

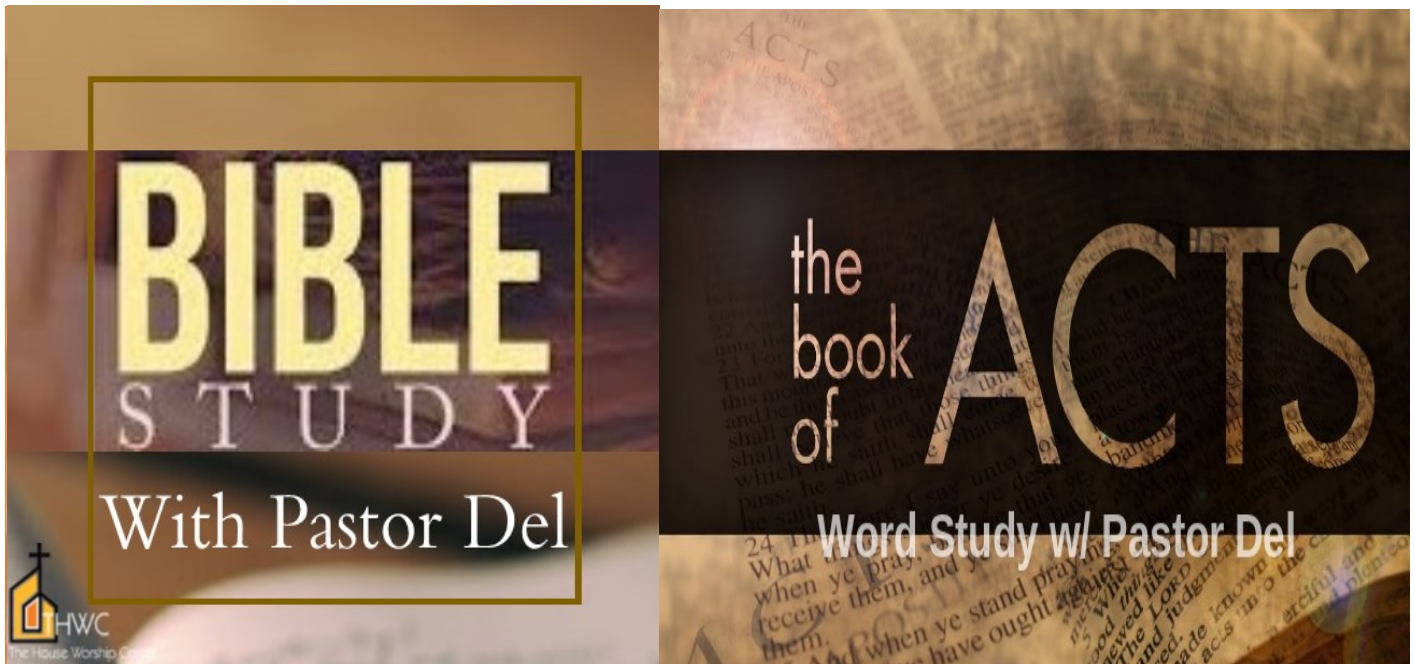
THE
ACTS
OF THE APOSTLES

the
book
of

ACTS

Word Study w/ Pastor Del

24 The Lord said, I say unto you, that ye shall receive them, and ye shall have ought again. And when ye stand praying, renew your hearts as the LORD and judgment made known into the world. Merciful and plentiful.



A study of the Acts of the Apostles of Christ and the Biblical History of the early Jewish–Church

Background

Book of Acts was written to provide an overview of the life and ministry of Jesus in particular for those unfamiliar with the Jewish faith. The author, Luke, who is not a disciple, writes this documentary to a person referred to as *Theophilus*, which means “friend of God”, allowing the recipient of this writing to remain anonymous and unknown. The hidden intent for not identifying the receiver allows the message to remain universal to all that would be a friend to God, in particular those that at that time were outside of the Jewish faith but had interest in their beliefs. There are many notable inquiries made by non-Jews during the life of Jesus-Messiah, such as the Centurion (Matthew 8:6, Luke 7:2), a woman of Canaan (Matt. 15:22).

