

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

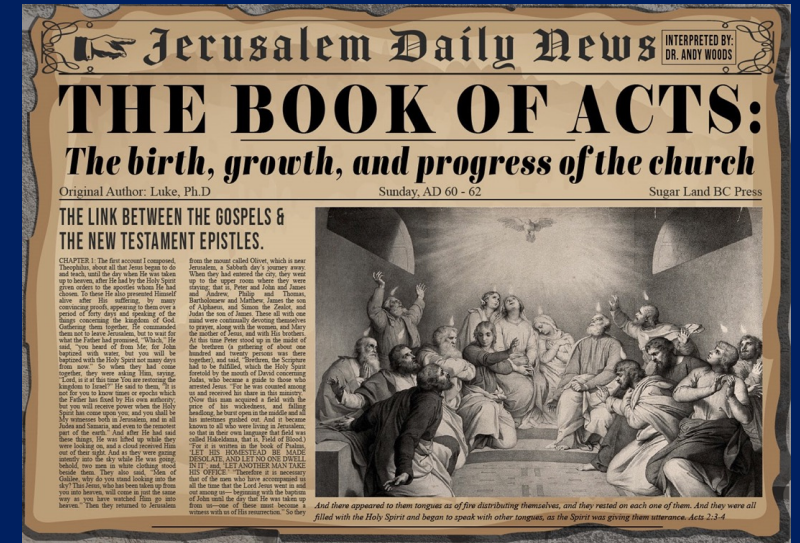
Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

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)



IV. Coming of the Holy Spirit

Acts 2:37-47

A. Salvation (37-41)

B. Church (42-47)

Jerusalem Daily News INTERPRETED BY DR. ANDY WOODS

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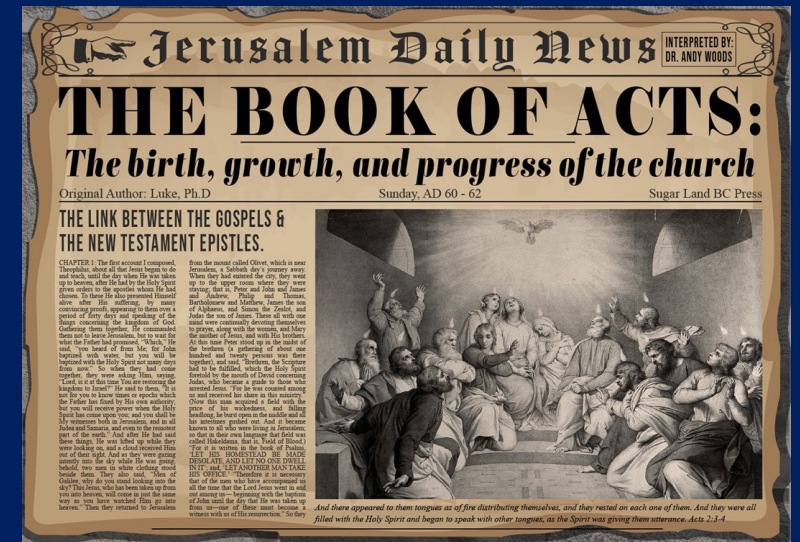
from the house called Cloves, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were sitting, and Peter and John and James and Andrew and Thomas and Matthias and Simon the son of Alphaeus, and Cleopas the brother of the son of Jesus. These all with one mind were constantly agreeing together 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 present), and saying, "Brethren, the Spirit has directed us to be witnesses to the resurrection of Jesus, who became a guide to those who entered Jerusalem. For he was crucified among us and received his share in this martyrdom. Close that man's wounds, a field with the price of his inheritance, and having been sold to all who were living at Jerusalem, on that day he was buried; and that was the fulfillment of what the Holy Spirit had said in the book of Isaiah: 'LET HIM BE BROUGHT TO THE GRAVE WITH US, AND LET ANOTHER MAN TAKE HIS OFFICE.' Therefore it is necessary for us that one who has been accompanied in all our work and has been present at all our meetings — beginning with the baptism of Jesus until the day that he was taken up from us — one of these must become a witness with us of the resurrection." So they



