

ACTS

Chapter 2

The Holy Spirit Comes at Pentecost

When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues ^a as the Spirit enabled them. ⁵ Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶ When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. ⁷ Utterly amazed, they asked: “Are not all these men who are speaking Galileans? ⁸ Then how is it that each of us hears them in his own native language? ⁹ Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹ (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” ¹² Amazed and perplexed, they asked one another, “What does this mean?” ¹³ Some, however, made fun of them and said, “They have had too much wine. ^b”

2:1 *day of Pentecost.* The 50th day after the Sabbath of Passover week (Lev 23:15–16), thus the first day of the week. Pentecost is also called the Feast of Weeks (Dt 16:10), the Feast of Harvest (Ex 23:16) and the day of firstfruits (Nu 28:26). – Pentecost, also called the Festival of Weeks or the Feast of Harvest, was similar to the American/Canadian Thanksgiving Day, an agricultural festival celebrated seven weeks after the harvest began. The first fruits of the wheat harvest were presented to God. Crowds were swarming to the temple to watch the priests wave the loaves and sacrifice the lambs in worship to the Lord who had made the harvest possible. All Jewish males were required to worship in Jerusalem that day and were invited to join in an altar dance and song. (LL) – This is the Greek name for the important Jewish observance of the Feast of Harvest (Exodus 23:16) or, as it was also called, the Feast of Weeks (Exodus 34:22). Pentecost means “fiftieth;” the feasts that took place fifty days after the Passover Sabbath (Leviticus 23:11,15,16). Every pious Jew tried to be in Jerusalem for this Feast. Those who could not come to Jerusalem observed it in the synagogues throughout the Roman empire and beyond. Freewill offerings were brought (Deuteronomy 16:9-11) (PBC)

they were all together. The nearest antecedent of “they” is the 11 apostles (plus Matthias), but the reference is probably to all those mentioned in 1:13–15.

in one place. Evidently not the upstairs room where they were staying (1:13) but perhaps some place in the temple precincts, for the apostles were “continually at the temple” when it was open (Lk 24:53; see note there).

2:2 *violent wind*. Breath or wind is a symbol of the Spirit of God (see Eze 37:9, 14; Jn 3:8). The coming of the Spirit is marked by audible (wind) and visible (fire) signs. – A loud roar like a violent wind sounded in the sky, but there was no wind. Not a leaf on a tree moved. The sound grew in intensity and moved from the sky through the city to the house (or temple room) where the believers were gathered. It does not take much imagination to know what happened throughout the city. (LL)

whole house. May refer to the temple (cf. 7:47).

SITTING – At the moment of the miracle, the entire assembly was sitting on the floor listening to one of the apostles. (LL)

2:3 *tongues*. A descriptive metaphor appropriate to the context, in which several languages are about to be spoken. – Before they could catch their breath, the second miraculous sign happened. A large ball of fire that wasn't fire entered the room and divided into individual tongues of flame that rested briefly on the head of everyone in the room – men, women, and children. These firelike tongues are plainly a fulfillment of the prophecy that John the Baptist had made – that the Messiah would baptize His followers with the Holy Spirit and with fire (Matthew 3:11) – and are a clear symbol of the divine presence of the Holy Spirit. (LL)

fire. A symbol of the divine presence (see Ex 3:2 and note), it was also associated with judgment (see Mt 3:12).

2:4 *All of them*. Could refer either to the apostles or to the 120. Those holding that the 120 are meant point to the fulfillment of Joel's prophecy (vv. 17–18) as involving more than the 12 apostles. The nearest reference, however, is to the apostles (see note on v. 1), and the narrative continues with Peter and the 11 standing to address the crowd (v. 14). – The sound roared indiscriminately through the whole house, but these tongues sat upon each individual in the room. The different Greek words Luke uses here and in verses 6 and 8 clearly indicate that Luke here means “on each single one,” not a single person excepted, men, women, old, young. The Holy Spirit fills every single believer in the church and equips all for the glorious task of making God's love in Christ known to all people everywhere. In that sense Pentecost goes on and on. No, there are no tongues that look like fire, no roaring sound, no flashing neon lights or rockets going off – just the quiet miracle of Baptism through which He makes us His new creation. (LL)

