

their names eternally etched in the twelve foundations of New Jerusalem, and there they will sit upon twelve thrones judging the twelve tribes of Israel during the Millennium, the Kingdom Age. Here in ACTS 1 Matthias now has this place being one of the twelve Kingdom Apostles.

### The Day of Pentecost

Nearly a whole chapter is devoted to the events that happened on the day of Pentecost. This year on Easter Sunday the lesson we presented was about three days that are monumental historic, and important to you, and me! We made mention that these three days were the tallest mountain peaks of importance in the history of man. These three days in chronologic order are: (day 1) the day Jesus Christ was crucified; (day 2) that first Easter morning three days later when early in the morning Christ arose in victory from the dead, ascended up on high, and led captivity captive {EPHESIANS 4:8}; and (day 3) the day of Pentecost fifty days later! Day 2 was dependent on day 1, and day 3 was dependent on day 1, and 2. In ACTS 2 we find the story of what happened on that historical most important third day, the day of Pentecost. Luke is the only writer of scripture to document what happened on the day of Pentecost. Luke wasn't there but got his information from several who were there in Jerusalem on the day of Pentecost, which was the day they were baptized with the Holy Ghost, and with fire as was told in both MATTHEW 3:11, and LUKE 3:16.

As we begin our studying ACTS 2, and what happened on this historic day of Pentecost, we need to review what these hundred and twenty already knew. MATTHEW 3:11, and LUKE 3:16 both record what John the Baptist preached. In MATTHEW 3:11 John the Baptist says: *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.* LUKE 3:16 also records John the Baptist words repeating what we just read in MATTHEW 3:11. LUKE 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.* Immediately before He ascended into heaven Jesus told these hundred and twenty the following found in ACTS 1:5 *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* Jesus here was reminding these former disciples of John the Baptist of what John the Baptist had told them. The Apostle John recorded what John the Baptist said concerning the Holy Ghost a little different than did both Matthew and Luke. Here is what the Apostle John wrote in JOHN 1:32 *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.* The day they were baptized with the Holy Ghost was the day of Pentecost, which story again is recorded in ACTS 2.

Before we proceed further examining what happened on this historic day of Pentecost recorded in ACTS 2, we need to discuss some terminology that may help our learning, and clear up some things that may be confusing. The Holy Ghost is called by different names in scripture. In JOHN 14:26 the **Holy Ghost** is also called the **Comforter**. JOHN 14:16 & 17 further reveals that the **Holy Ghost** is also called the **Spirit of truth**, and we also read this in JOHN 15:26, and JOHN 16:13. JOHN 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.* JOHN 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.* LUKE 11:13 tells us about the **Holy Spirit**, which is another name of the **Holy Ghost**; and **Holy Spirit** is a name found in seven scriptures (SPIRITUAL PERFECTION). LUKE 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Many scriptures also simply reference the **Holy Ghost** as "**the Spirit**." The Apostle Paul is the only writer of scripture to reference the **Holy Ghost** as

**“God of peace,”** and he does so in the following five scriptures: ROMANS 15:33; ROMANS 16:20; PHILIPPIANS 4:9; 1 THESSALONIANS 5:23; and HEBREWS 13:20.

Let’s briefly examine these five scripture where Paul calls the **Holy Ghost** the **“God of peace.”** In my mind HEBREWS 13:20 is outstanding, for it emphasizes the power of the **Holy Ghost**. HEBREWS 13:20 *Now the **God of peace**, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.* We learn here that it was the power of the **Holy Ghost** ...that brought again from the dead our Lord Jesus. What did Jesus tell the hundred and twenty in ACTS 1:8, that also applies to all who have received the **Holy Ghost**? ACTS 1:8 *But ye shall receive power, after that the **Holy Ghost** is come upon you:... .* When a believer receives the **Holy Ghost**, they have living in them the very same power ...that brought again from the dead our Lord Jesus!!! That is resurrection power! That is also the power that is necessary in our lives to rule and reign with Jesus Christ as His wife who has made herself ready. And again the Bride of Christ makes herself ready to be the Bride of Christ by yielding to the leading and guiding of the **Holy Ghost**, who also had the power ...that brought again from the dead our Lord Jesus!!! We have repeated again, and again, that Rebecca never would have been Isaac’s wife without the leading, and guiding of Eliezer, which is found in the story told in GENESIS 24. Isaac in that chapter is a type of Christ; Eliezer a type of the **Holy Ghost**; and Rebecca a type of the Bride of Christ. Eliezer had the power, and the means at his disposal to bring Rebecca on that long journey to Isaac. We need the power of the **Holy Ghost** in our lives! To be a full overcomer we need the power of the **Holy Ghost** leading and guiding our lives into all truth! The Apostle Paul wanted this for us too, and wrote in 1 THESSALONIANS 5:23 *And the very **God of peace** sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* This whole thought of ...your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ... may seem impossible until we realize the facts of a prayer of the Apostle Paul found in EPHESIANS 3:20. EPHESIANS 3:20 *Now unto him (God the Father) that is able to do exceeding abundantly above all that we ask or think, according to the power (The Holy Spirit) that worketh in us, 21 Unto him be glory in the church by Christ Jesus (our Lord and Saviour) throughout all ages, world without end. Amen.* Brother Copley in his study book on EPHESIANS gives several reasons why the first 20 verses of ROMANS 16 belong properly with epistle to the EPHESIANS rather than in ROMANS. One of the evidences that Brother Copley used was ROMANS 16:20, which reads: *And the **God of peace** shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.* To these Ephesian Saints Paul wrote concerning the warfare of the believer in EPHESIANS 6:10-18, and mentioned the battle that is waged is ...against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places... ...EPHESIANS 6:12. It is to these Ephesian Saints after explaining this heavenly conflict that Paul appropriately addresses these concluding words recorded for us in ROMANS 16:20 *And the **God of peace** shall bruise Satan under your feet shortly...* for the Ephesian Saints were now properly equipped by the power of the **Holy Spirit** ...to stand against the wiles of the devil... ...EPHESIANS 6:11. The other two **“God of peace”** scriptures that the Apostle Paul wrote to encourage us is: ROMANS 15:33 *Now the **God of peace** be with you all. Amen.* And PHILIPPIANS 4:9 *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the **God of peace** shall be with you.*

So to recap, the **Holy Ghost** is called by many names in scripture, the most common again are: the **Holy Ghost**, the **Holy Spirit**, the **Spirit of Truth**, the **Comforter**, the **Spirit**, and the **God of peace**.

Jesus told His eleven Apostles on the night of the last supper about the Holy Ghost, saying in JOHN 14:16 & 17 -- *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

They received the Holy Ghost on the day of Pentecost, and that was when the Holy Ghost went from being with them, to being in them. It is important to understand this very point that is misunderstood by millions of believers. The Holy Ghost dwelleth with all believers, but not all believers have received the gift of the Holy Ghost. The Apostle Paul asked believers in ACTS 19:2 *...Have ye received the Holy Ghost sine ye believed?* Lord willing we will study that portion of scripture again one day in a little more detail than we will go over now, but these dozen disciples unto whom Paul asked this question in ACTS 19:2 basically answered that they didn't know anything about the Holy Ghost. Obviously then they didn't even know that as a believer the Holy Ghost, ...he dwelleth with you. In ACTS 19:6 after being informed about the Holy Ghost, these dozen disciples received the Holy Ghost, meaning the Holy Ghost was now in them, and they knew it, and felt it because of what we read in ACTS 19:6. ACTS 19:6 *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.* One of the signs, and evidences of having received the Holy Ghost, that He is in you, is speaking with tongues as the Holy Ghost gives the utterance. On the day of Pentecost, which we are studying about in ACTS 2, when the Holy Ghost was sent from heaven by our Lord and Saviour Jesus Christ as He said above in JOHN 14:16 *...I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever...* how did they know that the Holy Ghost was in them? We find the answer in ACTS 2:4, which reads: *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* In ACTS 10 when Peter was preaching at the Gentile house of Cornelius at Caesarea we read the following starting in verse 44. ACTS 10:44 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 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. 46 For they heard them speak with tongues, and magnify God.* Peter, and those few Jews with him had no doubt that the Gentiles at the house of Cornelius had received the gift of the Holy Ghost, *...For they heard them speak with tongues, and magnify God.* In ACTS 11:1-18 we find that the news of Peter going to the house of a Gentile in Caesarea reached Jerusalem before Peter even got back there. Peter then rehearses to those in Jerusalem what took place at the house of Cornelius, and Peter explains starting in ACTS 11:15 *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?* Again how did Peter know that the Gentiles at the house of Cornelius received the gift of the Holy Ghost? The answer is found in ACTS 10:46 *For they heard them speak with tongues, and magnify God.*

As we state above, the Holy Ghost dwelleth with all believers, but not all believers have received the gift of the Holy Ghost. ACTS 19:2 *...Have ye received the Holy Ghost sine ye believed?* I grew up in this meeting called Living Waters Tabernacle, and for over seventy years have witnessed many receiving the gift of the Holy Ghost, and speaking in tongues as the Holy Ghost gives the utterance. The sign, and the evidence of having received the gift of the Holy Ghost is speaking with tongues as the Holy Ghost gives the utterance. You will know it, and so will those around you. There will be no doubt in your mind as to whether you have received the Holy Ghost or not. If you think you were filled with the Holy Ghost when you got saved, you are mistaken. Receiving Jesus as your personal Saviour is not the same as receiving the Holy Ghost. There are those few who received the gift of the Holy Ghost on the same day they accepted Jesus Christ as their personal Saviour, but not simultaneously. One must first be saved before one can be filled with the Holy Ghost. Being "filled with the Holy Ghost" is a scriptural term found eight times in the Bible. ACTS 2:4 is one of the eight scriptures. 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.*

Here's an interesting fact that concerns Luke, the man who wrote both The Gospel According to St. LUKE, and The ACTS of the APOSTLES. It was Luke who wrote the phrase we mentioned above: "filled with the Holy Ghost," which phrase is found eight times in scripture. Three of the

