

Acts 2:14-47

BRIEF INTRODUCTION TO AMILLENNIALISM

Enter Robin.

Amillennialisme er en læresetning som lærer at:

- Jesus innviet Guds rike (løftet om I GT) ved Hans første komme
- De tusen år i Åpenbaring kap. 20 betyr en lang tidsperiode (Noen amillennialister tenker de 1000 år er faktisk et rike mellom Jesu første og andre komme.)
- Satan er bundet så han ikke kan forføre nasjonene ifølge Åpenbaring 20 (Selv om han lever og kan forføre enkelte mennesker)
- Jesus har fått all makt i himmel og på ...jord... og skal regjere fra himmelen ifølge Matt. 28:18-20 og Apg. 7:49.
- Løftet om land i GT til jødene blir utvidet til hele verden. Hedninger blir grøftet inn og får ta del i disse løftene sammen med jødene. Salme 37:11+Matt. 5:5+Rom.4:13
- Jesus har suttet seg ved Guds høyre hånd og venter på at hans fiender skal bli lagt til skammel for hans føtter ifølge Heb. 10:13, 1.Kor. 15:25, Salme 110

Normal Bible stuff (Acts 2:14-47):

Why was Peter the one to speak?

ADDRESS (v14)

Why did Peter open with the words of v14?

We should similarly use rhetoric wisely to grab attentions.

DEFENSE (v15)

Is Peter's defense convincing?

EXPLANATION (v16-21)

Read Joel 2:1-3:3. Focus on 2:23-32.

How would the original readers interpret the prophecy in 2:23-27?

How does the Premillennialist interpret these verses?

How does the Amillennialist interpret these verses?

How would the original readers interpret the prophecy in 2:28-32?

Can the Premillennialist see this as fulfilled at Pentecost?

Is it possible that v32 is applied in Rom 10:13 without the rest of the prophecy being fulfilled?

How does the Amillennialist understand the prophecies of v30-31?

Read Joel 2:23-3:10. Does Acts 2 fulfill this prophecy?

v14: "Men of Judea" means "Jews" - not only those living in Judea.

v15: The third hour is 09:00.

v17f: This is from Joel 2:28-32 in English Bibles, but in other languages (including Hebrew and the Septuagint) this corresponds to 3:1-5, with 3:6f in English versions being 4:1f in these.

v17-21: Differences between the quote and the original:

- 1) "after these things" in Joel (LXX and MT) is changed to "in the last days" [though a few early manuscripts change the quote to correspond more closely to the original].
- 2) "says the Lord" in Acts 2:17 should not be seen as part of the quote, but rather as an explanatory note.
- 3) "dreams" in Acts is in the dative rather than the accusative. There is no difference in the meaning.
- 4) Whereas Joel (LXX + MT) mentions old men before young men, Acts switches the order.
- 5) Acts adds the particle "ge", meaning "yet, indeed, surely" to the beginning of v18. Though this does not square with the LXX, it is a possible translation of the MT.
- 6) Acts adds "my" to "manservants" and "maidservants". This "my" does not seem to be implied by the Hebrew, but may seem to be implied by the LXX. In the Hebrew (the MT), it is probably best to interpret it as God pouring out His Spirit on men and women, young, and old, even male and female slaves. Peter may simply be saying that all slaves are God's slaves (cf. 1Cor 7:22, Eph 6:5-6), but is more likely in the context indicating that the Spirit was poured out on the particular people God has chosen to serve Him - just as Moses (2Chron 24:9) and Abraham (Gen 26:24) and David (2Sam 7:5) are called God's servants because they were obedient to Him, so Peter calls believers God's servants as they receive the Spirit as a special empowering for obedience. This is, in my opinion, the best interpretation of Peter's intention. Lest it be said that Peter imposes a new meaning upon the original text, note that the verses on Joel are written to Jews, saying "YOUR sons, YOUR daughters", etc - and these sons and daughters are the one's who at that time "shall know that I am in the midst of Israel; I am the LORD your God and there is no other." Thus these people upon whom the Spirit is poured out in Joel are obedient to God, and Peter emphasizes this by putting "my" before "manservants" and "maidservants". Thus, though words in the passage are changed, the original meaning is not only preserved, but emphasized by Peter.
- 7) Acts adds "and they will prophesy" to the end of v18, probably as an explanatory note.
- 8) In v19, the following italicized words are not found in Joel: "I will show wonders in heaven *above* and *signs* on the earth *beneath*." These words are added simply for increased clarity and possibly poetry.
- 9) There are some untranslatable, unimportant differences affected by textual variants in v20.
- 10) Peter ends his quotation in the middle of a coherent passage - Joel 2:32b was not yet fulfilled at that point in time.

If so, explain.

If not, why does Peter use it?

What is Peter's main point in quoting Joel?

JESUS' LIFE, DEATH, AND LIFE (v22-32)

Why does Peter clarify that Jesus is a "nazarene"?

Would all Jews from various places really know about Jesus?

Why does Peter emphasize Jesus' miracles?

Why is it important that:

-God foreknew and predestined the crucifixion?

-the Jews crucified Jesus?

How could Peter say to this group of Jews that they crucified Jesus?

Read Ps 16. Is this psalm primarily about Jesus?

How, then, does Peter apply it?