filled with the Holy Spirit. A fulfillment of 1:5, 8; see also Jesus' promise in Lk 24:49. Their spirits were completely under the control of the Spirit; their words were his words. – Jesus, when tempted, used only words from Scripture to defeat the devil. In Ephesians 6:17 the Greek for “word” means God's word in a literal sense. To do so means you need to know “the Word.” The word “know” in Greek means to mark, discern, to ascertain by examination, to understand, to be assured, to be skilled, to be master of a thing. In Matthew 28:20 the word “obey” means to teach in such a way that the entire character and life of a person is controlled and molded by God's Word.

in other tongues. † The Spirit enabled them to speak in languages they had not previously learned (see NIV text note). Two other examples of speaking in tongues are found in Acts (10:46; 19:6). One extended NT passage deals with this spiritual gift (1Co 12–14). The gift had particular relevance here, where people of different nationalities and languages were gathered. In Ac 2:4, 11 “tongues” is modified by “other” and “our own,”

respectively; in 2:6 the word “language” (Greek: “dialect”) is used as equivalent in meaning. Hence the miracle at Pentecost involved known foreign languages. The contexts of Ac 10:46; 19:6 and 1Co 12–14 imply a different phenomenon, as does the fact that in these passages “tongues” appears without such modifiers as “other” and “our own”—a special spiritual gift that needs an interpreter. – They did not all speak at once, but each spoke as the ability was given. This was not babbling or incoherent speech: it was perfectly understandable to those who knew the languages. (PBC) – Every word of these foreign languages was an immediate gift of the Spirit. What this “began to speak in other tongues” means is interpreted for us in verse 6: “Each one heard them speaking in his own language,” and in verse 11: “We hear them declaring the wonders of God in our own tongues!” That the disciples spoke in foreign languages they had never spoken before is clearly attested to by those who heard them. What is also very clear is that both the tongues of fire and the ability to speak in a foreign language didn’t last very long on that morning. Rather than become bogged down in the endless debate about the gift of tongues, let’s look for a moment at the real message behind this speaking of foreign languages and the challenge for us today. As the disciples are speaking in these foreign languages, one cannot help but feel that this miracle is prophetic. It is the first full chord of that symphony of confession, testimony, prayer, and praise that was soon to come from the 6170 languages of all the nations of today’s world. (LL)

2:5 *God-fearing Jews.* Devout Jews from different parts of the world but assembled now in Jerusalem either as visitors or as current residents (cf. Lk 2:25). – Because of wars and persecutions, also because of their business activities, Jews had been scattered throughout the Roman Empire and beyond it. They were known as Jews of the Diaspora, the “dispersion.” (PBC) – These were Jews who either lived and worked in foreign lands and were in Jerusalem for the feast days, or they had returned permanently to retire in Jerusalem. All of them, of course, knew and spoke Aramaic, because they obviously understood Peter when he preached. But they also knew well the language of the nation to which they would return or from which they had retired. (LL)

2:6 *speaking in his own language.* Jews from different parts of the world would understand the Aramaic of their homeland. Also the Greek language was common to all parts of the world. But more than this was occurring; they heard the apostles speak in languages native to the different places represented.

2:9 *Parthians.* Inhabitants of the territory from the Tigris to India. – There were representatives from three continents included in this listing: Asia, Africa and Europe. The apostles were to go into all the world, but on this day people from all the world were gathering around them in Jerusalem. The confusion of tongues which resulted at Babel was reversed on Pentecost. It still occurs as Missionaries declare the gospel in new languages. (PBC) – Although every Jew could not be present for Peter’s speech, the narrator does not hesitate to depict representatives of the Jews of every land as Peter’s listeners. This feature shows a concern not just with Gentiles but with a gospel for all Jews, which can bring the restoration of Israel as a united people under its Messiah. The presence of Jews from every nation under heaven at Pentecost introduces a similar symbolic dimension into that narrative, suggesting first that it is the goal of the gospel to

address all Israel, scattered throughout the world, and second that it must also address the gentile inhabitants of the lands from which these Jews come. (Tannehill)

Medes. Media lay east of Mesopotamia, northwest of Persia and south-southwest of the Caspian Sea.

