

# THE BOOK OF ACTS:

## The birth, growth, and progress of the church

Original Author: Luke, Ph.D Sunday, AD 60 - 62 Sugar Land BC Press

### THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

CHAPTER 1: The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me, for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." Then they returned to Jerusalem

from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us and received his share in this ministry." (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) "For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and 'LET ANOTHER MAN TAKE HIS OFFICE.'" Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection." So they



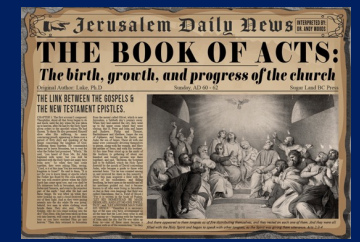
And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church  
 President – Chafer Theological Seminary

# Introductory Matters

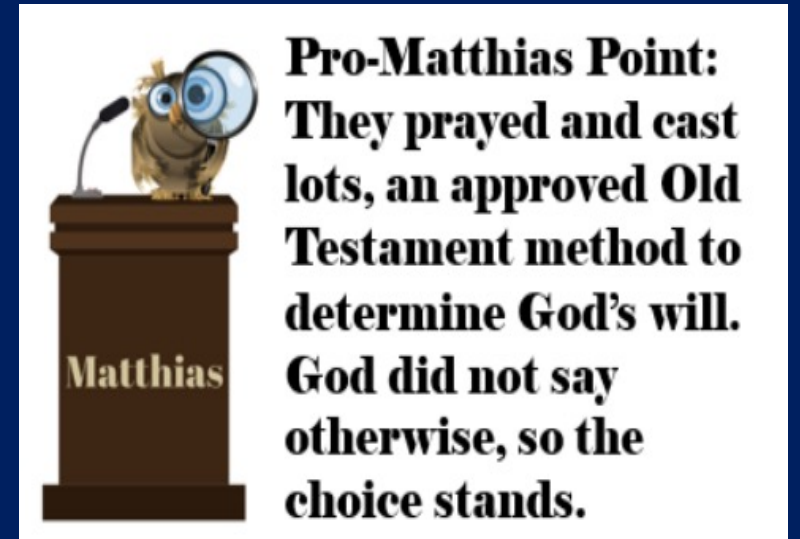


- Title
- Authorship
- Biography
- Place of writing
- Recipient
- Purpose
- Message
- Method
- Sources
- Date
- Structure
- Scope
- Themes
- Unique characteristics

# Acts 1

## Chapter Summary

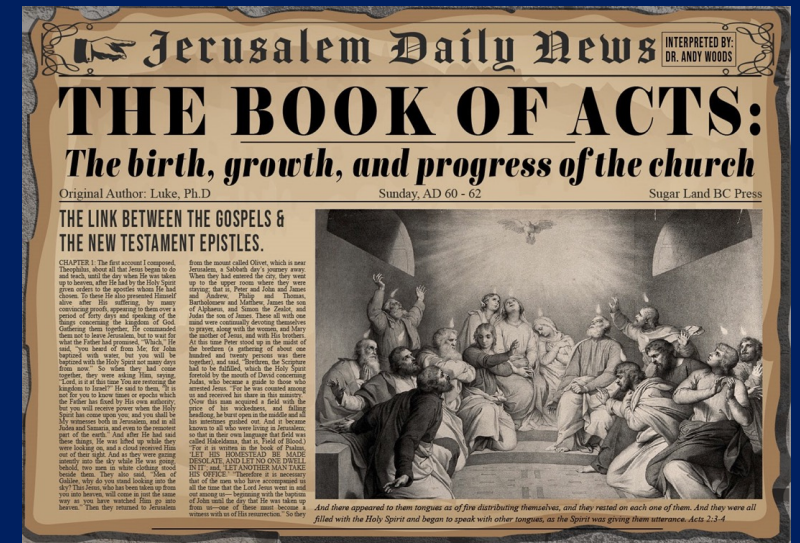
- I. Prologue (1-5)
- II. Jesus' Ascension (6-11)
- III. Return to Jerusalem (12-14)
- IV. Matthias Chosen (15-26)



# Acts 2

## Chapter Summary

- I. Coming of the Holy Spirit (1-4)
- II. Holy Spirit's Impact (5-13)
- III. Peter's Sermon (14-36)
- IV. Sermon's Impact (37-47)



# Acts 2

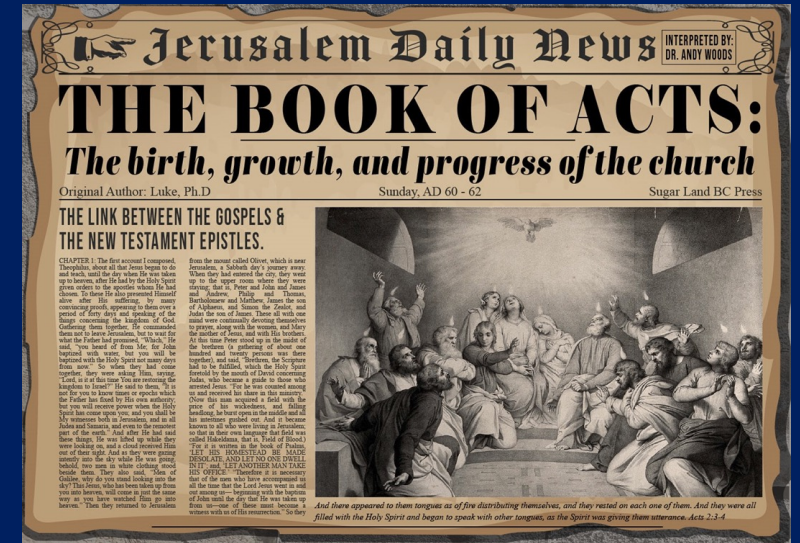
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# I. Coming of the Holy Spirit

## Acts 2:1-4

### A. Occasion (1)

### B. Events (2-4)

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from the house called Obed, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and Peter and John and James and Andrew and Thomas and Matthias, and James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with the brethren, (a gathering of about one hundred) and every prayer was done constantly. And in that time Peter stood up to the multitude of the brethren (a gathering of about one hundred) and saying, brothers, we have heard and we know that God has spoken by the mouth of Jesus, the Holy Spirit promised by the apostles to them who obeyed His voice. 'For he was crucified among us and received his share in this martyrdom.' These things were spoken of first with the presence of all the brethren, and having kneeling, he gave open to the multitude and all his brethren, prayer, and then he rose up to all who were living at Jerusalem, and set on them eyes looking and said, 'Brethren, these are the words which the Holy Spirit spoke in me when He testified in the book of Isaiah: 'LET HIS WORDS BE HEARD IN MESHIAH, AND LET HIS SPIRIT BE OBEYED.' Therefore it is necessary one of you who have accompanied in all the time that Jesus went with us and all things we — beginning with the baptism of John until the day that He was taken up from us — one of these must become a witness with us of His resurrection.' He said,



*And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4*

# Acts 2

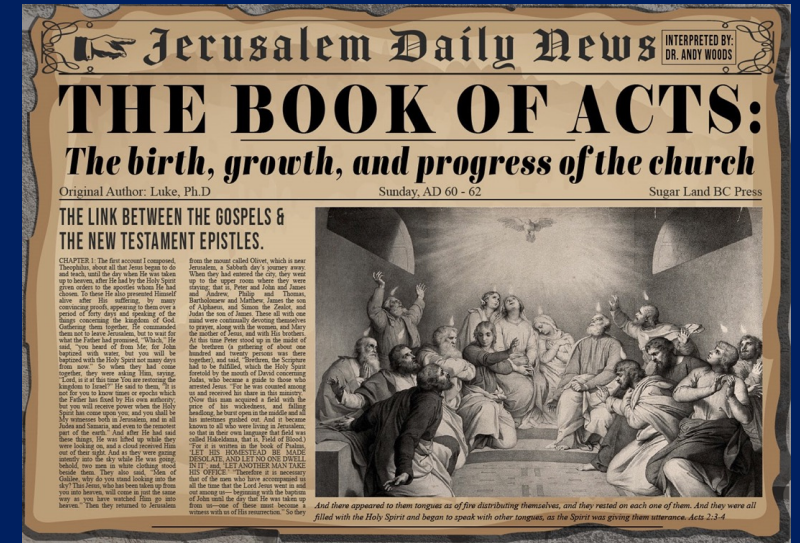
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# II. Holy Spirit's Impact

## Acts 2:5-13

A. Circumstances (5)

B. Manifestation of tongues (6-8)

C. Nations in the Diaspora (9-12)

D. Charge of drunkenness (13)

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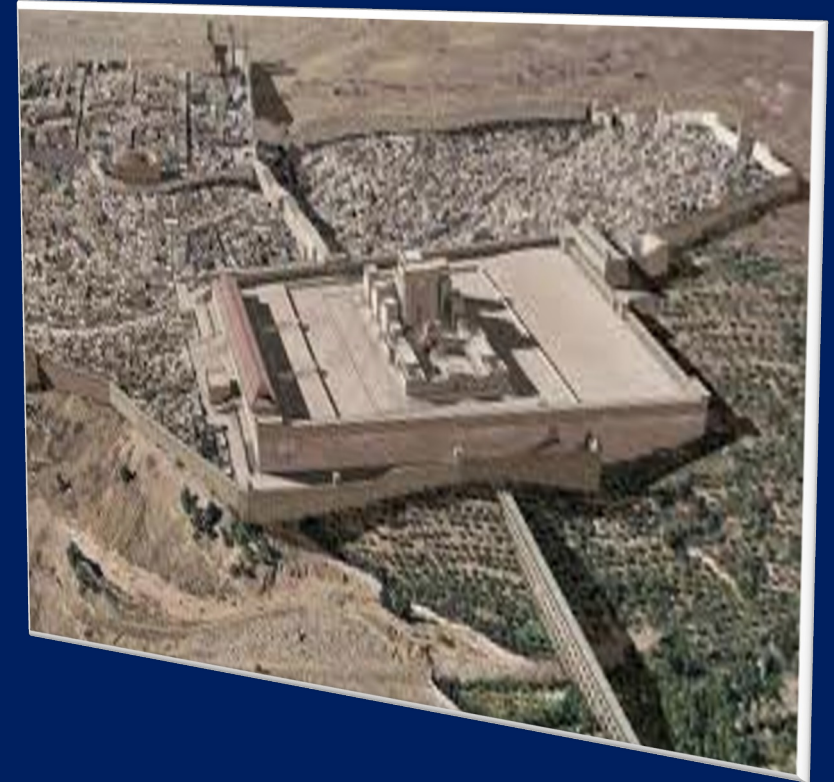
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## Levitical Feasts (Leviticus 23)

<b>Feast</b>	<b>Season</b>	<b>Purpose</b>	<b>Type</b>
<b>Passover</b>	Spring	Redemption	1 Cor 5:7
<b>Unleavened Bread</b>	Spring	Separation	John 6:35
<b>1<sup>st</sup> Fruits</b>	Spring	Praise	1 Cor 15:20
<b>Pentecost</b>	Spring	Praise	Acts 2:1-4
<b>Trumpets</b>	Fall	New Year	Matt 24:31
<b>Atonement</b>	Fall	Lev 16	Zech 12:10
<b>Booths</b>	Fall	Wilderness provision	Zech 14:16-18

# Christ's Five Trips to Jerusalem In John's Gospel

Feast	Verse
Passover	2:23
Unnamed	5:1
Tabernacles	7:2
Dedication	10:22
Passover	13:1



# THE NATIONS OF PENTECOST ACTS 2:9-11

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## Acts 2:6

“Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language [*dialektos*].”



## 1 Corinthians 14:21-22

“<sup>21</sup> In the Law it is written, ‘BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,’ says the Lord. <sup>22</sup> **So then tongues are for a sign, not to those who believe but to unbelievers**; but prophecy *is for a sign*, not to unbelievers but to those who believe.”



# Miracle Clusters In Scripture

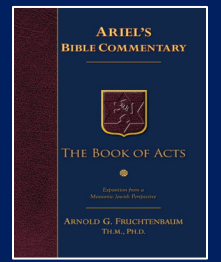
<b>NUM.</b>	<b>ERA</b>	<b>AUTHENTICATION</b>
1.	Moses	Law
2.	Joshua	Conquest
3.	Elijah-Elisha	Prophet
4.	Christ	Kingdom offer
5.	Apostles	Church
6.	Tribulation & Millennium	Kingdom establishment





# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 68*



“The reason was that they heard every man speaking his *own language*. The Greek word for ‘language’ here is *dialektos*, the origin of the English word ‘dialect.’ It simply means ‘language.’ It explains what the tongues of verse 4 were: spoken languages with all the rules of grammar, diction, syntax, and all that a language involves. Everyone who was present heard someone speaking in his own native language, the language of the country from which he came.”

Virgil, 1<sup>st</sup> century B.C. commenting of  
the priestess on the Isle of Delos.

“She attained her ecstatic state and speech in a haunted cave where drafts and winds made weird sounds and music. When she became united in spirit with the god Apollo, she began to speak in tongues, sometimes understood, sometimes incoherent.”

## National Geographic on the Priestess at Delphi.

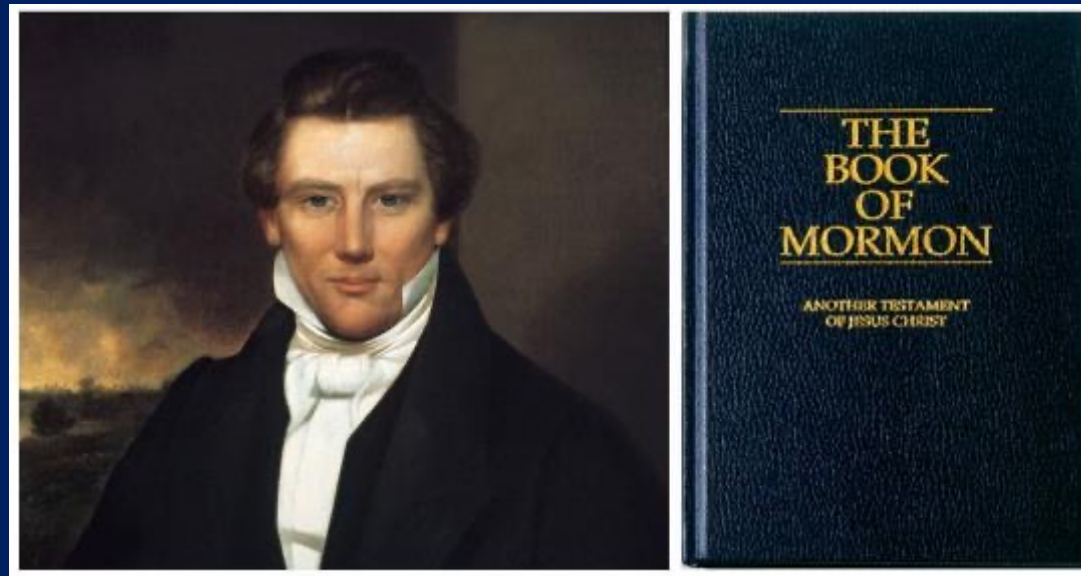
“In a trance, perhaps induced by narcotic herbs, she sat on a tripod and raved. Priests enriched themselves by translating her incoherent cries into rhymed prophecies.”

## Chrysostom, a 4th Century Christian on Priestess of Delphi.

“...This same Pythoness then is said to be female, to sit at times upon the tripod of Apollos astride, and thus the evil spirit ascending from beneath and entering the lower part of her body, fills the woman with madness, and she with disheveled hair begins to play the bacchanal and to foam at the mouth, and thus being in frenzy to utter the words of her madness.”

# Joseph Smith's Command

“Arise upon your feet, speak or make some sound, continue to make sounds of some kind, and the Lord will make a language or tongue of it.”



# Brigham Young

“Shouting, jerks, and dancing were common in their services, and Brigham Young not only spoke in unknown tongues but interpreted his messages to his hearers.”