Introduction

This treatise, as referenced by Luke, was intended to address the events that followed the death and resurrection of Jesus-Messiah. The writing of Luke continues to defend the ongoing question as to the validity of the claim made by Jesus to be the son of God. Luke is the witness of the works done by those appointed by Jesus-Messiah to *continue* the objective of teaching the Kingdom of Heaven message.

The book of Acts opens with pronouncement of the age of The Resurrection, “the beginning of Eternal Promise”, signified by the resurrection of Jesus Christ. This is a diary of the activities of the Apostles, the fathers of the Church age, which is also initiated during the span of time covered in this book. The feature focus that sparks the beginning of the Church age is the re-kindling of the emphasis of Torah, the centerpiece marked by the celebration of Pentecost.

40 Days of infallible proof Luke makes mention of the infallible signs that occurred in the forty days that followed the resurrection of Jesus-Messiah. The signs and wonders left evidence for generations to come that the Messiah survived the vial death of the crucifixion. Signs such as this would cause people to ask questions and each query would give opportunity for the story to be re-told about the victory of the Messiah.

Note: signs/ symbols - testing i.e. flood of Noah **40 days** (the newness of creation and a lost generation); PURGING WICKEDNESS: men of their disobedience/disbelief (of “one” God; Messiah) i.e. Moses in wilderness, generation of Hebrews that died off, after **40 years** passed of a generation dying off; it would force the upcoming generation to ask where are the missing parents/grand parents; to answer the inquiry you would be forced to go back 40 years to review the event(s) of what happened previously. That would remain a constant reminder of their upon belief and disobedience.

= **Jesus remaining on the earth 40 days** was a judgment against those that rejected Him as Messiah. It would make them go back 40 days to the day of His crucifixion and remember they killed Him because they didn’t believe He was Messiah.

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

Act 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Act 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Act 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

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

The Promise – The Holy Ghost - What is the promise of the Holy Spirit: "**Baptism**" - is a ritual of sanctification, as in Exodus 19:10-15 that required the washing and cleansing of those that would approach the Holy Place of God. Baptism with the Holy Ghost is a spiritual cleansing that prepares men to come into God's presence. The instructions for the people to be washed and cleansed was a foreshadow of the Holy Spirit that would come to permanently purge God's people and provide them access into His eternal truth. (John 16:8-13)

The outpouring (baptism) of the Holy Ghost in the upper room was a spiritual cleansing of the first disciples preparing them to receive the words of Torah (Pentecost Celebration) and to fulfill their commission to preach and teach the gospel. – (Matthew 28:19, Mark 16:15)

Note: (*key verse 1:8 = purpose of the Power Holy Spirit; to be a "witness")

The end results of the pouring out the Holy Spirit is to imprint the Torah upon the hearts of the disciples in comparison to the Exodus version of the same outpouring that resulted in the words of God written on stone tablets. (II Cor. 3:3)

Note: (Jerem 18). vs. made new again (Lev. 11:33-34), wooden, or silver, gold (water immersed) for sanctification

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

Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Ascension - The ascent into the cloud is symbolic of the presence of God as at Sinai – Ex. 19:16.

In the same manner as He departs, He will return. He departs from a mountain and therefore will return to a mountain. This model disputes the concept of a rapture where man will ascend into the heavens to meet God. Clearly when Jesus returns, men will ascend to meet Him in a mountain where He is expected to descend. (Is. 2:1-3) **Note:** vss ayliah: God descends to the earth and man ascends to the come into the preparation of God.

* Acts 1:11 / Revelation notation- Jesus will return in like manner as He departed meaning that He departs from a mountain and will in like manner return upon a mountain. He will return after the last trumpet will sound... 1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

When does the last trumpet in the book of Revelation? Seven trumpets will sound in Revelation the first in Rev. 8:7 after four trumpets have sounded and we will hear the First Woe (Rev. 9:1) then the fifth trumpet sounds and then the 2nd Woe (Rev. 9:12) followed by Sixth trumpet then the Third Woe last trumpet will sound...

