

THE DESCENT OF THE ESCHATOLOGICAL
TEMPLE IN THE FORM OF THE SPIRIT
AT PENTECOST

PART 2: CORROBORATING EVIDENCE

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Summary

The first part of this article (published in the previous issue) argued that certain Old Testament and early Jewish references to a temple have been formative for the depiction of the Spirit appearing as fire and for other associated features in Acts 2. This second part examines all of the other usually recognized Old Testament references in Acts 2 in order to determine whether or not they relate to a temple theme. The vast majority of the references are observed to occur in contexts that pertain to a temple, which supports the conclusion of Part 1 that the coming of the Spirit at Pentecost is a description of the inaugurated eschatological descent to earth of the heavenly temple to establish God's end-time people as a part of this temple.

In Part 1, we proposed that Acts 2 portrays the descent of the heavenly latter-day temple of the divine presence on saints at Pentecost. While the first essay dealt with the strongest evidence for this thesis, we now turn primarily to a survey of all the usually recognized Old Testament citations and references in Acts 2:1-40 in order to determine how they may or may not relate to the notion of the temple explored in the earlier essay.

1. The Significance of Other Old Testament Allusions in Acts 2, Which Are Directly Set in a Temple Context

Other intimations of a temple atmosphere in Acts 2 may be observed in some of the Old Testament allusions that occur elsewhere in the chapter, for the most part in 2:30-39 (as, e.g., except for Ps. 68:18, listed in the margin of NA²⁷). Each of the directly following eight allusions occurs in Old Testament contexts in direct connection to mention of the temple. The following survey treats the allusions in the order they occur in Acts 2.

(1) The same manner in which God's presence comes to fill the Old Testament tabernacle and temple and the 'house' in Acts 2:2 enhances the plausibility that Luke is describing Pentecost as the time when the new temple emerged. When Moses finished constructing the tabernacle, 'the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle' (Exodus 40:34),¹ and when Solomon finished building his temple, '*the cloud filled the house of the Lord ... [and] the glory of the Lord filled the house of the Lord*' (see 1 Kgs 8:6-13). In the light of what we have said so far about Acts 2 narrating an inauguration of a new heavenly temple on earth, Acts 2:2-3 may include the Exodus 40 and 1 Kings texts in its quarry of Old Testament allusions: 'there came from heaven a noise like a violent, rushing wind, and *it filled the whole house ...* and there appeared to them tongues as of fire distributing themselves ...'²

The Solomonic episode is particularly interesting, since the parallel in 2 Chronicles 7:1 describes the theophany as '*fire came down from heaven ... and the glory of the Lord filled the house ... and they gave ... praise to the Lord*'. Both texts also conclude with a response of praise by the onlookers (2 Chron. 7:3, 'they gave ... praise to the Lord'; cf. Acts 2:11, 'we hear them speaking ... of the mighty deeds of God'). The mention of God's presence 'filling the house' (Hag. 2:7; Isa. 6:1, 4; Ezek. 10:3-4; 43:5) or 'the house of God' (2 Chron. 5:13-14; 2 Chron. 7:2; Ezek. 44:3) occurs repeatedly elsewhere as well, so that it was not a rare way of speaking about God's inaugurated dwelling in a new temple (though it is always clear from the Old

¹ Exodus 40:35 repeats the wording of v. 34 nearly identically.

² I follow here Niehaus, *God at Sinai*: 202-3, 243-44, in his contention that the Exodus 40 and 1 Kings 8 passages are anticipations of God's descent at Pentecost and filling of his new people.

Testament context that the tabernacle or temple is in mind, whereas the context is not so clear in Acts 2).³

If the allusion is present, then it would point to the likelihood that ‘house’ in Acts 2:2 refers to the temple, which is also suggested by recalling that this was the typical place in Jerusalem during Pentecost that so many people would be gathered (so Exod. 23:16-17, 19; Num. 28:26-21; *m. Bikk.* 3:2-9; Josephus, *Ant.* 14:337-338; 17:254; *Wars* 1:2253; cf. *Wars* 2:42).⁴ When the crowd, which would have been scattered throughout the Temple courts, heard the unusual ‘sound’, they probably would have congregated together in one place somewhere in one of the courts (the crowd could have been scattered throughout the Court of the Gentiles, the Court of the Treasury [or of Women], and Court of the Israelites). This would be a much more plausible setting than a typical private living abode for addressing thousands of listeners (three-thousand are mentioned in Acts 2:41). Such a location also accords well with Luke 24:52-53, which says that, immediately after Jesus’ ascension, the apostles ‘returned to Jerusalem with great joy, and were continually in the temple, blessing God’. Though some do not think that the description of the group ‘sitting’ in the ‘house’ in Acts 2:2 fits a temple context,⁵ in fact, the Old Testament, Judaism, and the New Testament do mention multitudes, as well as individuals, ‘sitting’ in the temple courts.⁶ It is also possible that the events of 2:1-4 occur in some person’s ‘house’ and in 2:5-13

³ Though *τίμπλημι* occurs in these passages, as well as in the Exodus, 1 Kings, and 2 Chronicles texts, instead of *πληρόω*, which occurs in the Acts parallel. For a similar use of ‘house,’ cf. also Acts 7:48-49: ‘Solomon built a *house* for him...what kind of *house* will you build for me?’ and Luke 19:46 says, ‘My house shall be a house of prayer.’ Though all these other Lukan references to ‘house’ have a pronominal qualifier, they show that ‘house’ (*οἶκος*), as well as the more usual *ἱερόν*, is part of Luke’s vocabulary for the temple. Some commentators cite Josephus, *Ant.* 8.65, where both *οἶκος* and *ναός* refer respectively to the entire temple and the former word also refers to smaller ‘houses’ or rooms surrounding the temple on the outside, which are uses possibly parallel to that in Acts 2:3.

⁴ Cf. similarly A. Edersheim, *The Temple* (Peabody: Hendricksen, 1994): 206-211.

⁵ Barrett, *Acts*: 113-114.

⁶ E.g. Ezra 10:9 = Jos, *Ant.* 11.149 and 1 Esdras 9:6. Interestingly, these passages refer to Ezra preaching to multitudes in the temple court to repent of sin and to be faithful. Other texts, including Luke–Acts, mention individuals sitting in the temple courts (Matt. 26:55; John 8:2) or groups (Luke 2:46; John 2:14), as well as individuals sitting at various gates of the temple (1 Sam. 1:9; 2 Baruch 10:4; Acts 3:10).

they happen in an open-air scene, presumably in the temple courts,⁷ though possibly elsewhere.

If this were the case, then the 1 Kings 8/2 Chronicles 7 allusion would portray the emerging of a new temple through the imagery of the old temple house being filled with God's presence.

(2) Acts 2:24 refers to God who 'raised him [Christ] up again, putting an end to the pangs of death' which alludes to David's 'pains of death' as described in the LXX of Psalm 17:5-6 (= 2 Sam. 22:6 and is likely also equivalent to Ps. 114:3 of the LXX [=116:3 in English]).

LXX

Ps. 17:5-6: ὠδῖνες θανάτου καὶ . . . ὠδῖνες ᾄδου
2 Sam. 22:6 reads only ὠδῖνες θανάτου, though it contains the variant ᾄδου read by several mss. in place of θανάτου.⁸

Ps. 114:3 (LXX): ὠδῖνες θανάτου . . . κίνδυνοι [dangers] ᾄδου

Acts 2:24

τὰς ὠδῖνας τοῦ θανάτου (instead of θανάτου, ᾄδου is read by D, some versions [latt sy^p mae bo] and some early fathers [Polycarp and Irenaeus], probably reflecting scribal correction under the influence of the Psalm and 2 Samuel texts)

Directly preceding the wording of the Psalm, David says he will 'be saved from my enemies' (17:4), and subsequently says, 'he sent from on high and took me' (17:17), 'you will set me on high' (ὕψώσεις με, 17:49; cf. Acts 2:33, ὑψωθεῖς), and the Psalm concludes with 'he [God] deals mercifully with David his christ, and his seed, forever' (on which cf. Acts 2:30-36). Furthermore, similar to Acts 2, the Psalm makes use of theophanic motifs from Sinai in depicting God's coming in deliverance of David:

the foundations of the mountains were ... shaken ... fire burst into flame at his presence ... he bowed the heaven, and came down; and thick darkness was under his feet ... round about him was *his tabernacle* [MT=סִכְנֹתָי; LXX=ἡ σκηνὴ αὐτοῦ], dark water in the clouds of the air. At the brightness before him the clouds passed ... coals of fire. The Lord also thundered from heaven, and the Highest uttered his voice ... he

⁷ An alternative suggested by Bruce, *Acts*: 55-56. Cf. also A. J. M. Wedderburn, 'Traditions and Redaction in Acts 2:1-13', *JSNT* 55 (1994): 28.