“filled with the Holy Ghost” scriptures are found in LUKE 1, and the other five are found in ACTS. The three scriptures that mention the phrase “filled with the Holy Ghost” in LUKE 1 are associated with John the Baptist before he was even born, and his parents Elisabeth, and Zacharias. These three were noted by Luke to be “filled with the Holy Ghost” way before the day of Pentecost when the hundred and twenty were all “filled with the Holy Ghost.” We just read in ACTS 2:4 what happened to the hundred and twenty on the day of Pentecost: 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.* The speaking in other tongues didn’t happen to John the Baptist, and his parents Elisabeth, and Zacharias when they were “filled with the Holy Ghost,” and the reason for this is found in 2 PETER 1:21. 2 PETER 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* Peter was writing here about the Old Testament prophets, which, if you take the time to study this out, included Enoch, Abraham, Moses, David, (ACTS 2:29 & 30), and all the rest of the Old Testament prophets, and even John the Baptist and his parents, even Christ Jesus. This scripture we read in 2 PETER informs us that these ...*holy men of God spake as they were moved by the Holy Ghost.* We don’t read that they spake with other tongues as the Spirit gave them utterance, for that is the New Testament sign that one has been filled with the Holy Ghost. So why did Luke record that John the Baptist, and his parents Elisabeth and Zacharias were “filled with the Holy Ghost?” Because they, like the Old Testament prophets, spoke prophecies ...*as they were moved by the Holy Ghost,*... which prophecies is what Luke recorded in the scripture the Holy Ghost inspired Luke to write. {Study LUKE 1:41-45, and LUKE 1:67-79.} The Apostle Paul wrote in 2 TIMOTHY 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.* The agency of the trinity that gave this ...*inspiration of God*... is the Holy Ghost. Recall the scripture we already looked at in ACTS 1:16, and how it tells us that it was the Holy Ghost that inspired David to write what he wrote. ACTS 1:16 *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake...*

The very first thing Jesus told His disciples about the Holy Ghost on the night of the last supper is recorded in JOHN 14:16, which reads: *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* How long is forever? Think about it, if Jesus, even after His resurrection spoke commandments unto His chosen Apostles through the unction, and power of The Holy Ghost, what power should we yield to, both now, and forever? Recall that ACTS 1:2 tells us that our risen Saviour Jesus Christ: ...*through the Holy Ghost had given commandments unto the apostles whom he had chosen.* It will take the power of the Holy Ghost in our lives to make us ready to be in the Bride of Christ, and it will continue to take the power of the Holy Ghost in our lives through out eternity to empower us to be like Christ, and to rule and reign with Him in the kingdom of God! Truly the Holy Ghost will abide with us forever, and we will forever need His empowerment, and guidance. Again let’s read JOHN 14:16 & 17 -- *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

When we did our meaning of Bible numbers study years ago we learned there was a number associated with the Holy Ghost, the third member of the trinity; one being the number associated with God the FATHER; two being the number that is also associated with our Lord and Saviour JESUS CHRIST; and three being the number that is also associated with the HOLY GHOST. Then later in our Sunday School Bible studies we learned 27 more things associated with the HOLY GHOST. 27 is the product of 3 times 3 times 3! Lord willing after we examine what happened on the day of Pentecost in ACTS 2 we will spend a little more time examining these 27 HOLY GHOST inspired points of comfort, and help that are available to the Spirit filled believer. Those who were filled with the Holy Ghost on the day of PENTECOST had no idea about these 27 HOLY GHOST inspired points of comfort, and help that are available to the Spirit filled believer. They had vary little idea

what to expect other than what Jesus told them in LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

We must remember as we begin to examine the facts of ACTS 2 that Jesus disciples present here in ACTS 2 didn't know most of the facts we just considered about the Holy Ghost. So let's review what they knew about the Holy Ghost at this point in time. They had a vague idea about the Holy Ghost from what John the Baptist told them in MATTHEW 3:11; MARK 1:8; LUKE 3:16 and JOHN 1:33. Here again is how Luke wrote it in LUKE 3:16 that John the Baptist said this: *...I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.* Jesus had told the eleven in JOHN 16:12 *I have yet many things to say unto you, but ye cannot bear them now.* They had been with Jesus all through His three plus years of public ministry, and here He tells them that He had yet many more things to tell them, but they were not yet spiritually equipped to receive these deeper truths that only the Holy Ghost could help them bear. JOHN 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.* Jesus was informing them here that the Holy Ghost was necessary in their lives to guide them into all truth, and further reveal unto them future events. JOHN 16:14 *He shall glorify me: for he shall receive of mine, and shall shew it unto you.* 15 *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* The Holy Ghost would show them the deeper truths that they were not yet equipped to bear was the point Jesus was emphasizing here. They also knew what we looked at in the paragraphs above: JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* 17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.* We discussed above the sign and the evidence that the Holy Ghost was manifest to be in them, which is speaking with tongues as the Holy Ghost gives the utterance. Prior to ACTS 2 they had no idea about this. Jesus had also told them in JOHN 14:26 this brief statement concerning the Holy Ghost: *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* And one more fact concerning the Holy Ghost Jesus told them about is found in JOHN 15:26 & 27. JOHN 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:* 27 *And ye also shall bear witness, because ye have been with me from the beginning.* Certainly Jesus Apostles, including Matthias, had been with Jesus from the beginning of Jesus ministry, and so had a majority of the hundred and twenty we read about in ACTS 1:15. One more fact that these hundred and twenty knew is what Jesus said in ACTS 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.* They knew little else about the Holy Ghost than These few scriptures we just read in this paragraph. They knew they would receive power after the Holy Ghost came upon them, but they had no idea how this felt, or what exactly to expect, nor did they know the exact timing of when the Holy Ghost would be sent. All indications from ACTS 1:15, and ACTS 2:1 is that there was one hundred and twenty who had the faith to believe what Jesus had told them in LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

Without further adieu, let's examine what happened on the day of Pentecost recorded in ACTS 2, where the story is told how the promised Holy Ghost was sent as Jesus stated in JOHN 14:16 -- *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place.*

We have a different concept of Pentecost than the Jews of Jesus day. We find the word "Pentecost" three times in scripture, and again three is the number that also is associated with the HOLY GHOST. The word "Pentecost" is first found here in ACTS 2:1, the second time is in ACTS

20:16, and both of these verses were written by our Brother Luke. The third time we find the word "Pentecost" in scripture is in 1 CORINTHIANS 16:8 where Paul is writing from Ephesus marking this day as an important day, for to the Jew, Pentecost was an important feast day to be celebrated in Jerusalem if at all possible. There are seven important feast days that are celebrated by the Jews according to LEVITICUS 23. Recall that the first important feast that the Jews celebrated was Passover, and we find in LUKE 2:41 that Jesus earthly parents *...went to Jerusalem every year at the feast of the passover*. We read in The Gospel According to JOHN that during Jesus ministry, Jesus always was in Jerusalem to celebrate the feast of Passover. It was at the time of Passover that Jesus Christ was crucified. Recall that our Apostle Paul wrote in 1 CORINTHIANS 5:7 *...For even Christ our passover is sacrificed for us*. The day of Pentecost was, according to LEVITICUS 23:15 & 16, fifty days after the seventh Sabbath from the sheaf of the wave offering, which day coincides with resurrection of Christ. Thus the day of Pentecost came fifty days after the resurrection of Christ. The feast of Pentecost was one of the seven feasts a year, which the children of Israel, the Jews, observed. Study LEVITICUS 23 for a detailed explanation of this fact. Jews from all over the world would go to Jerusalem to celebrate the feast of Pentecost. This is why we read in ACTS 2:5 *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven*. File this fact in the back of your mind that Jews from all over the world would go to Jerusalem to celebrate the feast of Pentecost. On the day of Pentecost in ACTS 2 a tremendous amount of Jews from all over the world got to witness the out pouring of the Holy Ghost at Jerusalem as Jesus had promised. The day of Pentecost was a feast day observed by Jews all over the world irregardless of where they were living. The Apostle Paul in ACTS 20:16 was doing his best to be in Jerusalem on the day of Pentecost that year in ACTS 20 for the simple fact that so many Jews from all over the world would be in Jerusalem at that feast time, and it always was Paul's hope, and desire that he could witness, and testify to as many Jews as possible. Paul did get his wish in ACTS 22, but there is no record in that chapter that anyone got saved. By this time Paul had already written in ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved*.

ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place*. The little word "all" is important for us to note. The word "all" is found 192 times in the book of ACTS. We read here in ACTS 2:1 *...they were all with one accord in one place*. Who was the "they were all?" This all in ACTS 2:1 references the same groups of all mentioned in ACTS 1:14 and 15, who were all continuing in one accord in prayer and supplication, and the number of the names together were about one hundred and twenty. We find "they all" were still together *...with one accord in one place...* here in ACTS 2:1, meaning these about one hundred and twenty. Please note that Luke doesn't mention that they were still in "an upper room" like he stated in ACTS 1:13, but perhaps they were. We do know from ACTS 2:1 *...they were all with one accord in one place*. These same people had witnessed the moment when Jesus *...was taken up; and a cloud received him out of their sight...* ACTS 1:9. That would be a scene that they would remember the rest of their lives. They had heard Jesus say in ACTS 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*. These words of Jesus still echoed in their heart. And it seems the majority of these about one hundred and twenty also heard Jesus tell them what is recorded in LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high*. No wonder then that we read here in ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place*. They were anticipating the Holy Ghost coming upon them not knowing what exactly to expect, or when He was coming, or what manner He was coming. They simply had the faith to believe that they would *...be endued with power from on high...* by the Holy Ghost.

Here also in ACTS 2:1 we again find the phrase "one accord," which we first examined in ACTS 1:24. We learned that the phrase "one accord" comes from the Greek word *homothumadon* {hom-oth-oo-mad-on'}, number 3661 in the Strong's Greek Concordance. Thayer's Bible Dictionary notes that *homothumadon* is a unique Greek word, used 10 of its 12 New Testament occurrences in



the Book of ACTS, and helps us understand the uniqueness of the Christian community. Homothumadon is a compound of two words meaning to “rush along” and “in unison.” The image is almost musical; a number of notes are sounded which, while different, harmonize in pitch and tone. As the instruments of a great concert under the direction of a concertmaster, so the Holy Spirit blends together the lives of members of Christ's church. In ACTS 1:24 that they were in harmony as they prayed. Here in ACTS 2:1 were in harmony, and in unison as they were anticipating the Holy Ghost coming upon them not knowing what exactly to expect, or when He was coming, or what manner He was coming. They were about to get the answers to these questions.