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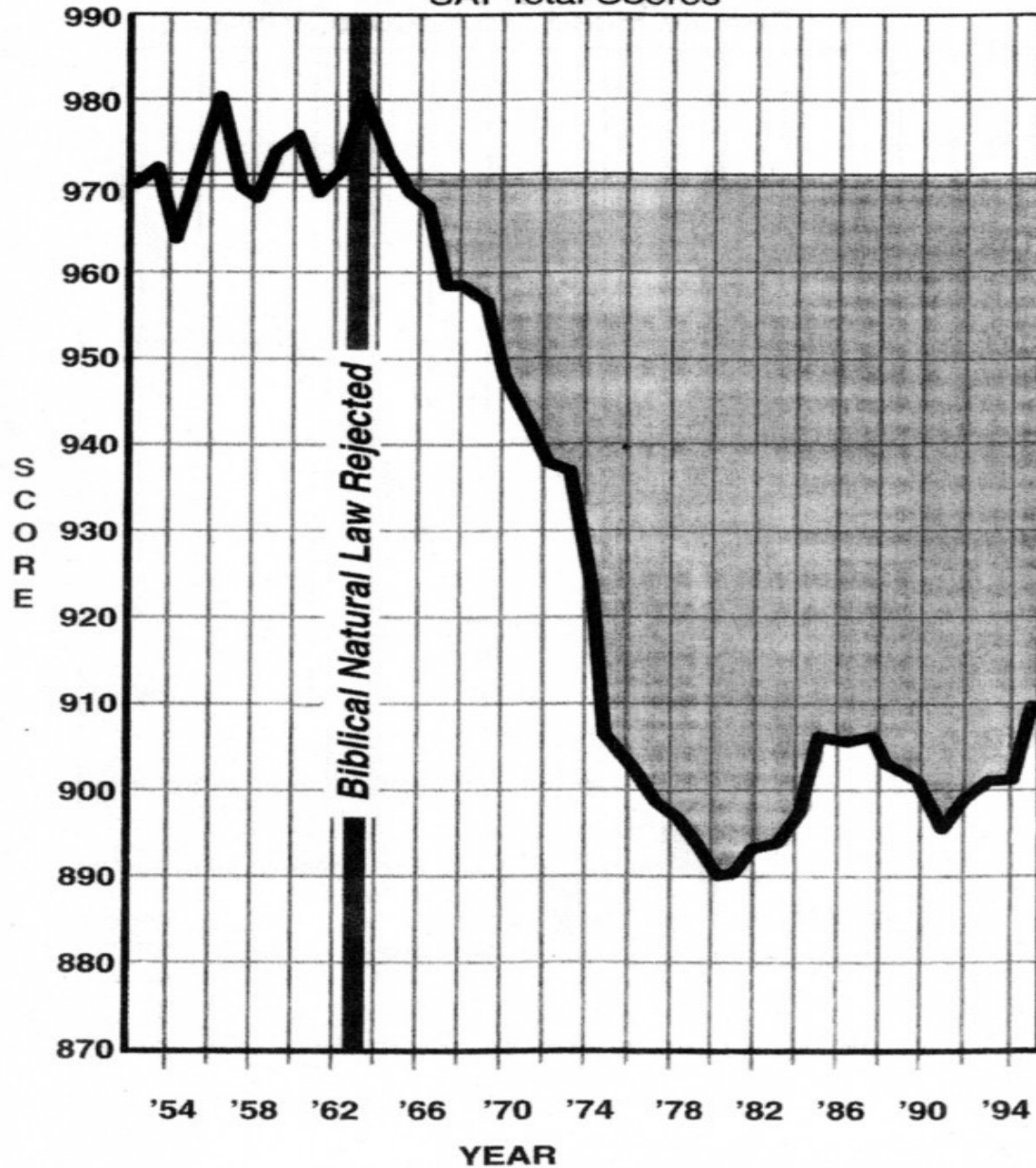
B. Acts 2:42-47 Church