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

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

Act 1:14 These all continued with one accord *in prayer and supplication*, with the women, and Mary the mother of Jesus, and with his brethren.

Act 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Act 1:16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

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

Act 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

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

Act 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Act 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Act 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

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

Act 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

Act 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

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

The Upper Room - This would have been a room used to celebrate the previous Passover. By law they could travel a Sabbaths day journey, which was a distance measured at 2000 cubits or less than a half of mile. (Ex. 16:29, Num. 34:5). Their behavior to practice discipline in how they traveled provides evidence of their continued respect to abide by Jewish law.

Prayer and Supplication These are Jewish terms not Christian or Protestant. Prayer as used here comes from the Hebrew word "Tefliah" which means to attach, join, and bind together as one.

[Note: the practice of wrapping the arm with a leather binding strip (teffilin) symbol of binding the left arm close to the heart to commandments of God (Torah)]

Supplication is the Jewish practice of standing before God reflecting how needful we are of His grace. One hundred and twenty, men and **women** included continued in the practice of prayer; another provision of Jewish religious life and obedience to Torah. Praying on one accord expresses that they prayed in chorus, not separate individual prayers but reciting the same thing in unison.

Replacing the office of Judas: Peter acknowledges that the "bishoprick" ["episcopos"- oversight, office] of Judas must be replaced. The call of ministry has been refreshed and after the instructions of Jesus just before His ascension the disciples are re-committed to their true mission: to be witnesses in the earth. Replacing the seat of Judas is symbolic of their preparation to pursue their instructions to continue God's work.

Note: 12 Tribes vs. 12 Apostles

Note: Disciples were not planning on continuing the ministry after the death of Jesus/Messiah i.e. hidden in closed room; i.e. Peter has gone fishing. There was no need to replace Judas before their encounter with Jesus who refreshes their call to ministry.

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

Pentecost: “fully come” – The day of Pentecost was a count of fifty days following the first day after Passover Sabbath. The 14th day of the first Jewish month is the date subscribed for Passover. (Lev. 23:5)

The Jewish calendar during the time of Jesus-Messiah would place Passover on a Thursday, after sun-set. Because the Jewish day begins at sunset, Wednesday sun-set to Thursday before sun-set would be considered one complete day. The lamb for Passover must be slaughtered the day prior which would be anytime on Thursday before sunset.

Passover is the celebration of the Jewish ancestors being set free from their physical oppression and bondage in Egypt. They were instructed to slaughter an unblemished lamb and paint the doorways with its blood. There is a parallel between the Jewish celebration of Passover and the crucifixion of Jesus-Messiah. The crucifixion of Jesus-Messiah began on the day before Passover ending sometime just after the 9th hour; 3-4 p.m. (Luke 23:44, John 19:14) This timetable would allow for His body to be taken down and prepared for burial before the formal Passover would begin. (John 19:31,38-42) His blood would remain painted on the wooden post used for a cross all day during the Sabbath, in the likeness of the door post painted four thousand years before in Egypt.

Before Pentecost there is another Feast day that must be celebrated known as “Feast of First Fruits” a celebration of the first harvest of the season. This celebration begins on the day following the Passover Sabbath. (Lev. 23:9-11) The first day after Passover is the first day of the week, - Sunday. This feast will last for seven Sabbaths counting from the Sunday after the Passover Sabbath. (Lev. 23:15)

Jesus-Messiah was resurrected three days after His burial on a Thursday before sunset, making Thursday after Sun-set to Friday before Sunset, the first night, and Friday – Saturday before sun-set the second night, and Saturday *after* sunset beginning the third day rising from the grave after the Sabbath ended on the first day of the week, - Sunday. (Matt. 28:1) He is resurrected on the same day the Jews celebrate the First Fruits of Harvest associating Jesus-Messiah with the first-fruit of the Resurrection. (1Cor 15:20,23; *Rom. 11:16 **first holy makes the lump holy*)

After the festival of First Fruits the Jews were instructed to count seven Sabbaths, forty-nine days. When they completed celebrating the seventh Sabbath they were told to bring a new meat offering one day after. Pentecost, which means “fiftieth” would fully come on the first day following the Passover Sabbath. The day after Sabbath places Pentecost on the first day of the week, Sunday, just like First-Fruits, and the resurrection of Christ.