## Tongues and the Unserved

“Now before you sit down and write me a letter telling me how real your experience with tongues is, let me tell you about mine. I’ve spoken in tongues on several occasions. I’ve walked down aisles, I’ve prayed through at the altar, I’ve followed the instructions of the spiritual leaders who were telling me how to speak in tongues, and I spoke in tongues. It was very real. It happened. There was nothing unreal about it. But it was not of the Holy Spirit! How do I know? I wasn’t even saved at the time. That’s how I know. I became convinced by the preaching I heard that I must speak in tongues to be right with God. I was determined to do it, and I did it.”

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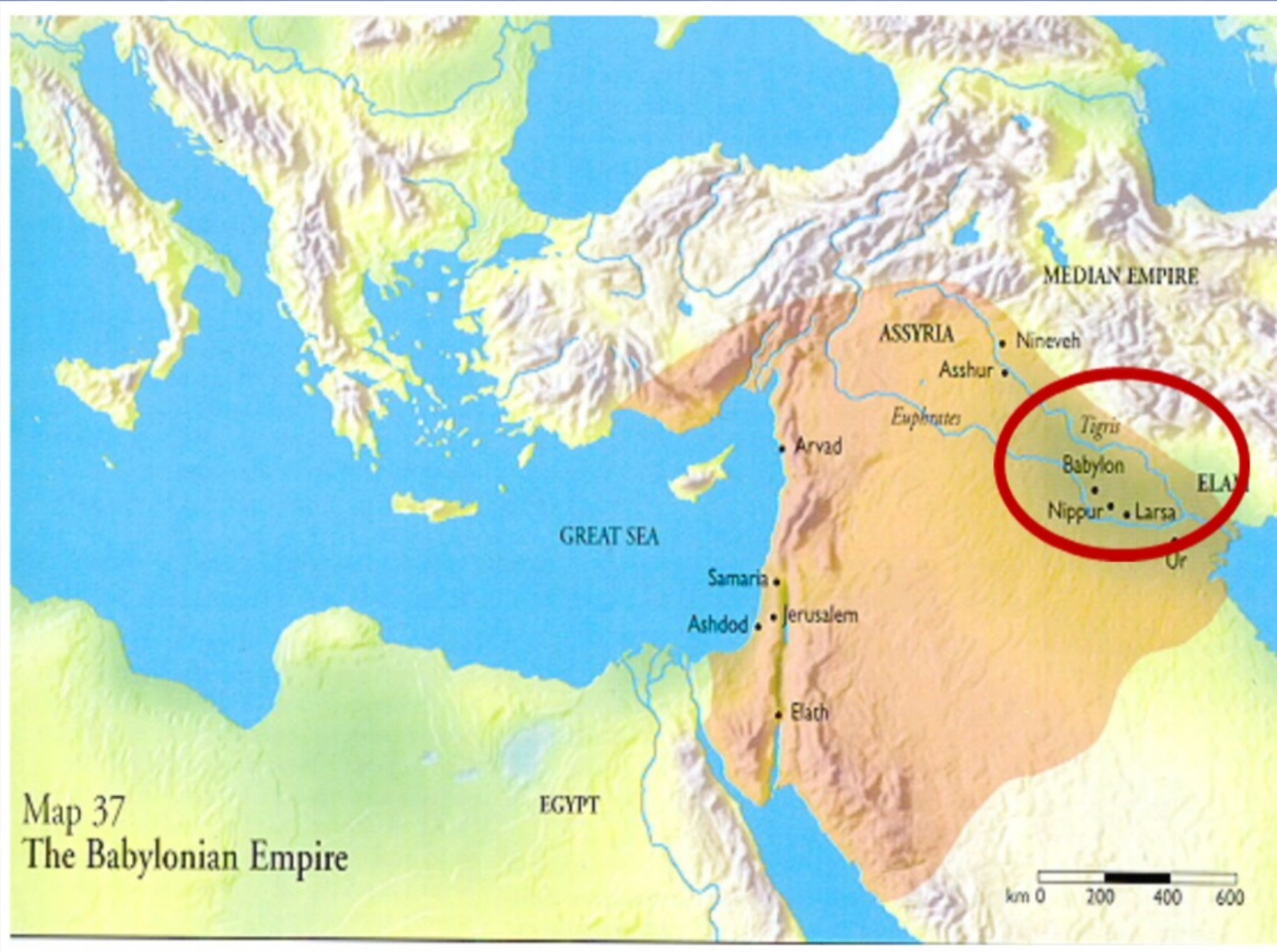




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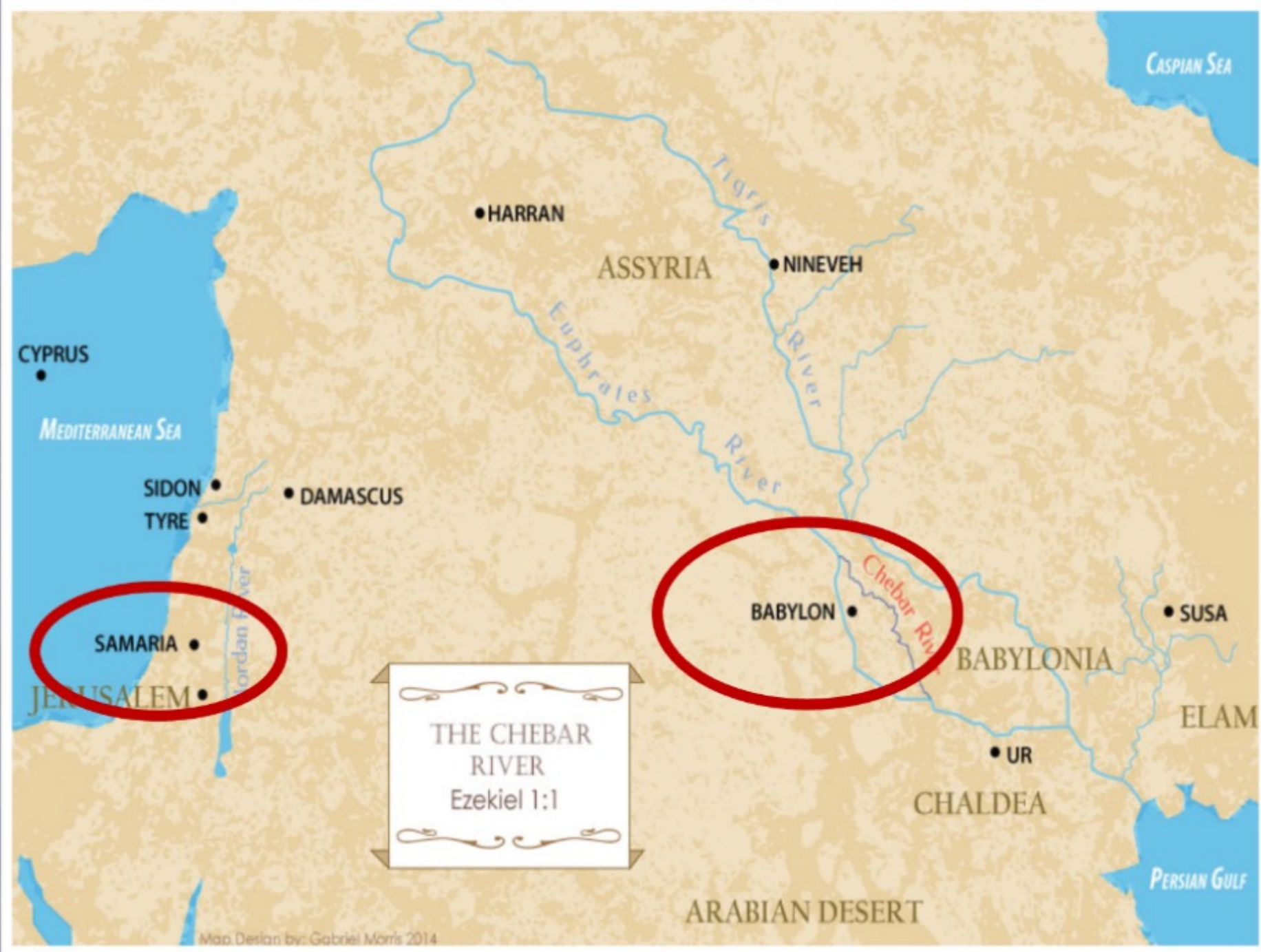




## Daniel 1:1-2

“<sup>1</sup> In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.<sup>2</sup> The Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god.”

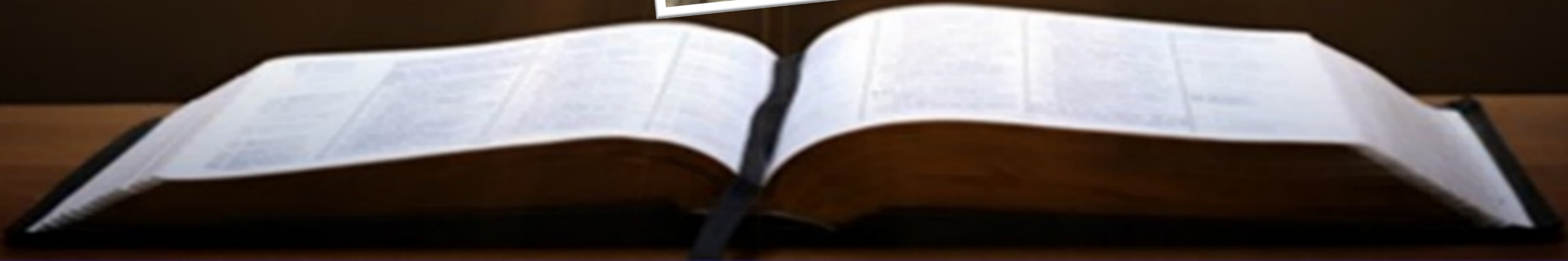




THE CHEBAR RIVER  
Ezekiel 1:1

## 1 Peter 5:13

“She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark.”





## Charles Ryrie

*The Ryrie Study Bible, page 1548*

**1 Peter 5:13** (RSB:NASB1995U): “5:13 She who is in Babylon. The church in Rome, where Peter evidently was writing this letter. my son, Mark. John Mark, the writer of the gospel, who was not Peter’s natural son but his son in the faith.”

## Revelation 17:5

“and on her forehead a name *was* written, a mystery,  
“BABYLON THE GREAT, THE MOTHER OF HARLOTS AND  
OF THE ABOMINATIONS OF THE EARTH.”



## Galatians 2:7-8

“<sup>7</sup> But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised <sup>8</sup> (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles).”





# Josephus

*Antiquities, 15.2.2*

“But when Hyrcanus was brought into Parthia the king Phraates treated him after a very gentle manner, as having already learned of what an illustrious family he was; on which account he set him free from his bonds, and *gave him a habitation at Babylon, where there were Jews in great numbers. These Jews honored Hyrcanus as their high priest and king, as did all the Jewish nation that dwelt as far as Euphrates*; which respect was very much to his satisfaction...”

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## Acts 16:6

“They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia.”





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# II. Holy Spirit's Impact

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## Acts 2:13, 15

<sup>13</sup> “But others were mocking and saying, ‘They are full of sweet wine.’... <sup>15</sup> ‘For these men are not drunk, as you suppose, for it is only the third hour of the day.’”



## Romans 1:18–20

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, <sup>19</sup> because that which is known about God is evident within them; for God made it evident to them. <sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.