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

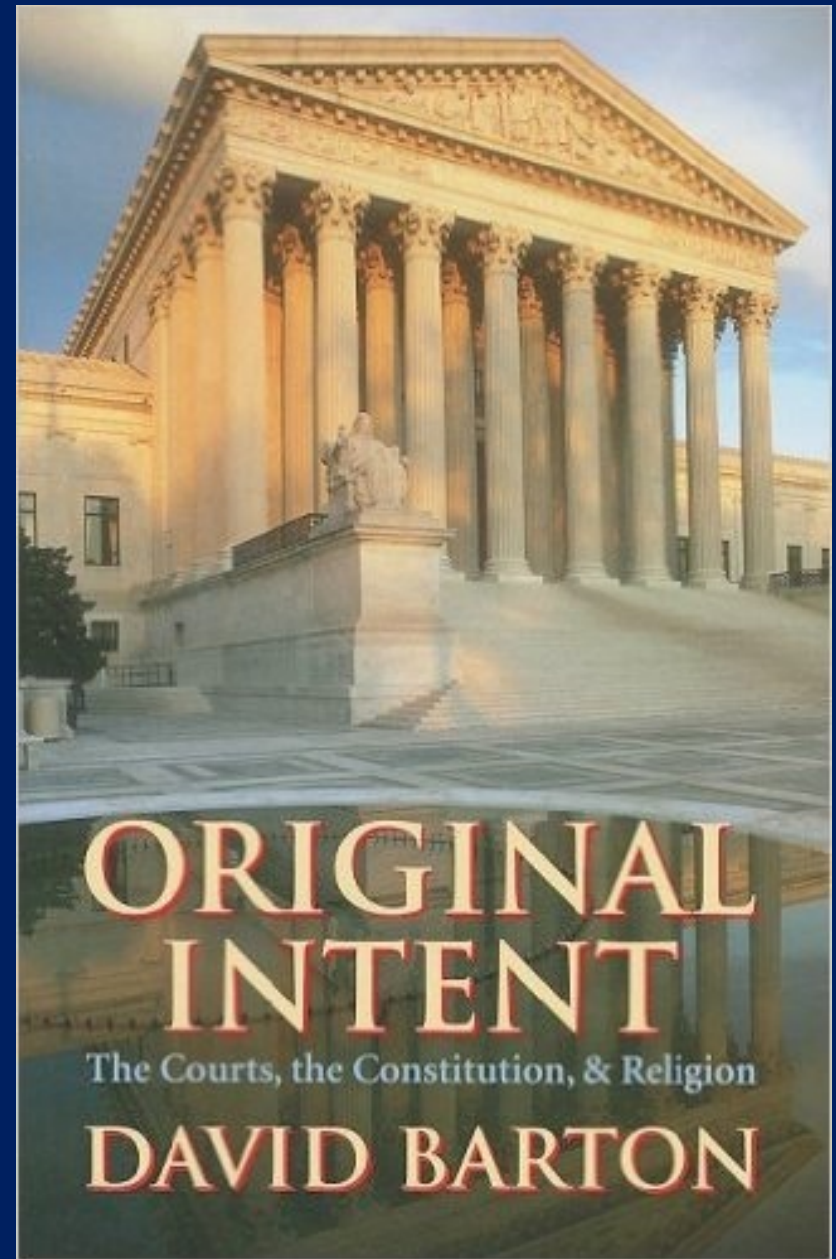


Educational Achievement

SAT Total Scores



Basic data from the College Entrance Exam Board, New York.



David Barton, *Original Intent*, p. 245

Antichrist's Satanic Miracles

(2 Thessalonians 2:9)

MIRACLE	GREEK	CHRIST'S MINISTRY
Powers	<i>Dynamis</i>	Matt. 11:20
Signs	<i>Semēion</i>	John 20:30
Wonders	<i>Teras</i>	Acts 2:22

