



ENOGERA BAPTIST CHURCH  
Jesus changes lives

## ACTS



### *Acts #3 – 2:1-41*

*Acts 2:1-4 – When the day of Pentecost arrived, they were all together in one place. <sup>2</sup> And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. <sup>3</sup> And divided tongues as of fire appeared to them and rested on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*

#### NOTE FOR LEADERS

This document is intended to be used as a discussion *guide*, rather than a curriculum. As small group leaders, please feel free to lead through the topic as most appropriate for your group.

#### HOUSEKEEPING

Things going at the moment:

- **Tri Church Summit Dates:** 25<sup>th</sup> –27<sup>th</sup> May. See registration and information forms this Sunday
- **Women's Breakfast:** 8am April 28<sup>th</sup>, with Fiona Gardiner
- **Service at EBC:** We are looking at for volunteers to help with various parts of church life. Let your small group leader know if you're interested to help. There is a signup sheet at the back of church.



## #3 ACTS 2:1-41

### REFLECT

This is a time to generate some discussion by reflecting on the ideas in this week's message. Some ideas include:

- Ask the group to debrief for those who have missed the sermons on Sunday
- What stood out? Do you have any questions?
- Were there any special moments of clarity where God spoke to you clearly?

### DIG INTO THE WORD

Let's dig a little deeper. Use the biblical text to discover what God reveals to us in his Word.

In this passage we see the disciples receive the promised Holy Spirit in power, and proclaim the good news of the gospel resulting in an explosion of kingdom growth.

Without the Holy Spirit Christian discipleship would be inconceivable, even impossible. There can be no life without the life-giver, no understanding without the Spirit of Truth, no fellowship without the unity of the Spirit, no Christlikeness of character apart from his fruit and no effective witness without his power. As a body without breath is a corpse, so the church without the Spirit is dead. Luke is well aware of this and emphasizes the power of the Spirit throughout Acts, especially in Acts 2, which is all about the day of Pentecost, when the Spirit comes.<sup>1</sup>

But this moment is bigger than just a display of God's miraculous power, it is also the fulfilment of the whole story line of God's promises throughout history: That *"I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God"* (Exod. 29:45)

#### 1. STUDY: Read Acts 2:1-13

- a. What happened to the disciples?
- b. What were the different responses from the people?
- c. **NOTE: Discussion about the nature of speaking in tongues must not distract our attention from Luke's understanding of its significance on the day of Pentecost. It symbolizes a new unity in the Spirit transcending racial, national, and linguistic barriers. Ever since the early church fathers, commentators have seen the blessing of Pentecost as a deliberate and dramatic reversal of the curse of Babel.**<sup>2</sup>

<sup>1</sup> Stott, 1998. "Seeing the Spirit at Work", Downers Grove: IVP, 15.

<sup>2</sup> Ibid, 17.



**Acts 2:1-41** *When the day of Pentecost arrived, they were all together in one place.<sup>2</sup> And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.<sup>3</sup> And divided tongues as of fire appeared to them and rested on each one of them.<sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*

<sup>5</sup>*Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.<sup>6</sup> And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language.<sup>7</sup> And they were amazed and astonished, saying, "Are not all these who are speaking Galileans?"<sup>8</sup> And how is it that we hear, each of us in his own native language?<sup>9</sup> Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,<sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome,<sup>11</sup> both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God."<sup>12</sup> And all were amazed and perplexed, saying to one another, "What does this mean?"<sup>13</sup> But others mocking said, "They are filled with new wine."*

## **2. STUDY: Read Acts 2:14-41**

**a. What things do you notice about Peter's sermon?**

**b. What were the different responses from the people?**

<sup>14</sup>*But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.<sup>15</sup> For these people are not drunk, as you suppose, since it is only the third hour of the day.<sup>16</sup> But this is what was uttered through the prophet Joel:*

<sup>17</sup>*"And in the last days it shall be, God declares,  
that I will pour out my Spirit on all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams;*

<sup>18</sup>*even on my male servants and female servants  
in those days I will pour out my Spirit, and they shall prophesy.*

<sup>19</sup>*And I will show wonders in the heavens above  
and signs on the earth below,*

*blood, and fire, and vapor of smoke;*

<sup>20</sup>*the sun shall be turned to darkness*

*and the moon to blood,*

*before the day of the Lord comes, the great and magnificent day.*

<sup>21</sup>*And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'*

<sup>22</sup>*"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as*



you yourselves know—<sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> For David says concerning him,