# Naturalistic Theories

1. Swoon theory
2. Theft theory
3. Hallucination theory
4. Wrong tomb theory



## 2. Theft Theories



a. Rome



b. Jews

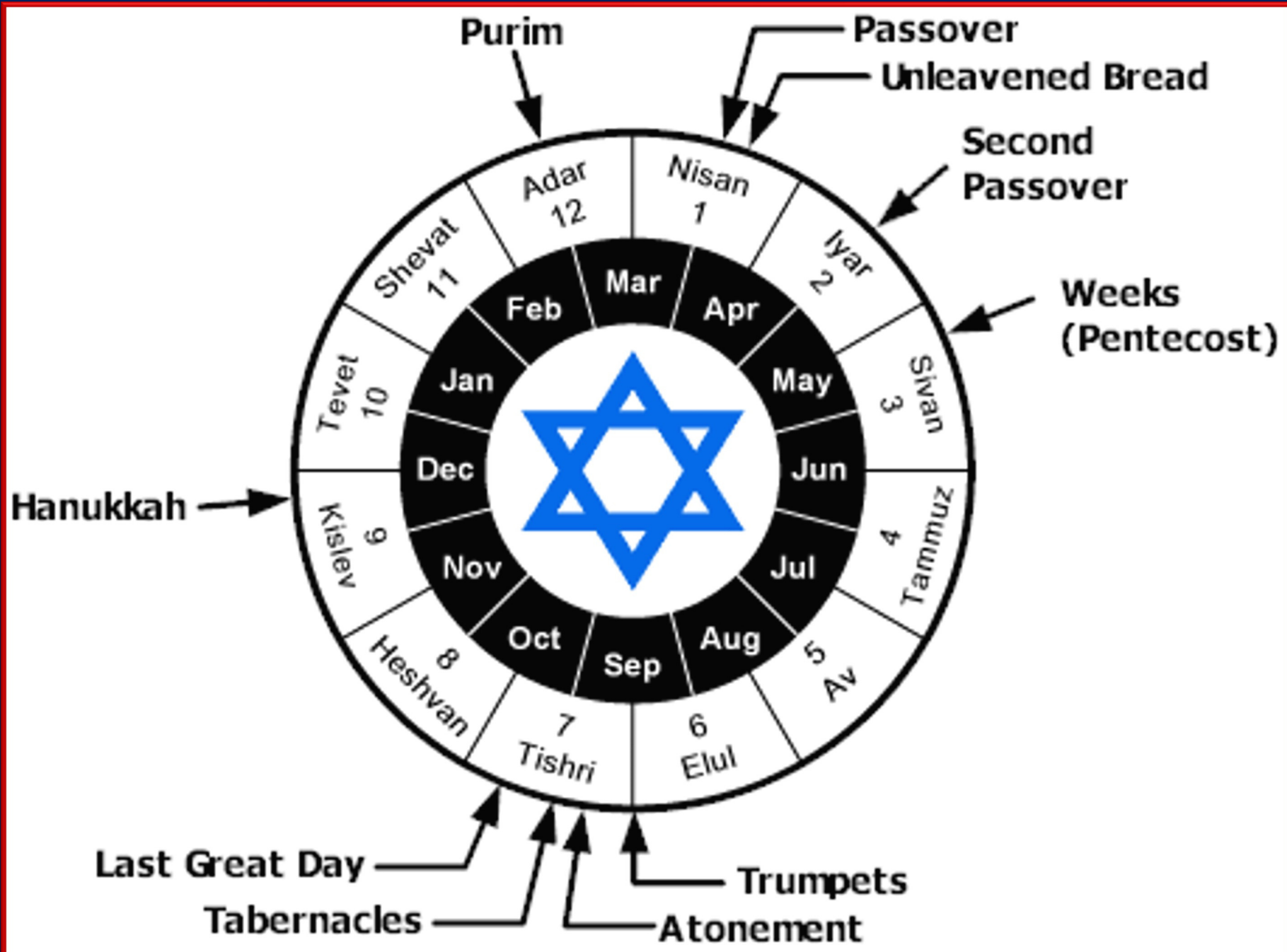


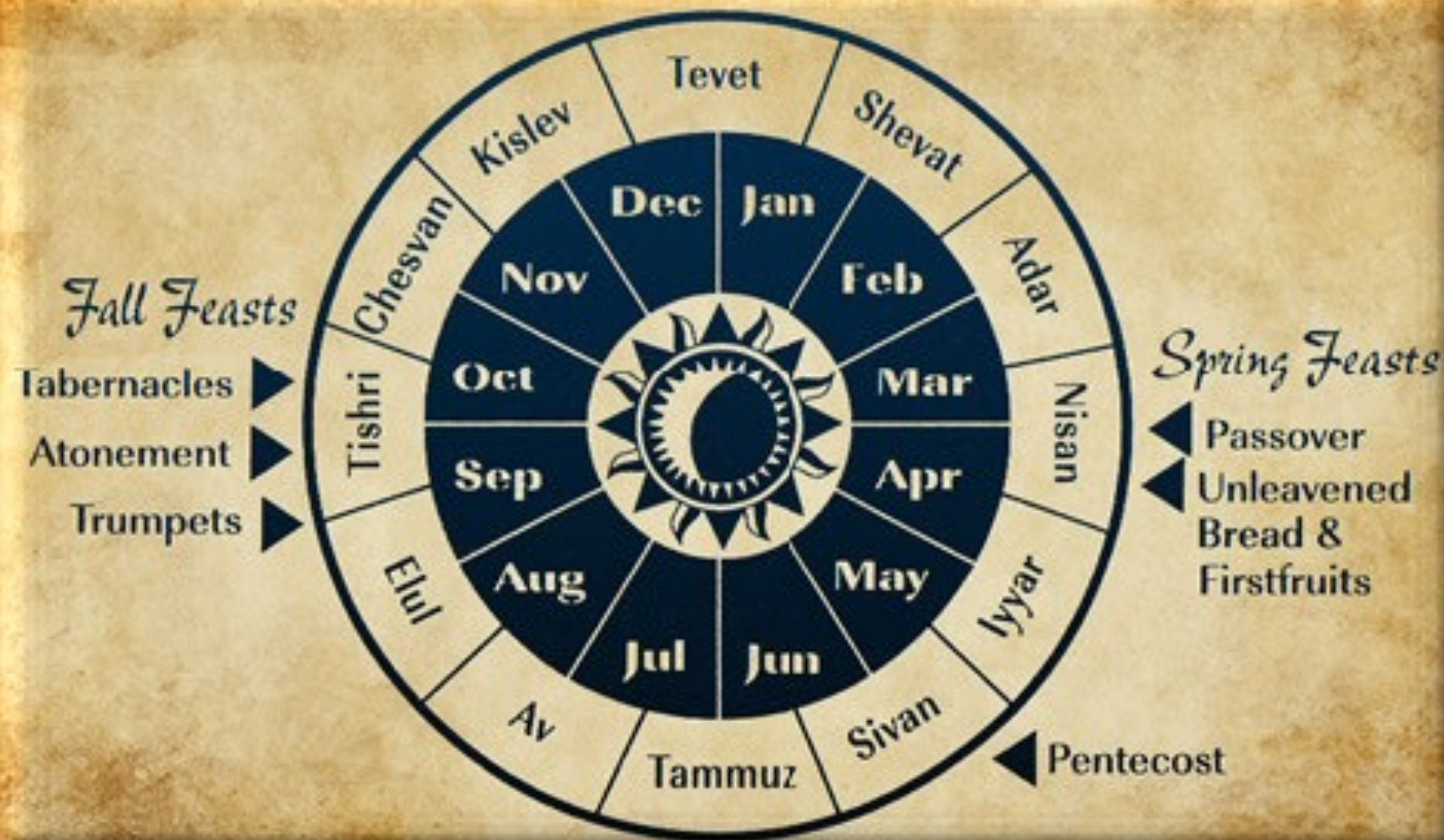
c. Disciples

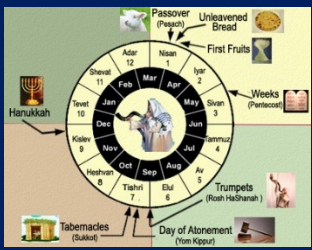


# Levitical Feasts (Leviticus 23)

<b>Feast</b>	<b>Season</b>	<b>Fulfillment</b>	<b>Rejected</b>
<b>Passover</b>	Spring	John 1:29	John 1:11
<b>Unleavened Bread</b>	Spring	John 6:35	John 6:41
<b>1st fruits</b>	Spring	1 Cor. 15:20	Matt. 28:11-15
<b>Pentecost</b>	Spring	Joel 2:28-32	Acts 2:13
<b>Trumpets</b>	Fall	New Year	Matt 24:31
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<b>Booths</b>	Fall	Wilderness provision	Zech. 14:16-18







# Terry Hulbert

Terry C. Hulbert, *The Eschatological Significance of Israel's Annual Feasts*.  
Doctoral Dissertation. Dallas Theological Seminary. 1965. Pages 2, 115-116.

“When God fulfilled the first four feasts, He had provided everything necessary for Israel to enter into literal kingdom blessing—redemption, separation, resurrection, and the presence of the Holy Spirit. Israel’s rejection of these, however, made a necessary national change of heart before the kingdom could be established...The paschal lamb of God pointed out by John the Baptist was rejected as an imposter. The resurrection of Christ, as it answered to the Feast of First Fruits, was suppressed in its proclamation by the bribe money paid to the sentries...Finally, the coming of the Spirit was rejected at Pentecost as the Jews...



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...taunted the apostles with charges of drunkenness. By the time of the close of Acts chapter 2, God had done all He could do for Israel until they repented as a nation. Thus, the significance of Peter's second sermon in Acts 3 was that it re-emphasized the condition of millennial blessing already laid down in the Old Testament, but as yet unfulfilled..Of the utmost importance here is the fact that the shedding of the blood of Christ to take away sin, and with the coming of the Spirit to empower the life of the redeemed, all of the spiritual requirements for the millennial kingdom had been met as far as God was concerned....



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...But, God's provision could not be operative until man appropriated it. This point cannot be over emphasized, for it is not only the reason for the delay in the fulfillment of the final three feasts, it is the basis for understanding the relationship of the church to the feasts."



# Acts 2

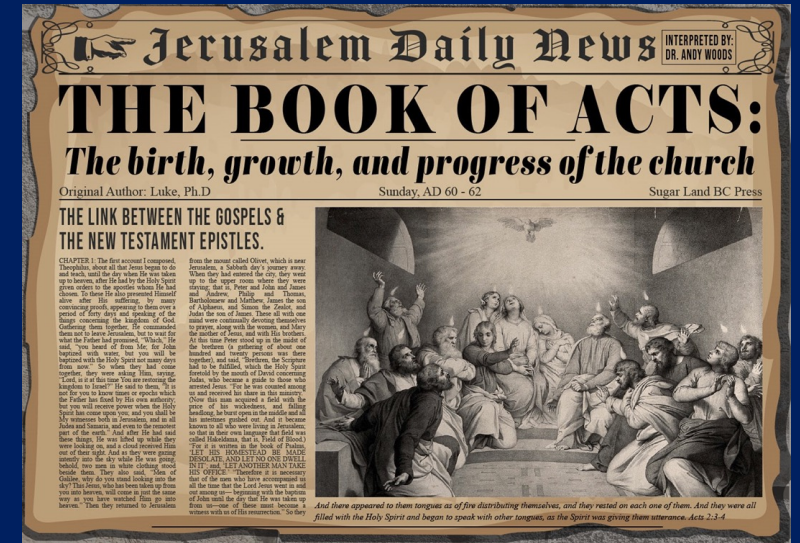
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# III. Peter's Sermon

## Acts 2:14-36

A. Introduction (14)

B. Refutation of Drunkenness Charge (15-35)

C. Conclusion (36)

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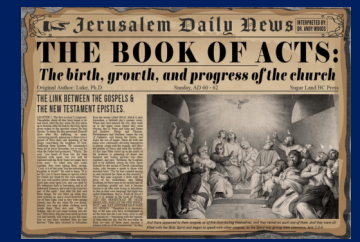
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# Mistaken Replacement?



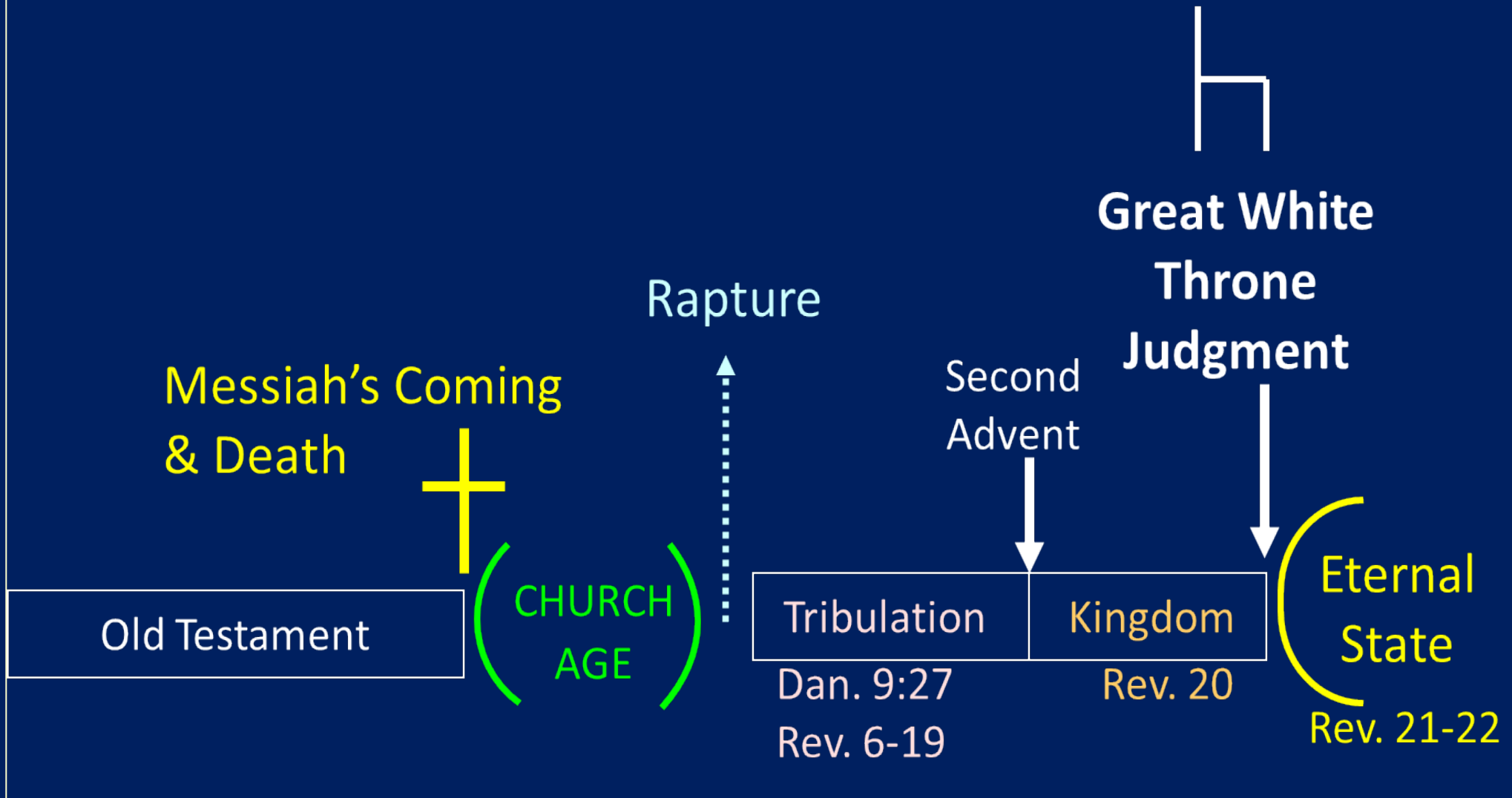
## Pro

- No Spirit yet
- Lots
- Matthias disappears
- Paul

## Con

- No textual indication of an error
- Twelve esteemed (2:14; 6:2)
- God's choice (1:24)
- Prov 16:33
- Paul unqualified (1:21-22)
- Focus on Peter & Paul

# Prophecy Panorama



# III. Peter's Sermon

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Original Author: Luke, Ph.D. Sunday, AD 60 - 62 Sugar Land BC Press

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**CHAPTER 1:** The first account (compared, Theophilus, about all that Jesus began to do and teach, until the day when he was taken up to heaven, after he had by the Holy Spirit given orders to the apostles whom he had chosen. In that day several hundred men stood about him, listening, by many countries: people appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God. Customed them together, for consultation. Then rose to leave Jerusalem, but to wait the time the Father had promised, "which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days hence. So when they had come together, and had asked one another, 'Lord, is it at this time You are returning the kingdom to Israel?' He said to them, 'It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.' And after he had said these things, he was taken up while they were looking on, and a cloud received him out of their sight, and as they were gazing upward into the sky while he was going, behold, two men in white clothing stood beside them. They also said, 'Some of the things which you have heard and seen as you sat in heaven, will come in part the same way as you have watched. For just as you have seen Me, so will you see Me again.' Then they returned to Jerusalem.

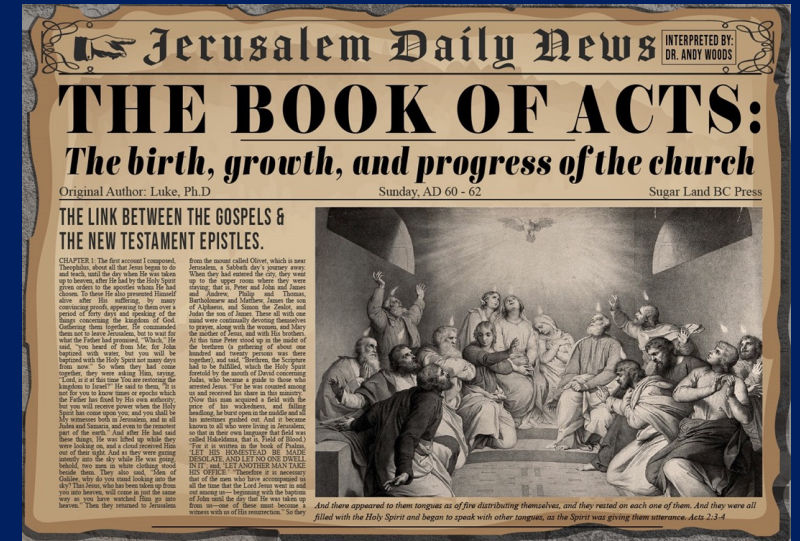
From the moment called Pentecost, which is every Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and Peter and John and James and Andrew and Thomas Barnabas and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of Joseph. These all with one accord were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with the brethren (a gathering of about one hundred and twenty persons, was there assembled, and sitting, present, was there also the well-known Nicodemus, the Jew who had been one of the teachers of the law, who became a disciple to those who accepted Jesus. For he was quoted among us and received his share in this ministry. Close their eyes, and opened, and with the voice of the multitude, and that kneeling, he bare open the middle and all his sinners, great and small, and he became known to all who were living at Jerusalem, and that he had ever kept his feet and was clothed in white. He is mentioned in the book of Acts, IT IS HE, WHOSE NAME IS SAUL, AND LET US SPEAK OF HIS OFFICE. Therefore it is necessary one of the men who have accompanied to all the time and the Lord Jesus was an old man, and he was one of the men who were with Him at the time that He was taken up. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4



# B. Acts 2:15-35

## Refutation of the Charge of Drunkenness

1. Too early (15)
2. Use of Joel 2:28-32 (16-21)
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7. Use of Psalm 132:11 (30-32)
8. High priestly ministry (33)
9. Use of Psalm 110:1 (34-35)







## Acts 2:13, 15

<sup>13</sup> “But others were mocking and saying, ‘They are full of sweet wine.’... <sup>15</sup> ‘For these men are not drunk, as you suppose, for it is only the third hour of the day.’”





## Acts 2:16-21

<sup>16</sup> “but this is what was spoken of through the prophet Joel:  
<sup>17</sup> ‘AND IT SHALL BE IN THE LAST DAYS,’ God says, ‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; <sup>18</sup> EVEN ON MY BOND SLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy, <sup>19</sup> ‘And I will grant wonders in THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, ...