⁸ L. T. Johnson, *The Acts of the Apostles* (Sacra Pagina 5; Collegeville, MN: Liturgical, 1992): 51, who sees 'a clear if unconscious echo of the Septuagint' of 2 Sam. 22:6 and Psalm 17 parallel. For the ms. evidence of 2 Sam. 22:6, see *The Old Testament in Greek*, Vol. 2, A. E. Brooke and N. McLean, eds. (Cambridge: CUP, 1917): 186.

multiplied lightnings ... the foundations of the world were laid bare (vv. 7-14; cf. Exod. 19:16-18; 24:10).⁹

Note that this is not merely a theophany but a theophany in the context of what is called a 'tabernacle'. If it is correct to see an allusion to Psalm 17:5-6 (LXX, and parallels), then the directly following statement of the Psalm after 17:5-6 is perhaps striking but not unexpected in the light of what we have seen already concerning the theme of the temple standing in the background of Acts 2: 'And when I was afflicted I called upon the Lord, and cried to my God: he heard my voice out of his holy temple' in heaven (Ps. 17:6; for the heavenly location of the temple, see vv. 7-13).

(3) Another allusion is Psalm 132:11 ('the Lord has sworn to David ... of the fruit of your body I will set on your throne') in Acts 2:30¹⁰ ('therefore, because he [David] was a prophet, and knew that God had sworn to him with an oath to seat of the fruit of his loins upon his throne;' if Ps. 89:4 is in mind, it is only secondary).

This verse (along with vv. 10 and 12) in the Psalm about a Davidic descendant inheriting an eternal throne has its basis (note the **ב** in v. 13) in the fact that 'the Lord has chosen Zion; /He has desired it for his habitation. 'This is my resting place forever; /Here I will dwell, for I will desire it' (Ps. 132:13-14). That is, the eternal rule is directly linked to God's temple, and, in fact, continues the line of thought from verses 7-9: 'Let us go into His dwelling place; /Let us worship at His footstool. /Arise, O Lord, to Thy resting place; /Thou and the ark of Thy strength. /Let Thy priests be clothed with righteousness; /And let Thy godly ones sing for joy.'

Psalm 132:11 itself alludes to 2 Samuel 7:12-16. Note especially the language of 'I will raise up your seed after you, who will come forth from your bowels, and I will establish his kingdom. He will build a house for my name, and I will establish the throne of his kingdom forever' (2 Sam. 7:12-13). In this respect, the picture of Psalm 132:11 in its context is like that of Zechariah 6:13, where a messianic figure 'will build the temple of the Lord, and ... will sit and rule on his throne. Thus He will be a priest on His throne'. Solomon alludes to 2 Samuel 7:12-13, apparently believing his kingship and dedication of

⁹ For paraphrastic reflections of the Sinai theophany strikingly like that of Ps. 17, see Ps. 68:8; 4 Ezra 3:16-18.

¹⁰ So also Bruce, *Acts*: 72, and Fitzmyer, *Acts*: 258.

the temple to be a beginning fulfilment of that promise (2 Chron. 6:16). Both the establishment of a kingdom and of a temple, therefore, may be in mind in Acts 2:30, since the two are so inextricably linked in 2 Samuel and Psalm 132.

Acts 2:31 says that, on the basis of the promise in Psalm 132 (and implicitly also of 2 Samuel 7),¹¹ David ‘looked ahead and spoke of the resurrection of the Messiah [τοῦ Χριστοῦ]’. Indeed, ‘messiah’ (χριστός) occurs twice in the Psalm, once in verse 10, which introduces the allusion in Acts 2:30 from Psalm 132:11, and in the conclusion to the Psalm (Ps. 132:17-18): ‘There I will cause to spring up a horn to David; I have prepared a lamp for my *anointed* [χριστῶ]; His enemies I will clothe with shame, but upon himself shall my sanctuary [τὸ ἁγίασμα]¹² flourish.’ Likely ‘Christ’ in Acts 2:31 comes partly from the Psalm. The striking conclusion to the Psalm in the LXX is that God would cause the ‘messiah’ ‘to spring up’ as his ‘horn’ in order that ‘upon’ the messiah God’s ‘sanctuary’ would ‘grow’. It appears that here the messiah would be the foundation of the temple from which it would grow!¹³ Even the phrase ‘I have prepared a lamp for my messiah’ alludes back to the promise of 2 Samuel 7:12-16 (on which see 2 Kgs 8:19; cf. in this light, 2 Sam. 21:17). ‘Lamp’ may be a synecdoche whereby the part of the temple represents the whole;¹⁴ if

¹¹ See W. J. Larkin, *Acts* (IVPNTC; Downers Grove: IVP, 1995): 54-56, and Polhill, *Acts*: 114, who see allusion to both Ps. 132 and 2 Sam. 7 in Acts 2:30.

¹² That ἁγίασμα means ‘sanctuary’ here is evident not only from the observation that that is its clear meaning only nine verses earlier (v. 8: ‘the ark of your sanctuary’), but also from observing that of the approximate 63 uses outside of Ps. 132:18, about 45 refer to the sanctuary and many of the remaining uses refer to objects that are called ‘holy’ because they are used in the sanctuary (so approx. 9x; Aquila reads ἀφορίσμα [‘that which is set apart’] in Ps. 132:18, while Symmachus has ἁγιασμὸς [‘consecration’ or ‘holiness’]).

¹³ Note that of the five uses of the other verbal forms of ἐξανθήσει (‘it will flourish’) outside of Ps. 132, one refers to people being ‘planted in the house of the Lord,’ who ‘will flourish in the courts of our God’ (Ps. 92:13).

¹⁴ ‘Lamp’ (λύχνος, and the Hebrew equivalent) often refers to the ‘lamps’ on the lampstand in the tabernacle (14x in the LXX of Exod., Lev., and Num.) or in the temple (7x in LXX of 1 and 2 Kgs and 2 Chronicles; so also 1 Sam. 3:3); that the temple lamp may be the image in mind in Ps. 132:17 is pointed to further by recalling that mention of these lamps is often in connection with the priests preparing them so that they will burn continually (e.g. 2 Chron. 13:11 ‘and the golden lampstand with its lamps is ready to light every evening’). Though the actual word ‘prepare’ or ‘arrange’ (עָרַךְ) with ‘lamp’ (נֵר) is not typically used as it is in Ps. 132:17, it is in Lev. 24:4 (‘he [the high priest] will prepare the lamps’ [in the tabernacle]), to which it probably alludes, since Leviticus is the only other occurrence of the word combination in all of the OT. For similar metaphors of messianic like figures, see Zech. 4:2-14, where the figures are compared to olive trees feeding oil to lampstands; in the NT the church is compared to ‘lampstands’ (Rev. 1:12-13, 20; 2:1; 11:3-4).

so, we have another reference to God promising that the anointed will arise in inextricable connection with the future establishment of the temple, which is precisely what the 2 Samuel 7 promise affirms.

That Psalm 132 and its temple context is in mind in Acts 2:30 is suggested further from the observation that Acts 7:46 also alludes to Psalm 132:1-5, which both in the Psalm and Acts explicitly refers to the temple that David wished to build for God. Luke alludes one more time to Psalm 132 (v. 17a) in Luke 1:69, betraying once more Luke's interest in this Psalm.

These observations enhance the notion that the allusion to Psalm 132:11 in Acts 2:30 has to do with an eschatological temple constructed in conjunction with his ascension.

(4) A number of commentators have seen that behind Acts 2:33-34 (*'having been raised high* [ὑψωθείς], having received [λαβὼν] the promise [= "gift {δωρεῶν} of the Holy Spirit" in v. 38] ... David did not ascend [ἀνέβη] into the heavens' but Christ did) stands Psalm 68:18 (=67:19, LXX=68:18, MT): 'having ascended unto the height ... you received gifts' (ἀνέβης εἰς ὕψος ... ἔλαβες δόματα).¹⁵ Though many scholars have not observed such a background,¹⁶ some influence from Psalm 68 appears to be discernible, especially in light of the early rendering of the Psalm in Ephesians 4:8, where Christ is said to have 'given gifts to men' (in line with the Targum's change from 'receive' to 'give', on which see below).¹⁷ This understanding of the Psalm may well account for Peter's language of Christ 'pouring forth' (= 'giving') the gift of the Spirit in Acts 2:33b. The verse in the Psalm is difficult. The immediate context of the Psalm is not clear about whether or not the 'ascent' of God 'on high' refers to his ascent to Zion or to Sinai, and good arguments can be made either way.