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.* Recently in the Bible College class that is online at Grace and Glory, Brother Sadberry said to sometime look up the times “suddenly” something happened in scripture. Sometimes “suddenly” is also expressed as “immediately” as in ACTS 3:7, which we will look into further when we get there. There are forty “suddenly” verses of scripture in the Bible, and ACTS 2:1 is one of the forty. Forty again is the number of PERFECT TESTING, and we know the faith of these disciples present on the day of Pentecost here in ACTS 2 had been tested. Remember that we are told in ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Jesus is The Word of God, and they believed His words of LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* We further have pointed out that these one hundred and twenty didn't truly know what to expect when they would *...be endued with power from on high.* ACTS 2:2 begins to unfold the details of what “suddenly” happened on the day of Pentecost. ACTS 2:2 *And suddenly there came a sound from heaven as of a rushing mighty wind...* . Jesus in JOHN 3:8 explained to Nicodemus the correlation between wind and the Holy Spirit. JOHN 3:8 *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* Sister Bodie in her commentary on JOHN here wrote: “invisible and uncontrollable as the wind, are the Spirit's operations, and just as real and powerful, showing plainly the effects of His presence.” {End of quoting Sister Bodie.} So we find the Holy Ghost manifesting His presence in ACTS 2:2 *...suddenly there came a sound from heaven as of a rushing mighty wind.*

Let's think about this statement that the Holy Ghost inspired Luke to write here. We know that Luke wasn't there on the day of Pentecost when the promised Holy Ghost was sent, so he got his information from the many interviews he did with the people who were there. No doubt he asked all whom he interviewed if they were present on the day of Pentecost when the Holy Ghost was sent. Then he would ask them, what happened; or what was that like. They all had expressed to him this fact *...suddenly there came a sound from heaven as of a rushing mighty wind...* . They all heard something, a sound of power from on high, and it sounded like ...a rushing mighty wind. Please note that a mighty wind did not come into the room where they were gathered, and blow things around. Nothing of the sort occurred here. They told Luke that ...there came a sound from heaven as of a rushing mighty wind... and certainly this sound of ...a rushing mighty wind... got all of their attention. We will talk about this in a little more detail shortly, but for now make note that there is power in a *...rushing mighty wind*. They had all heard wind before, and here they heard ...a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they all heard it because this sound of a rushing mighty wind *...filled all the house where they were sitting*. So where were they when they heard *a sound from heaven as of a rushing mighty wind...* ? We read here in ACTS 2:2 that they were in a house, and it would have been a rather large house to accommodate about one hundred and twenty. And note here in ACTS 2:2 what they were doing in this house. They were sitting. We will find in ACTS 2:15 that it was 9:00 in the morning when all of this happened. They were sitting awaiting the partaking of this feast of Pentecost. It doesn't say that they were being quiet as they were here sitting, and certainly they were making some noise, but above any noise they may have been making they heard ...a sound from heaven as of a rushing mighty wind... and the following also occurred simultaneously.

ACTS 2:3 *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.* We have mentioned before the scripture found in MATTHEW 3:11 that records the words of John the Baptist, where he said under the inspiration of the Holy Ghost: *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.* Fire in scripture portrays many things, and we find the word “fire” over five hundred times in scripture. We all know what fire is in the natural, and how it burns, and gives heat, and light. Uncontrolled fire can be very destructive, thus we know there is tremendous power with fire. In the last ten years or so in Colorado literally thousands of homes have been destroyed by fire, and wind blown wild fires. Hurricane force winds spread a wild fire north of Denver that destroyed over 1100 hundred homes in one afternoon, and night. That was a manifestation of the power both in wind, and in fire. So we know what fire in the natural is capable of doing. Fire also has several symbolic meanings in scripture, and fire is used to picture the holiness of God both in the positive and negative senses. For example the power of God can be manifest as a consuming fire as was the case in 2 KINGS 1 when Elijah called fire down from heaven. Fire in this instance displayed God’s power in judgment. In 2 KINGS 2:11 we find “a chariot of fire, and horses of fire” that took Elijah into heaven by a whirlwind displaying God’s translation power. Truly this also was the ultimate manifestation of the power of God both in wind, and in fire! In 2 KINGS 6 we find chariots of fire about Elisha manifesting the power of God. Fire in this instance displayed God’s power in protection. So there are manifold examples of “fire” in scripture, each example with various lessons for us to learn. When Moses witnessed the burning bush in EXODUS 3:2 it wasn’t a consuming fire that burned the bush, but rather the appearance of the LORD unto Moses as a flame of fire. The pillar of fire that guided the children of Israel for forty years in the wilderness by night was God’s manifestation to them of His guiding light. That same pillar of fire also gave them warmth on the cold desert nights. So we see a lot of symbolism with “fire” in scripture.

Jesus Brother James was present with the hundred and twenty on the day of Pentecost in ACTS 2, and he later wrote the following in JAMES 3 concerning “fire.” JAMES 3:5 *Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!* 6 *And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.* Study the whole of what James was illustrating in this chapter, and he was explaining the differences of how the little member called our tongue is the outlet for the fountain of our heart. Jesus said in MATTHEW 12:34 *...out of the abundance of the heart the mouth speaketh.* James in JAMES 3 was contrasting the differences between the destructiveness of a misused unruly evil tongue yielded to iniquity can kindle a great fire, and the fact that the tongue of a Spirit filled believer yielded to the leading, and guiding of the Holy Ghost can become a flaming instrument expressing the richest and choicest blessings of God. These hundred and twenty in ACTS 2 were about to be blessed with the burning words of the Holy Ghost that would express in different languages *...the wonderful works of God...* according to ACTS 2:11. Certainly these one hundred and twenty must have realized at this moment as these cloven tongues of fire sat upon each of them that they were being baptized with the Holy Ghost. The literal translation of ACTS 2:3 reads: “And tongues as of fire appeared unto them, being distributed, and it sat on each of them.” So at this instance in time in the house where these about one hundred and twenty were sitting, they had all heard from heaven the sound of a rushing mighty wind, and at the same time had now seen sitting upon each of them tongues of what looked like fire dividing itself over the assembly! They were about to experience for themselves the power of the Holy Ghost, and what John the Baptist had told them in MATTHEW 3:11 concerning Jesus: *...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.* ACTS 2:1; ACTS 2:2; ACTS 2:3; and ACTS 2:4 all begin with the little word “and” showing us that the events recorded in these verses were a part of what happened “suddenly,” and instantly that morning of the day of Pentecost. This all happened in a



moment of time, and ACTS 2:4 expresses the third thing that happened “suddenly” that day. The first thing again was the sound; a sound from heaven as an extremely powerful mighty rushing wind. The second thing was the visual appearance of “cloven tongues like as of fire” that sat upon each of them. The third thing that suddenly came on these about one hundred and twenty was what is recorded here in 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.* The third thing that was given them as a sign and an evidence that they had been filled with the Holy Ghost was that here on the day of Pentecost, for the first time, they ...***began to speak with other tongues, as the Spirit gave them utterance.*** Here a seven hundred year old prophecy found in ISAIAH 28:11 was fulfilled: *For with stammering lips and another tongue will he speak to this people.* This same sign of speaking with other tongues is how we know, how you know, you have been filled with the gift of the Holy Ghost. On the day of Pentecost was when this sign and evidence of being filled with the Holy Ghost began, and that sign is speaking ...*with other tongues, as the Spirit gave them utterance.* We talked about this before in mentioning what happened in ACTS 10 at the house the Gentile Cornelius that shocked Peter, and those few Jews with him. ACTS 10:45 & 46 tells us this: *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. 46 For they heard them speak with tongues, and magnify God.* We also noted what happened to the dozen or so disciples Paul first met in ACTS 19, who didn’t even know at the first there was a Holy Ghost. But the Apostle Paul briefly explained unto them about the Holy Ghost, and we read in ACTS 19:6 -- *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.* These Ephesian disciples received the Holy Ghost with the sign and evidence of speaking in tongues, and in this instance it is recorded that they prophesied.

ACTS 2:4 is one of the more important scriptures in New Testament scripture as it introduces, and begins to explain what happens of what Jesus told His disciples concerning the Holy Ghost. 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.* The most recent statement Jesus told these very same disciples about the Holy Ghost was this statement in ACTS 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you:...* . The next thing we begin to see about the Holy Ghost as Luke continues writing about the events of the day of Pentecost is a little of the manifestation of the power of the Holy Ghost. Speaking with other tongues was just the beginning of the Holy Ghost showing His power, and it takes the rest of the book of ACTS, and all of Paul’s gospel to fully reveal more about the power of the Holy Ghost.

Let me make a quick mention here of some points Brother Copley noted in his writings concerning the Holy Ghost, coupled with some of my own observations. And this concerns primarily what Luke wrote compared with what Paul wrote. We find the words “Holy Ghost” written ninety times in our King James Version of scripture. Fifty three times “Holy Ghost” is written by Luke both in his Gospel According to LUKE, and ACTS. Nineteen times Paul writes “Holy Ghost.” Luke was a student of the Apostle Paul, but he was not chosen to write the epistles Paul wrote, which epistles are the FOOD for the church. Paul was not called to write about Pentecost, the POWER for the church, which is emphasized all throughout the book of ACTS. (Pentecost, and Pentecostal, as we know it, defines those who are filled with the Holy Ghost, and speak with other tongues as the Holy Spirit gives them utterance.) Luke wrote about Paul being filled with the Holy Ghost, and how the Holy Ghost empowered Paul to establish the churches he founded. Paul wrote in his epistles how the Holy Spirit filled believers can have God’s best; grow up into Him in all things, and be filled with the fulness of God. This is the FOOD for the church that Paul wrote about. The Apostle Paul under the inspiration of the Holy Ghost was the one who wrote about the high calling of God in Christ Jesus. Not once in the book of ACTS do we read the word “love!” Isn’t that interesting? There is plenty of “love” shown, and pointed out in the book of ACTS written by Luke, but the Holy Ghost inspired the Apostle Paul to mention “love” in GALATIANS 5:22 as being one of the nine-fold fruit of the Holy Spirit, who is also called the Holy Ghost in scripture. In 2 THESSALONIANS 3:5 the Apostle Paul

writes: *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* We find the trinity in this verse, and it can be read like this: *And the Lord* (the Holy Ghost, our guide and director) *direct your hearts into the love of God,* (God the Father) *and into the patient waiting for Christ* (Jesus Christ our Saviour). So we find here that our Apostle Paul is writing the Spiritual FOOD how that it is the Holy Ghost who directs our hearts into the love of God. Speaking in tongues is a sign of the power of the Holy Ghost, and the fruit of the Spirit is the sign of grace. Grace is Paul's highlighted theme in scripture, and Paul wrote more about the grace of God than any other writer of scripture. And our brother in the Lord, Luke recorded what Paul told the Ephesian elders in ACTS 20:24 *...neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.* ...ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* These Ephesian elders had been taught Paul's gospel message, the FOOD for the church. Luke too knew this very same gospel message of Paul's, but the Holy Ghost inspired Luke to highlight in his writing ACTS facts about the POWER of the Holy Ghost, which POWER was first greatly emphasized in ACTS chapter 2 as he tells the story of what happened on the day of Pentecost. Each subsequent chapter Luke wrote in ACTS expounds upon, and further reveals another facet of the POWER of the Holy Ghost. We are still enjoying Pentecostal blessing today, which blessings, and benefits will continue with us, and in us forever!