## Acts 2:16-21

...BLOOD, AND FIRE, AND VAPOR OF SMOKE. <sup>20</sup> 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.<sup>21</sup> 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.'"



# Analogical Fulfillment View

(Joel 2:28-32; Acts 2:16-21)

- Spirit Poured Out On All Flesh?
- Joel 2 Predictions Not Found In Acts 2
- Acts 2 Realities Not Found In Joel 2
- Different Wording in Acts 2
- Absence of “Fulfilled”
- “This is That”?



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## Acts 2:41

“So then, those who had received his word were baptized; and that day there were added about three thousand souls.”





# THE NATIONS OF PENTECOST ACTS 2:9-11

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## Acts 2:19-21

<sup>19</sup> “ ‘AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE.

<sup>20</sup> ‘THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.<sup>21</sup> ‘AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.’”



## Acts 2:19-21

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## Acts 2:16-18

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## Joel 2:32

“And it will come about that whoever calls on the name of the Lord Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.”



# Analogical Fulfillment View

(Joel 2:28-32; Acts 2:16-21)

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# II. Holy Spirit's Impact

## Acts 2:5-13

A. Circumstances (5)

B. Manifestation of tongues (6-8)

C. Nations in the Diaspora (9-12)

D. Charge of drunkenness (13)





# Analogical Fulfillment View

(Joel 2:28-32; Acts 2:16-21)

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## Acts 2:16-18

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## Acts 2:16-18

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# Analogical Fulfillment View

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## Acts 1:16

“Brethren, the Scripture had to be fulfilled (*plēroō*), which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.”



# Analogical Fulfillment View

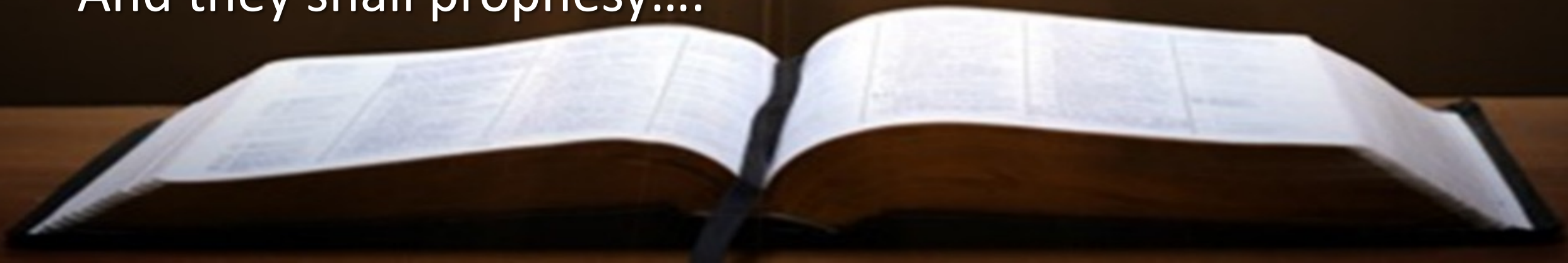
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## Acts 2:16-18

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## 1 Corinthians 11:24-26

<sup>24</sup> “and when He had given thanks, He broke it and said, “This is (*touto estin to*) My body, which is for you; do this in remembrance of Me.” <sup>25</sup> In the same way *He took* the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me.” <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

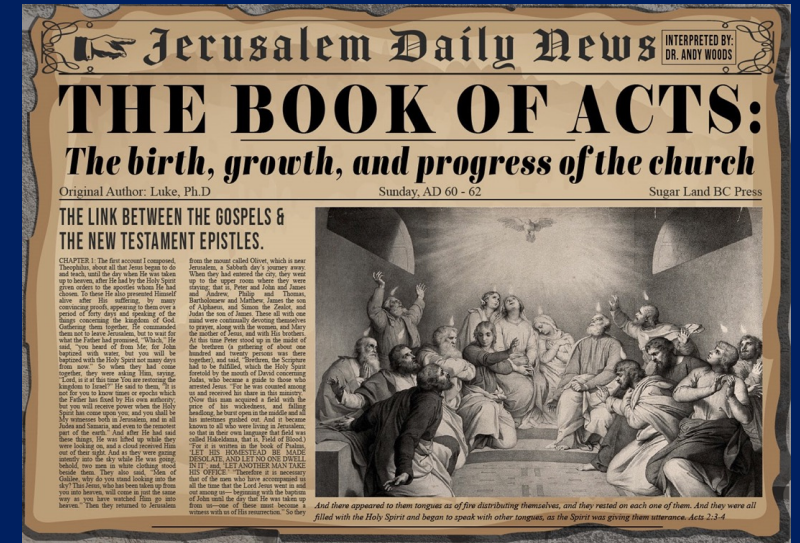




# B. Acts 2:15-35

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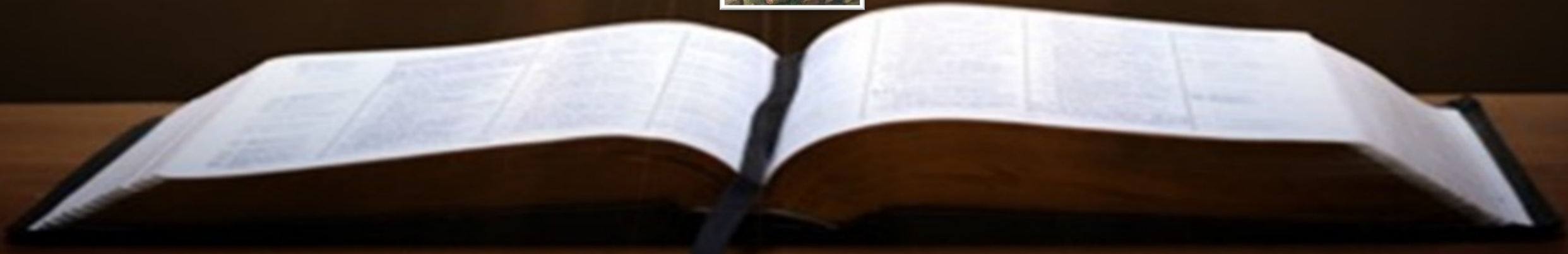
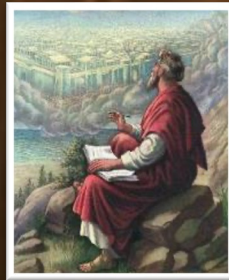
## Acts 2:22

“Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know.”



## John 20:30-31

“Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”



# “SEVEN SIGNS” in Gospel of John



1. Changing Water into Wine

2:11



2. Healing official's son

4:46-54



3. Healing an invalid at the Pool of Bethesda

5:1-18



4. Feeding the 5,000

6:5-14



5. Walking on water

6:16-21

6. Healing a blind man

9:1-7



7. Raising dead Lazarus

11:1-45



# John 3:2

“this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.”

## “SEVEN SIGNS” in Gospel of John

	1. Changing Water into Wine	2:11	
	2. Healing official's son	4:46-54	
	3. Healing an invalid at the Pool of Bethesda	5:1-18	
	4. Feeding the 5,000	6:5-14	
	5. Walking on water	6:16-21	
	6. Healing a blind man	9:1-7	
	7. Raising dead Lazarus	11:1-45	



## Matthew 11:2-6

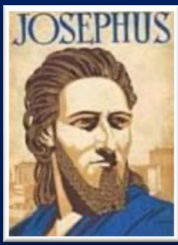
“<sup>2</sup> Now when John, while imprisoned, **heard of the works of Christ**, he sent word by his disciples <sup>3</sup> and said to Him, ‘Are You the Expected One, or shall we look for someone else?’ <sup>4</sup> Jesus answered and said to them, ‘Go and report to John what you hear and see: <sup>5</sup> the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear the dead are raised up, and the poor have the . . .



## Matthew 11:2-6

... gospel preached to them. <sup>6</sup> And blessed is he who does not take offense at Me.'”





# Josephus

*Antiquities 18.3.3*

“About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.”





## Acts 2:23

“this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.”



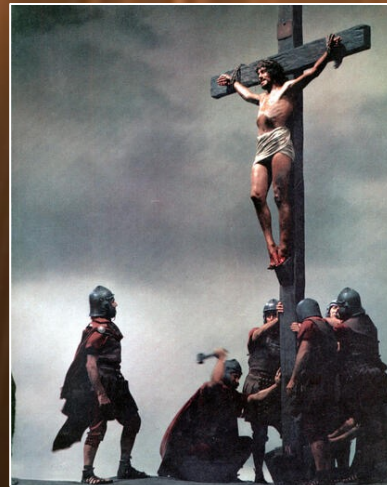
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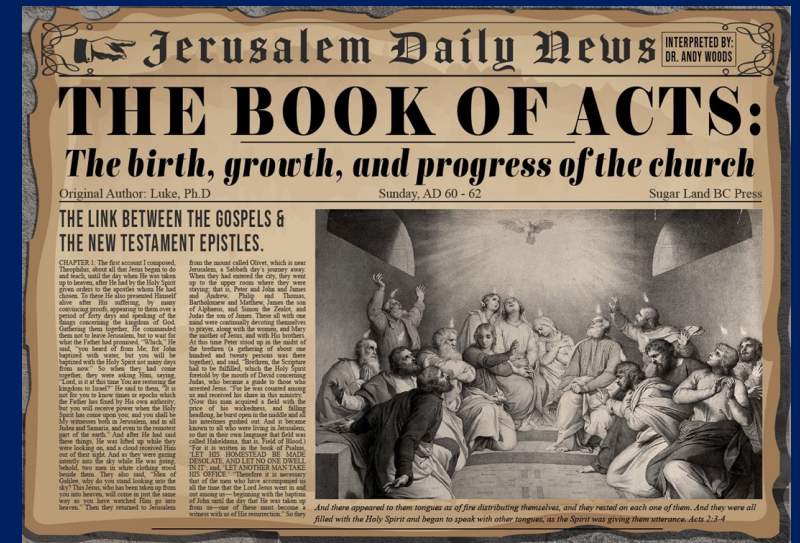
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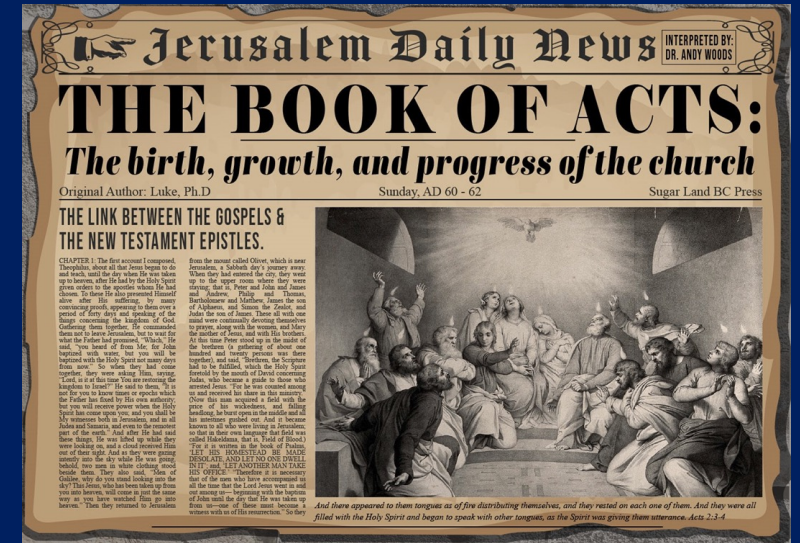
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מדריים לאבינו מלכנו היושב במרומים מלך מלכי המלכות  
על כל הנצפים והנמלאות שיעשה עמו

נתן תורה



נתן תורה



קוד מלך ישראל הדי והקיים

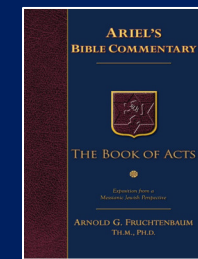
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אלהינו הללוה אל בקדשו



# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 74*



“Either way, this type of quotation would be considered as ‘literal prophecy plus literal fulfillment,’ because in the context of Psalm 16, the psalmist was clearly speaking of the resurrection of the Messiah. Even some rabbis understood this passage to be Messianic. For example, the *Midrash Tehillim* on this verse states, ‘My glory rejoices over King Messiah, who shall rise up out of me (i.e., from David).’”

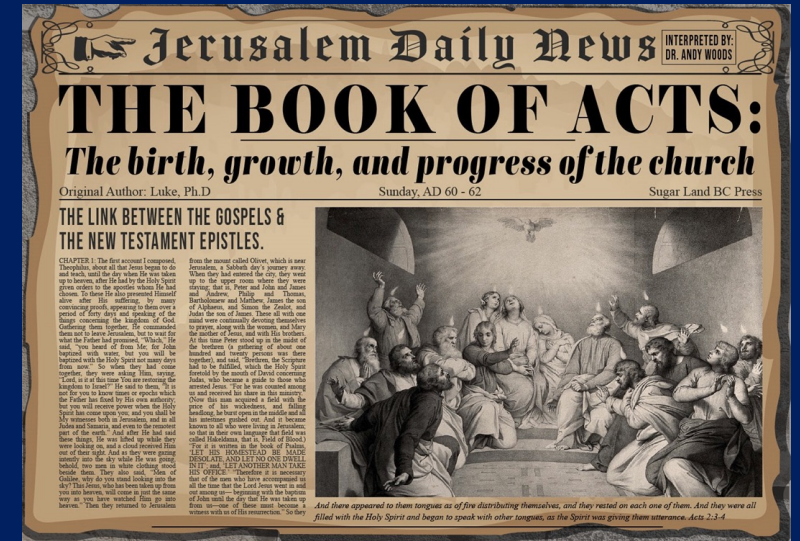
*m. Tehillim* on Psalm 16:9 as quoted by F. F. Bruce in *The Acts of the Apostles: Greek Text with Introduction and Commentary* (Grand Rapids, MI: Eerdmans, 1990), p. 124.



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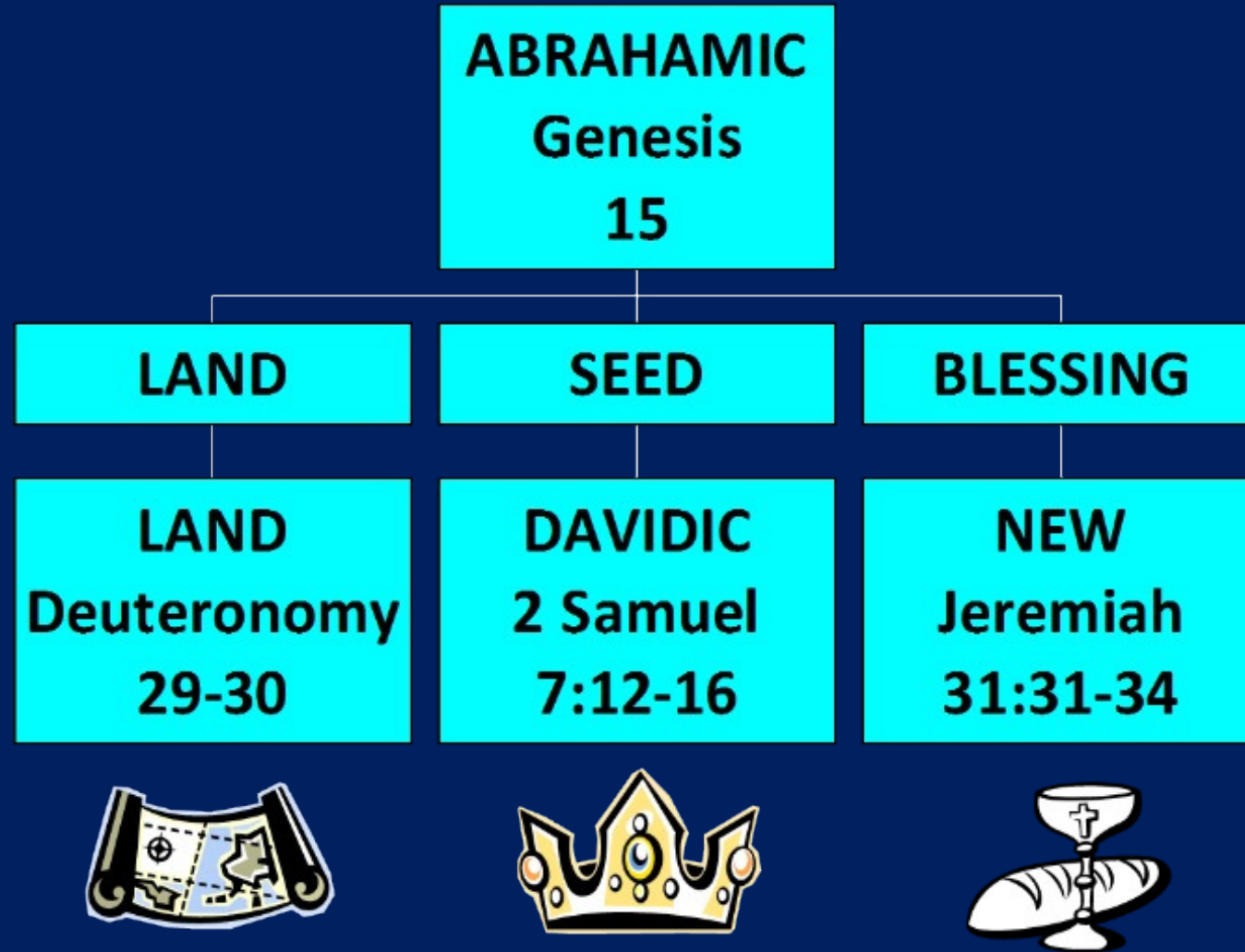


## Acts 2:30

“And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE.”