Elamites. Elam was north of the Persian Gulf, bounded on the west by the Tigris.

Mesopotamia. Between the Euphrates and Tigris rivers.

Judea. The homeland of the Jews, perhaps used here in the OT sense “from the river of Egypt to ... the Euphrates” (Ge 15:18), including Galilee.

Cappadocia, Pontus and Asia. Districts in Asia Minor.

2:10 *Phrygia and Pamphylia.* Districts in Asia Minor.

Egypt. Contained a great number of Jews. Two out of the five districts of Alexandria were Jewish. *Libya.* A region west of Egypt.

Cyrene. The capital of a district of Libya called Cyrenaica. *Rome.* Thousands of Jews lived in Rome.

2:11 *converts to Judaism.* Gentiles who undertook the full observance of the Mosaic law were received into full fellowship with the Jews.

Cretans. Represented an island lying south-southeast of Greece.

Arabs. From a region to the east. The kingdom of the Nabatean Arabs lay between the Red Sea and the Euphrates, with Petra as its capital.

we hear them declaring. Not a miracle of hearing but of speaking. The believers were declaring God’s wonders in the native languages of the various visiting Jews.

2:13 SOME MADE FUN – Wine (or sweet wine) – The term suggests “new wine” and therefore a quick stimulus to drunkenness. (Sacra)

Peter Addresses the Crowd

¹⁴ Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. ¹⁵ These men are not drunk, as you suppose. It’s only nine in the morning! ¹⁶ No, this is what was spoken by the prophet Joel: ¹⁷” “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. ¹⁸ Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. ¹⁹ I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. ²⁰ The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. ²¹ And everyone who calls on the name of the Lord will be saved.” ^a ²² “Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. ²³ This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, ^b put him to death by nailing him to the cross. ²⁴ But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. ²⁵ David said

about him: "I saw the Lord always before me. Because he is at my right hand, I will not be shaken.²⁶ Therefore my heart is glad and my tongue rejoices; my body also will live in hope,²⁷ because you will not abandon me to the grave, nor will you let your Holy One see decay.²⁸ You have made known to me the paths of life; you will fill me with joy in your presence."^c²⁹ "Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day.³⁰ But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.³¹ Seeing what was ahead, he spoke of the resurrection of the Christ,^d that he was not abandoned to the grave, nor did his body see decay.³² God has raised this Jesus to life, and we are all witnesses of the fact.³³ Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.³⁴ For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: "Sit at my right hand³⁵ until I make your enemies a footstool for your feet."^e³⁶ "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"³⁸ Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.³⁹ The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."⁴⁰ With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation."⁴¹ Those who accepted his message were baptized, and about three thousand were added to their number that day.

2:14–40 The pattern and themes of the message that follows became common in the early church: (1) an explanation of events (vv. 14–21); (2) the gospel of Jesus Christ—his death, resurrection and exaltation (vv. 22–36); (3) an exhortation to repentance and baptism (vv. 37–40). The outline of this sermon is similar to those in chs. 3; 10; 13.

2:14 *with the Eleven.* The apostles had been baptized with the Holy Spirit and had spoken in other languages to various groups. Now they stood with Peter, who served as their spokesman.

LISTEN – Literally "let it be put in your ears." (Sacra)

2:15 *only nine in the morning!* On a festival day such as Pentecost, the Jew would not break his fast until at least 10:00 A.M. So it was extremely unlikely that a group of men would be drunk at such an early hour.