Recall something Jesus told His Apostles on the night of the last supper, a statement found in JOHN 14:12. JOHN 14:12 *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works (grander in scope) than these shall he do; because I go unto my Father.* Four verses later Jesus told them: JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* The day of Pentecost, which we are studying about in ACTS 2, was the day they were endued with this power from on high, the Holy Ghost, which set in motion the grander in scope works, which the Holy Ghost began to accomplish with these very same Apostles. So as we continue looking at what else happened in ACTS 2 on the day of Pentecost, we begin to see the effects of their being filled with the Holy Ghost, and He manifesting some of His leading, and guiding infinite power in Jerusalem that day. Again this was just the beginning manifestation of the Holy Spirit's mighty working power in the life of those filled with the Holy Ghost. Flash forward to our day some two thousand years later, as we behold the marvels of Paul's gospel message to us through Holy Ghost enlightened eyes, that we may know what is the high calling message of God in Christ Jesus, which message will make us ready to be the Bride of Christ! It will take the mighty wonder working power of the Holy Ghost in our own life to make this possible!

ACTS 2:5 *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.* 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.* 7 *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?* 8 *And how hear we every man in our own tongue, wherein we were born?* 9 *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,* 10 *Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,* 11 *Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

In the above verses we have an overview of the immediate response that took place as about a hundred and twenty were all filled with the Holy Ghost, and we begin to see His power start working. We must realize that when the hundred and twenty got filled with the Holy Ghost here, and began to speak with other tongues, that is speak with other languages that were not native to them, they were not quiet about it. I grew up in a Pentecostal meeting, and know when multiple people are found speaking with other tongues at the same time, such as in a Holy Ghost prayer meeting, it is not quiet. In the little red church across the street the praising and shouting to the Lord got so loud one summer

night that the neighbors called the cops. Brother Hill told the officers several things, and one of the things he told the officers was that they could go and try to stop the noise, but that it wasn't the noise that was bothersome to the neighbors, but the kind of noise. Brother Hill pointed out that the DU stadium noise of a football game was just as loud, and he doubted if the neighbors called the police about that. Of course the officers left knowing that they couldn't do anything about stopping the noise of an extremely loud prayer meeting. So on the day of Pentecost how loud do you think it got when for the first time about a hundred and twenty got filled with the Holy Ghost, and began to speak with other tongues? And ACTS 2:6 states in so many words that this was a noisy bunch. And what did the multitude gathered at Jerusalem hear? ACTS 2:6 says: *...the multitude came together, and were confounded, because that every man heard them speak in his own language.* ACTS 2:7 & 8 further emphasizes this very same point: *And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born?* We just read here in verses 6-8 that the observers were confounded, and they all marveled, and were amazed that these Galilaeans now filled with the Holy Ghost were speaking in their own dialects. And ACTS 2:11 further reveals that these Holy Ghost filled Galilaeans were speaking *...in our tongues the wonderful works of God.* Simply stated the Holy Ghost was preaching to the multitude in languages that were native to them about *...the wonderful works of God.* The hundred and twenty had no idea what they were saying as they spoke in other tongues, but the Holy Ghost used their tongues to preach to the multitude gathered at Jerusalem! Thus begins the unveiling of the power of the Holy Ghost. ACTS 2:9-11 reveals at least fifteen different languages were being spoken by these now filled with the Holy Ghost.

There are four questions asked in ACTS 2, and all of these questions asked were by the multitude gathered in Jerusalem on the day of Pentecost. Question 1 we just read in ACTS 2:7 *...Behold, are not all these which speak Galilaeans?* Question 2 is found in ACTS 2:8 *And how hear we every man in our own tongue, wherein we were born?* Question 3 is asked in ACTS 2:12 *...What meaneth this?* Peter's sermon found in ACTS 2:14-36 is the answer to this question. Down through the centuries many a Holy Ghost inspired sermon was prompted by a question. And question 4 is found in ACTS 2:37, and is addressed to Peter and the other eleven Apostles: *...Men and brethren, what shall we do?* The first three questions concern the Holy Ghost, and the fourth question concerns the children of Israel. Peter answers all four of these questions under the inspiration of the Holy Ghost. Thus we begin to see in ACTS chapter 2 the unleashing of the power of the Holy Ghost, and the ACTS of The Holy Ghost continues on today! We can not limit the endless power of the Holy Ghost!

ACTS 2:12 *And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.* The Greek word translated "amazed" in verse 12 is *existemi* {ex-is'-tay-mee}, number 1839 in The Strong's Greek Concordance, which literally means here that they were amazed, and puzzled; that is astonished, and thrown into wonderment. They were totally perplexed. This Greek word *existemi* is found in seventeen New Testament scriptures, and seventeen again is the number that points to VICTORY IN JESUS CHRIST. The rest of ACTS chapter 2 in one respect begins to highlight the VICTORY IN JESUS CHRIST that is ours because He died upon the cross of Calvary, and is risen again, and is currently sitting on the right hand of God. The Apostle Paul notes in ROMANS 8:34 that Jesus is there on the right hand of God making intercession for us. Earlier in ROMANS 8:26 & 27 Paul further brought out this point, writing: *Likewise the Spirit (the Holy Ghost) also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself (should read: the Holy Spirit Himself) maketh intercession for us with groanings which cannot be uttered.* (This is one of the important functions of the Holy Ghost, and a benefit all Holy Spirit filled believers have.) 27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.* He that searcheth the hearts is the Lord Jesus Christ Himself as He stated in REVELATION 2:23 *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Here Jesus is

quoting Himself from JEREMIAH 17:10 *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* The encouragement we find above in ROMANS 8:26 & 27 is to pray, and to pray in in the Spirit thus allowing the Holy Ghost to use our tongues to make our requests, which thoughts otherwise couldn't be made known unto God, because we can't always find the words to express our requests, but the Holy Ghost can.

We notice two groups of people here in ACTS 2:12 & 13. We find one part questioning each other: *...What meaneth this?* The other faction *...mocking said, These men are full of new wine.* In other words they had come to the conclusion that these just filled with the Holy Ghost, and speaking in tongues were simply drunk. The truth is that these hundred and twenty just filled with the joy and power of the Holy Ghost manifested by the supernatural phenomena of speaking in other tongues, they were truly spiritually intoxicated by the rivers of living water flowing from the Holy Ghost! {See JOHN 7:38 & 39.} Never before had they experienced such joy, and they were not being quiet about it either as we pointed out earlier, for we read in ACTS 2:6 that this phenomena was "noised abroad" there in Jerusalem causing the multitude to come together. This was the beginning of the manifestation of the power of the Holy Ghost, whom Jesus had told them in about ACTS 1:8 that would empower them to "be witnesses unto me." And again in ACTS 2:11 we read that they were being witnesses here in Jerusalem as they spoke in other tongues *...the wonderful works of God.*

A good question is asked in ACTS 2:12, and it was a simple question: *...What meaneth this?* How would you answer such a question? The truth is without the Holy Ghost giving us the proper response, there really is no way we could give a satisfying answer to *...What meaneth this?* Probably the last person we would consider to give a proper and gratifying answer to this question *...What meaneth this?* would be that old braggadocious so called unlearned and ignorant fisherman named Peter. {See ACTS 4:13.} However this same follower of Jesus Christ, who fifty three days earlier had denied even knowing Him three times before the rooster crowed, now had the bravado to address the multitude of thousands gathered at Jerusalem for Pentecost, and answer this question *...What meaneth this?* It was by the power of the Holy Ghost that Peter could give a satisfying answer to this question. It was the power of the Holy Ghost that gave Peter the nerve to speak out, and witness to these thousands. Peter's answer to this question becomes the sermon recorded in ACTS 2:14-36! It was the power of the Holy Ghost that gave Peter Holy Ghost inspired words that answered their question *...What meaneth this?*

Before we get into some of the nuts, and bolts of Peter's Holy Ghost inspired impromptu sermon let's consider a couple of thoughts. First of all Peter wasn't just preaching to the hundred and twenty, who were now filled with the Holy Ghost. The hundred and twenty were exhibit A (if you will). The noise of the Holy Ghost filled hundred and twenty loudly speaking in other tongues, and praising God at nine in the morning attracted a multitude. How many were in this multitude, whom I will call exhibit B. Truly only the Lord knows the answer to this question as to how many heard Peter's sermon that day. None of us were there, and I have no idea if anyone kept records of such things. It is thought that Jerusalem proper had a population of around 30,000 at the time of Christ. The number of Jews in the Roman Empire at that time is also a sketchy number. When the Jews from all over the world would make their annual pilgrimage to attend one of these Jewish feast celebrations, if they could, it is estimated that the population of Jerusalem may have more than tripled at this time. Additionally there would be others beside Jews, such as tourists, who would be included in the count of those in Jerusalem on this day of Pentecost. To say fifty thousand people would be present in Jerusalem on this day of Pentecost when the Holy Ghost was sent would probably be conservative. Some estimates run as high as one hundred thousand people may have been in Jerusalem that day. How many of these very same people were in Jerusalem when Christ was crucified a little over seven weeks before? Only the Lord knows the answer to that question also. The fact of the matter is that the vast majority of those in Jerusalem on the day of Pentecost were Christ rejecting Jews, who had a little more than seven weeks earlier sided with those in JOHN 19:6 and 15, and had cried out "crucify Him, crucify Him." The last thing they wanted to hear was a sermon given by one of the followers of Jesus Christ about Jesus Christ. They did not want to hear

any more about Jesus of Nazareth. They did not want to hear that this same Jesus, who they had crucified fifty-three days earlier, was indeed both Lord and Christ, and their Messiah. They did not want to hear He was risen from the dead. Yet this was the theme of the message the Holy Ghost inspired Peter to preach on the day of Pentecost answering their question: *What meaneth this?* The theme of Peter's message is stated in 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.* No message could have been more unwelcome to this multitude. However Peter doesn't bring up this point first off in his message, rather the Holy Ghost gave Peter the correct words to cover every possible Jewish objection prior to announcing his theme in ACTS 2:36. Thus we begin to see in ACTS 2 the power of the Holy Ghost poured out, and a small hint of what would follow during this Church Age.

In ACTS 2:14-36 our brother in the Lord, Luke, records the first of many Holy Ghost inspired sermons found in the book of ACTS, and again here in ACTS 2:14-36 it is Peter who preaches his first sermon under the inspiration of the Holy Ghost. Peter doesn't have notes for this sermon, and probably has no idea that this will be his first Holy Ghost inspired sermon. Peter begins by first answering their question of ACTS 2:12 ...*What meaneth this?* Peter, and the other Apostles had heard Jesus say in JOHN 7:38 *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* The Apostle John wrote in the next verse of JOHN 7:39 (*But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.*) But here in ACTS 2 after the Holy Ghost was sent, these rivers of living water began to flow. Peter was the first to preach a Holy Ghost inspired in ACTS, further fulfilling what Jesus had told His followers in ACTS 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.*

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: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.* Again as we noted above, several thousand here were hearing Peter's words! The Holy Ghost inspired Peter's words, and amplified them so the whole multitude could hear. These words found here in ACTS 2:14 & 15 are an introduction the Holy Ghost inspired words that follow.