Note: Kwanza – (Swahili) *mantunda va Kwanza* – (celebration) First fruits of harvest!

Note: *50: The symbolism of the number 50 is reflected in Genesis 33:9 when Esau encounters Jacob and says: “ I have enough” using the word “rav” which has the value of forty-nine. The value of “rav” (49) represents the maximum quantification and valuation of material wealth or possessions that can be acquired; it is **all the world can offer!* Jacob responds saying “God has dealt graciously with me and because I have enough, (Genesis 33:11) using the Hebrew “Kol/Kole”, which means the whole of all (things) or to be complete in every manner or in everything, a status that only God can provide.

Pentecost: The Celebration of Torah – What is the “Torah”? The first words written by the hand of God are preserved as “Torah Law and Covenant”- (Exodus 24:12, 31:18, 32:15-16, *34:27-28)

The first five books of the Old Testament are “Torah”, Genesis- B’reshet *“In the Beginning” (bereishith)*, Exodus- Sh’mot *“Names” (shemot)*, Leviticus- Vayikra (vayiqra) *“And He Called”*, Numbers- B’midbar[*ordering] (bamidbar) , and Deuteronomy - D’varim *“The Words” (devarim)*. Within Judaism, Torah can be used to refer to the entire body of the Old Testament and its broadest sense the whole of Jewish Law and its teachings. These words were given as commandments to govern relationships between God and men. The ten principle commandments are divided into two categories with the first five laws regulating man’s relationship to God and the second five laws governing man’s relationship to other men.

The celebration of Pentecost is aligned with the receiving of Torah at Mt. Sinai. (Exodus cp 19) Fifty days after the Hebrews were released from captivity God delivered to them His commandments. There were two iterations, the first written by God’s hand and the second version written by Moses who destroyed the first because of the idolatrous behavior of the Hebrews. (Ex. 31:18, 32:15-16; 34:4,27-28)

Pentecost celebrates the first and only document that contains God’s written commands and judgments. Moses ascended into the presence of God remaining in the mountain for 40 days. The conversation Moses had with God included hearing the scheme of creation, the calendar for celebration holy days, and the pattern for building the physical tabernacle. (Ex. 34:28)

The forty days Moses remained in the mountain receiving God’s instruction are parallel to the 40 days Jesus-Messiah remained on earth revealing Himself after the crucifixion.

Act 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.

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

Act 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Sound, Wind, and Fire The presence of God is associated with the three elements that appear here in this passage. The sound of the wind or a whirlwind and fire are common elements denoting the presence of God. While exiled from his homeland the prophet Ezekiel has an encounter with God earmarked by the sound of a northern whirlwind wrapped up in a cloud of fire. (Ezek 1:4) Hearing God’s voice is preceded by a strong wind, an earthquake, and then fire, in Elijah’s encounter. (IKings 19:11-12) In John’s Gospel Nicodemus is seeking to understand the concept of being born again and Jesus associates the spirit of God with the sound of wind. (John 3:8)

The sound of the wind and the appearance of fire in the upper room are affirmations of God’s presence.

Empty or void space does not exist in God’s presence. His presence, as it does the upper room, will completely fill the space that it occupies. We see the same example in Isaiah’s encounter with God’s presence and His train that completely fills the temple. (Is. 6:1)

Cloven Tongues The Hebrew word for tongues is “lashon”. Three letters in are used to formulate the word “lashon”, giving the Hebrew word for tongue the raw meaning of: spirit, teaching, peace/wholeness. [**lamed**-teacher; **shin** -peace; **reish**-ruach-wind spirit] Tongues for man or animal are also understood to be a natural tool or instrument of the body, used for licking, eating, and speaking. The *“cloven”* tongue of fire is an expression or figure of speech which implies something split, divided, or distributed. Understanding that Pentecost is a Jewish feast day celebrating Torah is imperative to applying emphasis in the passage on God’s word and not something indiscernible or mystical as people speaking an unknown language or babbling.