# Abrahamic Covenant



**Unconditional** covenant with a conditional blessing (Deut. 28; Lev. 26)

## 2 Samuel 7:12-16

“<sup>12</sup> When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. <sup>13</sup> He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men. . .



## 2 Samuel 7:12-16

... and the strokes of the sons of men, <sup>15</sup> but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you. <sup>16</sup> **Your house and your kingdom shall endure before Me forever; your throne shall be established forever.** <sup>17</sup> In accordance with all these words and all this vision, so Nathan spoke **to David.**”



## Jesus Genealogy According to Matthew

- |                  |                     |                   |
|------------------|---------------------|-------------------|
| 1. Abraham       | 15. Solomon         | 29. Shealtiel     |
| 2. Isaac         | 16. Rehoboam        | 30. Zerubbabel    |
| 3. Jacob         | 17. Abijah          | 31. Abiud         |
| 4. Judah         | 18. Asa             | 32. Eliakim       |
| 5. Perez         | 19. Jehosaphat      | 33. Azor          |
| 6. Hezron        | 20. Jehoram         | 34. Zadok         |
| 7. Ram           | 21. Uzziah          | 35. Achim         |
| 8. Amminadab     | 22. Jotham          | 36. Eliud         |
| 9. Nahshon       | 23. Ahaz            | 37. Eleazar       |
| 10. Salmon       | 24. Hezekiah.       | 38. Matthan       |
| 11. Boaz         | 25. Manasseh        | 39. Jacob         |
| 12. Obed         | 26. Amon            | 40. <b>Joseph</b> |
| 13. Jesse        | 27. Josiah          | 41. <b>Jesus</b>  |
| 14. <b>David</b> | 28. <b>Jeconiah</b> |                   |

## John 1:29

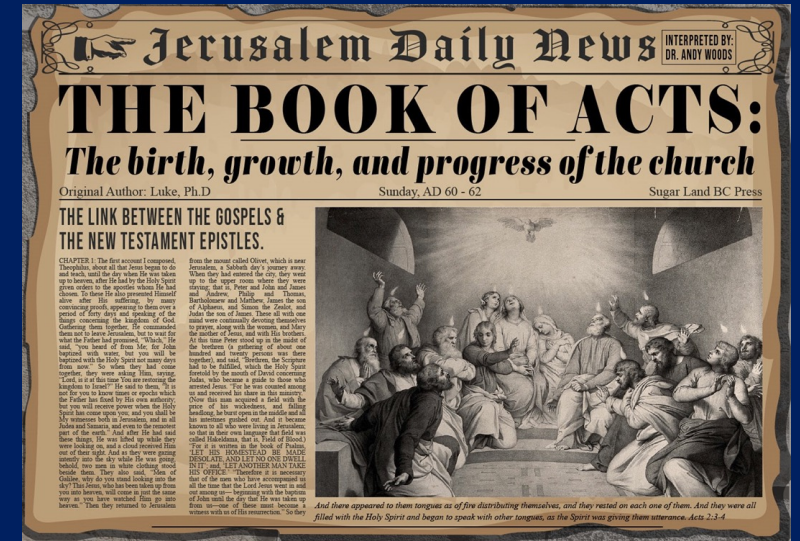
“The next day he saw Jesus coming to him and said, ‘Behold, the Lamb of God who takes away the sin of the world!’”



# B. Acts 2:15-35

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## Acts 2:33

“Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.”



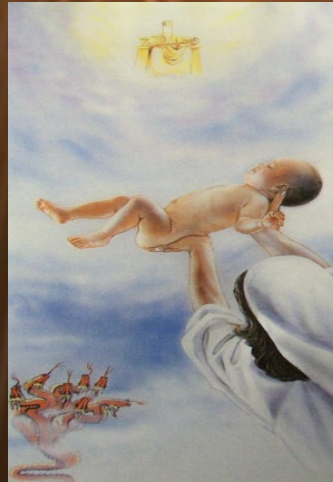
## John 17:5

“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”



## Revelation 12:5

“And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.”

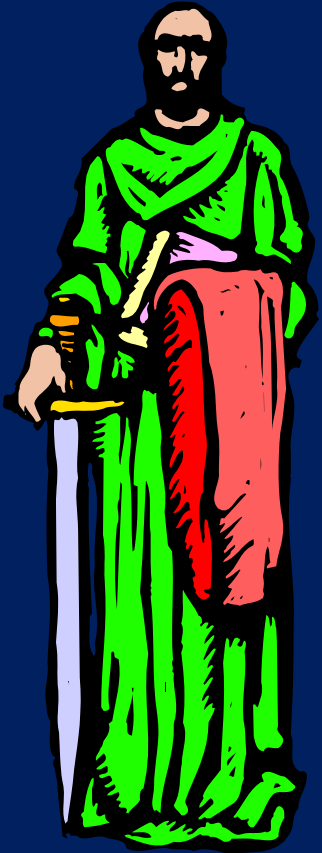


## Revelation 3:21

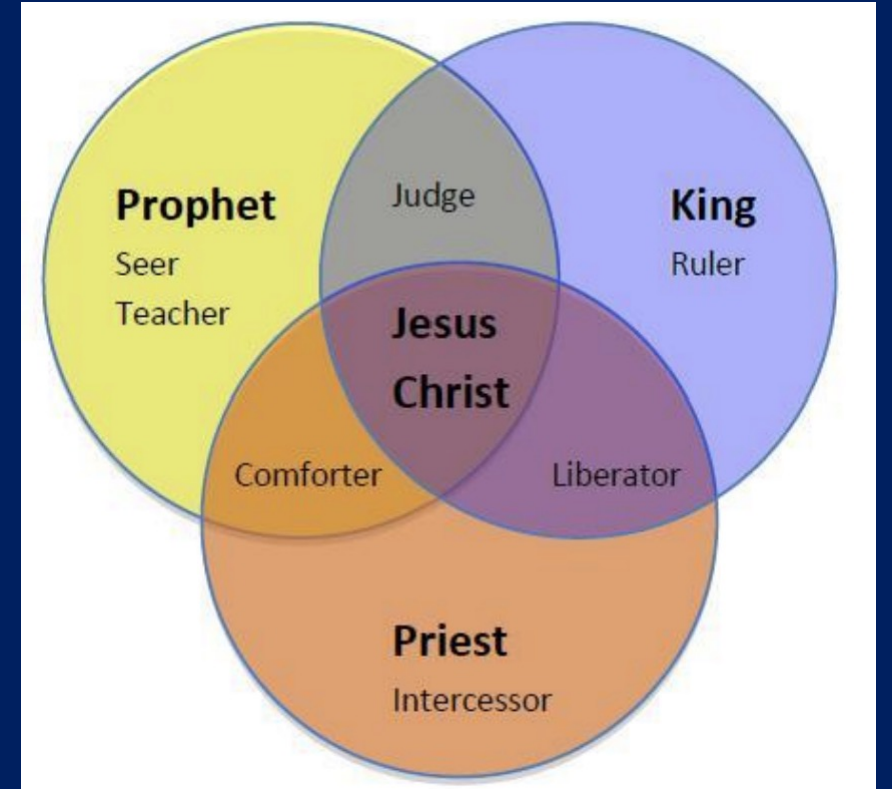
“He who overcomes, I will grant [future tense of *didōmi*] to him to sit down with Me on My throne, as I also overcame and sat down [aorist tense of *kathizō*] with My Father on His throne.”



# CHRIST'S THREE OFFICES



- Prophet (First Coming)
- Priest (Present Session)
- King (Second Coming)





## Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

“The present ministry of Christ in heaven, known as His session, is far-reaching both in consequence and import. It too, has not been treated even with a passing consideration by Covenant theologians, doubtless due to their inability—because of being confronted with their one covenant theory—to introduce features and ministries which indicate a new divine purpose in the Church and by so much tend to disrupt the unity of a supposed immutable purpose and covenant of God’s. Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer’s security, the present session of Christ has been eschewed by Arminians in a manner equally unpardonable. This neglect accounts very well . . .



## Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

...for the emphasis of their pulpit ministrations. The Christian public, because deprived of the knowledge of Christ's present ministry, are unaware of its vast realities, though they are able from childhood itself to relate the mere historical facts and activities of Christ during His three and one-half years of service on earth. **That Christ is doing anything now is not recognized by Christians generally and for this part-truth kind of preaching is wholly responsible. It yet remains true, whether neglected by one or the other kind of theologian,** that Christ is now engaged in ministry which determines the service and destiny of all those who have put their trust in Him."



## Dave Anderson

*The King-Priest of Psalm 110 in Hebrews* (New York: Lang, 2001), 2.

“But clearly Jesus did not set up a natural theocratic kingdom with Himself as the king ruling from Jerusalem on earth before His resurrection. So, what happened to the kingdom He promised? It was postponed, many NT interpreters suggest. . . . But if the premillennial view just espoused is true, that leaves the question concerning the present ministry of Christ. **What is He doing right now?**”





## Dave Anderson

*The King-Priest of Psalm 110 in Hebrews* (New York: Lang, 2001), 296.

“But classical or revised dispensationalists should also recognize the *already* eschatology of Hebrews. **Christ is not passive on the throne**. He is reigning. He has subjects. And because He is the forerunner, there are many present blessings which belong to the eschatological age which can be enjoyed now because the Davidic Covenant with some of its blessings has been inaugurated.”

# STRAW MAN FALLACY



# Christ's High Priestly Activities in His Present Session

<b>1. Sustains creation (Col. 1:16-17)</b>	<b>7. Keeps the Saints (John 10:27-29; 1 Pet. 1:5)</b>
<b>2. Head over the Church (Eph. 1:22-23)</b>	<b>8. Intercedes for the Saints (Rom. 8:34; Heb. 7:25)</b>
<b>3. Groom of the Church (Eph. 5:22-33)</b>	<b>9. Advocate for the Saints (Heb. 9:24; 1 John 2:1)</b>
<b>4. Building the Church (Matt. 16:18; Acts 2:41; 4:4)</b>	<b>10. Restores broken fellowship (1 John 1:9)</b>
<b>5. Bestowal of Spiritual Gifts (Eph. 4:7-12)</b>	<b>11. Disciplines His children (Heb. 12:5-13)</b>
<b>6. Melchizedekian High Priestly role (Heb. 6:20)</b>	<b>12. Indwells His people (John 14:23)</b>

## Acts 2:33

“Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.”



## John 14:16-18

“<sup>16</sup> I will ask the Father, and He will give you another Helper, that He may be with you forever; <sup>17</sup> *that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.* <sup>18</sup> “I will not leave you as orphans; I will come to you.”



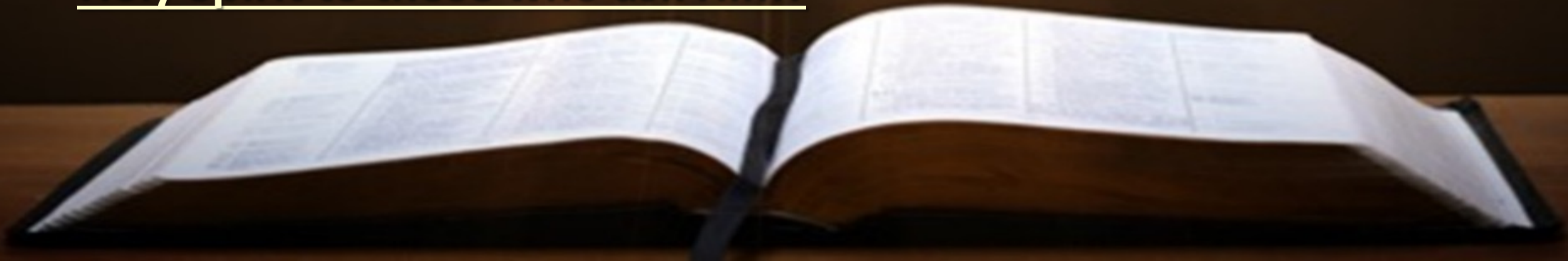
## John 16:5-7

<sup>5</sup> “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ <sup>6</sup> But because I have said these things to you, sorrow has filled your heart. <sup>7</sup> But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”



## Luke 11:9-13

<sup>9</sup> “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup> For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. <sup>11</sup> Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? <sup>12</sup> Or *if* he is asked for an egg, he will not give him a scorpion, will he? <sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?”



## Luke 24:49

“And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”





## Acts 1:4–5

<sup>4</sup> Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” *He said*, “you heard of from Me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”





## Zane Hodges

Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 177.

“Yet even apart from this consideration, Bock misses the point of the quotation from Psalm 110 in Acts 2. As verse 33 makes clear, the real link is with the outpouring of the Holy Spirit. It is a well-confirmed New Testament teaching that the gift of the Holy Spirit is the *direct consequence* of our Lord’s ascension to the Father. According to John’s Gospel, the Lord informed the disciples, ‘it is to your advantage that I go away; for if I do not go away, the helper will not come to you; but if I depart, I will send him to you’ (16:7). Earlier He had also said, “and I will pray to the Father, and He will give you another helper, that He may abide with you forever” (14:16). Our Lord’s return to the Father and His intercession there are necessary to the outpouring of the Holy Spirit....



## Zane Hodges

Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 177.

...Thus, in Luke-Acts the gift of the Spirit is termed 'the promise of the Father' for which the disciples must wait until after Jesus' ascension to Heaven (Luke 24:49; Acts 1:4). Bock labels Psalm 110 a 'resurrection proof text.' However, it is not an explicit statement of the resurrection since the resurrection is not mentioned in the Psalm. It does prophesy enthronement at God's right hand. **The point of Peter quoting Psalm 110 is simply this: the seated Christ is the source of the Spirit's outpouring. By His intercession He has secured what God the Father promised.** This is precisely what Acts 2:33 states: 'therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you see and hear.'"

## Acts 2:13, 15

<sup>13</sup> “But others were mocking and saying, ‘They are full of sweet wine.’... <sup>15</sup> ‘For these men are not drunk, as you suppose, for it is only the third hour of the day.’”





## Acts 2:34-35

“For it was not David who ascended into heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.’”