Before we dive further into this impromptu Holy Ghost inspired sermon preached by Peter, recall in JOHN 21 how in recent days when Peter and six of the other Apostles went fishing in Galilee, that Jesus singled out Peter, and encouraged him three times saying to feed my lambs, feed my sheep, feed my sheep. At that time Peter was not yet spiritually equipped to do this, but now on the day of Pentecost, when Peter was filled with the divine power of the Holy Ghost, he now could begin to feed the Lord's sheep, and the lost sheep of the house of Israel. This day of Pentecost was the first day Peter, that seasoned fisherman, would begin to catch men as the Lord had first encouraged him in MATTHEW 4:19; MARK 1:17; and LUKE 5:10. These thoughts never crossed Peter's mind as he stood up with the other eleven Apostles. It was the Holy Ghost who prompted Peter to be the one to speak out, and to lift up his voice. Holy Ghost power inspired Peter's every word that day. It may have taken a moment or two for the noise of the crowd to quiet down, but when it did Peter loudly proclaimed: ...*Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day.* Peter was informing them that it was only 9:00 in the morning, and they were all very much sober. And then he begins to answer their question of ACTS 2:12 ...*What meaneth this?*

ACTS 2:16 *But this is that which was spoken by the prophet Joel; 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: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth*

*beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

The Holy Ghost first inspires Peter to quote from the Old Testament prophet JOEL, who lived about 800 B.C. Peter here quotes from JOEL 2:28-32, and it is not a word-for-word quote, but it is a correct Holy Spirit inspired quote with the proper meaning intact, and the substance preserved. In other words, it is not a direct quote, but rather a correct quote. Recall on the night of the last supper Jesus told His Apostles that when the Holy Ghost would be sent to them in Jesus name that He would *...bring all things to your remembrance, whatsoever I have said unto you...* ...JOHN 14:26. All scripture indeed is the Word of God, and another name for Jesus is The Word of God as we have so often pointed out by referencing REVELATION 19:13. Before this time in ACTS we do not find Jesus Apostles quoting any scripture. We have mentioned before that during one years' time in the Jewish Sabbath day services, all of the Old Testament scriptures would be read out loud in the synagogue one time. Thus in the course of any 52 week period all of the Old Testament scriptures would have been read aloud in Sabbath Day services, this in part was due to the fact that so few copies of the Old Testament scripture existed. Certainly Peter didn't have his own copy of JOEL, or any of the other Old Testament books, but they could be accessed in a Synagogue. No doubt Peter and the other Apostles had heard this scripture read many times before,

Brother Copley goes into great length explaining these words in his ACTS study book, and in a tract called "This is That." Both can be accessed on the Living Waters Tabernacle website, as well as Brother Copley's book on the Four Minor Prophets. Brother Copley points out that JOEL doesn't say that the recipients should speak in other tongues, but ISAIAH 28:11 does. However Peter didn't quote from ISAIAH. Brother Copley notes that ACTS 2:17 and 18 refers entirely to the gift of the Holy Ghost pertaining to this present age, and the next age. The second part found in ACTS 2:19 & 20 refers to the beginning of the next age, the Kingdom Age also called the Millennium. Peter did say in ACTS 2:21 in quoting JOEL 2:32 *... And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved...* a statement that is true in both the Church Age, and the Millennium.

After quoting from JOEL, and explaining some things about the Holy Ghost, Peter then was inspired by the Holy Spirit to turn the attention to Jesus of Nazareth. The Holy Ghost always puts the spotlight on Christ, and in one sentence mentions His spotless life, His cruel death, and His resurrection. ACTS 2:22-24 is one sentence. 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: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*

The Holy Ghost inspired Peter to make three major points in his introducing Jesus of Nazareth into his sermon. The first point was that they all were familiar with Jesus of Nazareth, for Peter reminds them that they all knew, and had seen and heard about the *...miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.* These are profound words the Holy Ghost inspired Peter to speak here for he points out facts about Jesus of Nazareth that *...ye yourselves also know.* It's virtually impossible to argue against facts of what *...ye yourselves also know.* Peter's second Holy Ghost inspired fact that he mentions in his sermon was *...ye have taken, and by wicked hands have crucified and slain.* The Holy Ghost will have Peter again mention this point in verse 36 where he states: *...Jesus, whom ye have crucified.* There was no argument that could be made here either, for the fact was *...ye have taken, and by wicked hands have crucified and slain...* Jesus of Nazareth, and the multitude knew this to be true also, and many of them had also witnessed Jesus crucifixion. The third point the Holy Ghost inspires Peter to emphasize in his introducing Jesus of Nazareth into his sermon is the fact that this very same Jesus *...God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.* Peter



will mention this fact again in one fashion or another in verse 30, 31, 32, 33, and 34. In verse 32 Peter will say: *This Jesus hath God raised up, whereof we all are witnesses.* This was a statement of fact, and no one present argued against this either. ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses...* is one of the main themes of Peter's ministry from this point going forward. We spent several pages of notes earlier in this study pointing out the many appearances Jesus made unto many for the first forty days after His resurrection, and Luke records in ACTS 1:3 that Christ Jesus *...shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.* This very fact noted in ACTS 2:24 that this very same Jesus *...God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it...* becomes the point of emphasis, and the foundational message upon which the New Testament church is built. Peter again at a little later date will once again highlight this point in ACTS 4:10-12 when he addresses the Sanhedrin. ACTS 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

The Apostle Paul in 1 CORINTHIANS 15:12 posed the question: *...how say some among you that there is no resurrection of the dead?* Paul then answers this question with all confidence having himself on the road to Damascus witnessing Jesus Christ showing Himself very much alive to Paul, who was then known as Saul of Tarsus. Here is what Paul wrote in 1 CORINTHIANS 15 that answers the question: *...how say some among you that there is no resurrection of the dead? 1 CORINTHIANS 15:8 And last of all he was seen of me also, as of one born out of due time. ...13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead.*

Again ACTS 2:22-24 is one sentence. 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: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.* Thousands of sermons have been preached over the last twenty centuries from this text. We have come across this word "holden" before back in LUKE 24:16 when Jesus first drew near unto the two Emmaus disciples *...their eyes were holden that they should not know him.* The word "holden" is not common to our modern day English, but here in LUKE 24:16 it simply means that they did not know who He was. More literally they were at that moment restrained from seeing who He was. In our text of study here in ACTS 2:24 we find death was restrained from holding Jesus hostage. In other words it was impossible for death to hold our Lord and Saviour. Charles Spurgeon in one of his sermons also additionally noted that it was not possible for any other bands to hold His Kingdom. Further Spurgeon wrote that it was not possible to hold in bondage anything that is Christ's! Spurgeon concluded his thoughts by noting that there is no limit to the mighty power and royal grace of Jesus! AMEN.

The Apostle Paul in EPHESIANS 4 expounds upon what happened when the Holy Ghost *...brought again from the dead our Lord Jesus...* (HEBREWS 13:20), how that He also *...led captivity captive, and gave gifts unto men.* EPHESIANS 4:7 *But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also*

*descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:...* . Thank God that Jesus Christ of Nazareth, who was crucified, and slain, and was raised up by God, who loosed Him from the bonds of death, and as He ascended up on high to be seated on the right hand of the throne Majesty in the heavens, Christ led captivity captive, and gave gifts unto men for the purpose that during this Church Age a Bride could be prepared for Him! Of course this message is not preached by Peter, but the high calling message of God in Christ Jesus was given to us by our beloved Apostle Paul, the Apostle unto the Gentiles, and is revealed unto us by the gift of the Holy Ghost, who then guides us into these deeper truths.

Back to Peter's sermon in ACTS 2, after first introducing Jesus of Nazareth being raised by God from the dead, we next find the Holy Ghost inspiring Peter to mention commonly known facts about David, who also prophesied about Jesus Christ the Holy One being raised from the dead! Before we read these next verses of Peter's sermon in ACTS 2, please keep in mind the following facts, which all the children of Israel were very much familiar with. The children of Israel were very familiar with the Old Testament characters of Abraham, Isaac, Jacob, Moses, Joshua, David, and the Prophets. These Old Testament characters were thought of very highly by the children of Israel, and remember Israel is another name for Jacob. Thus the children of Israel were descendants of Abraham, Isaac, and Jacob. And they all knew the story found in 2 SAMUEL 7 of the Davidic Covenant that the Lord gave the Prophet Nathan to speak unto David, which concluded with these words. 2 SAMUEL 7:16 *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.* This fact was what inspired the disciples of Jesus to ask Him in ACTS 1:6 *...wilt thou at this time restore again the kingdom to Israel?* The Prophet Isaiah in ISAIAH 9:6 & 7 foretells the birth of Christ, and states: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.* The children of Israel knew this, and were taught the facts of these verses. In MARK 11 during the triumphal entry of Jesus into Jerusalem note what the children of Israel said about Him. MARK 11:9 *And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.*

So we have noted that the words of David were highly regarded by the children of Israel, thus they paid very close attention to what the Holy Ghost inspired Peter to say next in his sermon of ACTS 2. 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: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

The main theme of this portion of Peter's sermon in ACTS 2 concerns the resurrection of Jesus Christ. ACTS 2:25-28 is what the Holy Ghost inspired Peter to say referencing words of David found in PSALMS 16. PSALMS 16:8-11 is the portion Peter was here referencing. PSALMS 16 is a prayer, or a meditation of David's. Scofield in his notes of PSALMS 16 records: "The 16th Psalm is a prediction of the resurrection of the King. As a prophet David understood that, not at His first advent, but at some time subsequent to His death and resurrection Messiah would assume the Davidic throne." {End of quoting Scofield.} Let's read PSALMS 16:8-11 – *I have set the LORD always before me: because he is at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy*

*presence is fulness of joy; at thy right hand there are pleasures for evermore.* Here again we find that Peter in ACTS 2:25-28 doesn't make a direct quote of PSALMS 16:8-11, but the Holy Ghost inspired Peter to make a correct quote, and one that was understood by all the children of Israel present on the day of Pentecost to hear Peter's sermon.