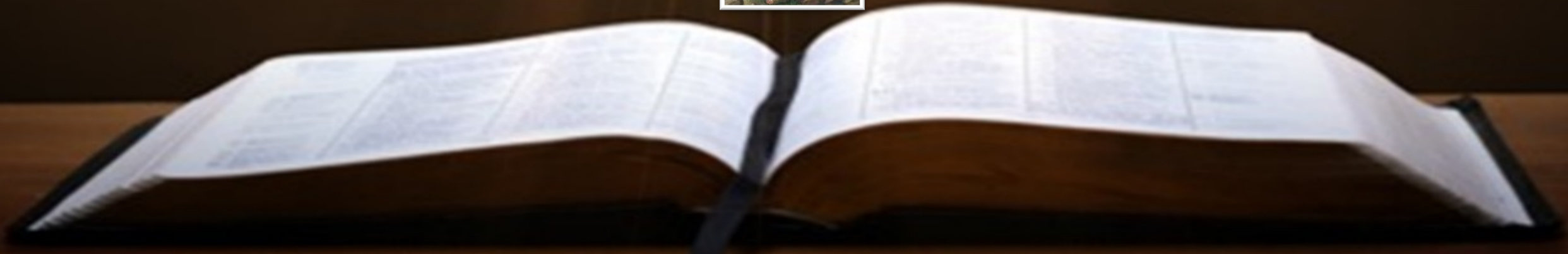
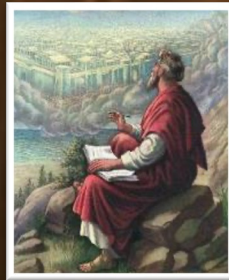
Acts 2:22

“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

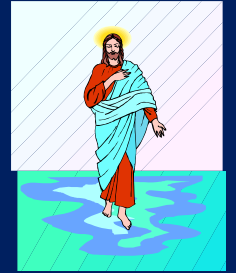
6. Healing a blind man

9:1-7



7. Raising dead Lazarus

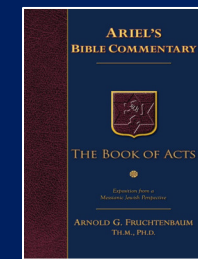
11:1-45





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 delegates 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*.”



Miracle Clusters In Scripture

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

2 Timothy 4:20

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

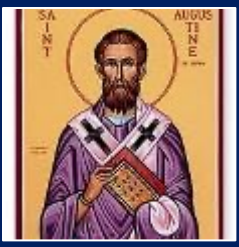




Chrysostom (A.D. 345–407)

Patriarch of Constantinople, Chrysostom, Homily 29 on First Corinthians.

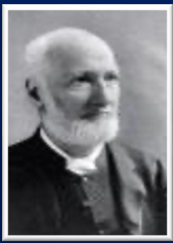
“This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity has produced us again another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

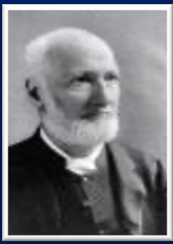
“In the earliest times, the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, as the Spirit gave them utterance. Acts 2:4 These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the 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 . . .



Philip Schaff

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

“...diversities of tongues altogether peculiar, like those meant by Paul.” 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.”

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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 praying, and Peter and John and James and Andrew and Matthias, Hellenes the son of Alphaeus, and Thomas the Apostle, and Julius the son of Jason. There all with one mind were constantly agreeing together to pray, along with the women, and Mary the mother of Jesus, and with the brethren. At the time Peter stood up to be made of the brethren (a gathering of about one hundred and twenty persons, was there assembled, and said, "Brethren, the Spirit has spoken to us by the mouth of David concerning Judas, who became a guide to those who captured Jesus. For he was counted among us and received his share in this ministry. Close that man's account, and with the price of his blood, and having sold his land, he has bought a field, and he has become a father to the fatherless, and a husband to the widows. And because he was full of envy, he has blasphemed the Lord, and has perished. His body has become a field of blood, and he has become a father to the fatherless, and a husband to the widows. And because he was full of envy, he has blasphemed the Lord, and has perished. His body has become a field of blood, and he has become a father to the fatherless, and a husband to the widows. And because he was full of envy, he has blasphemed the Lord, and has perished. His body has become a field of blood, and he has become a father to the fatherless, and a husband to the widows.



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



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).”