2:16 NO, THIS IS WHAT SPOKEN – His best support is given by the application of messianic texts from Torah. Peter's interpretation builds on a number of widely shared presuppositions: a) that the psalms were authored by David; b) that David was God's anointed; c) that God had promised an eternal dynasty to David through his descendants; d) that the things spoken of in the psalms would refer therefore either to himself or to his descendant, the Messiah. (Sacra) – Peter's real answer to the charge of drunkenness lay in his explanation of what was happening and why it was happening. The presence of the

Holy Spirit was especially evident in the miracle of languages. Not everything else which Joel prophesied was going to happen in detail that day, but the gift of speaking in other tongues was a sign that the entire prophesy would be fulfilled in God's good time and in his way. (PBC)

2:17–18 *all people ... sons ... daughters ... young men ... old men ... men ... women.* The Spirit is bestowed on all, irrespective of sex, age and rank.

2:17 *last days.* See Isa 2:2; Hos 3:5; Mic 4:1; see also notes on 1Ti 4:1; 2Ti 3:1; Heb 1:1; 1Pe 1:20; 1Jn 2:18. In the passage quoted from Joel the Hebrew has “afterward” and the Septuagint “after these things.” Peter interprets the passage as referring specifically to the latter days of the new covenant (see Jer 31:33–34; Eze 36:26–27; 39:29) in contrast to the former days of the old covenant. The age of Messianic fulfillment has arrived. – Refers to the time after God sent his Son and his Son completed his redeeming work. (PBC)

POUR OUT – This outpouring, which began on Pentecost, continues today wherever the gospel is preached. (PBC)

my Spirit. See note on 1:2.

VISIONS...DREAMS – These are not utopian fantasies, but specifically prophetic modes. (Sacra)

2:19 WONDERS – The references to wonders in heaven and signs on earth are reminders of the time when God delivered Israel from Egypt. (PBC) – At the same time Joel's prophecy speaks of Christ's second coming, his coming in judgment. Jesus spoke of it in similar language: “When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away...There will be...fearful events and great signs from heaven...There will be signs in the sun, moon and stars...The heavenly bodies will be shaken” (Luke 21:9, 11, 25, 26) (PBC)

2:20 GLORIOUS – Joel calls it the great a dreadful day of the Lord (Joel 2:31). Peter interprets that by calling it the glorious day of the Lord. It will be a dreadful day for those who have rejected the grace of God, but a glorious day for those who wait in hope. (PBC)

2:21 *everyone who calls.* Cf. v. 39; includes faith and response rather than merely using words (Mt 7:21).

2:22 *accredited ... by miracles, wonders and signs.* The mighty works done by Jesus were signs that the Messiah had come. – To demonstrate or exhibit (Strong's). To be approved by a higher power.

2:23 *wicked men.* See NIV text note; here, however, the Gentiles were acting in an evil way.

YOU...PUT HIM TO DEATH – Not every Israelite had rejected or would reject the Messiah, but as a nation the Jews had done so. Yet not of this could have happened if it had not been in accord with “God's set purpose and foreknowledge.” The men who crucified Jesus were responsible for what they did. They were not helpless robots. But

their actions served God's purpose, which was to offer his Son for the sins of the world. (PBC)

2:24 AGONY OF DEATH – The word translated “agony” here is literally “birth pains.” Death was “in labor” while Jesus lay in the grave. It could not hold the Lord of life indefinitely and had to give him up. This, of course, is picture language. Death did not give life to Jesus as a mother gives life to her newborn. Rather, God raised him from the dead, and thus death could not hold him. (PBC)

2:25 DAVID SAID ABOUT HIM – Now Peter quotes Psalm 16:8-11 in order to show his hearers that what happened to Jesus was in accord with their own Scriptures. (PBC)

2:27 *not abandon me to the grave.* David referred ultimately to the Messiah (v. 31). God would not allow his physical body to decompose.

HOLY ONE SEE DECAY – Every Jew knew that that “descendant” was the promised Messiah and Peter was inviting them to conclude that the “Holy One” whose body would not see decay was the Messiah. (PBC)

2:29 *his tomb is here.* The tomb of David could be seen in Jerusalem. It still contained the remains of David's body. The words of Ps 16:8–11 did not fully apply to him.