In ACTS 2:27 Peter is quoting from PSALMS 16:10 and references Jesus Christ of Nazareth as "thine Holy One." The Apostle Paul in his sermon of ACTS 13 in Antioch of Pisidia will reference this very same PSALM. {See ACTS 13:35.} We find the phrase "Holy One" capitalized in 48 verses of scripture, and thirty of them are found in the book of ISAIAH. Thirty is the number associated with THE BLOOD OF CHRIST, or THE MINISTRY OF CHRIST, thus we find the Holy Ghost underlining the fact that Jesus Christ is the "Holy One." In his second sermon found in ACTS 3 Peter will again under the inspiration of the Holy Ghost call Jesus Christ "the Holy One and the Just." {See ACTS 3:14.} Forty times in scripture Christ is called "the Holy One," forty being the number of PERFECT TESTING. Twenty-seven of these times Christ is called "the Holy One" is in ISAIAH. Twenty-seven has to do with the PREACHING OF THE GOSPEL, which is exactly what the Holy Ghost was empowering Peter to do in ACTS 2. Twenty-five times in ISAIAH we find Christ Jesus our Lord called "the Holy One of Israel," twenty-five being the number associated with THE FORGIVENESS OF SINS, and this will be the end result for about three thousand, who on the day of Pentecost heard Peter preach his first Holy Ghost inspired sermon.

Peter, under the inspiration of the Holy Ghost, continues to expound upon the words of David, having now quoted him from PSALMS 16. 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. 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; 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.*

The Holy Ghost has Peter point out in plain language facts about David. The children of Israel all had knowledge of David being a great, and well respected king of Israel. But in verse 29 the Holy Ghost has Peter describe David as a "patriarch," a word only found twice in scripture; here and in HEBREWS 7:4 concerning Abraham. "Patriarch" as applied to David is a title of honor denoting "high respect" for the illustrious founder of the royal family of Israel. The Holy Ghost then has Peter point out that David is not risen from the dead, for ...*his sepulchre is with us unto this day.* In verse 30 the Holy Ghost has Peter point out that David was also a Prophet, ...*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.* That is why David wrote in PSALMS 16:10 *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.* Peter explains in ACTS 2:31 that David wasn't speaking of himself, but of Christ: *He (David) seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.* Twice now Peter has referenced David's words of PSALMS 16:10; here in ACTS 2:31, and also in ACTS 2:27.

The Holy Ghost now has Peter point out the eleven Apostles standing with him, and the rest of the hundred and twenty now filled with the Holy Ghost as Peter states in ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses.* Forty-five verses in scripture mention the word "witnesses;" forty-five being the number of PRESERVATION. Jesus told His disciples, all hundred and twenty now filled with the Holy Ghost, that they would be "witnesses" of Jesus, and of His resurrection, and that the Holy Ghost would give them the power to do this. On the day of Pentecost this was what was happening after they were filled with the Holy Ghost. Jesus last words to them are again found in ACTS 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.* Peter was just confirming this fact here in ACTS 2:32 *This Jesus hath God raised up, whereof we all are witnesses.* As witnesses of Jesus resurrection they were also preserving the fact that Jesus was indeed risen from the dead. By the power of the Holy Ghost Christ

was raised from the dead, and by the power of the Holy Ghost these hundred and twenty now filled with the Holy Ghost are His witnesses to this fact.

Twice in the closing words of Peter's Holy Ghost power packed sermon the Holy Ghost inspires Peter to note where Christ now is, and that being exalted to the heavenly summit, and sitting on the right hand of the Majesty on High. 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. 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, 35 Until I make thy foes thy footstool.* Peter here in verses 34, and 35 is quoting a Psalm of David that Jesus Himself also quoted. PSALMS 110:1 is where this quote comes from: *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* Jesus quoted this very same Psalm in MATTHEW 22:44, in MARK 12:36, and in LUKE 20:43.

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.* This concluding Holy Ghost inspired verse of Peter's first sermon is packed with facts.

Brother Hill taught us that the words "**therefore**," and "**wherefore**" are significant in that they take into account all of what was just previously said, and place a spotlight on the things that follow. In verse 36 we find the last of four "**therefore**" statements in Peter's sermon, each statement building up the last. The first "**therefore**" in Peter's sermon is found in verse 26 where the Holy Ghost places the spotlight on what David said concerning Jesus Christ our Lord. We will read the whole sentence starting in 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: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.* This was quoted from PSALMS 16 as we noted earlier. All the house of Israel that heard Peter preach his first sermon had the highest respect for king David, and what he wrote in the PSALMS. Peter then went on to tell them that the patriarch David is both dead and buried, and that his sepulchre is still with us unto this day in verse 29, so the words of David's PSALM were not a reference to David himself. Then in ACTS 2:30 the Holy Ghost inspires Peter to proclaim the second **therefore** of his sermon again referencing David: *Therefore being a prophet, (speaking of David) 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; 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.* The Holy Ghost has Peter note here that David prophesied of Christ being resurrected to sit on His throne in glory. In verse 32 Peter further points out again that all hundred and twenty with the Apostles had witnessed seeing Jesus very much alive after His death. This brings us to the third **therefore** in Peter's Holy Ghost inspired sermon, which points out the fact that David wasn't sitting on the right hand of God exalted, but Jesus is. 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. 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, 35 Until I make thy foes thy footstool.* In ACTS 2:36 the Holy Ghost then has Peter make his fourth and final **therefore** statement of his sermon, which places the spotlight on the fact that this same Jesus of Nazareth, who ye of the house of Israel crucified, is both Lord of lords, and King of kings, and Christ the Messiah. 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.*

Next in ACTS 2:36 the Holy Ghost inspires Peter to address "all the house of Israel." The phrase "all the house of Israel," is found fifteen times in scripture, and the words "the house of Israel" is found one hundred and twenty times in scripture. Here in ACTS 2:36 "the house of Israel" addresses all the descendants of Jacob, meaning the Jews from every nation under heaven found mentioned in ACTS 2:5 that were in Jerusalem on that day of Pentecost, who heard Peter's sermon. Not a one of the listeners in attendance that day of Pentecost was left out. Everyone who heard

Peter's sermon that day was singled out by the Holy Ghost to know something. We find here in ACTS 2:36 that they were to "know assuredly" something. The Greek adverb here translated "assuredly" is *asphalos* {as-fal-oc'e'}, number 806 In The Strong's Greek Concordance, and here means: to know something without any hesitation, or possibility of mistake, or without the fear of contradiction. In other words, by the power and inspiration of the Holy Ghost, Peter in his sermon was making the declaration, and announcement to "all the house of Israel" the impossibility of escaping the fact Jesus Christ, whom you crucified, is the Messiah, and He is very much alive!

ACTS 2:36 is the ninth time Peter mentions God in his short Holy Ghost inspired sermon. God here means God the Father, the first person of the trinity. There are 175 "God hath" verses of scripture. The children of Israel, in other words "all the house of Israel," knew the following concerning God the Father: "God hath multiplied you" (DEUTERONOMY 1:10); "God hath blessed you" (DEUTERONOMY 2:7 plus many other scriptures); "God hath given you" the land of Israel (DEUTERONOMY 3:18 plus many other scriptures); and "God hath chosen you to be a special people unto Himself" (DEUTERONOMY 7:6). Now here in ACTS 2:36 the Holy Ghost by the mouth of Peter makes it known to "all the house of Israel" "...that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

ACTS 2:36 is the third time Peter mentions the name of **Jesus** in his sermon. In ACTS 2:22 Peter says: *...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.* Here Peter calls Him **Jesus** of Nazareth. In ACTS 2:32 Peter tells all the house of Israel: *This Jesus hath God raised up, whereof we all are witnesses.* Now here in ACTS 2:36 makes it clear *...that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Don't get the opinion that Peter only mentions **Jesus** three times in this his first sermon. Peter calls **Jesus** "**Lord**" in ACTS 2:20, 21, 25, 34, and 36. Peter calls **Jesus** "**Him**" in ACTS 2:22, 23, and 25. Peter calls **Jesus** "**He**" in ACTS 2:24, 25, and 33. Peter calls **Jesus** "**His**" twice in ACTS 2:31. Peter calls **Jesus** "**Holy One**" in ACTS 2:27, and Peter calls **Jesus** "**Christ**" in ACTS 2:30, 31, and 36. So by my count I find **Jesus** mentioned by the above names twenty times in Peter's sermon. Twenty is the number associated with REDEMPTION, and this sermon of Peter's was used by the Holy Ghost to prove to the house of Israel what the Prophet Isaiah was inspired to write concerning **Jesus** in ISAIAH 49:26 to be true: ISAIAH 49:26 *...that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.* **Jesus** is also called "**the mighty One**" in ISAIAH 1:24; ISAIAH 30:29, and in ISAIAH 60:16, which ends with same these words we just read in ISAIAH 49:26 *...that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.*

As we finish looking at the fact found in ACTS 2:36 let's read an expounded translation of this verse: *Therefore the whole nation of Israel must understand beyond all doubt, that God hath made him both Lord and Christ, this Jesus whom ye crucified.* Our King James Version of ACTS 2:36 again reads: *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* What a statement that the Holy Ghost inspired Peter to make, that **Jesus** is "*both Lord and Christ.*" This terminology "**Lord and Christ**" is only found this one time in scripture. With this Holy Ghost inspired terminology Peter was announcing that they had crucified the Messiah!

Our lovely Saviour is called "**Lord Jesus Christ**" eighty-five times in scripture, and this term is only used of Christ after Peter visited the house of the Gentile Cornelius. Stated another way, the phrase "**Lord Jesus Christ**" is a term most often used to express the grace of God given to mankind by Jesus Christ. The term "**Lord Jesus Christ**" certainly also applies to the Jew, but is not an exclusive term ever written only to the children of Israel. After Peter visited the house of Cornelius in ACTS 10, and the gift of the Holy Ghost was "poured out" upon the Gentiles, Peter upon his return to Jerusalem explained this to the Jews in Jerusalem in ACTS 11:17, and used for the first time the term "**Lord Jesus Christ.**" ACTS 11:17 *Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?* At a later time in ACTS 15 when the question arose at the conference in Jerusalem whether or not the Gentiles

should follow the law it again was Peter who expressed the term “**Lord Jesus Christ**” in explaining how a person is saved. Peter said in ACTS 15:11 *But we believe that through the grace of the **Lord Jesus Christ** we shall be saved, even as they...* “they” here being the Gentiles. In ACTS 16:30 the Gentile Philippian jailor asked Paul and Silas ...*Sirs, what must I do to be saved?* This is an excellent question, and Paul and Silas’ answer was immediate: ACTS 16:31 *And they said, Believe on the **Lord Jesus Christ**, and thou shalt be saved, and thy house.* Again the words “**Lord Jesus Christ**” expressing our lovely Saviour Jesus Christ is found eighty-five times in scripture, and expresses the grace of God that bringeth salvation to all men, whether Jew or Gentile. The very last verse of the Bible, which is REVELATION 22:21, sums up scripture by saying: *The grace of our **Lord Jesus Christ** be with you all. Amen.*

Back here in ACTS 2:36 we find Peter making the point to “all the house of Israel” that Jesus of Nazareth, whom they crucified, is “*both **Lord and Christ.***” Vine’s Expository Dictionary uses two pages to define “**Lord,**” and concludes: “the title “**Lord**” as given to the Saviour, in its full significance rest upon the resurrection.” {End of quoting Vine.} To the house of Israel that Peter was addressing on the day of Pentecost in ACTS 2 the words “*both **Lord and Christ***” have separate meanings. We noted earlier that this word “**Lord**” to the Jew would mean that Jesus is Lord of lords, and King of kings. The word “**Christ**” meant to the Jew that Jesus was the Messiah. So Peter was inspired of the Holy Ghost to conclude his sermon with the fact that this same Jesus of Nazareth, who ye of the house of Israel crucified, is both **Lord** of lords, and King of kings, and **Christ** the Messiah. 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.*** Again by the power and inspiration of the Holy Ghost, Peter in his sermon was making the declaration, and announcement to all the house of Israel the impossibility of escaping the fact Jesus Christ, whom you crucified, is the Messiah, ...*both **Lord and Christ...*** and He is very much alive!