*“I saw the Lord always before me,  
for he is at my right hand that I may not be shaken;  
<sup>26</sup> therefore my heart was glad, and my tongue rejoiced;  
my flesh also will dwell in hope.  
<sup>27</sup> For you will not abandon my soul to Hades,  
or let your Holy One see corruption.  
<sup>28</sup> You have made known to me the paths of life;  
you will make me full of gladness with your presence.’*

<sup>29</sup> *“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.<sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,<sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.<sup>32</sup> This Jesus God raised up, and of that we all are witnesses.<sup>33</sup> Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.<sup>34</sup> For David did not ascend into the heavens, but he himself says,*

*“The Lord said to my Lord,  
“Sit at my right hand,  
<sup>35</sup> until I make your enemies your footstool.”*

<sup>36</sup> *Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”*

<sup>37</sup> *Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”<sup>38</sup> And Peter said to them, “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.<sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”<sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”<sup>41</sup> So those who received his word were baptized, and there were added that day about three thousand souls.*

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OTHER TEXTS:

***The Consistent Promise of God to be with his People.***



**From the very beginning, the promise begins with Abraham: Gen 17:7** *And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.*

**Then, in establishing the tabernacle in the wilderness: Exo 29:45-46** *I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.*

**And even as they were being sent into exile: Jer 24:7** *I will give them a heart to know that I am the LORD, and they shall be my people and I will be their God, for they shall return to me with their whole heart.*

**To his disciples as the cross draws near: John 14:1-3** *“Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.”*

**And as he took another step towards the cross, in the garden on the night he was betrayed, he prayed for you.... John 17:20-26** *“I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”*

**Ultimately this is a plan that will not be complete until the new heavens and the new earth: Rev 21:1 -3** *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.”*

## APPLY

Help your group identify how the truths from the Scriptures apply directly to their lives. Get group members to talk about the real life implications of the study.

3. **DISCUSS:** How are we to apply these things? Are there any immediate implications?



4. **DISCUSS:** What difference do you think it would make if the Holy Spirit were withdrawn from your life and your Christian community?
5. **UNDERSTANDING:** Matt unpacked two mistakes Christians often make when it comes to the Spirit: either (A) we are pressured to deny the supernatural element of our faith to fit in among our secular culture, resulting in a Spirit-less faith, or (B) we misread Acts to be entirely prescriptive for our experience today – for example, insist on the fact that we must speak in tongues as evidence for the presence of the Holy Spirit (**Leaders Note:** *If your group needs guidance on this issue, see notes from ESV Study Bible below to help navigate the issue*). Either we underplay or overstate (and thus slip into unbiblical excess) the role of the Spirit. Which of these two issues do you think is most pertinent for, firstly, our church, but more importantly, your life?
6. **DISCUSS:** Where have you seen the work of the Spirit in your church and life?
7. **APPLY:**
  - a. How do you respond to the work and power of the Holy Spirit in these chapter?
  - b. Where do we need to respond like the crowd, and repent and believe in Jesus for the forgiveness of our sin?
  - c. Why is God dwelling with us such a big deal? What does understanding God's desire to dwell with you change in you?

## PRAY

Thank God for the work and power of the Holy Spirit and pray that we would understand Him more deeply and rely on Him more fully.

## HELPFUL NOTES

### NOTES ON KEY TEXTS

Acts 1:1–2:13 Preparation for Witness. Acts opens with the account of the Spirit's descent at Pentecost. Chapter 1 relates the preparation for that event, which occurs in 2:1–13.

Acts 2:1–13 The Spirit Descends at Pentecost. The promise of the Spirit (cf. 1:5; Joel 2:28–32; Matt. 3:11) is fulfilled at the feast of Pentecost. The event is narrated in two parts: the coming of the Spirit on the believers (Acts 2:1–4), and the reaction of the Jewish crowd to the Spirit-filled Christians (vv. 5–13).

Acts 2:1 Pentecost was the second of the annual harvest festivals, coming 50 days after Passover. All most likely included the entire 120 assembled in the upper room (1:15).