In contrast Pentecost celebrates the precise distribution of God’s word as first received at Mt. Sinai. The figure of speech describing *“cloven tongues of fire”* is a description of the distribution of the words from Torah upon the Apostles chosen to continue the work of God on the earth. The gift or supernatural ability that corresponds to this event would be the ability of the Apostles to speak the words of Torah in the native dialects of the many tribes of Jews gathered together for Pentecost.

The spirit of God gave them utterance to recite without a scroll or assistance by a Rabbi words of the Holy Torah. They were also empowered to speak in the dialects or "cantillation" of tribes they did not belong to. (*Gen 10:5)

Gen 10:5 By these were the isles of the Gentiles divided in their lands; every one after his ***tongue**, after their families, in their nations. Vss Gen 11:1 = one language is a violation of cantillation vss God disperses confounds their single tongue them into multiple tongues

= Cantillation is the ritual chanting of readings from the [Hebrew Bible](#)[torah/tanakh] in [synagogue services](#). The chants are written and notated in accordance with the special signs or marks printed in the [Masoretic text](#) to complement the [letters](#) and [vowel points](#).

=cantillation of Torah - *te`amim*. Some of these signs were also sometimes used in medieval manuscripts of the [Mishnah](#). The musical motifs associated with the signs are known in Hebrew as *niggun* or *neginot* (the equivalent word *trope* [from Greek tropos; turn, direction, way vs. words used in a different sense from their literal meaning]. The cantillation signs also provide information on the syntactical structure of the text and some say they are a commentary on the text itself, highlighting important ideas musically. The tropes are not random strings but follow a set and describable grammar. The very word *ta'am* means "taste" or "sense", the point being that the pauses and intonation denoted by the accents (with or without formal musical rendition) bring out the sense of the passage.

*Each one of Noah's Son had their own cantillation (musical pronouncement of the Torah)

= The reality is more complex, with some words having two or no marks and the musical meaning of some marks dependent upon context. There are different sets of musical phrases associated with different sections of the Bible. The music varies with different Jewish traditions and individual [cantorial](#) styles.

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

Act 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.

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

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

Act 2:9 Parthians, and Medes, and Elamites (*Semitic* Gen. 10:22), and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

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

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

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

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

(Acts 2:5-13) - The celebration of Pentecost included men from tribes well outside of Jerusalem, expanding to the continent of Africa, Asia, the fertile crescent of Mesopotamia a footprint of early civilization, all of which were people of Torah. The multitude gathered to celebrate the receiving of Torah connecting them to the time of Moses and the mixed multitude that gathered at Mt. Sinai. (Ex. 12:38 vs *20:18) Note: At Sinai there were families of Egypt that traveled with the Hebrews when they were released from captivity accepting and believing in their God because of the signs and plagues that came against Egypt. (Ex. 7:5)

While the devout searched for meaning others suggested that the Galileans were drunk, full of new wine which was believed to have a more immediate impact on a person because of the high level of sugar in fresh new grapes causing more rapid inebriation. Because nothing like this had ever happened before it was hard for some accept what they were witnessing as true.

In comparison, something "new" was attached to the celebration of Passover, First-Fruits and now Pentecost. In the celebration of Passover, Jesus became the physical lamb of Passover; with the First-fruits Celebration He is resurrected on the day of First Fruit from the dead and now Torah is celebrated with empowering the Apostles chosen by Jesus to orally revive the words of Torah on the same day of Pentecost.

Act 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:

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

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

Act 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:

Act 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

(Acts 2:14-18) – Peter stands up to address the multitude and to explain what they are witnessing. He dismissing the possibility of the Apostles being intoxicated and references instead a passage from the Prophet Joel describing the outpouring of God’s spirit that would empower sons and daughters to prophesy, inspiring young men with a clear vision of God’s presence in the earth and the dreams of elders concerning God’s people coming to fruition. The servants and handmaidens will also prophesy when God pours out the fullness of His Spirit. The emphasis on what would happen when God pours His Spirit upon men is on prophesy; the word of God spoken. Sons and daughters prophesy, servants and handmaidens prophesy. The outcome of God’s outpouring is completely focused on speaking prophetic words of Torah, words that will inspire and present clear vision for young men and affirm assurance for the old.