¹⁵ E.g. Turner, *Power from on High*: 287-88, and likewise Barrett, *Acts*, vol. 1: 151-52. Other significant twentieth century commentators have argued for a Ps. 68:18 allusion from various angles, on which see a summary in J. Dupont, 'Ascension du Christ et don de l'Esprit d'après Actes 2:33' in B. Lindars and S. S. Smalley, eds., *Christ and the Spirit in the New Testament, Studies in Honour of C. F. D. Moule* (CUP, 1973): 219-28. Likewise, see Barrett, *Acts*, vol. 1: 151-52.

¹⁶ For some examples, see Dupont, 'Ascension of Christ': 220-21.

¹⁷ Pace D. L. Bock, *Proclamation from Prophecy and Pattern* (JSNTS 12; Sheffield: JSOT Press, 1987): 182-83, who gives the most substantial rationale for doubting a Psalm 68:18 background; likewise pace Fitzmyer, *Acts*: 259, and Polhill, *Acts*: 115, who see no influence from Psalm 68.

It is possible that Psalm 68:18c ('you have received gifts among men') alludes to Numbers 18:6 (God 'received [or took] ... fellow-Levites from among the sons of Israel; they are a gift to you, given to the Lord'). If so, then the scene in Psalm 68:18 is God's ascent to Sinai. Thus, the entire verse would apparently refer to his leading Israel as 'captives' out of Egypt, guiding them through the wilderness, and 'ascending' Sinai, where he formally received or took as 'gifts' some from the rebellious nation as his 'priests'. The directly preceding verse of the Psalm supports a Sinai location: 'The chariots of God are myriads, thousands upon thousands; the Lord is among them at Sinai in the sanctuary' (v. 17), where 'the Lord will dwell forever' (v. 16c). Judaism sometimes identified the one 'ascending' as God (e.g. the LXX) and sometimes as Moses (e.g. the Targum Ps. 68:19), the latter designation clearly putting the verse into a Sinai context. The identification of Moses may have been sparked by the fact that in Judaism the 'ascent' of Moses to Sinai was an important theme often discussed (sometimes reflecting on Exod. 19:3: 'and Moses went up to God').¹⁸ Furthermore, Judaism may have substituted Moses for God (by metonymy), since both God and Moses would generally have been viewed as giving the Law to Israel, though, more precisely, God gave the Law to Moses and then Moses gave it to Israel (e.g. 4Q377, col. II, 11 says 'God would speak through his [Moses] mouth as though he were an angel; indeed what herald of glad tidings was ever like him'). For example, Targum Psalm 68:19 (=68:18) says:

You ascended to the firmament, O prophet Moses; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, [and] the glorious presence of the Lord God abides upon them.

Following a similar line of thought is Josephus (*Ant.* 3:77-78), who says that, after Moses 'went up to Sinai', Israel anticipated that he would return with the 'promise of blessings' and prayed that God would 'give him a gift', language identical to that of Acts 2:33 ('having received from the Father the promise of the Holy Spirit') and 2:38 ('you shall receive the gift of the Holy Spirit').¹⁹

Consequently, there appears to be some intent to draw a correspondence between Moses' ascent to Sinai and receiving the Law

¹⁸ Turner, *Power from on High*: 286, and sources cited therein.

¹⁹ On the comparison with Josephus, see Turner, *Power from on High*: 286.

and Christ's role at the Pentecost event in Acts 2, even if that correspondence is so loosely formulated to be that 'Pentecost is viewed as part of the fulfilment and renewal of Israel's covenant', with the Spirit playing a significant role in the renewal.²⁰ This is in line with the earlier conclusion that the two allusions to Numbers 11 in Acts 2 indicate that the Spirit that was upon Moses which was given to the seventy elders was influential on Luke's portrayal of Jesus receiving the Spirit and then pouring it out on the representative people from the seventy nations at Pentecost. Thus, the Psalm and Numbers background point to Jesus as a latter-day Moses. It is clear that Acts 2:29-36 portrays Jesus as the promised seed of David, but there is no notion of a heavenly ascent in the Davidic messianic tradition. So where did the notion of such an 'ascent' come from? The best guess is that it arose from seeing Jesus, not only as a latter-day David but also as one who is like Moses.²¹

Assuming the validity of the Psalm 68:18 allusion, no one has yet pointed out that the verse and its context identify Sinai as a 'sanctuary' 'the Lord is among them [the angels] at Sinai in the *sanctuary*'²² (Ps. 68:17), where 'the Lord will tabernacle there forever' (v. 16b); 'the Lord God will tabernacle there' (v. 18).

Interestingly, Targum Psalms 68:34 also says: 'To the one who sits on his throne in the heaven of heavens; in the beginning [the nation's beginning at Sinai] he, by his command, gave through his voice the voice of the *Spirit of prophecy* to the prophets!' Then the conclusion of the Targum in verse 36 identifies God's 'heavenly throne' to be in his 'sanctuary': 'Fearful is God, from your sanctuary; the mighty one of Israel has given strength and might to his people. Blessed be God!' (see also here the MT).

Similarly, in the continuation of Josephus' account of the Sinai revelation noted above, he says the 'tabernacle' was the substitute for God's presence on Sinai (*Ant.* 3:100: 'when we move elsewhere we may take this [the tabernacle] with us and have no more need to ascend to Sinai, but that he himself, frequenting the tabernacle, may be present at our prayers'). Again, we have another Old Testament allusion that is

²⁰ Turner, *Power from on High*: 289.

²¹ Following Turner, *Power from on High*: 288-89.

²² It is possible to translate שִׁבְדָּה as 'in holiness' (so NASB; NEB; similarly NETB), though some translations have 'sanctuary' or 'holy place' (RSV, ASV, KJV, NIV, ESV, NLT, Luther), which is supported by Ps. 68:16b and 68:18d, as noted above.

not merely part of a Sinai background but locates God's sanctuary at Sinai, which is consistent with the earlier conclusion that Sinai was a sanctuary. This conclusion about the Psalm 68 allusion contributes further to the focus on the Spirit coming from the heavenly temple at Pentecost.

(5) F. F. Bruce suggested Acts 2:33a may allude to Psalm 118:16.²³

Ps. 118[=117, LXX]:16

δεξιὰ κυρίου ὑψώσέν με ('the right hand of the Lord has raised me up')

Acts 2:33a

τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεῖς ('therefore, having been raised up by [or at]²⁴ the right hand of God')

The only place in all of the LXX and the New Testament that the combination of δεξιός and ὑψώω occurs is in this Psalm text and the Acts passage (though it is repeated in Acts 5:31 [ὁ θεὸς ... ὑψώσεν τῇ δεξιᾷ αὐτοῦ] with reference back to 2:33 and with more explicit allusion to Psalm 117:16 [δεξιὰ κυρίου ὑψώσέν με δεξιὰ κυρίου ...]). Both texts speak of being raised up in direct association with God's 'right hand', and the thought may be identical if τῇ δεξιᾷ in Acts 2:33a is an instrumental dative and not locative.

There is not space to discuss the context of the Psalm sufficiently, but either David or some other Israelite king is depicted as oppressed by enemies and calling out in faith for deliverance, and God delivers him (118:5-18). Part of the expression of deliverance is that 'the right of the Lord has raised me up' (v. 16, LXX). Verse 17 explains this deliverance as 'I will not die, but I will live'.

The concluding section of the Psalm (vv. 19-29) is set in the context of the temple: after the deliverance, the Psalmist says, 'open to me the gates of righteousness' (v. 19), 'the gate of the Lord', in order that 'the righteous may enter through it' (v. 20). That this refers to the outer entrance of the temple is apparent from: (1) the reference to the speaker being compared to a 'chief corner stone',²⁵ after making an entrance (v. 22); (2) the king being 'blessed from the house of the

²³ Bruce, *Acts*: 72, which D. J. Williams, *Acts* (NIBC; Peabody: Hendricksen, 1990): 53, sees is possible and Fitzmyer: 259, views as an echo.

²⁴ Most translations render the dative τῇ δεξιᾷ locatively ('at') but KJV, NEB, and Douay translate it instrumentally ('by' or 'with').

²⁵ Ezra 3:10-12 alludes to Ps. 118:1, 22, 29 in describing the foundation-laying activity of the second temple. Zech. 4:7-9 also refers to laying the foundation stone of the temple with the same words as Ps. 118:22 (cf. שֹׁהַר + גִּבֹּרֹת). See Beale, *Temple and Church's Mission*: 183-87, 331-32, for identification of the 'cornerstone' as part of the temple in the Psalm, the Gospels, and 1 Peter 2.

Lord' (v. 26), and (3) that part of the blessing and thanksgiving is expressed as 'binding the festival sacrifice with cords to the horns of the altar' (v. 27), which obviously occurs in the temple court. Thus, just as the king is delivered from death, is given life, and is 'raised high' in order to enter into the temple to be rejoiced over and blessed, so also Christ, after having been delivered from death, was given life and raised high to life at God's right hand *in the heavenly temple*. If the Psalm's concluding contextual setting of the temple carries over, then that is the setting for Christ's exalted existence.