2:32 GOD HAS RAISED – This was the heart of the message which the apostles preached in all the world and which they recorded in the pages of the NT. It is the foundation of our faith. (PBC)

2:33 TO THE RIGHT HAND OF GOD – That is, Christ exercises the power of God and enjoys the honor of God. What he had from eternity according to his divine nature he now has and uses according to his human nature as well. He has the authority to send the Spirit whom he promised to send and he sent him. (PBC)

promised Holy Spirit. See note on 1:4.

has poured out. See v. 17; Joel 2:28.

2:34 DAVID DID NOT ASCEND – Nowhere in the tradition is David believed to have ascended to God's presence. Therefore, the text must apply to his messianic successor, who has ascended to the right hand of God. (Sacra)

The Lord said to my Lord. The Lord (God) said to my Lord (the Son of David, the Messiah). According to Peter, David addressed his descendant with uncommon respect because he, through the inspiration of the Spirit, recognized how great and divine he would be (Mt 22:41–45). Not only was he to be resurrected (vv. 31–32) but he was to be exalted to God's right hand (vv. 33–35). And his presence there was now being demonstrated by the sending of the Holy Spirit (v. 33; Jn 16:7). See also note on Ps 110:1.

2:37 *cut to the heart.* Reflects both belief in Jesus and regret over former rejection. – To pierce thoroughly, to agitate violently, sting to the quick. (Strong's)

2:38 *Repent and be baptized.* Repentance was important in the message of the forerunner, John the Baptist (Mk 1:4; Lk 3:3), in the preaching of Jesus (Mk 1:15; Lk 13:3) and in the directions Jesus left just before his ascension (Lk 24:47). So also baptism was important to John the Baptizer (Mk 1:4), in the instructions of Jesus (Mt 28:18–19) and in the preaching recorded in Acts—where it was associated with belief (8:12; 18:8), acceptance of the word (v. 41) and repentance (here). – Means more than regret. They already regretted their past rejection of Christ and their part in his crucifixion. Repent means to turn from your sinful unbelief to faith in Jesus, from your self-righteousness to trust in his redeeming work. (PBC)

in the name of Jesus Christ. Not a contradiction to the fuller formula given in Mt 28:19. In Acts the abbreviated form emphasizes the distinctive quality of this baptism, for Jesus is now included in a way that he was not in John’s baptism (19:4–5).

for the forgiveness of your sins. † Baptism effects forgiveness. The Greek preposition indicates purpose—*for* the forgiveness of sins. The Holy Spirit works through baptism, a means of grace, which produces faith in the believer, who receives forgiveness as a gift. Baptism (by God’s word connected with the water), forgiveness and the Holy Spirit cannot be separated in this sacrament. – Notice that “the gift of the Holy Spirit” is imparted with baptism. It is not something that comes separately or later. Notice that children are included in the promise. They also need the forgiveness of sins and the gift of the Holy Spirit. They also, therefore, are to be baptized. (PBC)

2:40 CORRUPT GENERATION – This does not refer simply to the people of that time. Nor is it limited to the Jewish people. It refers to all unbelieving people of every age. (PBC)

2:41 ACCEPTED HIS MESSAGE – Peter’s message was God’s effective word. Peter planted the seed and God made it grow. (PBC)

their number. The number of believers.

The Fellowship of the Believers

42 They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer. **43** Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. **44** All the believers were together and had everything in common. **45** Selling their possessions and goods, they gave to anyone as he had need. **46** Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, **47** praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

2:42 DEVOTED – The KJV has “continued steadfastly” which is really close to the original. The Greek from the lexicon has the following phrases: to persist in adherence to a thing; to be intently engaged in; attend constantly. Devoted – Volume 3 page 618 of Kittel has: To occupy oneself diligently with something; pay persistent attention to; to hold fast to something. Our English dictionary has: fixed or unchanging; firmly loyal or constant; unswerving; fixed in one place. – Philips has “continued steadfastly learning...”