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

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

[Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;]

[Joel 2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

Joel 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.]

[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.]

(Acts 2:19-20) – The prophecy of Joel was spoken in the shadows of the pending captivity of the southern tribes of Israel (Judah). The alarm of Joel 2:1 was intended to awaken the people to the God’s desire that they would rend their hearts and not their clothing; turning away from iniquity to completely surrender their life to the will of God. (Joel 2:12-13) If they would obey and turn away from the evil that corrupts them God would restore them. Their obedience would be followed by the outpouring of His spirit to affirm His presence among them. God’s presence among His people is a sign of His favor towards them. They would know only God and never be ashamed (let down; disappointed). (Joel 2:27)

The prophecy illustrates events that will happen after a season of favor (grace), pointing to the end times, the wonders that will be seen in heaven will be signs to those living on the earth.

Blood(shed), fire, and vapors of smoke will be great and notable signs on earth of the coming day of the Lord (judgment).

The event taking place in the upper room was evidence that God was in the midst of His people and that His favor was upon them. This was the reward to those that believed Jesus was the Messiah. The remnant are the first followers and now believers in the resurrected Christ and they are empowered to prophetically speak the words of Torah.

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

(Acts 2:21) – The message of Torah is cradled in the truth about the Messiah and whosoever will call upon the name of the Lord: “shall be saved”.

Note: Gen. 4:26 – Men begin to call upon the name of the Lord: call [qârâ'] vs. to worship or profane *depending upon annunciation; eg. Cantor correctly reads the nikkud (dotting; pointing) i.e. – diacritics **the term is used often: Gen 12: 8 for Abraham; 24:25-26 for Isaac referencing Abraham** vs. Acts 2:21= call upon vs. as in O.T. vss. to be saved (made safe; from harm, destruction, *sin) [assignment: trace Altars of Abram – Jacob (*Bethel) i.e. Gen 12:7-8, 13:4;18, 22:2 *Isaac: Gen 24:63; Jacob Gen. 26:25] Abraham Notes:

Act 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: (Acts 2:22) – The message is directed at the men of Israel, the collective gathering of devout Jews from around the known world. Peter offers the first public sermon in the aftermath of the Crucifixion. He begins with the most important truth, affirming that Jesus was a man from Nazareth and the miracles, signs, and wonders performed by Him were approved by God.

Peter focuses first on the “human” identity of Jesus which is important because prophecy foretells that the Messiah would have a natural birth. (Is. 7:14) Jesus was often challenged to explain how He could be born as flesh and blood and yet also be the son of God. The sermon of Peter recognizes His humanity but does not diminish His divine identity.

Note: THE PRESENCE OF MESSIAH IN TORAH - Gen 3:15-16, 49:10; Ex. 12:1-2; Lev 26:40-45; Num 24:17; Deut. 30:1-2,3-5

The works and miracles of Jesus were questioned as well, challenging if His power came from Beelzebub, the deceiver Satan or deity of Baal. Peter states clearly that the signs, miracles, and wonders wrought by Jesus were approved by God.

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Act 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.

Act 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:

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

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

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

(Acts 2:23-28) – The message continues with an intent to indict the wicked hands responsible for the cruel and unjust crucifixion of Jesus-Messiah. Peter qualifies their behavior with a point of clarity letting the audience know that evil deed was perpetrated with the full counsel and advance knowledge of God.

God took the misdeeds of some men and used it to yield salvation for all men. Raising Him from the dead God loosed the pains and power of death because it was not able to hold (keep) Him subdued.

Act 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.

Act 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;

Act 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.