Read Ps 110. Is this psalm primarily about Jesus?

Prove your answer.

Do these verses tell us anything about where Jesus was during the three days?

Didn't Jesus' body decay, even a little?

In which sense did Jesus receive the promise of the Holy Spirit?

What does it mean that Jesus *became* Lord and Christ (cf. Phil 2, Rom 1:4)

APPLICATION (v36)

Why does Peter so directly accuse the Jews?

How can Peter accuse the Jews who didn't crucify Jesus?

Does Peter end on this note of accusation, or is he interrupted?

THE JEW'S RESPONSE (v37)

Why do the Jews call the apostles, "men and brethren"?

What were they thinking/feeling at that point?

PEOPLE ARE SAVED (v38-47)

V38 seems to indicate that one is saved by baptism. Is it talking about literal water baptism?

If so, why isn't this verse proof of salvation by baptism?

What does it mean to repent (of crucifying Jesus)?

Is v39 an argument for infant baptism?

What is the "gift of the holy spirit" which is the "promise" (cf. v38, 39, 33 [Jn 14:16, 26])?

v24: "pangs" or "pains" is a word indicating birth pains - thus, while the pain is real, there is emphasis on the imminent awesomeness.

v25-28: This is an exact quotation from the LXX. The LXX differs from the Hebrew text in Ps 16:9 ("my glory rejoices" (MT) vs. "my tongue rejoices" (LXX)). Further, 16:11 has "you will show me" (MT); "you have shown me" (LXX). These are the only two differences, and neither is important to our study.

v25-31: Peter says that David's body saw corruption, thus the quoted part of this psalm cannot have been about him, and that we can therefore conclude that David was given prophetic insight into the resurrection of Christ. Some conclude from this that David did not at all think of himself when writing the psalm, but this conclusion runs contrary to the psalm itself. For instance, "my goodness is nothing apart from You" (v2) is difficult to apply to Christ, and "at your right hand are pleasures forever more" (v11), which is conspicuously not in Peter's quote, is also unlikely to refer to Christ (note here that the "right hand" (cf. Gen 48:13f) refers to being under someone's blessing/protection (cf. also 1Ki 2:19, Ps 109:31, Rev 1:16-17) or blessing/protecting someone (cf. Mt 25:34-35, 26:64, Acts 5:31; of Christ: 7:55-56, Rom 8:34, Eph 1:20, Col 3:1, Heb 1:3, 8:1, 10:12, 12:2, 1Pet 3:22); cf. also Gal 2:9. Rather, there are two possible options:

1) David was certainly writing about himself, but not only about himself, knowing that there would be a greater application for one who came after him, who he knew to be more perfect than himself (e.g. Ps 110). Thus Christ's resurrection, a perfect, ultimate example of David's, "you will not allow your holy one to see corruption," prefigured the resurrection of those less holy than Himself (including David). This neither proves nor disproves that David was shown the concrete events of Christ's resurrection - though he at the very least knew the general truths involved.
2) David was shown the resurrection of Christ in more or less detail, and wrote this psalm using Jesus' resurrection as a picture of a less literal or less immediate reality he foresaw for himself. Both these options have merit, though I would prefer the second one based on a more (or overly) literal interpretation of what Peter says.

v30: cf. Ps 132, 2Sam 7:12f, Ps 110, Ps 89:3-4

Ps 110: Lots of interpretative difficulties. For a good explanation, ask someone else.

v40f: Evangelism should be persistent (to responsive groups, not necessarily to the unresponsive). Unity is based on common teaching, common salvation, doing things (e.g. prayer) together, common experience, and practicing love for one another. Baptism is for all credibly confessing believers. Etc.

v42, 46: "breaking of bread" here probably refers to communion. This phrase occurs again in 20:7, where the "disciples came together to break bread" - this was the primary purpose of their gathering, indicating that this is more than simply eating.

v46: "sincerety" (NASB) or "simplicity" (NKJV) is a rare Greek word, understood by BDAG to mean "simplicity".

What promise is to you and your children etc.?
What does this have to do with God's calling?

Why, if Peter wants to win men, does he use vinegar rather than honey (v40)?
Why were they so persistent in preaching on that day (v40)?
Does the fact that they knew that about 3000 were baptized mean that they had a church membership list?
Why does it say, "added to them" rather than "saved"?
What do v40-47 tell us about baptism?
Why were only those that "gladly" received the word baptized?
The church was characterized by teaching, fellowship, communion, and prayer. Do these four well summarize how the church should function?
Was the church right to have everything in common?
What was the long-term financial result?
Are we right to have everything in common?
Why did fear (phobos) come upon every soul?
What does it mean that they were "glad and simple"?
What about them gave them favor with all the people?

SUGGESTED APPLICATION

How should we read scripture if we are to be able to argue like Peter (cf. 1Pet 3:15).
How do we build our evangelistic arguments?
Is the Old Testament as awesome to us as it was to Peter?
How should we view evangelism in light of the return of Christ?
How do we exalt the exalted Jesus in our lives?
Do we let ourselves be "cut to the heart" as we read God's word and fail to live up to it?

How do we best acknowledge God's sovereignty in playing church?
Does our church lack focus on teaching, fellowship, communion, or prayer?
What can be done?
How may we Biblically attain favor with all the people?
Should we be doing more of this?