Acts 2:2 Jesus had compared the Holy Spirit's work to the wind (John 3:8), but here the Holy Spirit is coming in greatly increased power, and it was appropriate that this event be accompanied by a sound that was not like a gentle breeze but like a mighty rushing wind. The house where they were sitting probably was the upper room (Acts 1:13), which must have been located close to the temple grounds.



Acts 2:3 The divided tongues as of fire were not literal flames (for Luke says “as of”) but looked enough like fire that this was the best description that could be given. “Fire” in the OT often indicates the presence of God, especially in his burning holiness and purity, consuming everything that is impure (see Ex. 3:2; 13:21; 19:18; 40:38; Isa. 4:5; Ezek. 1:4). These tongues may therefore portray both the purity and the power of the speech of these disciples as they proclaimed “the mighty works of God” (Acts 2:11), as well as the holy presence of God.

Acts 2:4 filled with the Holy Spirit. This is a fulfillment of what Jesus promised. It does not mean that the Holy Spirit was completely inactive prior to this time (for the Spirit of God was active in the world from Gen. 1:2 onward), but now the Spirit was coming to people in a new, more powerful way, signifying the beginning of the new covenant age (the time from Christ’s death until he returns at some time in the future). to speak in other tongues. The word translated “tongues” (Gk. *glōssa*, plural) can also be translated “languages,” and that is the sense that it has in this verse. In this case the other languages were understood by various people present in Jerusalem, but in 1 Corinthians 14 Paul expects that no one present in the church at Corinth will understand the languages being spoken “in tongues” (see 1 Cor. 14:2). Acts and 1 Corinthians are probably not speaking of different types of gifts but different kinds of audiences: people who understood the languages were present in Jerusalem but were not expected to be present in Corinth (see notes on [1 Cor. 12:10; 12:29–30; 14:2](#) – See Below). This is clearly a miracle of speaking, not of hearing, for the disciples began “to speak in other tongues.” As the Spirit gave them utterance indicates that the Holy Spirit was directing the syllables they spoke. Speaking in tongues in this way also seems to be the phenomenon experienced by those at Cornelius’s house (Acts 10:45–46) and the disciples of John at Ephesus (19:6).

Acts 2:5 The presence of the crowd indicates that the setting must be the temple grounds, the only place in Jerusalem that could accommodate more than 3,000 persons (v. 41). The fact that they were dwelling in Jerusalem suggests not only Jewish pilgrims but local residents as well.

Acts 2:6 hearing them speak. They spoke the “mighty works of God” (v. 11), the language of praise.

Acts 2:9–11 The long list of nations covers most of the first-century Roman world, particularly areas where Jewish communities existed. It provides one of the most comprehensive ancient catalogs of the Jewish Diaspora (Jews living outside Palestine) and is confirmed by other ancient lists (esp. Philo, *Embassy to Gaius* 281–284), by early Jewish archaeological remains, and by many ancient literary sources. It is only natural that first-century Jerusalem would be filled with devout Jews “from every nation under heaven” (Acts 2:5). The list also demonstrates that already at Pentecost the Christians were starting their worldwide witness. At this point the converts were mainly Jewish. The only Gentiles at Pentecost were proselytes (v. 11), Gentiles who had become full converts to Judaism.

Acts 2:14–5:42 The Witness in Jerusalem. Beginning with Peter’s sermon at Pentecost and continuing through ch. 5, the witness of the Christians is confined to the city of Jerusalem and restricted to Jews.



Acts 2:14–41 Peter Preaches at Pentecost. Peter’s sermon is the first in a series of speeches and discourses in Acts. As a sermon to Jews it consists primarily of scriptural proofs: vv. 14–21 interpret the miracle of tongues as a fulfillment of Joel 2:28–32; Acts 2:22–36 presents Christ as Messiah in fulfillment of Ps. 16:8–11 and Ps. 110:1; and Acts 2:37–41 concludes the sermon with a call to repentance and baptism. There also is an allusion to Ps. 132:10, which itself alludes to 2 Sam. 7:6–16.

Acts 2:17 The last days are not just in the distant future but were inaugurated at Pentecost (cf. 1 Cor. 10:11; 2 Tim. 3:1; Heb. 1:2; James 5:3; 2 Pet. 3:3) and will continue until Christ’s return. They are the “last days” in that the coming of the Messiah, long predicted in the OT, has now occurred. His saving death and resurrection have been accomplished, and now the work of the Holy Spirit in building the church is a key event in the history of salvation that needs to occur before Christ returns. Most rabbis believed that the Spirit had ceased speaking through human prophets with the last of the OT prophets (Haggai, Zechariah, and Malachi). Joel’s prophecy of an outpouring of the Spirit on all flesh was understood as referring to a new messianic age. daughters. The women in the upper room participated in the gift of the Spirit at Pentecost, further confirming Joel’s prophecy.