(6) The quotation of Psalm 110 (109):1 in Acts 2:34-35 is well-known: 'The Lord said to my Lord, "sit at my right hand, until I make your enemies a footstool for your feet".' Christ is viewed as fulfilling this prophetic statement. Only three verses later the king of the Psalm is also said to be an eternal priest: 'The Lord has sworn ... you are a priest forever' (Ps. 110:4). Again, as in 2 Samuel 7 and Psalm 132, Psalm 110 combines into one person notions of kingship and temple, though the latter is spoken in terms of priesthood, which comes soon after the Psalm 132 allusion in Acts 2:30.

In addition to the two references to God's 'right hand' in 2:33-34, the phrase appears three more times, once in 5:31 and twice in chapter 7 (7:55-56). The latter two occurrences refer to a position in the heavenly temple, where Christ is.²⁶ Furthermore, Hebrews 8:1-2 alludes to Ps. 110:1 in referring to Christ being in a kingly position in the heavenly temple: 'we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary, and in the true tabernacle, which the Lord pitched, not man.' Hebrews 10:12-21 makes the same point (beginning with the Ps. 110:1 allusion in 10:12). These uses of Psalm 110:1, especially in Acts 7, are another pointer that in the background of Acts 2:31-35 stands the notion of the heavenly temple.

(7) Psalm 20:7a (= 20:6 in Eng. and 19:7 in LXX; 'now I know that the Lord has saved his messiah') may be echoed in Acts 2:36 ('therefore ... know that God has made him Lord and Messiah'). The conclusion of Psalm 20:6 also points to its allusive presence in verse 36: 'God will hear [i.e. send help] from his holy heaven; the salvation of his right hand is mighty.' The implicit theme of deliverance from 'heaven' in verses 31-34 (deriving from the explicit idea of deliverance

²⁶ See the discussion of Acts 7 in Beale, *Temple and Church's Mission*: 216-28.

to 'heaven') and the common phrase 'right hand' (cf. Acts 2:34) show the natural fit of the allusion into the Acts 2 context.

An allusion to 'saving the Messiah' from Psalm 20:6 in Acts 2:36 ('God making Jesus the Messiah') is well-suited, especially in the light of God's deliverance of Christ from death (Acts 2:31, 'resurrection of the Messiah, that He was neither abandoned to Hades nor did his flesh suffer decay') and the stress upon that deliverance being resurrection (Acts 2:31-35). The Psalm reference is particularly suitable, since the plight of death from which Jesus was rescued is noted again in verse 36, being highlighted abruptly at the end ('God has made him both Lord and Messiah – *this Jesus whom you crucified*'). The Psalm begins appropriately with a request that God send help to the king from his sanctuary: 'May the name of the God of Jacob set you on high! /May He send you help from the sanctuary' (20:1-2). The 'salvation' of verse 6 comes from God's 'holy heaven' and is most likely to be identified with the 'help from the sanctuary' (v. 2), which will establish the king on a high place. Accordingly, Targum Psalm 20:7 rightly clarifies the 'holy heaven' of verse 6 as God's 'holy dwelling in the heavens' (v. 1). Thus we appear to have another Old Testament reminiscence or even echo, albeit subtle, which is directly tied to a description of the heavenly temple.²⁷

²⁷ In this regard, note that the pouring out of the Spirit in Acts 2 is a fulfilment of the promise in 1:8 ('you will receive power when the Holy Spirit has come upon you'), which itself is an allusion to the LXX of Isa. 32:15 ('until the Spirit should come upon you from upon high'). Targ. Isa. 32:15 renders the MT's 'from on high' by 'from him whose Shekinah is in the heavens of the height'. It is apparent, especially in the LXX, that Isa. 32:15 is to be identified with the heavenly temple scene of Isa. 57:15-16 (on which see G. K. Beale, 'The Old Testament Background of Paul's Reference to 'the Fruit of the Spirit' in Galatians 5:22,' *BBR* 15 (2005): 3-6). In rabbinic literature and the Targums, 'shekinah' was not a mere circumlocution for God, but designates the divine presence, 'often to emphasize his presence in the temple'; this was associated with the heavenly temple, since 'the destruction of the Temple in 70 C.E. led to the idea that God removed his presence – his Shekinah – to the heavens' (J. Neusner and W. S. Green, eds., *Dictionary of Judaism in the Biblical Period* (Peabody, MA: Hendrickson, 2002): 577). Hence, the Isaiah allusion in Acts 1:8 and its organic link to Acts 2 would appear to reinforce our point made about the heavenly temple in relation to the use of Ps. 20:6 in Acts 2:36, which would be enhanced by the targumic interpretation of the Isaiah text, if this represented an early tradition.

(8) Two Old Testament allusions are combined in Acts 2:39:

Old Testament

Isaiah 57:19: 'peace upon peace to them being far off and to the ones being near.'
 Joel 3:5 (LXX): 'all whosoever shall call on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem shall the saved one be as the Lord has said, and they that have glad tidings preached to them, whom the Lord has called.' (cf. 3:5, MT and 2:32 for Eng.).

Acts 2:39

'For the promise is to you and to your children and to all the ones far off,'
 (cf. Joel 2:32a with Acts 2:21: 'everyone who calls on the name of the Lord shall be saved')
 'as many as the Lord our God should call.'²⁸

The clearest allusion is to Joel 2:32 [3:5] that comes at the end of Acts 2:39. The long quotation in Acts 2:17-21 concludes by omitting the very end of the wording of Joel 2:32. The fact that the wording which is unique to, and identical in, various respects to the omitted part is picked up again in verse 39 indicates the validity of the allusion here. Since this very last part of the Joel quotation is viewed as beginning fulfilment, it thus suggests further that even the citation of the cosmic conflagration references in Joel 2:30-31 (in Acts 2:19-21) had in some way commenced fulfilment.

Our earlier point about Joel merits repeating: that the same cosmic dissolution language about the 'sun and moon' from Joel 2:31 is repeated in Joel 3:15, presumably referring to the same eschatological events. This is significant, since the appearance of the Lord in 3:16-18 comes from 'Zion,' the 'holy mountain,' and 'the house of the Lord'.²⁹ Thus, Joel 3 clarifies what Joel 2 appears to have implied about the source of revelatory cosmic destruction, since in chapter 2 it occurs repeatedly in connection with 'Zion ... my holy mountain' (cf. 2:1-11; likewise 2:31-32 [LXX, MT=3:4-5]). Again, we have one more indication that the theophanic manifestation connected with Joel 2:30-31(=3:3-4, LXX, MT) comes from the mountain-like sanctuary or temple, suggesting further that the theophany in Acts 2 also may come from the heavenly sanctuary.

Isa. 57:19 proclaims the 'peace' of the end-time restoration to exiled Israel. Isaiah 57:15-18 (LXX) explains that this 'peace' is the result of the eschatological outpouring of the Spirit from God in the

²⁸ Note also Bruce, *Acts*: 78, who also sees allusion to both the Isaiah and Joel texts here.

²⁹ Recall again that the Targum here (= Joel 4:16-18) reads 'sanctuary of the Lord'.

heavenly temple that has resulted in resurrection life, and thus, healing and comfort for the exiles:

the most high who dwells in the heights for eternity, Holy in the holies is his name, the Lord Most High who rests in the holies ... and giving life to the broken-hearted³⁰ ... for the Spirit will come forth from me, and I [will] have created all breath³¹ ... I have healed him and given him true comfort.

Such an allusion fits nicely into the preceding Acts context which has highlighted resurrection and ascension (2:31-35), 'the pouring forth of the Holy Spirit from heaven as fulfilment of promise' (2:33), and which has been shot throughout with Old Testament allusions also from temple contexts (often of the heavenly temple).³² An allusion to Isaiah 57:19 also occurs in Ephesians 2:17 in direct connection to a reference to the church as a part of God's temple (2:19-22), which is 'a dwelling of God in the Spirit'.

The Hebrew text underscores that the promise of Isaiah 57:19 entails God's descent from the heavenly temple to dwell with those he resurrects ('I dwell on a high and holy place, and with the contrite and lowly to make alive the spirit of the crushed and to make alive the spirit of the fallen,' v. 15). Isaiah 57:13-15 picks up the same promise from 57:13 ('they will inherit my holy mountain') and especially chapter 56, which speaks of both Jews and Gentiles dwelling together in the eschatological temple:

³⁰ This phrase renders the more explicit MT's 'to make alive the spirit of the crushed and to make alive the spirit of the fallen'. The Targum of v. 16b interpretatively paraphrases with 'for I am about to restore the spirits of the dead and the breathing beings I have made'.

³¹ On the wording of these two phrases, see G. K. Beale, 'Old Testament Background of Paul's Reference to 'the Fruit of the Spirit' in Galatians 5:22,' 3-6, 30-38.