(Acts 2:29-31) – Having confidence to freely speak, Peter makes a reference to the Great King and Patriarch, David. Comparing the celebration of the David as a great man, to whom God promised to establish the throne of Israel, (II Sam 3:10, Ps. 132:11), to the seed that would come from his lineage (loins) that would give place to Christ sitting upon the throne becoming a greater King than David.

Peter quotes from a Davidic Psalm, (Ps. 16:8-10) declaring that the face of God was always before Jesus-Messiah and He knew no matter what happened to His natural body that His spiritual place (divine place) would not be altered or moved. He could therefore rejoice in his heart and with the words of his mouth. He could rest in hope (of being raised up) because He was knew that (God) would not allow Him to remain in the hell (grave) and suffer corruption (perish away).

In the aftermath of the greatest tragedies and adversities, the path of God always leads to life. In God's presence (right hand) we will find eternal, constant joy (pleasures forevermore).

(Acts 2:29-35) – God has raised up Jesus as a testimony to which the Apostles are witnesses. He has position and place at the right hand of God, exalted above all kings of the earth. (II Tim 6:15, Rev. 19:16)

As a result of His resurrection the Apostles have received the promise of the Holy Spirit, the indwelling living presence of God.

It is also noted by Peter, that David did not ascend into the heavens as a great king; the destiny most often assumed by the earthly kings. But God has said unto the Lord of David sit thou at my right hand, a place of exaltation.

*Note: (*apotheosis: George Washington) - [George Washington](#) sitting amongst the heavens in an exalted manner, or in literal terms, ascending and becoming a god ([apotheosis](#)).*

Act 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.

Act 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?

Act 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.

Act 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 2:36-38) – Peter provokes the House of Israel with strong word of assurance: “God made or established Jesus, that was crucified by the Jewish leaders, Lord and Christ. These are two positions that God alone can assign. The place or person of Messiah is not determined by Jewish Elders, Rabbinic Priest, or any other religious leader.

The provocation has the intended affect. The audience is pricked to the heart by this word of truth and quickly they resolve to inquire what can be done to remove the burden of their guilt. It should be noted that there is no one in the audience that challenges the revelation in contrast to those constantly raised during the life and ministry of Jesus.

Peter replies with an admonition for those that desire to accept the truth to repent and to be baptized. Repentance is the act of turning away from one path proceeding to embark upon a new and different path. The Jews that blindly followed the way of temple leaders that denied Jesus was the Messiah would personally and publicly affirm their acceptance of His identity. Personal or public denial require personal and public affirmation.

They would also be required to be baptized in water which in the days of the Bible was a well-known ritual of cleansing and within the Jewish tradition was used to signify a person acceptance of the faith represented by the baptizer. The term "baptism" is also symbolic of immersion; completely inundated and consumed by another matter. Water baptism as a testimony to a person's faith infers that they are completely absorbed, over-whelmed, and taken over by their faith. *(IPet 3:21) The baptism in the upper room was a ritual of sanctification, completely immersing the Apostles into the spirit preparing them to receive the words of Torah.

Specific instructions are given to be Baptized in the name of Jesus Christ. As stated previously, baptism symbolizes a person accepting the faith and belief system of the baptizer. It was customary for Jews coming back into the roots of their faith to be baptized (again) and identify with the teaching discipline of their baptizer. John was noted as a "baptizer; baptist" (Matt. 3:1) and those baptized by him would signify that they accepted and pledged to follow the teaching discipline expressed by John.

John indicated that one would come after him (the Messiah) and baptize with the Holy Ghost and with fire. The baptism with the Holy Ghost and fire are supernatural elements that symbolize cleansing and purging. Water is highest form of a natural element available on earth to represent spiritual cleansing and sacredly setting something apart. John points to the actual higher elements themselves, Spirit (*Holy Ghost*) and fire. The Holy Ghost (Spirit) is a wind and breath of spiritual life. Restoring, animating man back to spiritual life in the same way the first breath of God gave man physical life. The fire is a symbol of God's presence. The eternal flame represents the everlasting presence of God. The baptism of Jesus Messiah will restore man back to life and bring him into God's presence, - permanently. Water baptism is an external, visible, ritual that symbolizes the internal, invisible work of God inside of man.