Acts 2:19–21 The darkened sun and bloody moon, whether literal or symbolic, indicate the final consummation of the earth. Peter included the full prophecy even though not all of it was yet fulfilled. Peter’s quotation from Joel ended with the key verse (Joel 2:32), which assures that everyone who calls upon the name of the Lord shall be saved. Although the audience would have thought the God of Israel is meant, for Peter the “name of the Lord” that saves is Jesus (see Acts 2:36; cf. 4:12). Peter’s application of the title “Lord” (Joel 2:32) to Jesus points to his deity.

Acts 2:23 Peter combines a clear affirmation of God’s sovereignty over world events and human responsibility for evil deeds. Although Jesus was delivered up according to the definite plan and foreknowledge of God, showing that God had both foreknown and foreordained that Jesus would be crucified, that still did not absolve of responsibility those who contributed to his death, for Peter goes on to say, “you crucified and killed” him. Though one may not understand fully how God’s sovereign ordination of events can be compatible with human responsibility for evil, both are clearly affirmed here and in many other passages of Scripture. by the hands of lawless men. Peter also places responsibility on the Gentile officials and soldiers who actually crucified Jesus.

Acts 2:25–31 Peter quoted Ps. 16:8–11 as a text pointing to the resurrection of Jesus, noting that David spoke of God not abandoning him to death. He then reasoned that, because David died, the psalm must have been speaking about one of his descendants. Since Jesus is the only one who conquered death and is a descendant of David, he must be the promised Messiah whom David foresaw.

Acts 2:29 Both the OT (1 Kings 2:10; Neh. 3:16) and early Jewish tradition locate David’s tomb on the south side of Jerusalem. The traditional tomb location is marked today by medieval Islamic and Christian buildings. Some suggest that this is where the earliest church met (e.g., Acts 2:44–45). Thus Peter may be referring to an earlier traditional tomb not far from where he was speaking.



Acts 2:31 he foresaw and spoke about the resurrection of the Christ. Peter affirms that David, who was not only a king but also “a prophet” (v. 30), was able to foresee that Christ would be raised from the dead. Throughout the OT God was leading his prophets to predict the events of Christ’s earthly life (cf. Luke 24:25–27; Acts 3:18; 1 Pet. 1:18–20). Acts 2:30–31 looks back to the citation in v. 27 and forward to the seating in v. 34, linking Peter’s argument together by an allusion to Psalm 132 and God’s promise to David.

Acts 2:33 The interactive and differentiated relationship among the persons of the Trinity is clearly evident in this verse. Thus God the Father first gave the promise that the Holy Spirit would come in a greater, more powerful way to accomplish his work in people’s lives (as indicated in Peter’s quote from Joel 2 in Acts 2:17–19). Then, when Christ’s work on earth was accomplished, Christ was exalted to the second highest position of authority in the universe, namely, at the right hand of God, with ruling power delegated to him by God the Father. Then Christ received authority from the Father to send the Holy Spirit in this new fullness. Finally, on the day of Pentecost, Jesus himself poured out the Holy Spirit on the disciples in a new and more powerful way (cf. vv. 1–11); the image of pouring suggests overflowing abundance and fullness.

Acts 2:34 When Peter says that David did not ascend into the heavens, he is referring to his body, not his soul (cf. John 20:17).

Acts 2:38 repent and be baptized. This does not imply that people can be saved without having faith in Christ as Savior, because the need to believe is implied both in the command to “repent” and also in the command to “be baptized ... in the name of Jesus Christ for the forgiveness of your sins.” The willingness to submit to baptism is an outward expression of inward faith in Christ (cf. 1 Pet. 3:21). The gospel can be summarized in different ways. Sometimes faith alone is named as the one thing necessary for salvation (see John 3:16; Acts 16:31; Rom. 10:9; Eph. 2:8–9), other times repentance alone is named (Luke 24:47; Acts 3:19; 5:31; 17:30; 2 Cor. 7:10), and sometimes both are named (Acts 20:21). Genuine faith always involves repentance, and vice versa. Repentance includes a change of mind that ends up trusting God (i.e., having faith). The gift of the Holy Spirit does not mean some specific spiritual “gift” as in 1 Corinthians 12–14 but rather the gift of the Spirit himself, coming to dwell within the believer.