Before we review the successfulness of this Holy Ghost inspired sermon that Peter preached in ACTS 2, let’s once again recall part of what Jesus told His disciples moments before His ascension into heaven in ACTS 1:8. ACTS 1:8 *But ye shall **receive power**, after that the Holy Ghost is come upon you:...* . On the day of Pentecost that we have been reading about in ACTS 2 Jesus Apostles, and His one hundred twenty disciples now filled with the Holy Ghost still had no idea of the length, or depth, or the height, or the width, or the far reaching extent of what the power of the Holy Ghost meant. And I dare say neither do we know to this day the far-reaching effects of receiving the gift of Holy Ghost, nor where His infinite power will take us. It takes the rest of the book of ACTS for Luke to explain some of the power manifested after the Holy Ghost was sent on the day of Pentecost. We do know that it takes the wonder working power of the Holy Ghost to make one a full overcomer. So there is no way we can define the limitlessness power of the Holy Ghost, but we must observe that this Pentecostal power of the Holy Ghost is endless, and magnificent, and one way the genius of God is revealed to us.

Here in ACTS 2 on the day of Pentecost so far we have observed the first hour of the manifestation of the power of the Holy Ghost. The hundred and twenty disciples speaking out in other tongues has attracted a multitude there in Jerusalem to ask: *What meaneth this?* ...ACTS 2:12. Peter has now, under the inspiration of the Holy Ghost, answered their question in his first sermon. The Holy Ghost has inspired Peter to tell them all about Jesus of Nazareth, who is Lord and Christ the Messiah, the son of David, the Holy One of Israel, whom they have crucified. One final question is asked by the multitude in ACTS 2:37. 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?* The power of the Holy Ghost manifest in Peter’s sermon “...*pricked in their heart,*...” and as we have many times previously noted, there is no way any of us can know what is going on in someone’s heart. But the heart examiner, who is Jesus, searches the heart, and has sent the Holy Ghost to “...*reprove the world of sin...*” according to JOHN 16:8. To “...*reprove the world of sin...*” simply



means to convict, that is to declare someone to be guilty, and according to JOHN 16:9 the Holy Ghost is sent to declare, or to expose the fact that all are guilty of sin because they believe not in *...both Lord and Christ*. This fact is what “*...pricked in their heart...*” in the multitude gather in Jerusalem on the day of Pentecost that heard Peter’s Holy Ghost inspired sermon. The Holy Ghost by the mouth of Peter had made it very plain that they were the very one’s who delivered up Jesus into *...wicked hands...* (ACTS 2:23), *...whom ye have crucified...* (ACTS 2:36). It was the convicting power of the Holy Ghost that “*...pricked in their heart...*” and caused them to say here *...unto Peter and to the rest of the apostles...* in ACTS 2:37: *...Men and brethren, what shall we do?*

The question *...what shall we do?* Is asked twelve times in scripture. Twelve is a number that is a signature of the kingdom of Israel, God’s earthly kingdom. There were twelve sons of Jacob, who became Israel. There were twelve tribes of Israel. There were twelve Apostles of the Lamb. Brother Copley notes that twelve is the full kingdom number; the Divine number of Kingdom fulness. Thus we find twelve being the number associated with Israel, and in our meaning of the Bible numbers study we define twelve as being the number of DIVINE GOVERNMENTAL PERFECTION. What does this have to do with the question found in ACTS 2:37: *...Men and brethren, what shall we do?* This question was asked by those of the “house of Israel” who heard Peter’s sermon on the day of Pentecost. Peter, under the inspiration of the Holy Ghost, had stated in 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*. Those of the house of Israel had been under the law since the days of Moses, but Christ was the end of the law. We read in ROMANS 10:4 *For Christ is the end of the law for righteousness to every one that believeth*. This scripture wasn’t written yet on the day of Pentecost, yet it still was a fact on the day of Pentecost that *...Christ is the end of the law for righteousness to every one that believeth*. All the house of Israel was under the law of Moses, and knew the law of Moses was full “thou shalt” do this, and “thou shalt not” do that. So it was only natural after hearing Peter’s sermon that they would ask in ACTS 2:37: *...Men and brethren, what shall we do?* The facts of Peter’s sermon pricked their heart that they, *...all the house of Israel...* were the ones, who crucified Christ Jesus, so they had to ask the question *...what shall we do?!*

It was Peter who preached the Holy Ghost inspired sermon of ACTS 2, and it was Peter by the power of the Holy Ghost, who gave the following inspired answer to their question *...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. 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.*

There also is a lot of information contained in ACTS 2:38, and what an overpowering, and overwhelming answer the Holy Ghost gave Peter here. ACTS 2:38 is one of the more famous verses of scripture. We read later in verse 41 that on the day of Pentecost about three thousand souls were saved. But since that day, how many more souls were added to the kingdom of God because of a sermon preached from ACTS 2:38? Truly once again only the Lord can answer such a question, but I think we can safely say that multiples of the three thousand saved that day have also received the Lord Jesus Christ as their Saviour because of ACTS 2:38. Thus we note once again the fact that there is no limit to the power of the Holy Ghost. Thank God for what is said in ACTS 2:38!

The short answer given to their question *...what shall we do?...* was “repent.” Repent comes from the Greek word *metanoeo* {met-an-o-eh'-o}, number 3340 in The Strong’s Greek Concordance, and simply means: to change one’s mind for better; to heartily amend with abhorrence of one’s past sins. There are fourteen red-letter “repent” statement made by Jesus recorded in scripture. Fourteen is the number of DELIVERANCE or SALVATION. We read in ACTS 4:12 a statement concerning Jesus Christ of Nazareth *...for there is none other name under heaven given among men, whereby we must be saved*. In this first sermon of Peter’s we find in ACTS 2:21 that the Holy Ghost had already inspired Peter to say *...that whosoever shall call on the name of the Lord shall be saved...* which again was a quote from JOEL 2:32. The Apostle Paul also quoted this in ROMANS 10:13 *For whosoever shall call upon the name of the Lord shall be saved*. Jesus is the Saviour!

The Holy Ghost on the day of Pentecost was being “visual” in many ways. He had come suddenly that morning with the sound of a rushing mighty wind while simultaneously appearing to the hundred and twenty as cloven tongues of fire that sat upon each of them as they simultaneously all began for the first time to speak in other languages magnifying the wonderful works of God. Then Peter full of the Holy Ghost for the first time in his life preached a Holy Ghost inspired, power packed sermon that pricked the hearts of all the house of Israel after hearing that this same Jesus Christ of Nazareth, whom ye have crucified, is indeed very much alive, and is both Lord and Christ the Messiah. So no wonder they asked Peter *...what shall we do?* Of course the Holy Ghost inspired answer Peter gave was to “repent.” But being law abiding Jews from all over the world they were asking to “do” something, to “do” something “visual” let’s say, to show their repentance, and that they now believed Jesus was indeed Lord, and Christ their risen Saviour. Brother Copley notes that here on the day of Pentecost, “by one outward act, they could express their faith in Jesus of Nazareth by being baptized in water.” We have mentioned this before in the study when the subject of water baptism comes up that after the resurrection of Jesus, water baptism to a Jew was an outward expression of an inward belief that they had accepted Jesus as their own personal Saviour, His forgiveness of their sins, and that they had died unto the law of Moses and were to be counted among those who believed in the resurrected Jesus Christ. Brother Copley points out that a fellow Jew will not believe that a Jew is saved if they are not willing to be baptized in water, thus when a Jew is baptized in water the unbelieving Jews denounce the baptized Jew from Judaism, and even from their family. They are referred to by other Jews as “the blotted out,” having denounced Judaism and accepted the message of the Saviour. In 1 CORINTHIANS 1:22 that Paul writes: *For the Jews require a sign,...* . Water baptism was a definite sign unto the Jews that one had accepted Jesus Christ as their personal Saviour. The Apostle Paul wrote in COLOSSIANS 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.* So back here in ACTS 2:38 the Holy Ghost inspired Peter to announce a “visual” way for all the house of Israel to show others their repentance, and acceptance of Jesus as their Saviour, that being to *...be baptized every one of you in the name of Jesus Christ for the remission of sins,...* . Water baptism is a “visual” sign to others, a testimony that a believer has accepted Jesus as his or her personal Saviour, and by being immersed in water one is being “baptized in to Christ death,” according to ROMANS 6:3, and when the one being baptized is raised out of the symbolic water of death they are identifying themselves as believing Christ was raised from the dead, and that they themselves are raised into newness of life eternal. Paul is the one who expressed this thought in ROMANS 6:3 & 4, which reads: *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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.*

Peter did not say here in ACTS 2:38, or anywhere else, that one should be baptized in water in order to be saved, because again water baptism is an outward expression, a testimony, of an inward belief that one has confessed with his mouth the Lord Jesus, and has believed in his heart that God raised Him from the dead, thus they are saved. ROMANS 10:9 & 10 explains this. ROMANS 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. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* Paul goes on to write in ROMANS 10:13 *For whosoever shall call upon the name of the Lord shall be saved,...* and again ROMANS 10:13 is a quote from JOEL 2:32, which Peter also quoted in his sermon of ACTS 2 in verse 21. In LUKE 23:39-43 we have the story of the thief on the cross next to Jesus who got saved simply because he confessed Jesus as his Saviour. This thief never had the opportunity to be baptized in water, yet Jesus told him *“To day shalt thou be with me in paradise...”* ...LUKE 23:43.