The ritual of baptism dictates that the person baptized become a disciple and life student of their baptizer. As John pointed to the baptism of one greater than himself Peter points his audience to repent and be baptized and affirm that they are followers of the teaching discipline of Messiah. Everyone responding to this truth must reference the Messiah as their Baptizer. There is no place in scripture that refers to Jesus baptizing people during His ministry. The baptism of Jesus-Messiah began at Pentecost and continues to this present day.

The ultimate reward of repentance is receiving the gift of the Holy Ghost, the same promise committed to the apostles. (Acts 1:4,8, 10:44-46) The heart and soul that repents, turns away from the path that disbelieves Messiah accepting Him as their Savior, Teacher, and the son of God. This promise is sure for those present at Pentecost, for the children of coming generations, and those far off (*Eph 2:2,13) literally and spiritually. God's promise is available to all those that He calls. (*ICor 1:9,24)

Note: The Gentiles in Acts 10:44-46 the H.S. fell upon them when they **heard the word**; received the **gift of the H.S.** ; spoke with tongues vs. cantor Torah (vss: the astonishment of the Jews!); TO SPEAK IN FOREIGN OR UNKNOWN LANGUAGE WOULD NOT BE ASTONISHING; to **magnify God speaking words from TORAH**- Gentiles speaking Torah was astonishing and unexpected!! The only acceptable explanation would be the connection these Gentiles must have to the descendants of Noah that learned and cantored Torah. (Gen 10:5) *These were also water baptized after the EVIDENCE OF THEIR JEWISH NATURE: CANTOR TORAH!!!

Note: Baptisms –

(Messiah assignment)

Luk 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

(Same assignment)

Mar 10:39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

(Baptism of John- pledge to accept the **same faith** as Baptizer; **repentance**)

Mat 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Mar 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Act 1:22 Beginning from the **baptism of John**, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Act 10:37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after **the baptism which John** preached;

Act 13:24 When John had first preached before his coming the **baptism of repentance** to all the people of Israel.

Act 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the **baptism of John**.

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

of Christ: all baptism made one?? vs. repentance, pledge of faith to Baptizer; same assignment "life surrender!"

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.

Eph 4:5 One Lord, one faith, one baptism, vs. No longer disciples of John, Peter, or Paul!!!

Col 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

vss.

Faith of Christ: we are baptized into:

****Gal 2:16** Knowing that a man is not justified by the works of the law, but by the **faith of Jesus Christ, even we have believed** in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

****Gal 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by **the faith of the Son of God**, who loved me, and gave himself for me.

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

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

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

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

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

Act 2:45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

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.

(Acts 2:40-35) – Peter continued with many other words not captured in this text, exhorting them to be saved, separating themselves from those that are “untoward” (skolios [skol-eeos]: warped, perverse; as something that began properly aligned and deteriorates over time.

Three thousand souls accepted the truth on the day of Pentecost and were also baptized. The evidence of their conversion is seen clearly after they are sanctified by the baptism water. They existed only to steadfastly, with full heart and mind, live by the doctrine of the Apostles (Messiah Doctrine). They practiced living the words of Torah, in fellowship among brethren, breaking bread and in prayers.

Fear and reverence of God came upon every new soul turned to Messiah. Many signs and wonders continued in the ministry of the Apostles, continuing the works and deeds of the son of God. Voluntarily the new converts sold personal possessions to ensure that all among them would have equal status and access to the common necessities of life.

The practice of daily temple worship continued among these Jews that now believed in Messiah, showing us that believing in Messiah was inculcated to the sect of Jews. This typifies the joining together of Torah faith and Faith in Messiah into the practice of orthodox Judaism. This phenomenon became the foundation of the early Apostolic (New Testament) Church.

The early New Testament Church grew daily, the Lord God adding souls that needed to be saved. During the ministry of Jesus, we have no references of actual conversions or salvations. Jesus and John both taught and preached a message of repentance; challenging men turn back to God. The Acts of Apostle trails the history of the impact their message as the Apostles continue to work that John and the Messiah began.