³² See Polhill, *Acts*: 117, who sees allusion to the Isaiah passage here, and Fitzmyer, *Acts*: 267, who sees an echo. In addition to Isa. 57:19, two other passages in the LXX might be echoed: 2 Sam. 7:19 and Sirach 24:32. Such an echo could be heard, since these are the only two passages in all of the LXX that the phrase εἰς μακρῶν occurs. 2 Sam. 7:19 is David's summary of the prophecy in 7:12-16 about a descendant who will inherit an eternal throne and build a temple ('you [God] have spoken concerning the house of your servant for a far off time'); Sirach 24:32 refers to God's 'wisdom' that had 'dwelt in high places' and came 'to rest' in Israel's 'holy tabernacle, and from there 'will send forth ... light afar off' (cf. Sirach 24:1-34). 2 Samuel 7 has been hovering in the background in Acts 2:30 (see above), and this might point to an echo here, though against this possibility is recognition that the word μακρός in the 2 Samuel text has a temporal and not a geographical-spatial reference, as it does have in Isa. 57:19 and Sirach 24:32.

³Let not the foreigner who has joined himself to the LORD say, 'The LORD will surely separate me from His people.' Neither let the eunuch say, 'Behold, I am a dry tree.'

⁴For thus says the LORD, 'To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant,

⁵To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off.

⁶'Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, every one who keeps from profaning the Sabbath, and holds fast My covenant;

⁷Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples.'

⁸The Lord GOD, who gathers the dispersed of Israel, declares, 'Yet others I will gather to them, to those already gathered.' (NASB)

The two Old Testament allusions in Acts 2:39 likely have a mutual interpretative relationship, as do the Isaiah 2:2 and Joel 2:28 allusions at Acts 2:17. The promise of eschatological salvation and 'calling' of the remnant on Mount Zion (Joel 2:32) and the prophesied peace of restoration 'to those far off' (Isa. 57:19) refer to the same events that are fulfilled at Pentecost. This is not an unnatural combination of Old Testament passages, since they both are directly linked to promises about the end-time Spirit coming from or in association with the temple.

2. Pentecost as a Fulfilment of John the Baptist's Prophecy of the Spirit

Luke 3:16 (cf. Matt. 3:11) records John the Baptist proclaiming that while he 'baptizes in water', one will come after him who 'will baptize you with the Holy Spirit and fire'. Then he baptizes Jesus, after which 'the heaven was opened, and the Spirit descended upon Him in bodily form as a dove' (Lk. 3:21-22; cf. Matt. 3:16). This was Jesus' individual 'Pentecost', whereby the Spirit empowered him for his prophetic ministry. The same pattern for the latter corporate Pentecost occurs for the same purpose of prophetic empowerment. We can perhaps assume that at Pentecost the 'heavens were opened' as the Spirit descended in fire in fulfilment of Luke 3:16 (cf. Matt. 3:11). The Lukan passage also shows that 'the Spirit and fire' are associated both with blessing and judgement (Lk. 3:16-17), which we have contended also is the case in Acts 2, especially with respect to the Sinai and Joel

2 imagery. That the Luke 3 passage is fulfilled at Pentecost is evident from Acts 1:5, where direct allusion to Luke 3:16 is made.

Judaism employed the same language as Luke 3:16 and Matthew 3:16 in its expectation of a priestly Messiah: ‘the heavens will be opened, and *from the temple of glory* sanctification will come upon him ... And the spirit of understanding ... shall rest upon him [in the water]’³³ (Test. Levi 18:6-7). Elsewhere in biblical literature, the expression ‘heavens were opened’ together with the mention of the ‘glory’ of God always introduces a vision of the heavenly temple where the ‘glory’ of God abides.³⁴

The source of the Spirit in Luke 3 may likewise be the heavenly temple. That the temple is the source of the Spirit is suggested further by the observation of some significant Lukan commentators who see that Isaiah 4:4 (the ‘Spirit of burning’ [πνεύματι καύσεως]) is behind Luke 3:16 (πνεύματι ἁγίῳ καὶ πυρὶ) and, I would add, similarly Isaiah 30:27-30, where ‘Spirit’ and ‘fire’ also appear in combination).³⁵ Isaiah 4 (and Isa. 30:27-30) is the only passage in the Old Testament that combines the divine ‘Spirit’ and ‘fire’ [Isa. 30:27-28 has πῦρ, and Isa. 4:5 uses πῦρ as a synonym for καῖσις, continuing that theophanic image from v. 4). Furthermore, this ‘Spirit’ and ‘fire’ in Isaiah 4 are part of an eschatological theophany in a sanctuary that encompasses the whole area of Zion: ‘the Lord will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.’ That Isaiah 4 refers to the entire area of Jerusalem becoming a tabernacle is apparent from recalling that the ‘fire’ and ‘cloud’ were expressions of God’s presence both at Sinai (which we have seen was a mountain temple) and in the tabernacle (Num. 9:15-16), and ‘canopy’ is an apt synonym for ‘tabernacle’.³⁶ Indeed, Isaiah 4:5 alludes back to the Exodus experience of God’s presence with Israel (Exod. 13:21; Ps. 78:14; 99:7; 105:39), especially at the tabernacle (Num. 9:15-23; and

³³ There is common acknowledgement that the bracketed wording is a later Christian interpolation.

³⁴ On which see Beale, *Temple and Church’s Mission*: 218-22.

³⁵ E.g. D. Bock, *Luke 1* (BECNT; Grand Rapids: Baker, 1994): 323, as well as I. H. Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1978): 147; W. D. Davies and D. C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew I* (ICC; Edinburgh: Clark, 1988): 317, the latter also adding Isa. 30:27-28 and esp. 4 Ezra 13:8-11.

³⁶ Following M. H. Woudstra, ‘The Tabernacle in Biblical-Theological Perspective’, in J. B. Payne, ed., *New Perspectives on the Old Testament* (Waco: Word, 1970): 98-99.

Sinai may be included in the allusion because of the mention of 'Mount'). Isaiah 4:6 further points to this connection by referring to the 'canopy' as a *sukkah* ('booth'), which can be a synonym for 'tabernacle' (2 Sam. 11:11; cf. Ps. 31:20; Acts 15:16-18, quoting Amos 9:11-12).

The implicit association of the heavenly sanctuary with Jesus' reception of the Spirit in Luke 3 is perhaps not coincidental in the light of our argument that the Spirit at Pentecost also descended from the heavenly Holy of Holies. What is intriguing is that there is an intertextual relationship between Isaiah 4:2-3 (and cf. also 4:4-5) and Joel 2:32, which is another connection pointing to the relevance for Acts 2 of the Luke 3:16 passage and its Isaiah 4 background.

3. Pentecost as a Fulfilment of Jesus' Prophecy of the Temple

Other hints of a *new* spiritual temple may also be discernible in Acts 2. The coming of the Holy Spirit at Pentecost may be an expression of the new temple's descent in fulfilment of Jesus' own prophecy of the temple in John 7:37-39:

³⁷If any man is thirsty, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.' ³⁹But this He spoke of the Spirit, whom those who believed in Him were to receive, for the Spirit was not yet given, because Jesus was not yet glorified.

In verse 38 Jesus alludes to the prophecy of water flowing from the temple in Ezekiel 47:1, Zechariah 14:8 and, possibly, Joel 3:18.³⁷ The 'innermost being' from which 'flow rivers of living water' is Jesus himself as the new 'Holy of Holies' and not the one who believes in

³⁷ Commentators generally acknowledge these OT allusions here, especially that of Ezekiel (recently, see Spatafora, *From the 'Temple of God' to God as the Temple*: 114, 292), though A. R. Kerr, *The Temple of Jesus' Body* (JSNTSupp 220; Sheffield: Sheffield Academic, 2002): 239-41, argues only for the Ezekiel and Zechariah texts (though Zech. 14:8 does not explicitly mention the temple but only 'Jerusalem', the temple is likely in mind because the phrase 'living waters' is an allusion to the 'living waters' of Ezek. 47:1-12, where the 'living waters' flow from the temple, esp. cf. Ezek. 47:9).

Jesus.³⁸ This is apparent, first, from recalling that the Old Testament prophecies identify the source of the water to be from the innermost part of the temple (i.e. the Holy of Holies) where YHWH's presence had dwelt in the past and would dwell again in the latter-day temple. Jesus was that presence on earth. Secondly, the 'living waters' of John 7:39 would appear to be equivalent to the Spirit poured out by Jesus from heaven to those believing at Pentecost (Acts 2:32-38), if there is any link between the two passages (e.g. the equivalence 'Spirit' and 'water' occurs Isa. 30:28; 32:15; 44:3).