John 17:20-23

²⁰ “I do not ask on behalf of these alone, but for those also who believe in Me through their word; ²¹ 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. ²² The glory which You have given Me I have given to them, that they may be one, just as We are one; ²³ 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.”



Genesis 11:1-9

¹ Now the whole earth used the same language and the same words. ² It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. ³ They said to one another, “Come, let us make bricks and burn *them* thoroughly.” And they used brick for stone, and they used tar for mortar. ⁴ They said, “Come, let us build for ourselves a city, and a tower whose top *will reach into* . . .



Genesis 11:1-9 (cont'd)

...heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”⁵ The LORD came down to see the city and the tower which the sons of men had built.⁶ The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.”⁷ “Come, let...



Genesis 11:1-9 (cont'd)

... Us go down and there confuse their language, so that they will not understand one another's speech." ⁸ So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city. ⁹ Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.



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.”

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From the moment called Christ, which is seen 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 Matthias, Hellenes, 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 the brothers, in a gathering of about one hundred, and saying, present was there Stephen, who was called 'Stavros', the Holy Spirit rested by the apostles in Syria, converting Judas, who became a guide to those who entered Jerusalem. For he was counted among us and received his share in this ministry. Close that man acquired a foul with the force of his utterances, and falling headlong, he bore open in the middle and all his members, great evil. And it became known to all who were living in Jerusalem, and that he bore open hearing and did very great wonders and signs in the people. This it is written in the book of Psalms: 'LET HIM BE HOISTED UP: HE SHALL BE MADE A SIGN AND A WONDER UNTO THE PEOPLE OF ISRAEL.' Therefore it is necessary one of the men who have accompanied to all the time that I have been with you, and out among us — bearing 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 the resurrection." So they