# Satan's Progressive Defeat

1. Initial eviction from heaven (Isa 14:12-15; Ezek 28:12-17)
2. Eden (Gen 3:15)
3. Pre-diluvian world (1 Pet 3:19-20)
4. Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)
5. **Mid point of the Tribulation (Rev 12:9)**
6. **Beginning of millennium (Rev 20:2-3)**
7. **End of millennium (Rev 20:10)**



# Names & Titles Demonstrating Satan's Post-Fall, Earthly Authority

(Job 1:7; 2:2; Luke 4:5-8; Rom. 8:19-22)

- Prince of this world (John 12:31; 14:30; 16:11)
- God of this age (2 Cor. 4:4)
- Prince and power of the air (Eph. 2:2)
- Who the believer wrestles with (Eph. 6:12)
- Roaring lion (1 Pet. 5:8)
- Whole world lies in his power (1 John 5:19)





## Elliott Johnson

Elliott Johnson, "Hermeneutical Principles and the Interpretation of Psalm 110,"  
Bibliotheca Sacra 149 (October–December 1992): 433–34.

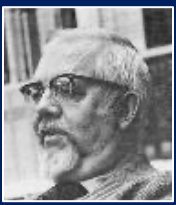
Peter's use of Psalm 110:1 in Acts 2:34–35 is often used to justify Christ's present Davidic enthronement. Yet of Psalm 110, Elliott Johnson observes that the Messiah's present position as depicted in this Psalm fails to include imagery of coronation. Only Christ's priestly activity is mentioned. Such coronation imagery would certainly have been mentioned if in fact the Psalm were intended to describe Christ's enthronement as Davidic King.

## 1 Kings 2:11-12

“The days that David reigned over Israel were forty years: seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem. And Solomon sat on the throne of David his father, and his kingdom was firmly established.”



<b>Changes</b>	<b>Biblical Davidic Throne</b>	<b>Davidic Throne Now?</b>
<b>Place:</b>	<b>Earth</b>	<b>Heaven</b>
<b>People:</b>	<b>Israel</b>	<b>Gentile Church</b>
<b>Israel:</b>	<b>Converted</b>	<b>Unconverted</b>
<b>Realm</b>	<b>Physical</b>	<b>Spiritual</b>



## George Eldon Ladd

A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), 336–37.



“[T]he new redemptive events in the course of *Heilsgeschichte* have compelled Peter to reinterpret the Old Testament. Because of the resurrection and ascension of Jesus, Peter transfers the messianic Davidic throne from Jerusalem to God’s right hand in heaven. Jesus has now been enthroned as the Davidic Messiah on the throne of David, and is awaiting the final consummation of his messianic reign.. .. This involves a rather radical reinterpretation of Old Testament prophecies, but no more so than the entire reinterpretation of God’s redemptive plan by the early church. In fact, it is an essential part of this reinterpretation demanded by the events of redemptive history.. ..Jesus is enthroned as the Messiah... He must reign until all his enemies are made a stool for his feet.”



## “Complementary Hermeneutics” in Progressive Dispensationalism

“...the New Testament does introduce change and advance; it does not merely repeat Old Testament revelation. In making complementary additions, however, it does not jettison Old Testament promises. The enhancement is not at the expense of the original promise.”

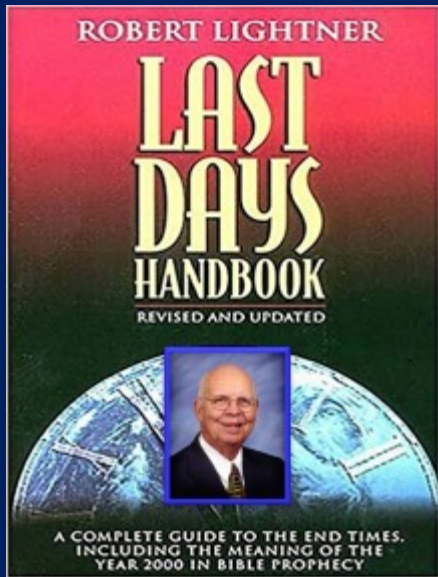
# Darrell Bock

“Evidence from Acts,” in *The Coming Millennial Kingdom*, ed. Donald Campbell and Jeffrey Townsend (Chicago: Moody, 1992), 194.

“The Davidic throne and the heavenly throne of Jesus at the right hand of the Father are one and the same.”



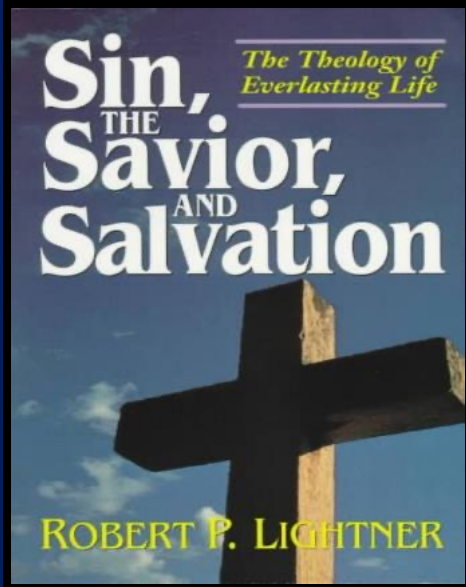
# Is Jesus Now Reigning on David's Throne?



“Complementary hermeneutics’ must not be confused with the historic orthodox doctrine of progressive revelation. The latter truth means that God revealed His truth gradually, sometimes over a long period of time. What was revealed later never changed the original revelation, however. The meaning and the recipients of the original promise always remain the same.”



## Is Jesus Now Reigning on David's Throne?



“So, they have not only changed the people to include the Church, but they have also changed the place where the covenant is to be fulfilled. Now it’s not only on earth, but it’s also in heaven. . . . The people have changed and the place has changed.”

Robert Lightner, “Progressive Dispensationalism,” *Conservative Theological Journal* 4, no. 11 (March 2000): 53–54.



## Acts 2:30

“And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE.”



## Acts 2:34-35

“For it was not David who ascended into heaven, but he himself says: ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.’”





## Darrell Bock

Darrell Bock, "The Reign of the Lord Christ," in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 49–50.

“Having mentioned the need to call on the Lord, Peter turns to recent events. He recounts Jesus’ ministry in death but notes the death is not able to hold him (vv. 22–24). Peter goes on to note that such impotency for death was predicted in Psalm 16, the second Old Testament citation in Acts 2 (vv. 25–28). The text is clearly presented as having been fulfilled in Jesus’ resurrection. The psalm 16 citation leads to the mention of David and a defense of the fact that a resurrection understanding of the text cannot refer to David, since he is buried (v. 29)... “The **crucial linking allusion** appears at this point. Peter notes that David was a prophet. Not only was David a prophet, he was the conscience beneficiary of an oath God had made to him that “one of the fruit of his [David’s] loins” (KJV)...



## Darrell Bock

Darrell Bock, "The Reign of the Lord Christ," in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 49–50.

...would sit on his throne (Acts 2:30). The term *kathisai* (to sit), which is reintroduced in the citation of Psalm 110 (note *kathou*, "sit," in v. 34). The allusion in verse 30 is to Psalm 132:11, a Psalm which is strongly Israelitish and national in tone (see vv. 12–18). The Psalm in turn is a reflection of the promise made to David in 2 Samuel 7, especially verse 12. This 2 Samuel passage is better known as the Davidic covenant. What is **crucial** is that David's awareness of this covenant promise is immediately **linked** to his understanding of the resurrection in Psalm 16, which in turn is immediately tied to the resurrection proof text of Psalm 110 (vv. 31–35)...  
*"Being seated on David's throne is linked to being seated at God's right hand. In other words, Jesus' resurrection-ascension to God's right hand ...*



## Darrell Bock

Darrell Bock, "The Reign of the Lord Christ," in *Dispensationalism, Israel and the Church*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 49–50.

...hand is put forward by Peter as a fulfillment of the Davidic covenant, just as the allusion to Joel fulfills the new covenant. To say that Peter is only interested to argue that the Messiah must be raised misses the point of the connection in these verses and ignores entirely the allusion to Psalm 132 in the Davidic covenant. This passage and Luke 1:68–79 also counter the claim that no New Testament text asserts the present work of Jesus' as a reigning Davidite sitting on David's Throne. The throne on which Jesus is said to sit is the one promised to David's descendent through the Davidic promise of 2 Samuel, which was initially passed on through Solomon. Jesus sits here as David's promised Son on David's promised Throne. This fits Old Testament imagery as well. The idea of sitting describes the idea of rule, as the parallelism of Jeremiah 22:30 shows. **As the Davidic heir, Jesus sits in and rules from heaven."**



## Zane Hodges

Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 178.

“This precise point—the ascension—is in view in Acts 2:34: ‘For David did not send into heavens, but he says himself . . .’ It is simply incorrect to treat Psalm 16 as linked with Psalm 110 by asserting that both are resurrection proof texts. Psalm 16 is, but Psalm 110 is not. Rather, Peter quoted each Psalm with its own quite distinct emphasis in support of two different elements in his presentation.”



## Zane Hodges

Zane C. Hodges, "A Dispensational Understanding of Acts 2," in *Issues in Dispensationalism*, ed. John R. Master Wesley R. Willis, Charles C. Ryrie (Chicago: Moody, 1994), 175–76.

“But unless Bock is reading the Greek text in the form found in the Majority Text (not likely, to be sure), there appears to be a translational gaffe here that slightly overstates the similarity between verses 30 and 34. As you read the modern editions of the Greek New Testament, the verb *kathisai* in verse 30 is not to be read as intransitive (“to sit”) but as transitive (“to seat”; cf. the NIV here). In verse 34, however, the intransitive sense “to sit” is correct, even though a slightly different Greek verb is involved. But, in view of the difference in verbs, Bock is not technically accurate when he states that the former verb is “reintroduced” in the quotation from Psalm 110. Clearly this would be quibbling were it not for the fact that **Bock is trying to make these verses parallel by appealing to the use of a single verb in the same sense in both verses.**”

# Is Jesus Now Reigning from David's Throne?

(Acts 2)

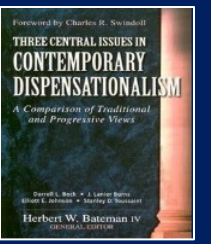
<b>Verse:</b>	<b>Acts 2:30</b>	<b>Acts 2:34</b>
<b>Psalm</b>	<b>132:11</b>	<b>110:1</b>
<b>Verb:</b>	<b>kathízō</b>	<b>káthēmai</b>
<b>Kind of verb:</b>	<b>Transitive</b>	<b>Intransitive</b>
<b>Translation</b>	<b>To seat or place</b>	<b>To sit</b>





## Stanley D. Toussaint

“Israel and the Church of a Traditional Dispensationalist,” in *Three Central Issues in Contemporary Dispensationalism*, ed. Herbert W. Bateman (Grand Rapids: Kregel, 1999), 242.



“[T]he word Kingdom does not occur in Acts 2. . . . It is difficult to explain why Luke does not use the term if the kingdom is being inaugurated. He employs it forty-five times in the gospel and uses it two more times in Acts 1. . . . [O]ne would expect Luke to use the word if such a startling thing as the inauguration of the kingdom had taken place. The fact that Luke uses kingdom only eight times in Acts after such heavy usage in his gospel implies that the kingdom had not begun but was in fact, postponed.”













## John 16:7–11

<sup>7</sup> “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. <sup>8</sup> “And He, when He comes, will convict the world concerning sin and righteousness and judgment; <sup>9</sup> concerning sin, because they do not believe in Me; <sup>10</sup> and concerning righteousness, because I go to the Father and you no longer see Me; <sup>11</sup> and concerning judgment, because the ruler of this world has been judged.





# A. Acts 2:37-41

## Salvation

1. Conviction (37)
2. Repentance & Baptism (38-39)
3. Consequence of Repentance (40)
4. Result (41)

Jerusalem Daily News INTERPRETED BY DR. ANDY WOODS

# THE BOOK OF ACTS:


*The birth, growth, and progress of the church*

Original Author: Luke, Ph.D. Sunday, AD 60 - 62 Sugar Land BC Press

## THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

CHAPTER 1: The first account (compared, therefore, above all that seems to be to do and back, until the day when the two tables up to heaven, after the day of the Holy Spirit came upon us, the apostles whom the Lord chose. In fact, the first account (compared above after the fulfilling, by many countries, people, appears to them over a period of forty days, and speaking of the things concerning the Kingdom of God. Concerning these things, forasmuch as they were to leave Jerusalem, but to wait for the time the Father had promised, which He said, "You heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days hence. So when they had come, "Lord, at that time You are remaining the Kingdom to Israel?" He said to them, "It is not for you to know these or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." And when they had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight, and as they were gazing upward into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Some of the things which you have looked upon as the Holy Spirit, which means that from now you also have, will come in just the same way as you have received from the apostles. Then they returned to Jerusalem.

From the house called Clove, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and Peter and John and James and Andrew and Thomas and Matthias, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with his brethren, in the house (a gathering of about one hundred) and saying, "Lord, we have heard of the promises which Thou hast made to the fathers, which the Holy Spirit has fulfilled by the mouth of Thy servant Judas, who became a guide to those who entered Jerusalem. For he was counted among us and received his share in this ministry. Now his sins require a full and free forgiveness. And if he were kneeling, he hath taken the reins and will let anyone pick him up. And if he were known to all who were living in Jerusalem, we should have every knee bent and every tongue confessing his name, as Thou hast said, 'Lord, Thou art in Jerusalem in the book of Psalms: "LET THY HOLY CITY SAID: 'MUSKIAH AND LET THY DWELLERS SAY: "LET US GOVERN." Therefore it is necessary that one of the men who have accompanied us all the time that Lot went with us and our witness is—bearing with the baptism of John until the day that he was taken up to us—one of these men become a witness with us of this resurrection." So they



And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

## Acts 2:38

“Peter said to them, “Repent [*metanoēō*], and each of you be baptized in the name of Jesus Christ for (eis) the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”



## 2 Peter 3:9

Douay-Rheims 1899 American Edition (DRA)

“The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance.”



# Lewis Sperry Chafer

vol. 7, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 265-66.



“This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for believing at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2Tim. 2:25; 2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

## Acts 17:30-31

“<sup>30</sup> Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent [*metanoēō*], <sup>31</sup> because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”



## 2 Peter 3:9

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”



## Matthew 12:24

“But when the Pharisees heard *this*, they said, ‘This man casts out demons only by Beelzebul the ruler of the demons.’”



# Matthew Outline

## Pedigree of the king (1–2)

- Preparation of the king (3–4)
  - Pedagogy of the king (5–7)
    - Power of the king (8–9)
      - Program of the king (10)
        - **Progressive rejection of the king (11–12)**
          - Preparation of the king's disciples (13–20)
          - Presentation & rejection of the king (21–23)
  - Prophecies of the king (24–25)
- Passion of the king (26–27)

## Proof of the king (28)



# Transition from Public to Private Ministry

	<b>PUBLIC</b>	<b>PRIVATE</b>
<b>Scripture</b>	<b>Matt. 1–12</b>	<b>Matt. 13–28</b>
<b>Focus</b>	<b>Nation</b>	<b>Remnant</b>
<b>Miracles</b>	<b>Proof to nation</b>	<b>Training for remnant</b>
<b>Kingdom Offer</b>	<b>Prominent</b>	<b>Disappears</b>
<b>Teaching</b>	<b>Discourse</b>	<b>Parabolic</b>
<b>Interim program</b>	<b>Not mentioned</b>	<b>Prominent</b>
<b>Crucifixion; Resurrection</b>	<b>Not mentioned (4:17)</b>	<b>Prominent (16:21)</b>

## Acts 2:38

“Peter *said* to them, “Repent, and each of you be baptized in the name of Jesus Christ for (*eis*) the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”



## Acts 2:38

“Peter *said* to them, “Repent, and each of you be baptized in the name of Jesus Christ for (*eis*) the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”



## Matthew 12:41

“The men of Nineveh will stand up with this generation at the judgment and will condemn it because they repented **at [in the face of/because of] (*eis*)** the preaching of Jonah; and behold, something greater than Jonah is here.”



