thought out and settled plan with the foreknowledge of God.

He knew that even with the all the law, man could never live up to the requirements of righteousness, and someone would have to pay the debt of our sins if we were to ever come into the presence of God. God being totally righteous, can not look upon sin. We who know Christ as Savior are able to come to God because of the imputed righteousness of Jesus Christ. None of us in our own righteousness can stand before God, but as many as will acknowledge their sinful condition and turn to the Savior, can be saved and have the righteousness of Jesus Christ. Speaking concerning Abraham over in Romans, Paul by leadership of the Holy Spirit wrote:

*Rom 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

*Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:*

*Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

*Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.*

*Rom 4:22 And therefore it was imputed to him for righteousness.*

*Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;*

*Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*

*Rom 4:25 Who was delivered for our offences, and was raised again for our justification.*

## VI. David Spoke of Christ's Future Kingdom

*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:*

*Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:*

*Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*

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

Peter again quotes from Psalm 16:8-11. He not only had knowledge of this passage of Scripture, the Holy Ghost led him to speak it. David wrote that the Lord was always before him. There is a cogent lesson for us to this day in keeping the Lord always before us. Moreover, David recalled how the Lord was at his right hand and he therefore would not be moved. The sense of the thought is because the Lord is with me (even at my right hand), I will never be shaken—greatly troubled—or moved.

David went on to rejoice, “because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” David joyed in the realization of his own resurrection someday. But more importantly, he also knew that God's Holy One (i.e., the Messiah) would not remain in the grave nor see corruption. The word hell is translated from the Greek word (‘Adhv) hades.

The Hebrew word David used in Psalm 16:10 was (lwav) sheol. Both words have a dual sense. They can refer to the place of judgment called hell. They both can also refer to the grave. That, no doubt, is the sense intended here. In either sense, our Lord would not stay in the grave or the place of the righteous departed dead. (Ephesians 4:8-10).

*Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

*Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)*

*Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

The point Peter was making is summarized simply in the fact the Messiah could not remain in the grave. It was prophesied in Old Testament Scripture (Psalm 16:10). Peter rejoiced likewise as David did. (verse 27).

Because of what David foresaw, he said his heart rejoiced and his tongue was glad. David looked forward to the promise of Christ's coming, where you and I look back in full assurance with faith because of the Words penned and the prophecies fulfilled by our Savior. David said he knew God would not let Christ's body decay even after death.



I rejoice with David in the Lord making known to use the ways of life. All the ways of life are tied to Jesus Christ, the way, the truth, and the life. If we want to have a successful and joyous life, we need look no further than to Jesus Christ. He puts joy in your heart and hope in your step.

*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.*

*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;*

*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.*

Peter continues with the forceful message. Two more references to the resurrection are mentioned here. He reminds his Hebrew audience that the grave of David was there for all to see on Mount Zion. David knew that the Messiah (the Christ) would someday come from his lineage and sit upon His throne as God had promised in II Samuel 7.

David was speaking clearly of the resurrection of the Messiah—God’s Holy One. David was still buried, but Jesus Christ had risen. Notice also, that Christ’s body saw no corruption (i.e., decay). The reason is simple. Jesus was sinless. The corruption and decay of death stem from sin. Therefore, the body of Jesus could never suffer corruption.

David was prophetic in these words, that one day God would put Christ on the throne of David. Christ came and lived for 33 to 33 ½ years before His death on Mount Calvary, but He never sat on this royal throne. In the Millennial kingdom, the 1,000 years following the 7 years of tribulation, Jesus will sit on David’s Throne and control this entire earth as he will rule with righteousness like this world has never known.

## **VII. The Resurrection of Jesus Proves He is Lord and Christ**

*Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.*

The pinnacle of Peter’s scriptural Spirit-filled message has arrived. “This Jesus hath God raised up, whereof we all are witnesses.” Peter speaks the absolute truth. Jesus is the Messiah. God raised Him from the dead! These whom you are hearing are all witnesses of that resurrection. The fourth reference to the resurrection is repeated in his short sermon.

*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.*

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. There, no doubt, is an allusion once again to the right hand of God as mentioned in verse 25 and

quoted from Psalm 16:8. Paul further taught in Philippians 2:9-11, God has exalted Jesus Christ after the humiliation in His humanity and the death He suffered.

*Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

*Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

*Php 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Peter begins to draw his message to a close. All of what was being witnessed that day was the fulfillment of Joel's prophecy. That fulfillment was the promise of the Holy Ghost now seen and heard.

*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,*

*Acts 2:35 Until I make thy foes thy footstool.*

*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.*

The high point of Peter's message is now delivered. David foretold in Psalm 110:1, *"The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool."* Even unbelieving Pharisees accepted Psalm 110:1 as Messianic.

Peter now applied it directly to the resurrection, ascension, and exaltation of Jesus Christ. He then delivers, his final blow. *"God hath made that same Jesus, whom ye have crucified, both Lord and Christ."*

We find that Jesus is to sit on the right hand of God until God makes Satan His footstool. Peter in this great sermon reminds the Jews that the one they crucified, God has made both Lord and Christ.

### **VIII. Salvation by Grace**

*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?*

*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.*

As Peter concluded his forceful, spirit-filled message, "they were pricked in their heart and said . . . what shall we do?" The response to preaching empowered by the fullness of the Holy Spirit is conviction on the receiving end. That the hearers were pricked in their heart is an evidence of the convicting power of the Holy Spirit.

They became of 'tender heart,' willing to do whatever the apostles so directed. When preaching is genuinely empowered by the Holy Ghost, conviction results. When hearts

are convicted, they become amenable to counsel. They became willing to repent and do God's will whatever it might be. In this case, it was turning to Christ.

In verse 38, we find the reply of Peter was simple, *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin.”*

Two separate thoughts are in view here. First, the idea of repentance is something Peter both knew and understood. Peter refers to the whole of saving faith in one word—repent. Repentance is a turning of one's heart toward God. It is turning away from sin, self, and the direction we previously were headed. It is a change of heart. Whereas, we have turned every man to his own way, repentance is a turning to God. To Peter and the Jewish listeners before him, what he said was clear— you believe God then turn to Christ and trust Him.

The second matter is of baptism. A shallow surface reading would lend credence to the notion that baptism is the basis of forgiveness (i.e., salvation). However, that is not the case. It was a simple and understood matter for those who had received Jesus as Messiah and Lord to publicly identify with Him and His followers by being baptized (immersed). Their public identification with Christ was because they had received the remission of sins. The word translated as remission (afesiv aphasis) is also routinely translated as 'forgiveness.' It makes reference to the release of animosity between two individuals. In this case, the remission (forgiveness) was a removal of the offense of sin which stood between God and man.

Baptism therefore, in part, is not only an identification with Christ, but also a likeness of the removal of our sin by the blood of Christ. I. Therefore, remember two key words in the matter of Christian baptism: (1) identification and (2) likeness. See Romans 6:3-5.

*Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

*Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

*Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

Notice the final portion of the verse, *“And ye shall receive the gift of the Holy Ghost.”* As Peter's Jewish listeners were willing to believe Gods account of and turn to turn to Christ, they were born again and the spirit abides within.

As Peter's Jewish listeners were willing to believe Gods account of and turn to turn to Christ, they were born again and the spirit abides within.

*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.*

*Acts 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.*

The promise of the Holy Spirit was alluded to in Joel 2:32. Peter goes on to make clear that this promise was not only to those present before him, but also “even as many as the Lord our God shall call.” That promise of the Spirit remains to all who to this day will turn to Christ. The call of Christ is whosoever will may come.

Peter urged his audience to ‘save yourselves from this untoward generation.’ That was and is accomplished by receiving Christ. The word translated save (swzw sodzo) can also have the sense of ‘deliver’ or ‘rescue’ which is the case here. The word translated untoward (skoliow skolios) literally means ‘crooked.’

*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.*

Many religious groups have tried to use verse 38 to prove baptismal regeneration. But the key word in this teaching is the first word... “REPENT”. When the Jews heard the sermon, it says they were pricked in the heart. Conviction of sin brings this.. and when we then acknowledge our sin, repent of it, and turn to Christ for salvation, we are saved. We are baptized as an act of righteousness and it brings us into the local church. But ‘acts of righteousness’ do not save us.

*Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.*

*Mat 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?*

*Mat 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*

*Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

*Titus 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;*

*Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.*

Do you remember all those difficult “persons” of verbs when you studied English in Junior High. If you look carefully at these verses, you find that “repent” is second person plural.. it is a command to the world to all men. “Be baptized” is third person singular... only those who have repented and been saved were to be baptized. “Ye shall receive the gift of the Holy Ghost” is second person plural. If you look carefully, you will understand that Peter was saying to Repent and receive the gift of the Holy Ghost.. and then be baptized everyone of you in the name of Jesus because of the remission of your sins.

Don't let people mislead you on this verse. The bible is always in total harmony. It does not teach one thing about salvation and then teach a conflicting scripture somewhere else. We need to always ask the “who”, “what” “when” and “where” questions. Is this during the New Testament times... Who is talking. When Jesus

spoke, it was crystal clear except when He spoke of the deeper things or the teaching with the parables. But get everything in synch before coming to conclusion as to what one or two verses mean. Many are misled by television evangelists who use verses out of context to teach false doctrine.

We see that 3,000 responded to the preaching and were saved and baptized. Notice the sequence of events recorded here. Not only is basic New Testament doctrine at the forefront, but there is also an example of church polity. There was a glad reception of the his word. The context of Peter's sermon clearly was of the resurrection of Jesus Christ as Lord and Messiah. It culminated in an invitation to repent and turn to Christ. They gladly received this 'word.' (Then and only then were they baptized).

Throughout the New Testament, Christian baptism always followed after the new birth. It never in any case preceded, initiated, or was a part of one's salvation. After one had in fact received Christ and had identified with Him publicly in the water of baptism, they were added to the church. A simple pattern and example of church polity is therefore established for a New Testament church. First, one must be born again. Second, the candidate must have publicly identified with Christ in believers' baptism.

## **IX. Church was Empowered by the Spirit**

*Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

*Acts 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.*

Notice the immediate continuity of the greatly expanded church. There was a steadfast continuance in the apostles doctrine. The word translated doctrine (didach didache) basically means 'teaching.' The early church was steadfast in attendance to the teaching of the Word of God.

There was a steadfast continuance with the apostles in fellowship. In a word, they faithfully assembled themselves together. There was a steadfast continuance in the breaking of bread. They continued steadfastly in prayer.

In verse 43, the fear of the Lord was evident. As a Spirit-directed revival takes place, the fear of the Lord becomes paramount. God authenticated the early church with "wonders and signs" at the hand of the apostles which they did. Prior to the completion of the written New Testament, God utilized temporary, interim gifts of the Holy Spirit to help the early church and give it authenticity to a hostile Jewish world. With the completion of the New Testament, these interim gifts vanished away.

*Acts 2:44 And all that believed were together, and had all things common;*

*Acts 2:45 And sold their possessions and goods, and parted them to all men, as every*

*man had need.*

The early church was comprised of people from everywhere. There were needs that were met by one another to further the work. This came to an end after the church was sizable and prepared to begin starting churches everywhere.

*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, 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.*

The fellowship, unity, and singularity of the early church is evidenced. Notice again that for the third time, the church is referred to as being in “one accord.” Another strength in the early church was their unity of spirit. Notice also how in the very early days, they met daily. Initially, this was in the Temple complex at Jerusalem. It was an immense place and its outer courts could accommodate very large groups of people.

These devout, believing disciples assembled perhaps in some corner of the temple courts. It makes sense. To these Jewish believers, the Temple was the house of God. Therefore, they assembled there. Additionally, their fellowship and meeting began to move from “house to house.” Evidently, meals were eaten in the homes of various of the resident Jerusalem believers.

There was “gladness and singleness of heart” along with praise and favor with all the people as God gave them special grace. Finally, noted, as there was ongoing prayer, unity of spirit, and God’s grace, is that “the Lord added to the church daily such as should be saved.”

We see after the church was empowered from on high that they continued steadfastly in “Apostle’s doctrine, fellowship, and breaking of bread, and in prayer.” These were the needful things necessary to continue God’s work. We need to be sure we don’t fail to study God’s Word every week. In verse 43, it says that “fear came upon all of them”. We know that the fear of God is the beginning of wisdom. (Prov. 9:10) As they continued daily, God blessed them and the Lord added to the church daily such as should be saved.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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