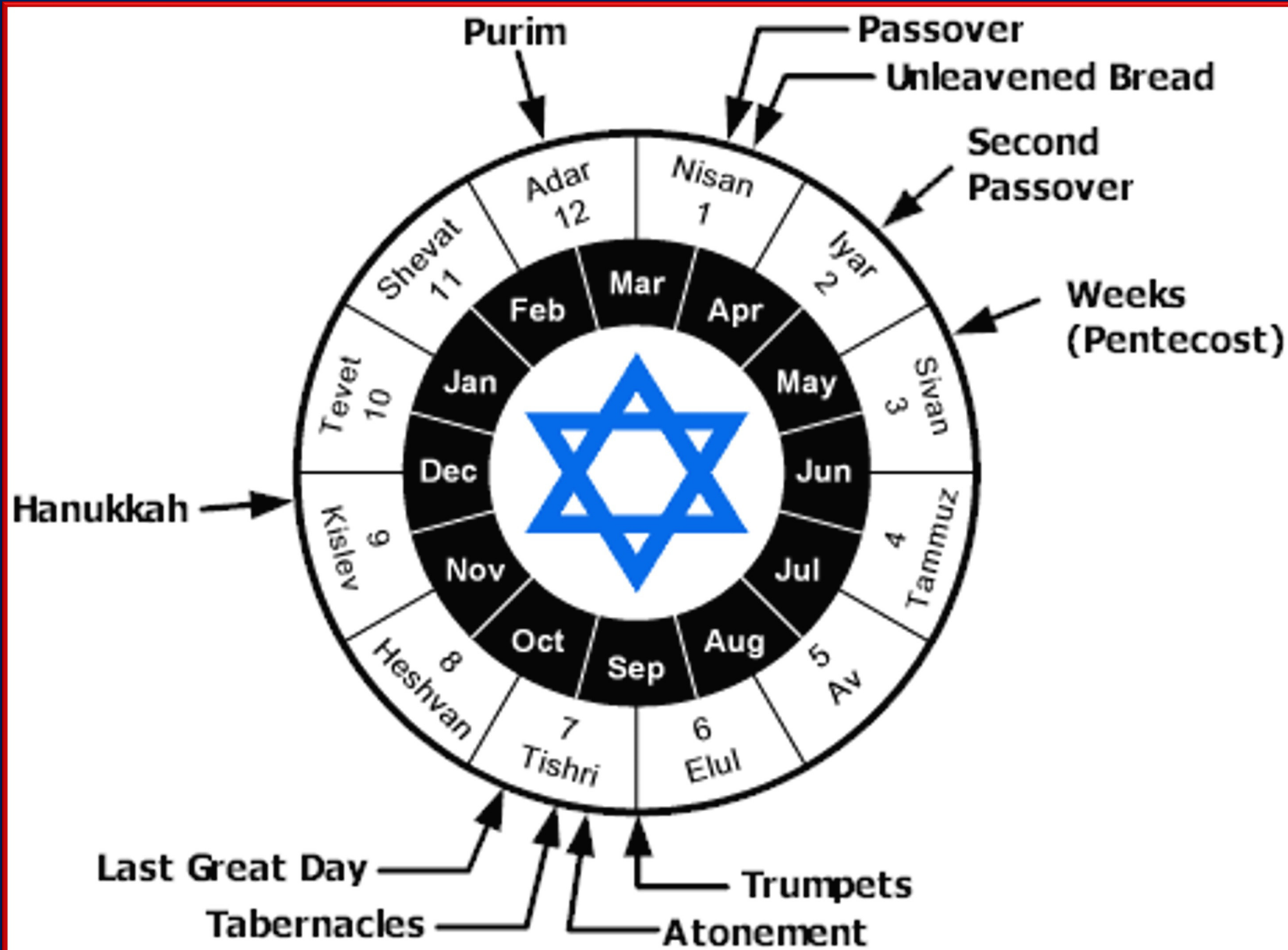
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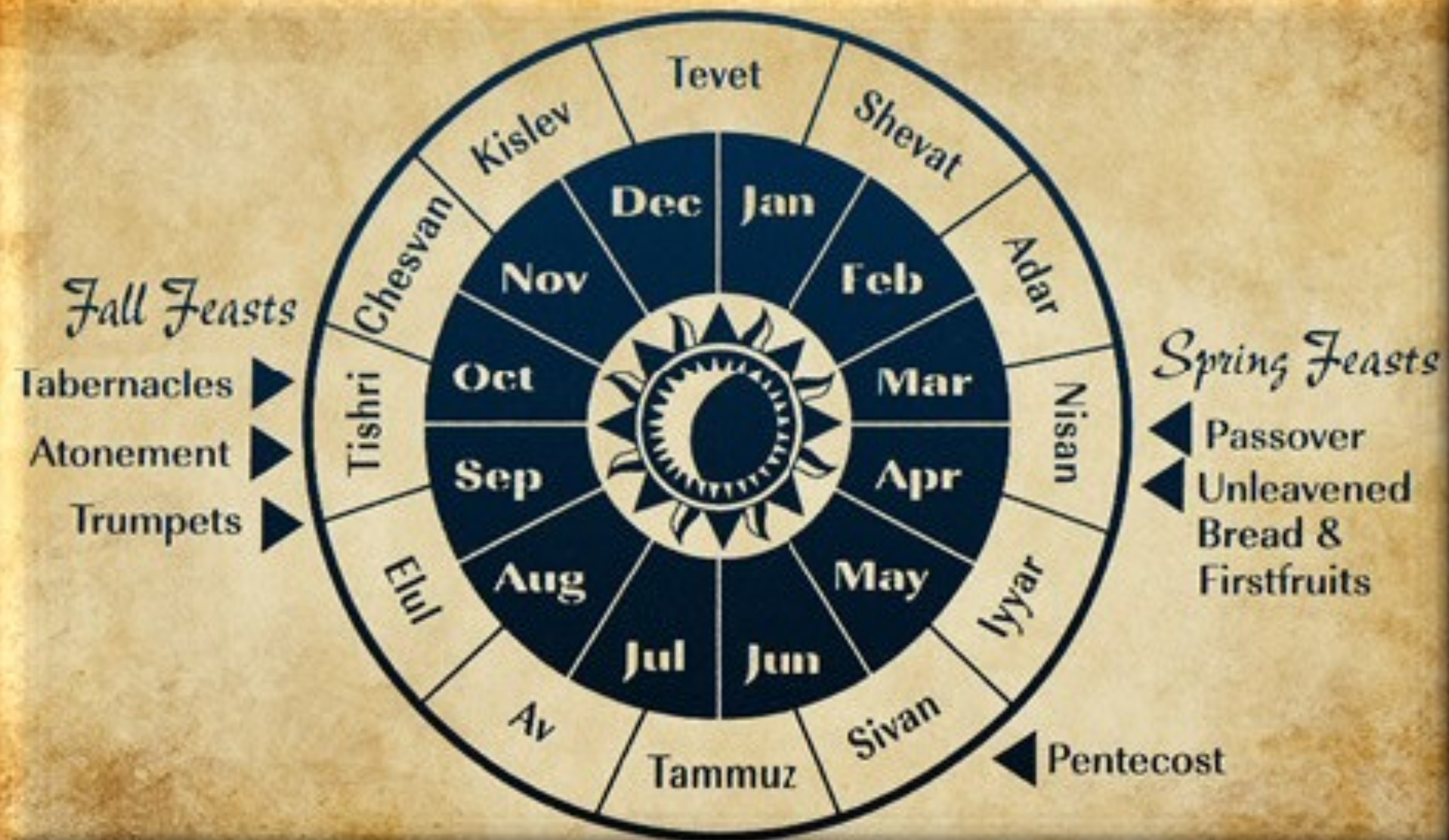
John Adams