## Acts 4:12

“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must [*dei*] be saved.”

MyBible says

**SALVATION  
IS IN CHRIST  
ALONE.**



## Luke 4:43

“But He said to them, “I must [*dei*] preach the kingdom of God to the other cities also, for I was sent for this purpose.”



## Luke 24:44

“Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must [*dei*] be fulfilled.”





“...one of the mistakes that human beings make is believing that there is only one way...We don't accept that there are diverse ways of being in the world; that there are millions of ways to be a human being. And many ways...many paths to what you call God. That her path might be something else and when she gets there she might call it the light. But her loving, and her kindness, and her generosity brings her to the...same point that it brings you...





...It doesn't matter whether she called it 'God' along the way or not...There couldn't possibly be just one way!...There couldn't possibly be only one way with millions of people in the world!...You think...if you are somewhere on the planet and you never hear the name of Jesus but yet you live with a loving heart. You lived as Jesus would have had you to live. You lived for the same purpose as Jesus came to the planet to teach us all, but you are in some remote part of the earth and you never heard the name of Jesus. You cannot get to Heaven...?"



## Tony Evans

*Totally Saved: Understanding, Experiencing and Enjoying the Greatness of Your Salvation* (Chicago: Moody, 2002), 355, 359.

“In a class I once taught at Dallas Seminary, I inadvertently asked an exam question on material I had not covered in class. One of the students brought this discrepancy to my attention. To be fair, I had to rescore all of the test papers because I could not hold the students liable for information they had never been given...So the premise is that God will not hold people accountable for a decision they cannot make, based on information they have not received...And people in faraway lands who have never heard the gospel still have their own sins to answer for. This means we need to talk about the provision God has made for those who cannot believe....Here's the spiritual principle at work: When people respond to what they do know of God, He takes personal responsibility for giving them more information about Himself... In the case of a person...



## Tony Evans

*Totally Saved: Understanding, Experiencing and Enjoying the Greatness of Your Salvation* (Chicago: Moody, 2002), 355, 359.

...who never hears the gospel and never knows the name of Jesus, but who responds to the light he has, God, treats that person like an Old Testament saint, if you will. That is, if the person trusts in what God has revealed, God deals with that person based on the knowledge he has, not the information he never received. I call this **trans-dispensationalism...By this I mean if a person is sincerely seeking God and desiring to know Him, and is responding to the truth he knows, if there is no missionary or direct manifestation of God, then God judges that person based on his faith in the light he has received.** And as in the case of Abraham, God will retroactively count this person as righteous by applying the death of Christ from the dispensation of grace.”



[HI9Aps://www.youtube.com/watch?v=hrf60-zHI9A](https://www.youtube.com/watch?v=hrf60-zHI9A)

**Dr. Schuller**: "Tell me, what is the future of Christianity?"

**Dr. Graham**: "Well, Christianity and being a true believer, you know, I think there's the body of Christ which comes from all the Christian groups around the world, or **outside the Christian groups**. I think that everybody that loves Christ or knows Christ, **whether they're conscious of it or not**, they're members of the body of Christ. And I don't think that we're going to see a great sweeping revival that will turn the whole world to Christ at any time...and that's what God is doing today. He is calling people out of the world for His name. Whether they come from the **Muslim** world, or the **Buddhist** world, or the Christian world, or the **non-believing** world, they are members of the body of Christ because they've been called . . .



[HI9Aps://www.youtube.com/watch?v=hrf60-zHI9A](https://www.youtube.com/watch?v=hrf60-zHI9A)

...by God. They may not even know the name of Jesus, but they know in their hearts they need something that they don't have and they turn to the only light that they have and I think they're saved and they're going to be with us in heaven."

Dr. Schuller: "This is fantastic. I'm so thrilled to hear you say that. There's a wideness in God's mercy."

Dr. Graham: "There is."

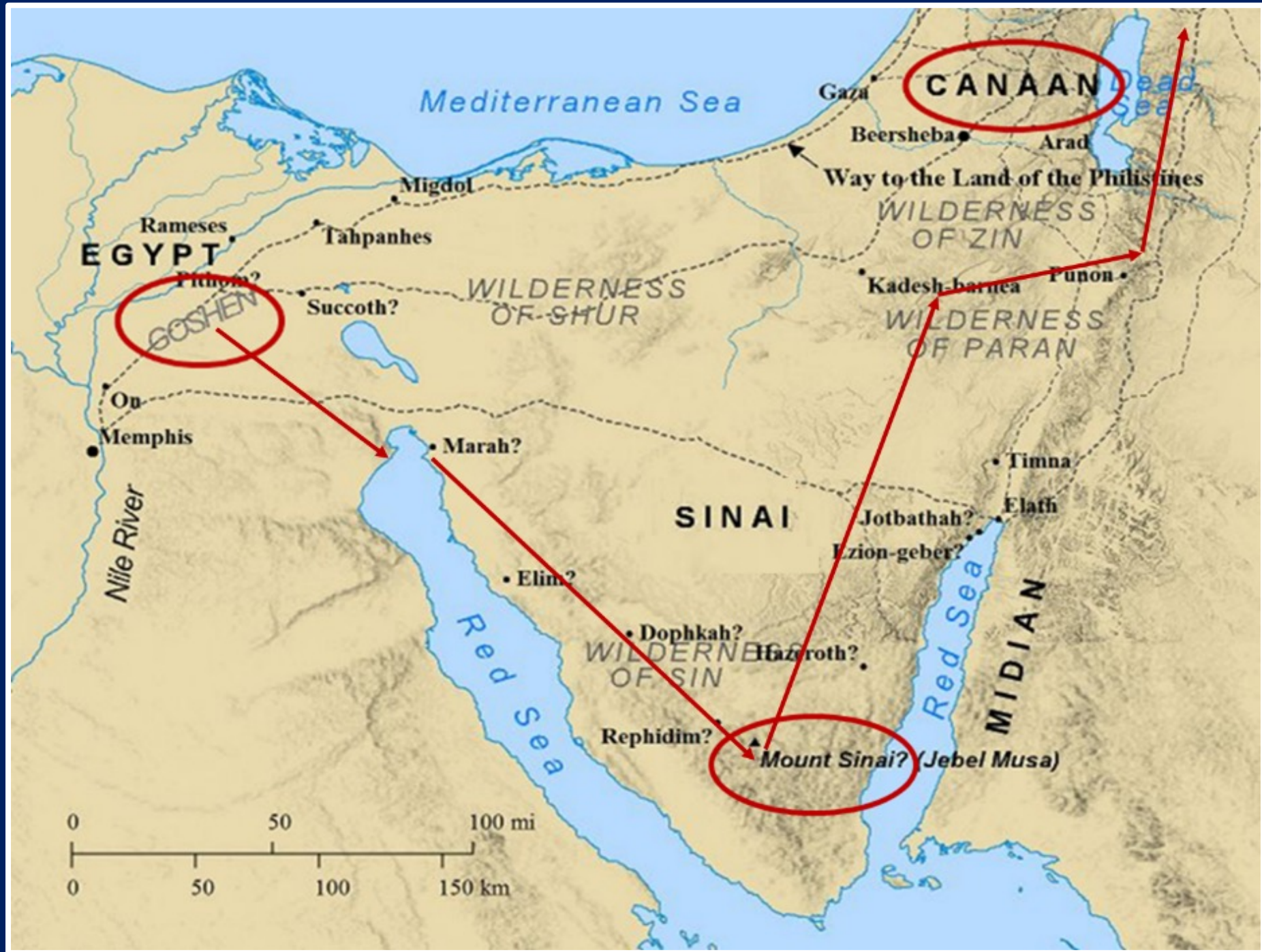


# THE NATIONS OF PENTECOST ACTS 2:9-11

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# Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- Blessings and curses (28)



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- Witnesses (32:1)
- *Blessings and curses (28)*



## Deuteronomy 28:49-50

<sup>49</sup> “The Lord will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, <sup>50</sup> a nation of fierce countenance who will have no respect for the old, nor show favor to the young.”



# ISRAEL'S JUDGMENTS

- Division of the kingdom in 931 B.C. (1 Kgs. 12)
- Assyrian judgment in 722 B.C. (2 Kgs. 17)
- Babylonian captivity in 586 B.C. (2 Kgs. 25)
- Rome *Diaspora* in A.D. 70 (Luke 19:41-44)



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## Eusebius (A.D. 260-340)

*Ecclesiastical History, 3.5.3*

"But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men."

Epiphanius (*De pond. et mens.* 15) also records this flight of the Christians to Pella.)

# Pella

Pella was a town situated beyond the Jordan, in the north of Perea, within the dominions of Herod Agrippa II. The surrounding population was chiefly Gentile. See Pliny V. 18, and Josephus, *B. J.* III. 3. 3, and I. 4. 8.



## Ezekiel 36:24-28

<sup>24</sup> “For I will take you from the nations, gather you from all the lands and bring you into your own land. <sup>25</sup> Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup> Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. <sup>28</sup> You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”







## Charles L. Feinberg

*The Prophecy of Ezekiel: The Glory of the Lord*, Paperback ed.  
(Chicago: Moody, 1969; reprint, Chicago: Moody, 1984), 231-32.

“Verses 25–29 teach that the *complete* return of Israel will occur after the defeat of Gog and his Confederates. Ezekiel summarized his prophecies of hope and restoration. When he stated that God will have mercy upon the whole house of Israel, he had in mind that all previous restorations were partial. Now a universal and final restoration will take place. It was God who allowed them to go into captivity; it is he who will see to it that they are regathered; indeed, it is he who will insure that *not one is left out of the land*..In conclusion, to summarize all the benefits promised, Ezekiel spoke of the outpouring of the Spirit upon the house of Israel (italics added).”



## Acts 2:41

“So then, those who had received his word were baptized; and that day there were added about three thousand souls.”



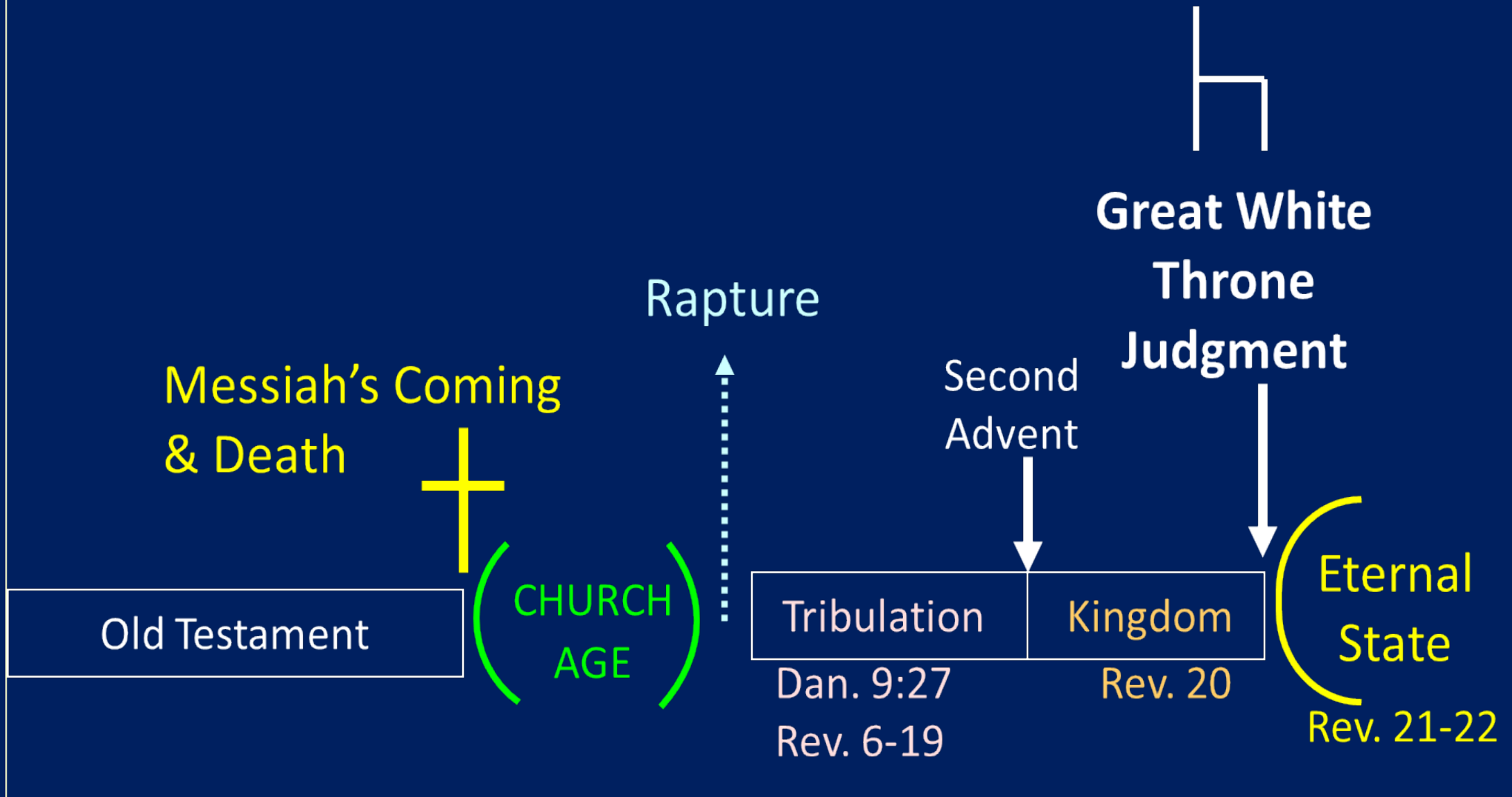
## John 1:12

“But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name.”

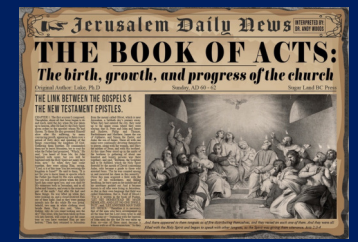
just. Believe



# Prophecy Panorama



# Message



- Birth and growth of the church numerically, geographically, ethnically.
- Components
  - Numerically (progress reports)
  - Geographically (From Jerusalem to Rome)
  - Ethnically (From Judaism to Gentile domination)





# B. Acts 2:42-47 Church

1. Priorities (42)
2. Miracles (43)
3. Unity (44)
4. Communal living (45)
5. Lord's Table (46)
6. Evangelism (47)

**Jerusalem Daily News** INTERPRETED BY DR. ANDY WOODS


## THE BOOK OF ACTS: The birth, growth, and progress of the church

Original Author: Luke, Ph.D. Sunday, AD 60 - 62 Sugar Land BC Press

### THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

**CHAPTER 1:** The first account (compared, Theophilus, show all the Gentiles began to do and teach, until the day when they were taken up to heaven, after the day when the Holy Spirit came upon them in the upper room where they had chosen. It came to pass that they were all sitting above after the sitting, by many consenting voices, appeared to them over a period of forty days and speaking of the things concerning the kingdom of God. He said, "You heard of from Me, the John baptizing with water, but you said, he baptized with the Holy Spirit and water days from now. So when you had chosen 'Lord, is it at that time You are remaining the kingdom to Israel?' He said to them, 'It is not for you to know times or epochs which the Father has fixed by His own authority. But you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.' And when he had said these things, he was lifted up while they were looking on, and a cloud received him out of their sight, and as they were gazing upward into the sky while he was going, behold, two men in white clothing stood beside them. They also said, 'Some of the angels who are with him looking upon the earth.' The men, when they were gone, you saw heaven, will come in just the same way as you have watched him go into heaven. Then they returned to Jerusalem.