There is one more point the Holy Ghost has Peter mention in ACTS 2:38 & 39, and that is the prospect of receiving the gift of the Holy Ghost after one has been saved. 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. 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. The whole reason that such a large multitude gathered to hear Peter's first sermon was because this multitude was amazed, and confounded as to why these Galileans were speaking in so many different languages, and telling of the wonderful works of God having just received the gift of the Holy Ghost. Let's read again ACTS 2:4 *And they were all filled with the Holy Ghost, and began* (for the first time) *to speak with other tongues, as the Spirit gave them utterance.* How many were filled with the Holy Ghost here? They all were, thus they all spake in other tongues as the Holy Spirit gave them utterance. Peter had just explained to them in ACTS 2:33 that what they were witnessing, and hearing was indeed the manifestation of the Holy Ghost. Peter didn't tell them that the gift of the Holy Ghost was exclusive to the hundred and twenty, but rather in verse 38 & 39 Peter was informing them that the gift of the Holy Ghost was now available to as many believers ...*as the Lord our God shall call.* The Holy Ghost had Peter inform the multitude gathered here ...*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.* I find it fascinating that the phrase "**shall receive**" is found exactly thirty-seven times in the Bible, and the number thirty-seven is the number associated with THE WORD OF GOD! And further it is interesting that we find the phrase "**shall receive**" in the following verses of scripture. Jesus says in MATTHEW 21:22 *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.* Jesus speaking of the Holy Ghost in JOHN 16:14 told His disciples: *He shall glorify me: for he shall receive of mine, and shall shew it unto you.* How many times have we referenced Jesus last words before His ascension found in ACTS 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.* In ACTS 10:43 at the house of Cornelius Peter said in ACTS 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.* Now here in ACTS 2:38 Peter is urged of the Holy Ghost to answer their question of verse 36 *Men and brethren, what shall we do?* Peter answers in ACTS 2:38: ...*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.*

We have briefly mentioned previously the Greek word lambano {lam-ban'-o} is found 263 times in the New Testament, and is most commonly translated to take, or receive. In ACTS 2:38 we find the Greek word lambano meaning: "**shall receive.**" "**Shall receive**" doesn't mean might receive, or maybe you will receive, but it means what it says here ...*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.*

So does the scripture inform us here how many more were filled with the Holy Ghost, and spake in tongues as the Spirit gave them utterance on the day of Pentecost, or not? Let's find our answer in what Luke wrote in ACTS 2:41 *Then they that gladly received his word were baptized:* (in water) *and the same day there were added unto them about three thousand souls.* Recall here what we pointed out earlier, that when a Jew is baptized in water the unbelieving Jews denounce the baptized Jew from Judaism, and even from their family. They are referred to by other Jews as "the blotted out," having denounced Judaism and accepted the message of the Saviour. So where did these three thousand souls saved on the day of Pentecost now go? They couldn't go home, for they had now joined up with the Apostles! As we read to the end of ACTS 2 we find that these about three thousand stayed with the Apostles. Their lives were forever changed. They were attracted to hear Peter's sermon because they had witnessed the gift of the Holy Ghost being poured out, and wanted to know "*What meaneth this?*" ...ACTS 2:12. Peter's sermon had told them that what they were witnessing was the manifestation of the Holy Ghost, a gift from heaven available to all who have accepted Jesus Christ as their personal Saviour. Those that were saved here on the day of Pentecost, and were baptized in water as a witness that they believed in the name of Jesus Christ, and His remission of their sins, were also told by Peter in ACTS 2:38 that this was how they too ...*ye shall receive the gift of the Holy Ghost.* They were attracted to hear Peter's sermon because of what they witnessed of the power of the Holy Ghost, and they had witnessed how happy, and ecstatically joyful

the hundred and twenty were, who were the first to receive the Holy Ghost, and these about three thousand souls that came forth to repent, and receive remission of sins, were also expecting, and receptive to receive for themselves the gift of the Holy Ghost, which is evidenced by speaking with other tongues as the Spirit gave them the utterance.. When they were baptized in water in the name of Jesus Christ for the remission of sins identifying themselves as being buried with Him by baptism into death, and coming out of the water as a witness to His resurrection, how hard is it to see that when they opened their mouth in the joy and rejoicing that was theirs at this moment that they also did so speaking in tongues as the Holy Spirit gave them the utterance? Brother Copley here notes: “...with their heart turned thus to Jesus Christ, they could receive the Holy spirit quite readily; for He had been given freely already, even poured out upon all flesh and was waiting to be received.” {End of quoting Brother Copley.} Our Brother Luke who wrote this account found in ACTS 2 wasn’t there on the day of Pentecost, and neither were we, and those he interviewed to tell the story of what happened on the day of Pentecost didn’t take an inventory of who had received the Holy Ghost, and who hadn’t. That kind of record keeping only takes place in heaven. By our eyes of faith we can see that by the end day of Pentecost approximately three thousand souls were now filled with the Holy Ghost! An unknown multitude attended the very first Pentecostal meeting, maybe upwards of thirty thousand or more. ACTS 2:41 informs us: *Then they that gladly received his word were baptized: (in water) and the same day there were added unto them about three thousand souls.* Three thousand souls was just a fraction of those who could have received the word of God preached by the Apostle Peter that day of Pentecost, but about three thousand souls “gladly” did, and they were told by Peter that they too *...ye shall receive the gift of the Holy Ghost.* The word of God is true, so we see that about three thousand on the day of Pentecost had the opportunity to receive the gift of the Holy Ghost, and it seems they did! Would you have expected anything less on the day of Pentecost?

And one more thought here that points to about three thousand also being filled with the Holy Ghost on the day of Pentecost take us forward in time to ACTS 10, and those that got filled with the Holy Ghost at the house of Cornelius. Do you remember how many got filled with the Holy Ghost at the house of Cornelius? ACTS 10:44 give us the answer: *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.* There wasn’t three thousand present at the house of Cornelius, and we are not told how many exactly were there, but they all received the gift of the Holy Ghost, and spake with tongues, and magnified God according to ACTS 10:46.

There is another very important fact found in ACTS 2:39 that we must also realize. Peter said this concerning the Holy Ghost in 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.* Realize that we are among the *...all that are afar off, even as many as the Lord our God shall call.* Peter here in ACTS 2:39 didn’t realize how “afar off,” or how far reaching this Holy Ghost inspired statement would reach. We have talked about the phrase “afar off” twice before in this study noting how Abraham, the father of those of the house of faith, saw “afar off” *...a city, which hath foundations, whose builder and maker is God...* in HEBREWS 11:10. The phrase “afar off” is found forty-eight times in scripture, and certainly leads one into a great Bible study. The phrase “afar off” speaks both of time, and distance, even eternal distance. When Peter made this statement in ACTS 2:39, the time was still “afar off” when those Gentiles at the house of Cornelius in ACTS 10 would be filled with the Holy Ghost. Peter and those Jews with him at the house of Cornelius were astonished the scripture says *...that on the Gentiles was poured out the gift of the Holy Ghost...* ACTS 10:45. Yet if Peter would have believed the words the Holy Ghost inspired him to preach in ACTS 2:39, Peter wouldn’t have been so surprised *...that on the Gentiles was poured out the gift of the Holy Ghost...* for they in Cornelius’ house were apart of *...all that are afar off, even as many as the Lord our God shall call.* Two thousand years distance later we find that we too are among *...all that are afar off, even as many as the Lord our God shall call.* The sad part of this statement is that not many Christians down through the twenty centuries since Peter spoke this on the day of Pentecost have received the gift of the Holy Ghost, thus they cannot see what they have been called unto. The Lord our God has called us with a “holy calling” (2 TIMOTHY 1:9), which is a “heavenly calling” (HEBREWS 3:1), which also is the

“hope of His calling” (EPHESIANS 1:18, and EPHESIANS 4:4), which is Christ ...*the prize of the high calling of God in Christ Jesus...* ...PHILIPPIANS 4:14! The ...*prize of the high calling of God in Christ Jesus...* that is to be in the Bride of Christ, was not what Peter was called to preach for according to MATTHEW 19:28 Peter and the other eleven Kingdom Apostles ...*shall sit upon twelve thrones, judging the twelve tribes of Israel.* The Bride of Christ on the other hand will be glorified together with Christ (ROMANS 8:17), and reign with Him according to 2 TIMOTHY 2:12! What Peter said in ACTS 2:39 concerning the Holy Ghost on the day of Pentecost is correct ...*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.* It takes the Holy Ghost in our own lives to reveal the depth of the bridal truth, the high calling of God in Christ Jesus, that is taught in Paul’s gospel. So once again the question Paul asked ACTS 19:2 is still a valid question: *Have you received the Holy Ghost since ye believed?*

Continuing on in ACTS 2, here is what we do know happened on that day of Pentecost, for Luke records it in ACTS 2:40 & 41. ACTS 2:40 *And with many other words did he (Peter) testify and exhort, saying, Save yourselves from this untoward generation.* 41 *Then they that gladly received his word were baptized: (in water) and the same day there were added unto them about three thousand souls.* How long would it take the twelve Apostles to baptize about three thousand? One commentator did the math, and figured it would take about four and a half hours for the twelve to baptize three thousand. Thus it would take the better part of the rest of the day of Pentecost to complete this task. And if you let Divine imagination take your thoughts for a moment, it is not hard to see that as each of these about three thousand souls came out of the water, they were speaking in tongues, and were filled with the utmost joy! This was the power of the Holy Ghost! This is what happened on the day of Pentecost.

We have now read the story of what happened on the day of Pentecost. The great Prophet, and Apostle, and High Priest, who is Christ Jesus after His resurrection had prophesied to His disciples about the day of Pentecost back in LUKE 24:49, and several other scriptures. Let’s read again LUKE 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* What did it mean to ...*be endued with power from on high?* The word “endued” itself is a manifestation of GRACE, for this word is only found five times in scripture. The Greek word for “endued” found here in LUKE 24:49 is enduo {en-doo'-o}, number 1746 in The Strong’s Greek Concordance, here meaning: to be clothed with the power of the Holy Ghost; to sink into His garments. In other words they would be empowered with His qualities, and abilities to fulfil their divinely ordered course, including what they were to say, where they were to go, and what they were to write concerning the things they were “witnesses” of during their time with Jesus. Now on the day of Pentecost having experienced a little of what it was to ...*be endued with power from on high...* the Apostles also had experienced a little of the extra energy it took to baptize about three thousand! The day of Pentecost was a most joyful day, a day of worship, a day of speaking in tongues the wonderful works of God, a day of witness, and a day of witnessing heavenly energy, and feeling what it was like to ...*be endued with power from on high!*

What happened next? Keep in mind that when a Jew is baptized in water publicly showing he has accepted Christ as his Saviour, the unbelieving Jews then denounce the baptized Jew from Judaism, and even from their family. They are referred to by other Jews as “the blotted out,” having denounced Judaism, and accepted the message of the Saviour. So what happened to the about three thousand Jews here on the day of Pentecost who had now attached themselves to the Apostles, and the hundred and twenty with them? They really couldn’t go back home to their families for they were considered to be “the blotted out.” They couldn’t for the most part go back to their old jobs either for the same reason. Their lives had been forever changed. We being raised in a different time, and culture can hardly appreciate what these new Jewish believers went through.