Could John 20:22 be a development of the promise of the Spirit from John 7, which we have argued is associated with the new temple in Jesus (John 7:39)? A positive answer to this question may be pointed to by observing that this is the first time the language of 'receiving the Spirit' in application to Jesus' followers has occurred since John 7:39 ('but this He spoke of the Spirit, whom those who believed in Him were to receive'). If this link with John 7 can be maintained, then Jesus breathing the Spirit on the disciples could be considered part of an enablement for the disciples to be part of the new temple. The twelve first receive the Spirit in John 20, representing the nucleus of true Israel then, at Pentecost, representatives of the nations receive the Spirit, together again with the apostles, and become part of the expanding temple.³⁹

The primary message they are to announce in their mission is the forgiveness of sins (John 20:23). Whereas forgiveness in the Old Testament came through animal sacrifice in the temple, in the new age forgiveness comes through Christ's sacrifice that is announced through the covenant community. The coming of the Spirit at Pentecost likewise indicates a shift in redemptive history whereby forgiveness of sins derives from Jesus instead of the physical temple and is announced by Jesus' priestly followers instead of Israel's temple priests (e.g. Acts 2:38: 'Repent, and let each of you be baptized in the name of Jesus

³⁸ Whether the 'innermost being' refers to Jesus or to the believer is not necessarily a crucial issue to solve, but for further discussion, see Beale, *Temple and Church's Mission*: 196-200. On the debate see also D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991): 322-29, who prefers that the 'innermost being' refers to the believer.

³⁹ It is certainly possible that Jesus' breathing on the apostles is an acted out parable of the Spirit they were to receive shortly afterward at Pentecost (so Carson, *John*: 649-55). If so, they did not receive the Spirit at that point in John 20:22 but were guaranteed to receive it. In either case, our point about Acts 2 in relation to the temple prophecy of John 7 would still stand.

Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit’).

It may not be coincidental that one of the three Old Testament temple prophecies alluded to in John 7:38 is possibly Joel 3:18 (‘a spring will go out from the house of the Lord’). The Johannine tradition about the coming of the Spirit associated with Joel 3 thus may point to a further link with the Acts 2 version, since Joel 2 is quoted extensively in the latter. Could the ‘pouring out of the Spirit’ in Joel 2:28 be the equivalent of the ‘spring’ that ‘will go out of the house of the Lord’ in Joel 3:18?

4. Conclusion

The only other usually well-recognized Old Testament reference in this section which does not have a temple association is Psalm 16:8-11 in Acts 2:25-28, 31.⁴⁰ But even this Psalm contains language about God’s

⁴⁰ Other OT references (most of which are doubtful) that possibly could be present in Acts 2 (which are not noted by commentators I have consulted but *are* listed by NA²⁷), are: (1) Prov. 1:23 (LXX, ‘I will bring forth to you the utterance of my *breath* [πνοήσ]’) in 2:2; (2) Sirach 48:12 (‘Elisha ... was covered with a whirlwind, and Elisha was filled with his [Holy] S[pirit]’) in 2:4 (note that the Sirach reference continues from a portrayal of Elijah as one whose ‘word burned like a lamp’, with whose Spirit Elisha was being seen as filled); (3) Job 32:18-19 (LXX, ‘my belly is as a skin of *sweet wine* [γλεῦκος] ... I will speak that I may open my lips’) in 2:13; (4) Job 32:11 (LXX, ‘give heed to my words’ [ἐνωτίζεσθε μου τὰ ῥήματα]) in 2:14b (though the phrase also occurs virtually identically in Pss. 5:2 and 53:4, and more loosely in Job 33:1 and 34:16; if the phrase is echoed in Acts 2, then it is a collective echo from the way the LXX styles addresses to others to listen intensely); (5) 1 Kgs 2:10 (‘David slept with his fathers and was buried in the city of David’) in 2:29 (this is likely echoed, since it is linked in context to the promise made to David [see 1 Kgs 2:4], which also occurs in 2 Sam. 7:12-13, 25 and Ps. 132:12, both of which we have seen are alluded to in Acts 2:30); (6) Ps. 89:4 (‘I will establish your seed forever and build up your throne to all generations’) in 2:30, though we saw above that Ps. 132:11 is more likely the focus here; (7) Ps. 108:16 (LXX, the wicked did ‘slay him who was *pierced to the heart*’) in 2:37 (favoured by C. S. C. Williams, *Acts*: 70; though a variant of the expression occurs also in Ps. 4:5; the LXX phrases are a general expression of conviction of sin); (8) Deut. 32:5 and Ps. 78:8 (Israel in the wilderness was a ‘perverse generation’ [γενεὰ σκολιὰ]) in 2:39, which is a clear allusion, and not an echo, and identifies the apostate nature of the Israelites of Peter’s generation with those of the first generation (so also Haenchen, *Acts*: 184). To whatever degree these references are echoed, a number of them would not add to the redemptive-historical significance of the narrative, as do the allusions discussed in the body of this and the first article; on the other hand, the allusions to Sirach 48:12, 1 Kgs, and Deut. 32/Ps. 78, which are probably in mind to some degree, do contribute to such significance, while neither supporting a temple theme nor being incompatible with such a theme. In addition to the preceding list of possible allusions, there are other discernible OT references that are best categorized as septuagintalisms or stock OT phraseology (on which see several good examples in Fitzmyer, *Acts*: 232-61).

presence that is compatible with a temple setting: ‘in your face is *fullness of joy*’ (Ps. 16:11; cf. Ps. 43:3-4: ‘bring me to you holy hill, and to your dwelling places. Then I will go to the altar of God, to God my *exceeding joy*’; see also Psalm 27:4-9 on seeking God’s ‘face’ in the temple for deliverance). Likewise, God’s ‘right hand,’ where ‘there are pleasures forever’ (Ps. 16:11), is sometimes located in heaven (Ps. 20:6) or in the heavenly temple (Zech. 2:13-3:1). In this light, perhaps we should not be too surprised to discover at this point in the essay that later Judaism applied this wording from Psalm 16:11 to the joyous context of Levites playing music in the temple (*t. ‘Arakin 2:7; Midr. Rab. Num. 15:11; b. ‘Arakin 13b*) and to the eschatological era when ‘the seven (sheba’) companies of righteous men ... will be received by the Presence, so that their faces will shine like ... the lampstand in the temple’ (*Pesik. Rab., Piska 51:4*; and virtually verbally identical is *Pesik. De-Rab Kahana, Piska 27:2*, and *Midr. Rab. Lev. 30:2*, all of which adduce in support the well-known lampstand-temple text of Zech. 4:2). It is difficult to know if this later tradition derives from an earlier one.

Therefore, among the eight Old Testament references (plus the references to Luke 3 and John 7) surveyed in the main body of this essay, except 1 Kings 8/1Chronicles 7, none refer explicitly to the temple. On the other hand, most of these are directly linked in their contexts to either the earthly, heavenly or eschatological temple (though Ps. 110:1 is linked to priesthood), so that part of their Old Testament contextual meaning is bound up with the notion of the temple. Is it coincidental that Luke would, almost without exception, refer to Old Testament references integrally bound up with a larger narrative framework focusing on the temple? Why would he do this? We think the best explanation is that he was depicting the descent of the end-time temple at points throughout Acts 2, the strongest evidence of which was laid out in our prior essay.

5. Final Overall Conclusion

We have attempted to argue from various angles that Acts 2 portrays the descent of the heavenly end-time temple of God’s presence upon

his people on earth. They are included in and constructed to be part of God's temple, not with physical building materials, but by being included in the descending presence of his tabernacling Spirit. The lines of evidence adduced in favour of this thesis have only indirectly and implicitly supported it. Though one or two or three or even four lines of argumentation are not sufficient to make such a thesis probable, when all of the evidence is considered together, the proposal takes on more persuasive power. The design of this paper has been to adduce a number of lines of argumentation that form a cumulative argument that points to the plausibility, we think probability, for the presence of a temple portrayal in Acts 2:1-40. In one way or another most of the Old Testament allusions and background ideas in Acts 2, together with traces of Jewish tradition, are inextricably linked to notions or portrayals of the temple in their respective contexts.

Why has no one apparently seen Acts 2 as a theophanic appearance of a new temple? It could merely be because Acts 2 is not about the temple, and our thesis would be wrong. On the other hand, if the approach of this article is on the right track, what could account for commentators not having seen this before? A few considerations may account for the oversight. (1) There has not been sufficient attention directed to the presence of the temple in the contexts of the well-recognized Old Testament references in Acts 2. (2) Some of my new proposed allusions to the temple (e.g. 'tongues of fire' from Isaiah 30, 1 Enoch 14, and DSS) have not been seen as relevant because Acts 2 has not been understood previously to be a narrative about the establishment of a new temple. (3) The perception by many commentators that Acts 2 is primarily about blessing and not judgement may have been a factor in passing over some of the Old Testament references that I have observed because these references concern theophanies of judgement (Isa. 4:4; 30:27-30; 66:15; additionally, the mention of קִרְיָתוֹ/πνεῦμα in the Isaiah 4 and 30 passages have presumably not been viewed as relevant to Acts 2, since they have not been identified as references to God's Spirit). (4) There may have been understandable reticence to fill in the silent gap between Jesus' resurrection as the establishment of the temple and Paul's (as well as Peter's and Revelation's) identification of the church as the temple. In this particular respect, I am trying to answer the question 'when was the decisive time that the church began to be identified with the new form of the end-time temple?'