John Adams, *A Defence of the Constitutions of Government of the United States of America*, 3 vols., American Constitutional and Legal History, ed. Leonard W. Levy (London: Dilly, 1787; reprint, NY: Da Capo, 1971), 3:217



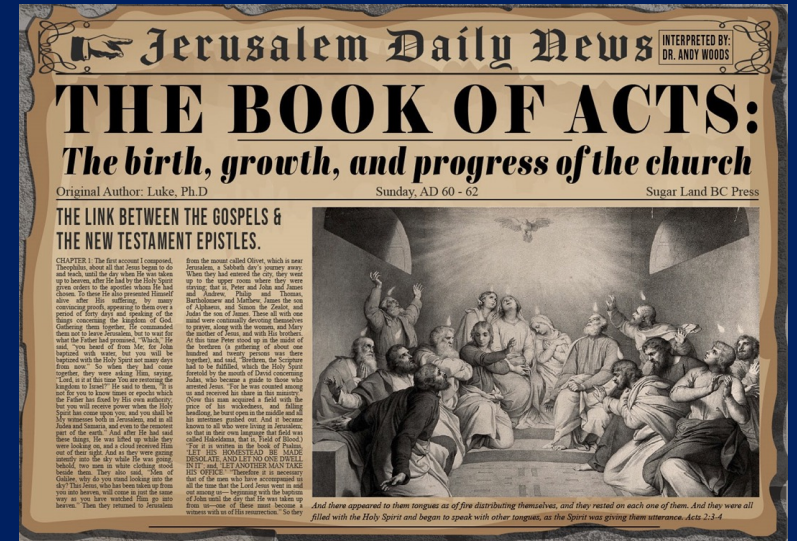
“The moment the idea is admitted into society, that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If ‘Thou Shalt Not Covet,’ and ‘Thou Shalt Not Steal’ were not commandments of Heaven, they must be made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





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From the moment called Pentecost, which is seen 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 Matthias, Hellenes the son of Alphaeus, and Simon the Zealot, and Judas the son of James. There all with one mind were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with the brothers, in a gathering of about one hundred, and serving one another as they ministered to the needs of the day, praising 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 acquired a kind with the grace of the resurrection, and having knowledge, he bore open in the middle and all his scriptures, quoted and read of because known to all who were living in Jerusalem, so that in their own hearing and that way. These brethren then in Jerusalem, the Holy Spirit said in a vision in the book of Isaiah, "LET HIM WHO HEARETH THE VOICE OF MURDERERS, AND LET HIM WHO HATH HIS OFFICE." Therefore it is necessary one of the men who have accompanied to all the time that I have been with you, and out among us — bearing with the baptism of John until the day that he was taken up to you — one of these must become a witness with us of the resurrection." So they



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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.”