From the moment called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were sitting, and Peter and John and James and Andrew and Matthias, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. There all with one mind were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with his brethren (a gathering of about one hundred) and several priests, who were Stephen, and also Theophilus, the Ephesian, and the Holy Spirit. Then, as they were praying, a man named Judas, who became a guide to those who entered Jerusalem, he was created among us and received his share in this ministry. Close that man acquired a foul with the price of his inheritance, and falling headlong, he burst open in the middle and all his entrails poured out. And it became known to all who were living in Jerusalem, and that he had been lying and had sold his inheritance. This is in written in the book of Psalms: 'LET HIS BONES BE STRETTED UNTO MESEKIAH, AND LET NO ONE PITY HIM.' Therefore it is necessary one of the men who have accompanied to all the time and the Lord went with him out among us—bringing with him the portion of the inheritance of the day that he was taken up. Now to one of these men because a witness with us of the resurrection." So they

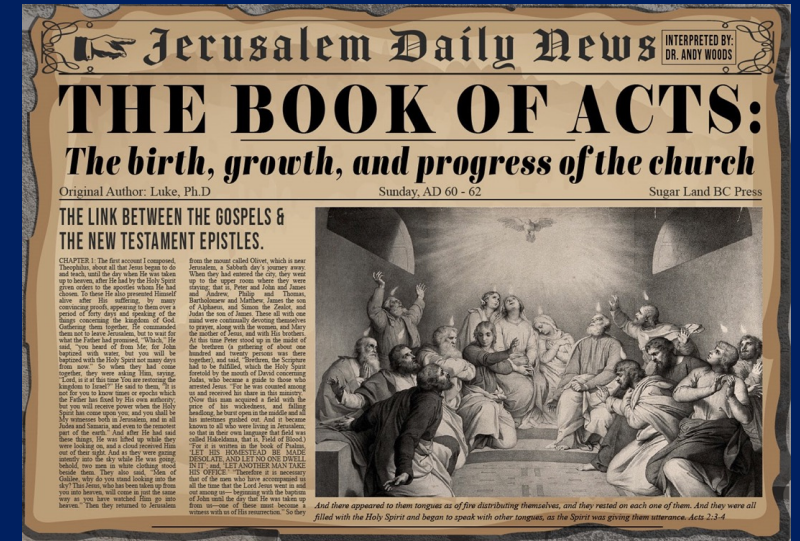


*And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4*



# B. Acts 2:42-47 Church

1. Priorities (42)
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# Activities of the Local Church

(Acts 2:41-47)

- Doctrine (Acts 2:42)
- Ordinances (Acts 2:41-42, 46)
- Prayer (Acts 2:42)
- Evangelism (Acts 2:47)
- Worship (Acts 2:47)
- Benevolence (Acts 2:44-45)
- Fellowship (Acts 2:42, 46-47)

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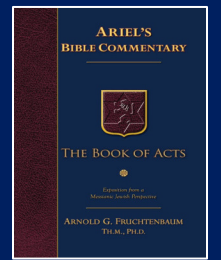


*And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4*



# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 83*



“The apostles did many signs and wonders. In fact, the only ones who performed miracles in the book of Acts were the apostles or their delegates, such as Stephen (Acts 6:8). These apostolic legates were appointed by the laying on of hands by the apostles. Signs and wonders were not performed by the believers at large.”

## Ephesians 2:20

“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*.”



## 2 Timothy 4:20

“Erastus remained at Corinth,  
but Trophimus I left sick at Miletus.”



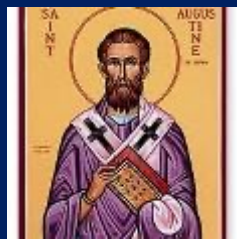


## Chrysostom (A.D. 345–407)

*Patriarch of Constantinople*

*Chrysostom, Homily 29 on First Corinthians.*

“This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity has produced us again another question: namely, why did they then happen, and now do so no more?”



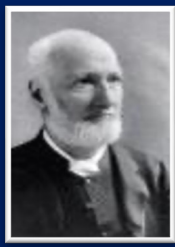
## Augustine (A.D. 354–430)

Bishop of Hippo

*Homily 6:10 on the First Epistle of John.*

“In the earliest times, the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, as the Spirit gave them utterance. Acts 2:4 These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. . . . If then the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one get to know that he has received the Holy Ghost?”

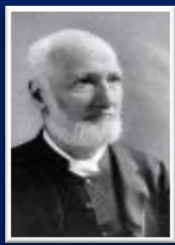




## Philip Schaff

*History of the Christian Church, vol. 1 , p. 236-37.*

“We do not know how long the glossolalia, as thus described by Paul, continued. It passed away gradually with the other extraordinary or strictly supernatural gifts of the apostolic age. It is not mentioned in the Pastoral, nor in the Catholic Epistles. We have but a few allusions to it at the close of the second century. Irenæus (Adv. Haer. 1. v. c. 6 § 1,) speaks of ‘many brethren’ whom he heard in the church having the gift of prophecy and of speaking in ‘diverse tongues’ (παντοδαπαῖς γλώσσαις), bringing the hidden things of men (τὰ κρύφια τῶν ἀνθρώπων) to light and expounding the mysteries of God (τὰ μυστήρια τοῦ θεοῦ). It is not clear whether by the term ‘diverse,’ which does not elsewhere occur, he means a speaking in foreign languages, or in diversities of tongues altogether peculiar, like those meant by Paul.”



## Philip Schaff

*History of the Christian Church, vol. 1 , p. 236-37.*

“The latter is more probable. Irenæus himself had to learn the language of Gaul. Tertullian (Adv. Marc. V. 8; comp. De Anima, c. 9) obscurely speaks of the spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged. At the time of Chrysostom it had entirely disappeared; at least he accounts for the obscurity of the gift from our ignorance of the fact. From that time on the glossolalia was usually misunderstood as a miraculous and permanent gift of foreign languages for missionary purposes. But the whole history of missions furnishes no clear example of such a gift for such a purpose.”



## John 17:20-23

<sup>20</sup> “I do not ask on behalf of these alone, but for those also who believe in Me through their word; <sup>21</sup> that they may all be one; even 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 sent Me. <sup>22</sup> The glory which You have given Me I have given to them, that they may be one, just as We are one; <sup>23</sup> I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”



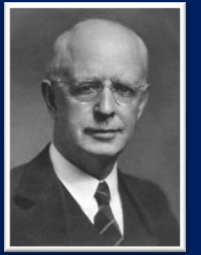
# 1 Corinthians 12:13

“For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”



# Lewis Sperry Chafer

vol. 5, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 158.



“Thoughtless and absurd is the modern notion that Christ was praying that denominations which exist in this remote time and in a country then unknown might become organically united in one, and therefore it is the duty of all sects to unite and thus help to answer this prayer. As indicated before, this unity is sought at the hand of the Father, indicating that it is a divine undertaking. It is that, and it results in a unity as organic and vital as that between the Father and the Son. This prayer began to be answered on the Day of Pentecost when believers were by the Spirit baptized into one Body, and is constantly answered whenever a soul is saved and thus joined as a member to the Body of Christ by the same baptism of the Spirit.”

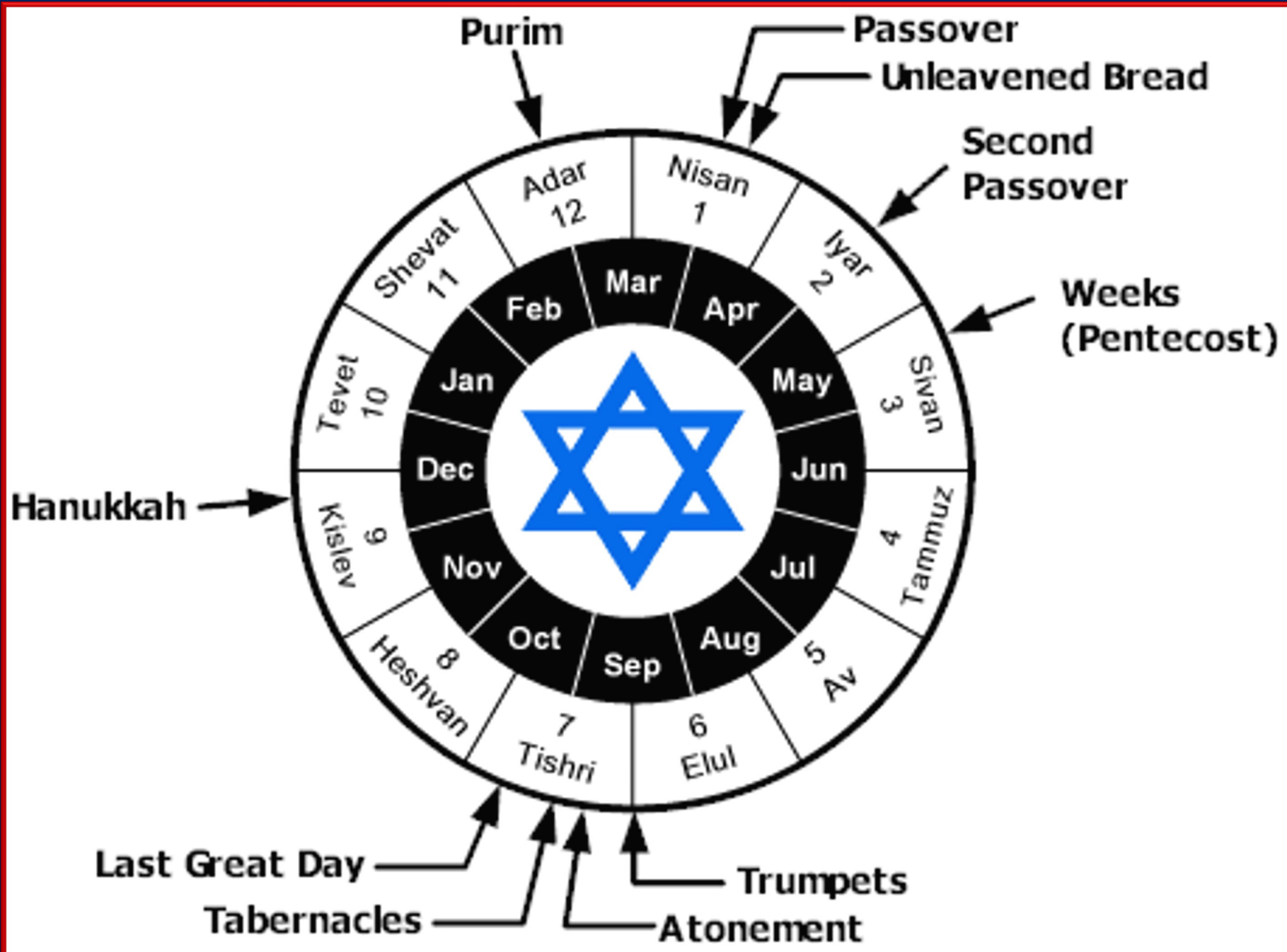


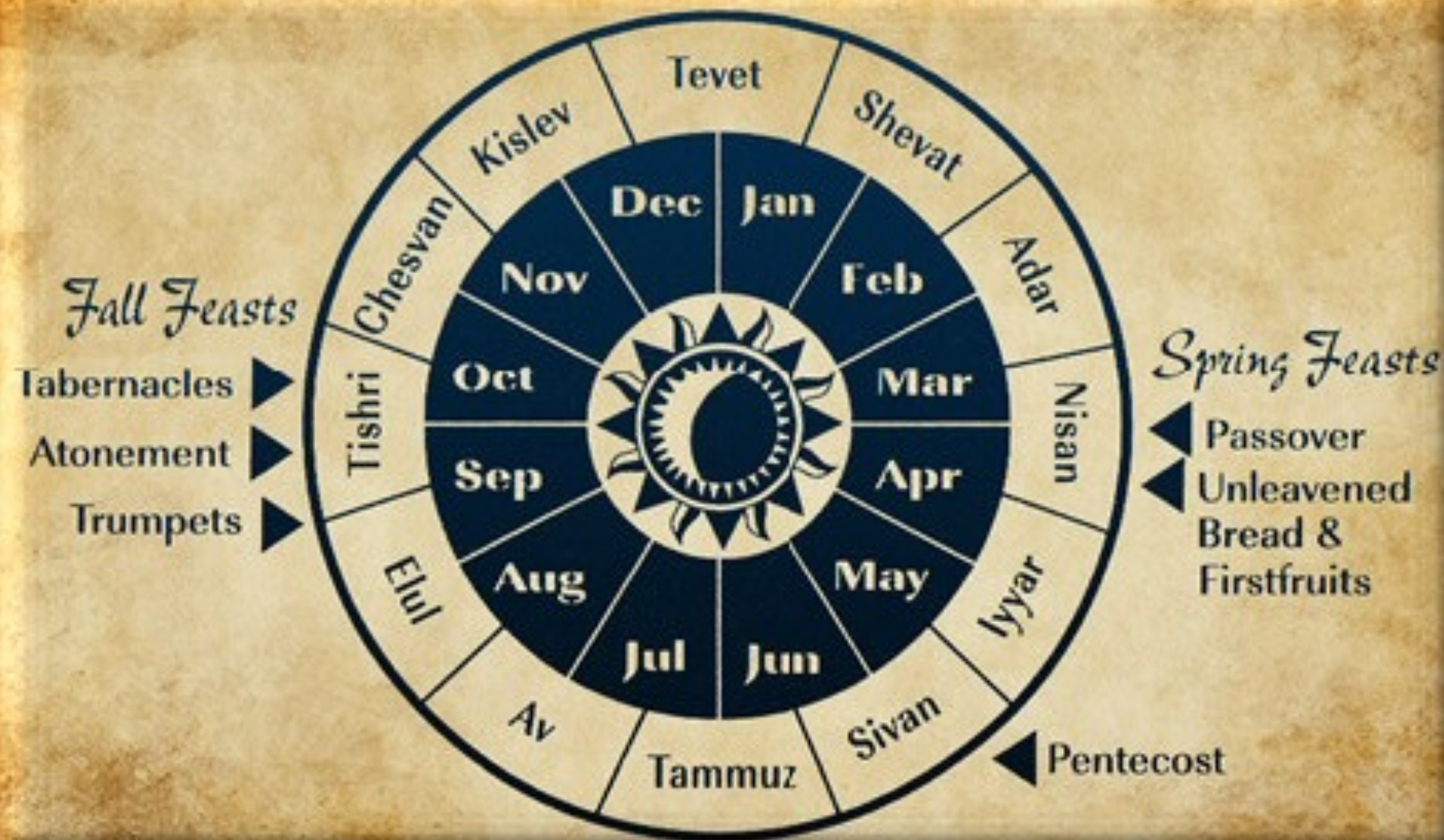
## John Adams



“The moment the idea is admitted into society, that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If ‘Thou Shalt Not Covet,’ and ‘Thou Shalt Not Steal’ were not commandments of Heaven, they must be made inviolable precepts in every society before it can be civilized or made free.”







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From the moment called Pentecost, which is now Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and Peter and John and James and Andrew and Thomas Barnabas and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with his brethren (a gathering of about one hundred), and to sing psalms, and to sing hymns, and to sing spiritual songs, which they sang to the Lord, and to sing to the Lord, who became a guide to those who entered Jerusalem. For he was quoted among us and received his share in this ministry. Close that man, equipped at hand with the gift of the Holy Spirit, and having knowledge, he bore open in the middle and all his brethren, great and small, and to those who were living in Jerusalem, and that in their own language, and that was the beginning of the church. This is in answer to the book of Acts, "LET US, HOPEFULLY AND WITH MEEKNESS, AND LET US SPEAK OF OURSELVES AS OF FIRE DISTRIBUTING THEMSELVES, AND THEY RAISED ON EACH ONE OF THEM. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4





## Matthew 16:18

“I also say to you that you are Peter, and upon this rock I will build [oikodomeō] My church; and the gates of Hades WILL NOT overpower it.”



Conclusion

# Acts 2

## Chapter Summary

- I. Coming of the Holy Spirit (1-4)
- II. Holy Spirit's Impact (5-13)
- III. Peter's Sermon (14-36)
- IV. Sermon's Impact (37-47)