As far as I am aware, no one has attempted to explain why the Old Testament allusions that are present in Acts 2:1-40 have been chosen. Our study has attempted to argue that, at least, part of the organizing rationale has been to select Old Testament allusions that have to do with some kind of a temple theme. The results of this analysis are consistent with the basic thesis of C. H. Dodd (in his *According to the Scriptures*),⁴¹ who contended over a half century ago that New Testament authors were aware of broad Old Testament contexts and did not focus merely on single verses independent of the segment from which they drew. Though there has been dissent from Dodd's thesis, recently, Richard B. Hays, among many others, has re-affirmed for the Pauline literature Dodd's judgement: 'Though the quotations appear eclectic and scattered, they usually must be understood as allusive recollections of the wider narrative setting from which they are taken.'⁴² Neither is there any compelling reason to deny this in the case of Luke. With this in mind, an overview of the evidence we have analyzed in Acts 2, including that in the first essay, may be seen in the following chart (excursus 1-3).

The Gospels note to some degree that Jesus' began to lay the foundation for the new temple, and other New Testament books refer to the Church as being the continuation of the end-time temple, in identification with him. Nowhere, however, does the New Testament give an obvious and straightforward account of the critical moment when the Church was established as the temple. Matthew, Mark, and John note the replacement of the temple by Christ. On the other hand, Luke, who in his first volume expressed much interest in the temple, including prophecy of its destruction, never narrates who or what will replace the temple. This paper has attempted to propose that, though Acts 2 has no explicit words mentioning a 'temple' or 'sanctuary,' Luke portrays these conceptually and indirectly, through his cumulative use of the Old Testament, the decisive time when God first began to build his people into his eschatological temple of the Holy Spirit.

This is a similar conclusion to that reached by Marshall about Acts 7: 'in the light of the undeveloped typology that we have already observed in this speech, it seems to me increasingly probable that

⁴¹ London: Nisbet, 1952.

⁴² Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University, 1989): 157-58; likewise, with respect to the use of Ps. 143:2 in Rom. 3:20, he says: 'In order to overhear the full range of echoes, we must listen to the psalm as a whole, not just the phrase allusively cited in verse 20' (p. 51).

Stephen envisaged its [Israel's second temple] replacement by the new house of God composed of his people.⁴³ R. Bauckham has also persuasively argued that the quotation of Amos 9:11-12 in Acts 15 is further evidence of the inaugurated end-time temple.⁴⁴ Thus this essay has contended that the decisive establishment of the church as the eschatological temple was introduced by Luke in Acts 2, further developments of which Luke draws out in Acts 7 and 15, though the limits of this essay do not allow space to adduce additional evidence supporting Marshall's and Bauckham's conclusions in chapters 7 and 15 (though this has been argued in more depth elsewhere).⁴⁵

Zechariah 4 (in comparison with 6:12-13) and Haggai 2:5-10 assert that God's Spirit will be the energizing force in constructing the eschatological temple,⁴⁶ the latter of which also says in the LXX that 'the choice portions of all the nations will come' in conjunction with the building effort. Though these passages are not referred to in Acts 2, this second chapter of Luke's second volume would seem to be the most suitable text in all of the New Testament for seeing these two Old Testament prophecies as beginning conceptual fulfilment.⁴⁷

Luke's rhetorical goal for readers would be for them to realize that they are a part of the end-time temple and that their evangelistic efforts are crucial in the further building and expansion of that temple.

⁴³ Marshall, 'Old Testament in Acts,' *in loc.*

⁴⁴ Bauckham, 'James and the Jerusalem Church', in R. Bauckham, ed., *The Book of Acts in Its Palestinian Setting, The Book of Acts in Its First Century Setting 4*, (Grand Rapids: Eerdmans/Carlisle: Paternoster): 452-62.

⁴⁵ On which see Beale, *The Temple and the Church's Mission*: 216-44.

⁴⁶ Precisely, these two passages refer to the temple to be established after the end-time restoration from captivity, which from one perspective could have been the second temple, but since that temple never met the conditions prophesied, the prophecies of Zechariah and Haggai would still await eschatological fulfilment.

⁴⁷ And perhaps also Mal. 3:1-3 could be included.

Excursus 1: Overview of Old Testament Allusions and Associated Jewish Background in Acts 2, Which Are Directly Set in a Temple Context (Discussed in Part 1)

Old Testament (or Judaism)

(1) The Tower of Babel, an idolatrous temple, and judgement of tongues leading to confusion (Gen. 11:1-9)

(2) Division of humanity into 70 nations/tongues from the idolatrous temple of Babel (Gen. 10–11)

(3) Exodus 19–20: God’s revelation to Israel at Sinai and portrayal of God’s descending presence there, sanctifying it as a sanctuary through storm-like fire and his fiery revelatory voice (described by Philo as a ‘voice’ being like a ‘flame’ that ‘became a dialect;’ later Judaism viewed God’s fiery voice as being divided into 70 tongues for the nations).

(4) Related to the preceding point, the ascent of Moses to the Sinai sanctuary directly preceded the giving of the Law at Sinai.

(5) The actual phrase ‘tongues as of fire’ occurs in the following OT and early Jewish texts to describe a theophanic appearance or revelation either coming from or being in the heavenly or earthly temple: Isa. 5:24-25, Isa. 30:27-30 (Isa. 5:24-25 possibly should be included), 1 Enoch 14 and 71, and Qumran. Sometimes it is a theophany of blessing or of judgement, appearing to people in heaven or on earth.

(6) Isaiah 66:15, 18, 20-21: ‘the Lord will come as fire, and his chariots like the whirlwind to render ... his rebuke with flames of fire (v. 15) ... to gather all nations and tongues (v. 18), and returning Israelites ‘will declare my glory’ (v. 20), which will occur in ‘the house of the Lord’ (v. 21; note the abbreviated list of nations from Gen. 10–11 in vv. 18-19).

Acts

Reversal of Babel at the Jerusalem temple by creating tongues leading to a unified understanding (Acts 2:3-8, 11)

The beginning unification of humanity at the Jerusalem temple, with an abbreviated allusion to the 70 nations from Genesis 10–11 (Acts 2:9-11)

By using many of the same words and phrases describing the Sinai theophany, Luke depicts God’s revelation to believers at Pentecost and the portrayal of God’s descending presence there in the Spirit, establishing a new community (i.e. spiritual sanctuary) composed of his people, through storm-like fire and his revelatory voice ‘like tongues of fire’ (Acts 2:1-6)

The ascension of Jesus to heaven (and its sanctuary?) directly preceded the revelation at Pentecost (Acts 2:33-35).

The descent of the Holy Spirit at Pentecost ‘from heaven’ in the form of ‘tongues of fire’ is to be conceived as the descent of God’s tabernacling presence (from his heavenly temple?), so that the heavenly realm (temple?) extends to include saints on earth.

Acts 2:2-3 ff.: ‘And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.’

2:5: ‘there were Jews ... from every

Note that 'the rebuke with flames of fire' originates 'from the temple, [as] a voice of the Lord' (66:6) and the result is that of Jews and Gentiles praising God in the end-time 'house of the Lord' (66:20-21).

(7) Prophecy of the Spirit in Joel 2:28-32 (3:1-4, MT), which alludes to Sinai theophany imagery and has partial parallel in Joel 3:15-17, which concludes with an explicit prophecy of the end-time temple (3:18)

(8) Isaiah 2:2: 'In the last days the mountain of the house of the Lord will be established as the chief of the mountains; all the nations will stream to it.'

(9) Numbers 11:24-25, 29: the 'seventy elders' received the Spirit as they were gathered around the 'tent' (i.e. the tabernacle). In particular, 'when the Spirit rested upon them, they prophesied ... Would that all God's people were prophets, that the Lord would put his Spirit upon them' (Num. 11:25, 29). Early and later Judaism compared the Spirit of prophecy on Moses and the elders to a fire that kindled other fires.

(10) Numbers 11:25: at the tabernacle (v. 24), God 'took of the Spirit who was upon him [Moses] and placed him upon the seventy elders.'

nation under heaven' (summarized in vv.9-11 by the abbreviated Gen. 10-11 list of nations), who 'hear' people in their 'own tongues speaking of the mighty deeds of God' (2:11).

