**Research: Peter’s lecture on the Day of Penecost**

Acts 2:1 is not in the lesson

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

Pentecost is fifty days after Passover. “This is evidently the particular day for which the community had been instructed to ‘wait.’ The word for ‘Pentecost’ was used by Diaspora Jews for a day-long harvest festival more commonly known as the ‘Feast of Weeks’” (NIB 64). This event occurs approximately one week after Jesus’ ascension.

Luke introduces the phrase, “with one accord,” which might be considered as a definition of the early church. On this day church is fulfilling its destiny – “all with one accord in one place.”

**Acts 2:5, 14, 22, 23, 32, 36–38**

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

“*there were dwelling at Jerusalem*, &c.] Probably, in addition to the visitors, many religious Jews from foreign parts were permanent residents in Jerusalem, for it was to the Jew a thing much to be desired, that he might die and be buried near the Holy City.

(Cambridge Bible).

“**Devout men.**— The primary meaning was one of cautious reverence, the temper that handles sacred things devoutly. As such, it was probably used to include proselytes as well as Jews by birth.” (Ellicott’s Commentary).

“it is not improbable that many wealthy foreign Jews had a permanent residence in Jerusalem for the convenience of being near the temple. This was the more probable, as about that time the Messiah was expected to appear.” (Barnes’ Notes)

14¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

“Peter's sermon shows that he was thoroughly recovered from his fall, and thoroughly restored to the Divine favor; for he who had denied Christ, now boldly confessed him. His account of the miraculous pouring forth of the Spirit, was designed to awaken the hearers to embrace the faith of Christ, and to join themselves to his church. It was the fulfilling the Scripture, and the fruit of Christ's resurrection and ascension, and proof of both. Though Peter was filled with the Holy Ghost, and spake with tongues as the Spirit gave him utterance,. . . “ (Matthew Henry).

“But Peter - This was in accordance with the natural temperament of Peter. He was bold, forward, ardent; and he rose now to defend the apostles of Jesus Christ, and Christ himself, from an injurious charge. Not daunted by ridicule or opposition, he felt that now was the time for preaching the gospel to the crowd that had been assembled by curiosity.

“With the eleven - Matthias was now one of the apostles, and now appeared as one of the witnesses for the truth. They probably all arose, and took part in the discourse. Possibly Peter began to discourse, and either all spoke together in different languages, or one succeeded another.

“Ye men of Judea - People who are Jews; that is, Jews by birth. The original does not mean that they were permanent dwellers in Judea, but that they were Jews, of Jewish families. Literally, "men, Jews."

“And all ye that dwell ... - All others besides native-born Jews, whether proselytes or strangers, who were abiding at Jerusalem. This comprised, of course, the whole assembly, and was a respectful and conciliatory introduction to his discourse” (Barnes’ Notes).

“Peter for the First Time, Publicly Preaches Christ”.

22Ye 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:

“Ye men of Israel - Descendants of Israel or Jacob, that is, Jews. Peter proceeds now to the third part of his argument, to show that Jesus Christ had been raised up; that the scene which had occurred was in accordance with his promise, was proof of his resurrection, and of his exaltation to be the Messiah; and that, therefore, they should repent for their great sin in having put their own Messiah to death.

“A man approved of God - A man who was shown or demonstrated to have the approbation of God, or to have been sent by him.

“By miracles, and wonders, and signs - The first of these words properly means the displays of power which Jesus made; the second, the unusual or remarkable events which attended him, as suited to excite wonder or amazement; the third, the sights or proofs that he was from God.” (Barnes’ Notes)

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

“Him, being delivered - This word, delivered, is used commonly of those who are surrendered or delivered into the hands of enemies or adversaries. It means that Jesus was surrendered, or given up to his enemies by those who should have been his protectors. Thus, he was delivered to the chief priests, [Mark 10:33](https://biblehub.com/mark/10-33.htm). Pilate released Barabbas, and delivered Jesus to their will, [Mark 15:15](https://biblehub.com/mark/15-15.htm); [Luke 23:25](https://biblehub.com/luke/23-25.htm). He was delivered unto the Gentiles, [Luke 18:32](https://biblehub.com/luke/18-32.htm); the chief priests delivered him to Pilate, [Matthew 27:2](https://biblehub.com/matthew/27-2.htm); and Pilate delivered him to be crucified, [Matthew 27:26](https://biblehub.com/matthew/27-26.htm); [John 19:16](https://biblehub.com/john/19-16.htm). In this manner was the death of Jesus accomplished, by being surrendered from one tribunal to another, and one demand of his countrymen to another, until they succeeded in procuring his death.

“By the determinate counsel - The word translated "determinate" - - mean, properly, "what is defined, marked out, or bounded; as, to mark out or define the boundary of a field," etc. See [Romans 1:1](https://biblehub.com/romans/1-1.htm), [Romans 1:4](https://biblehub.com/romans/1-4.htm). In [Acts 10:42](https://biblehub.com/acts/10-42.htm), it is translated "ordained of God";

32This Jesus hath God raised up, whereof we all are witnesses.

“**This Jesus hath God raised up . . .**—From the first the Apostles take up the position which their Lord had assigned them. They are witnesses, and before and above all else, witnesses of the Resurrection” (Ellicott’s Commentary).

36Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

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?

“House of Israel - The word "house" often means "family": "let all the family of Israel, that is, all the nation of the Jews, know this."

“Know assuredly - Be assured, or know without any hesitation or possibility of mistake.

“Whom ye have crucified - There was nothing better suited to show them the guilt of having done this than the argument which Peter used. He showed them that God had sent him as the Messiah, and that he had showed his love for him in raising him from the dead.

“Both Lord - The word "lord" properly denotes "proprietor, master, or sovereign."

“And Christ - Messiah. They had thus crucified the hope of their nation; imbrued their hands in the blood of him to whom the prophets had looked; and put to death that Holy One, the prospect of whose coming had sustained the most holy men of the world in affliction, and cheered them when they looked on to future years. He who was the hope of their fathers had come, and they had put him to death; and it is no wonder that the consciousness of this - that a sense of guilt, and shame, and confusion should overwhelm their minds, and lead them to ask, in deep distress, what they should do.

“They were pricked in their heart - The word translated were "pricked," is not used elsewhere in the New Testament. It properly denotes "to pierce or penetrate with a needle, lancet, or sharp instrument"; and then "to pierce with grief, or acute pain of any kind." It corresponds precisely to our word "compunction." It implies also the idea of sudden as well as acute grief. In this case it means that they were suddenly and deeply affected with anguish and alarm at what Peter had said.

38Then 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.

“Repent—The word denotes change of mind, and here includes the reception of the Gospel as the proper issue of that revolution of mind which they were then undergoing.

“baptized … for the remission of sins—as the visible seal of that remission” (Jamieson-Fausset-Brown).

“repent: change your minds, entertain other thoughts, and a different opinion of Jesus of Nazareth, than you have done; consider him, and believe in him, as the true Messiah and Saviour of the world; look upon him, not any more as an impostor, and a blasphemer, but as sent of God, and the only Redeemer of Israel; change your voice and way of speaking of him, and your conduct towards his disciples and followers; a change of mind will produce a change of actions in life and conversation” (Gill’s Commentary).