Acts 2:39 Peter’s word that the promise was not just for the Jews who were listening but for all who are far off implies the inclusion of Gentiles (cf. Eph. 2:13, 17). Everyone whom the Lord our God calls to himself indicates that salvation is ultimately God’s work, and comes to those whom the Lord effectively calls into personal relationship with him.

Acts 2:40 many other words. Luke was able to provide only a small portion of Peter’s sermon.

Acts 2:41 The three thousand converts at Pentecost were added to the initial body of 120 believers.

1 Cor. 12:10 miracles. Probably the ability to work various kinds of miracles, including but not limited to healing (see Acts 8:13; 14:8–10; 19:11–12; Rom. 15:19; Gal. 3:5; Heb. 2:4). prophecy. The word “prophecy” (Gk. *prophēteia*) as used by Paul in 1 Corinthians refers generally to speech that reports something that God spontaneously brings to mind or “reveals” to the speaker but which is spoken in



merely human words, not words of God. Therefore it can have mistakes and must be tested or evaluated (see 1 Cor. 14:29; 1 Thess. 5:19–21). An alternative view of this gift, held by some, is that it involves speaking the very words of God, with authority equal to the OT prophets and equal to the word of Scripture. A third view is that it is very similar to the gifts of preaching or teaching. This gift is widely indicated throughout the NT churches (see 1 Cor. 11:2–5; 12:28–29; 13:2, 8–9; 14:1–40; Acts 2:17–18; 11:27–28; 19:6; 21:9–11; Rom. 12:6; 1 Thess. 5:19–21; 1 Tim. 1:18; 4:14; 1 John 4:1). Prophecy is used to build up, encourage, and comfort the gathered community (1 Cor. 14:3). Prophecy is also used evangelistically to disclose the secrets of the hearts of unbelievers and lead them to worship God (14:24–25). Because God used this gift to build up the Christian community, Paul urged the Corinthians to value it highly (14:4–5, 39). Prophecy is used to distinguish between spirits. A special ability to distinguish between the influence of the Holy Spirit and the influence of demonic spirits in a person's life. Those who claim to speak under the Spirit's prompting could be mistaken, and so God also gives gifts of discernment to the Christian community (1 Cor. 14:29; 1 Thess. 5:20–21; 1 John 4:1–3). Tongues. Speech in a language the speaker does not know, and that sometimes does not follow the patterns of any known human language (1 Cor. 13:1). Paul sees this gift as a means of expressing prayer or praise to God (14:2, 14–17, 28; cf. Acts 10:46) in which the speaker's human spirit is praying even though the speaker does not understand the meaning (see 1 Cor. 14:2, 11, 13–19, 23). The normally unintelligible nature of tongues makes their interpretation necessary if the gathered community is to be edified by them (14:1–25). Paul probably placed the last two gifts at the end of the list because an overemphasis on tongues in Corinth had led to the neglect of those with other gifts (12:14–26). See also vv. 28 and 30. Bible-believing Christians disagree as to whether the gift of tongues ceased after the apostolic age of the early church, or whether tongues is a spiritual gift that should continue to be practiced today. In either case, there is no indication that speaking in tongues is a normative requirement that all Christians must experience.

1 Cor. 12:29–30 Are all apostles? The answer is obviously no, setting up the reader to answer no to all of the following questions (the Greek particle *mē* before each question also shows that Paul expects a negative answer to each one). Therefore, Do all speak with tongues? implies that the Holy Spirit does not give the gift of tongues to everybody, but just those to whom "he wills" (v. 11) to give it, as he does with the other gifts.

1 Cor. 14:2 Speaks not to men but to God indicates that Paul views tongues as a form of prayer and praise, but in a language that the speaker does not understand. No one understands him implies that Paul expected tongues in Corinth in most cases to be unknown languages, unlike the evangelistic situation in Acts 2:1–13. On tongues and prophecy, see note on 1 Cor. 12:10.

## REFERENCE:

Developed with the help of the following:

- ESV Study Bible, Crossway.