Quoted in Acts 2:17-21

Acts 2:17: Peter substitutes the Isa. 2:2 language of 'in the last days' for Joel's 'after this' in order to interpret Joel 2 not merely as an eschatological promise but one about the latter-day temple to which all nations (represented at Pentecost) would eventually stream.

In Acts 'tongues of fire ... rested [lit. 'sat'] on each one' (representatives from the 'seventy nations') and 'they were all filled with the Holy Spirit and began to speak with other tongues' (2:3-4, explained to be 'prophesying' in 2:17-18).

The validity of the Numbers 11 allusion is enhanced by recalling that Joel 2:28 itself alludes to the same Numbers text. In addition, the narrative in Numbers 11 itself alludes to the experience of the seventy elders at the Sinai theophany (Exod. 24), which should not be surprising, since the Sinai theophany is also developed in Joel 2 and in Acts 2.

Acts 2:33: Jesus first 'having received from the Father the promise of the Holy Spirit,' then 'poured forth' the Spirit upon those at Pentecost.

Excursus 2: The Significance of Other Old Testament Allusions in Acts 2, Which Are Directly Set in a Temple Context (Discussed in Part 2)

Old Testament (or Judaism)

(11) When Moses finished constructing the tabernacle, 'the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle' (Exod. 40:34; so also 40:35); when Solomon finished building his temple, '*the cloud filled the house of the Lord ... [and] the glory of the Lord filled the house of the Lord*, 'in addition to fire descending (1 Kgs 8:6-13; 2 Chron. 7:1-3). This is followed by praise from the onlookers.

(12) Psalm 17:4-5: 'pangs of death' set in direct connection with deliverance from the heavenly temple. (so also 2 Sam. 22:6).

(13) Psalm 132:11: 'the Lord has sworn to David...of the fruit of your body I will set on your throne.' This continues the line of thought from vv. 7-9: 'Let us go into His dwelling place; /Let us worship at His footstool. /Arise, O Lord, to Thy resting place; /Thou and the ark of Thy strength. /Let Thy priests be clothed with righteousness; /And let Thy godly ones sing for joy;' and 132:11 concludes with 'This is my resting place forever; /Here I will dwell, for I will desire it' in 132:13-14.

Cf. also 2 Samuel 7:12-13 to which Ps. 132:11 alludes: 'I will raise up your seed after you, who will come forth from you bowels, and I will establish his kingdom. He will build a house for my name, and I will establish the throne of his kingdom forever.'

(14) Psalm 68:18 [67:19] (LXX [=68:18 MT]: 'having ascended unto the height ... you received gifts.'

Targum Psalm 68:19: 'You ascended ... you gave gifts to the sons of men.'

Acts

In narrating an inauguration of a new heavenly temple on earth, Acts 2:2-3 may include the Exodus 40 and 1 Kings texts in its quarry of OT allusions: 'there came from heaven a noise like a violent, rushing wind, and *it filled the whole house ...* and there appeared to them tongues as of fire distributing themselves ...' This is followed by praise from the onlookers.

Acts 2:24: 'pangs of death'

Acts 2:30: 'therefore, because he [David] was a prophet, and knew that God had sworn to him with an oath to seat of the fruit of his loins upon his throne.'

Acts 2:33-34: '*having been raised high*, having received the *promise* of the Holy Spirit [= "gift of the Holy Spirit" in v. 38] ... David did not *ascend* into the heavens' but Christ did.

Acts 2:33b: Christ 'poured forth' (= 'gave') the gift of the Spirit in v. 33b

The conclusion of Psalm 68:18 ('that the Lord God may tabernacle [there]') locates the verse in a sanctuary context, since the directly preceding verse supports a Sinai/sanctuary location: 'The chariots of God are myriads, thousands upon thousands; the Lord is among them at Sinai in the sanctuary' (v. 17), where 'the Lord will tabernacle forever' (v. 16c).

(15) Psalm 118:16 (=117 LXX): 'the right hand of the Lord raised me up.'

Acts 2:33a: 'therefore, having been raised up at the right hand of God.'

The concluding section of the Psalm (vv. 19-29), which shows the psalmist's vindication, is set in the context of the temple

(16) Psalm 110(109):1: 'The Lord said to my Lord, 'sit at my right hand, until I make your enemies a footstool for your feet.'

Acts 2:34-35: 'The Lord said to my Lord, 'sit at my right hand, until I make your enemies a footstool for your feet.'

Cf. also Psalm 110:4: 'The Lord has sworn ... you are a priest forever.'

(17) Psalm 20:7a: 'now I know that the Lord has saved his messiah' (a salvation which is to come from the heavenly temple according to Psalm 20:1-2, 7b).

Acts 2:36: 'therefore ... know that God has made him Lord and Messiah.'

(18) Isa. 57:19: 'peace upon peace to them being far off and to the ones being near.'

Acts 2:39: 'For the promise is to you and to your children and to all the ones far off,'

Joel 2:32 (LXX): 'all whosoever shall call on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem shall the saved one be as the Lord has said, and they that have glad tidings preached to them, whom the Lord has called.' (cf. 3:5, MT).

(cf. Joel 2:32a with Acts 2:21: 'everyone who calls on the name of the Lord shall be saved')

'as many as the Lord our God should call.'

Note the clarifying parallel of 2:28-32 in 3:15-18, the latter set in a temple context.

Excursus 3: Inter-New Testament Relationships with Acts 2 (Discussed in Parts 1 and 2)

Old Testament (or Judaism)

Luke 3:16 (cf. Matt. 3:11) records John the Baptist proclaiming that while he 'baptizes in water', one will come after him who 'will baptize you with the Holy Spirit and fire' (with allusion to the eschatological tabernacling prophecy of Isa. 4:4 and possibly 30:27-28a).

Revelation 4:5 pictures 'seven lamps of fire burning before the throne', which is interpreted to be 'the seven spirits of God' (i.e. the Spirit of God). This vision occurs within an overall scene of the heavenly temple where God sits on his throne. The 'lamps of fire' themselves are conceived of as burning on the temple lampstands, which Revelation has already identified as the churches.

Revelation 11:3-5 even says that the purpose of the Church becoming temple lampstands on earth is that they would 'stand before the Lord of the earth' and be 'witnesses' who 'will prophesy,' and their prophetic utterance is portrayed as 'fire proceeding out of their mouth'!

John 7:37-39: ³⁷If any man is thirsty, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water' [combined allusion to the temple prophecies of Ezek. 47:1, Zech. 14:8, and, possibly, Joel 3:18]. ³⁹But this He spoke of the Spirit, whom those who believed in Him were to receive, for the Spirit was not yet given, because Jesus was not yet glorified.

Acts

The coming of the Spirit in the form of 'tongues of fire' is the fulfilment of John the Baptist's prophecy (Acts 2:1-4, 17, 33), which itself includes allusion to Isaiah 4:4 and 30:27-30.

Acts 2:2-6, 17-18: the Spirit from the heavenly temple descends in fire and rests upon God's people in order that they be empowered to 'witness' (Acts 1:8; 2:40) and 'prophesy' (Acts 2:17-18).

The 'living waters' of John 7:39 would appear to be equivalent to the Spirit poured out by Jesus from heaven to those believing at Pentecost (Acts 2:32-38).

The English word "Pentecost" is a transliteration of the Greek word pentekostos, which means "fifty." It comes from the ancient Christian expression pentekoste hemera, which means "fiftieth day." But Christians did not invent the phrase "fiftieth day." Rather, they borrowed it from Greek-speaking Jews who used the phrase to refer to a Jewish holiday. This holiday was known as the Festival of Weeks, or, more simply, Weeks (Shavuot in Hebrew). The Holy Spirit at Pentecost did not assume a bodily form, but took up residence in the Church. From this perspective the "SPIRIT OF GOD" (Holy Spirit) is welcomed by Christians today, so it may residence among them. Pentecost through the synchronic lens of the law of time In the first place, we should make note of the continuity with the argument about the Spirit in the Gospels. The disciples are told that whereas John baptised with water, they will be baptised with the Holy Spirit (Acts 1:4-5). I suggested earlier that when John told his audience that Jesus would baptize "with the Holy Spirit and fire", he meant that Jesus would bring upon Israel an eschatological crisis that would entail both the destruction of the wicked and the refining and restoration of the penitent. Was the giving of the Spirit at Pentecost primarily to predict judgment on Jerusalem in AD 70? My argument is simply that as Peter interprets the event in Acts 2, the emphasis is on the prophetic aspect of the outpouring of the Spirit in light of the coming judgment on Jerusalem. The Christian holiday of Pentecost, is a moveable feast which is celebrated the 50th day (the seventh Sunday) from Easter Sunday, commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles (Acts 2:1-31). The holiday is also called "White Sunday" or "Whitsunday" or "Whitsun", especially in the United Kingdom, where traditionally the next day, Whit Monday, was also...