Acts 2:47

“praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.” (NASB)

“praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.” (NKJV)



Author	Written	Earliest MSS	Time Span	No. MSS
Cesar	100 to 44 B.C.	A.D. 900	1000	10
Plato	427 to 347 B.C.	A.D. 900	1200	7
Thucydides	460 to 400 B.C.	A.D. 900	1300	8
Tacitus	A.D. 100	A.D. 1100	1000	20
Suetonius	A.D. 75 to 160	A.D. 950	800	8
Homer (Illiad)	900 B.C.	A.D. 400	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000
Cesar	100 to 44 B.C.	A.D. 900	1000	10

<http://creationrevolution.com/2012/05/should-we-trust-the-bible/>

Manuscript Evidence for Ancient Writings

Author	Written	Earliest Fragment/Copy	Time Span in Years	Number of Manuscripts
Cesar	100 to 44 B.C.	A.D. 900	1000	10
Plato	427 to 347 B.C.	A.D. 900	1200	7
Thucydides	460 to 400 B.C.	A.D. 900	1300	8
Tacitus	A.D. 100	A.D. 1100	1000	20
Suetonius	A.D. 75 to 160	A.D. 950	800	8
Homer (Illiad)	900 B.C.	A.D. 400	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000

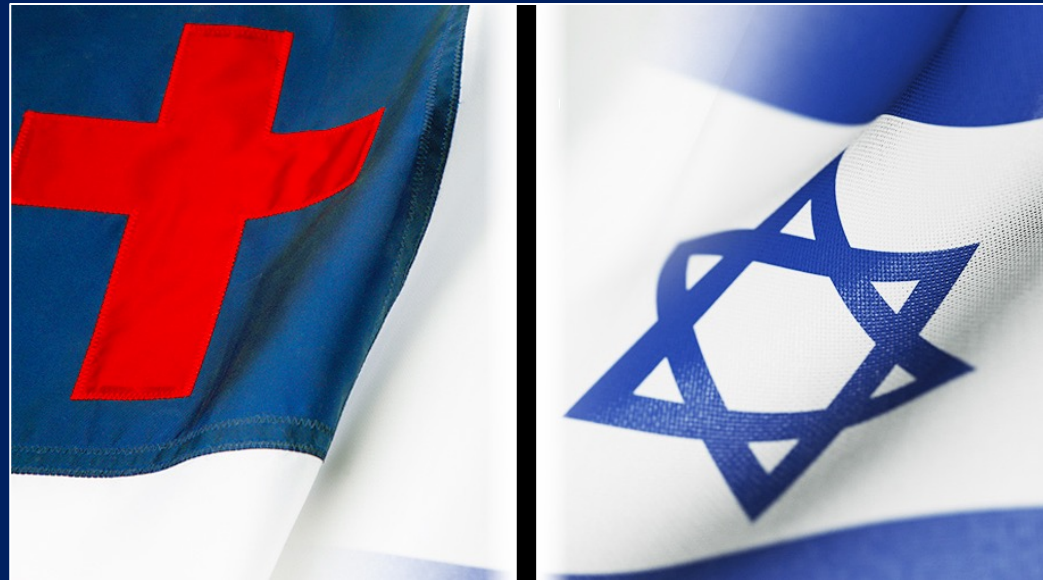
Information in this chart can be found in various sources. This chart was adapted from: Christian Apologetics, by Norman Geisler, 1976, p. 307; and Evidence That Demands a Verdict, by Josh McDowell, 1979, pp. 42, 43.



Arnold Fruchtenbaum

Arnold G. Fruchtenbaum, "Israel and the Church," in *Issues in Dispensationalism*, ed. Wesley R. Willis and John R. Master (Chicago: Moody, 1994), 118.

“In the book of Acts, both Israel and the church exist simultaneously. The term *Israel* is used twenty times and *ekklēsia* (church) nineteen times, yet the two groups are always kept distinct.”



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)