This is a characteristic of a disciple. In Greek “disciple” means to be trained, disciplined and instructed. In Matthew 28:20 where it says “teaching them to obey everything...” the word “obey” means to “have a living reception in the heart, as assimilated by means of faith, one that will henceforth control and mold the entire character and life and goes on throughout life.

apostles’ teaching. Included all that Jesus himself taught (Mt 28:20), especially the gospel, which was centered in his death, burial and resurrection (see vv. 23–24; 3:15; 4:10; 1Co 15:1–4). It was a unique teaching in that it came from God and was clothed with the authority conferred on the apostles (2Co 13:10; 1Th 4:2). Today it is available in the books of the NT. – To avoid misunderstanding what factually was happening, we need to remember that these new disciples were all Jews who were fully conversant with the Scriptures. Peter’s easy use of words from David and Joel in his Pentecost sermon bears this out. The one thing Peter’s hearers needed was the conviction that Jesus was the Christ. This the Holy Spirit worked in their hearts and minds on Pentecost. Unlike unbelievers who have no knowledge of God and His Word, these new converts were fully prepared for baptism and membership. The teaching referred to here is the teaching we do in Bible class and through the Sunday sermon. (LL)

the fellowship. The corporate fellowship of believers in worship.

breaking of bread. Although this phrase is used of an ordinary meal in v. 46 (see Lk 24:30, 35), the Lord’s Supper seems to be indicated here (see note on 20:7; cf. 1Co 10:16; 11:20).

prayer. Acts emphasizes the importance of prayer in the Christian life—private as well as public (1:14; 3:1; 6:4; 10:4, 31; 12:5; 16:13, 16).

2:43 EVERYONE – Including those who were not yet believers, could see that God was at work through these men. (PBC)

WONDERS AND MIRACULOUS SIGNS – “Through” would be a better translation than by here. It was not their power but His which filled everyone with awe. These works were signs that the apostles’ teaching was from God. (PBC) – It wasn’t so much the “many wonders and miraculous signs” done by the apostles as it was this very visible witness made by these first converts that made such a profound impression on the rest of the city’s residents. (LL)

2:44 *believers were together.* The unity of the early church.

everything in common. See 4:34–35. This was a voluntary sharing to provide for those who did not have enough for the essentials of living (see good and bad examples of sharing, 4:36–5:9).

2:45 GAVE TO ANYONE AS HE HAD NEED – In so large a congregation, and given the speed with which everything happened, it would only be natural that there would be those who found themselves without shelter and food. As these needs became known in these meetings, no questions were asked, no resolutions were passed, no committees were formed. Love acted. Those members who had material wealth had a new understanding of why they were so blessed, and a beautiful and spontaneous sharing and meeting of needs took place. (LL)

2:46 MEET IN THE TEMPLE COURTS – They did this because it was the house of the Lord and they were the Lord’s people. It was the Father’s house and they were his children. They gathered there daily, perhaps at the hours of prayer. (PBC)

broke bread in their homes. Here the daily life of Christians is described, distinguishing their activity in the temple from that in their homes, where they ate their meals—not the Lord’s Supper—with gladness and generosity.

glad and sincere hearts. The fellowship, oneness and sharing enjoyed in the early church are fruits of the Spirit. Joy is to be the mood of the believer (see note on 16:34). – In our day, too, it ought to be possible for unbelievers to say of us, “Those Christians are helpful neighbors and good citizens.” Our lives cannot make believers of them, but the way we live might at least remove some hindrances to their faith. Our words and actions might convince some that they ought to give the gospel a hearing. (PBC) – “All men will know that you are My disciples, if you love one another” (John 13:35). How naturally, beautifully, and powerfully this evidence of discipleship happened! Not only did they meet regularly for the study of the Word, but they also met together often for practical purposes. And it was here in these meetings that what it means to belong to Christ and live in Him came alive for all to see. (LL)

2:47 ADDED TO THEIR NUMBER – No wonder that new believers were added daily! Life-style evangelism. Acts speak louder than words’ either attracting or repulsing. And when actions attract, as they plainly did here, questions will be asked. Then, teaching the Word takes place naturally, and the Holy Spirit can and does create faith and growth happens. (LL)