

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



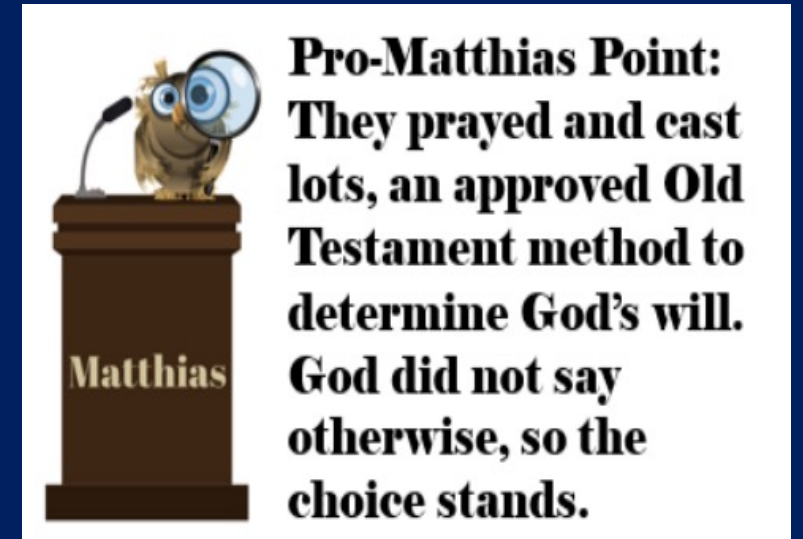
Dr. Andy Woods

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

Acts 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

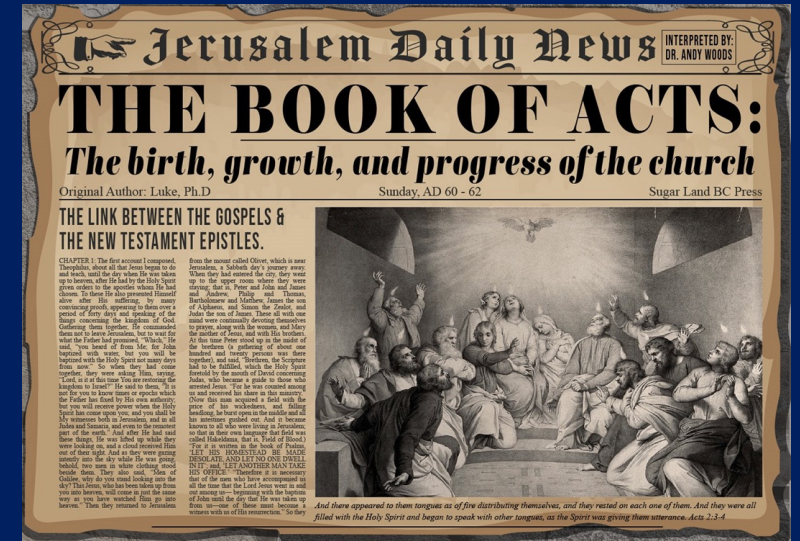
Chapter Summary

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)



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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)

Jerusalem Daily News INTERPRETED BY DR. ANDY WOODS

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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, and Peter and John and James and Andrew and 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 accord were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with the brethren, in a gathering of about one hundred and twenty persons, who were continually devoting themselves to prayer, and to the service of the brethren (a gathering of about one hundred and twenty persons, who were continually devoting themselves to prayer, and to the service of the brethren, who became a guide to those who entered Jerusalem. "For he was quoted among us and received his share in this ministry." Close their eyes, and they were all kneeling, he bare open the middle and all his members, prostrate, and he became known to all who were living in Jerusalem, and that he had even kept up his feet with the apostles. He is in the book of Psalms, "LET HIM THAT HATH HEARD OF ME, AND LET HIM THAT HATH SEEN ME, TELL HIS OFFICE." Therefore it is necessary one of the men who have accompanied to all the time and the Lord went with an old man, and he began to speak with the tongues of other men, and he was taken up to one of these men because a witness with us of the resurrection." The day

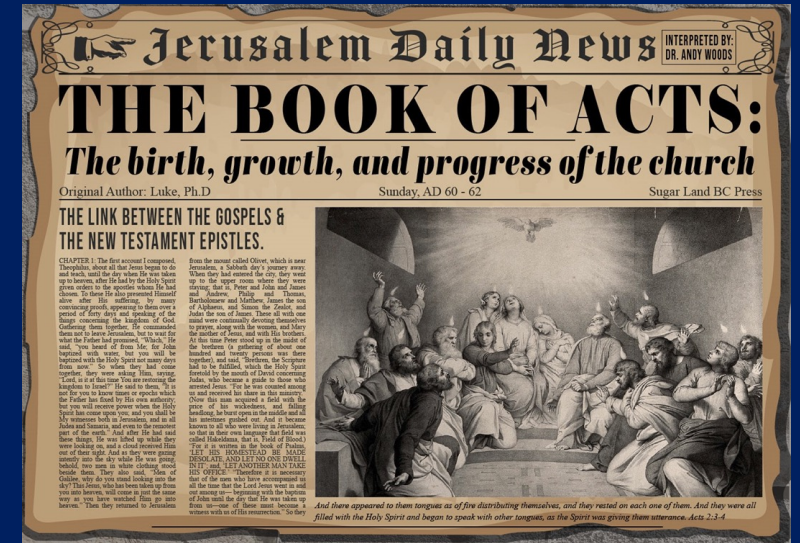


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B. Acts 2:15-35

Refutation of the Charge of Drunkenness

1. Too early (15)
2. Use of Joel 2:28-32 (16-21)
3. Christ's miracles (22)
4. Crucifixion (23)
5. Resurrection (24)
6. Use of Psalm 16:8-11 (25-29)
7. Use of Psalm 132:11 (30-32)
8. High priestly ministry (33)
9. Use of Psalm 110:1 (34-35)



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.”





Charles Ryrie

Ryrie, *Dispensationalism*, 169



“If Christ inaugurated His Davidic reign at His Ascension, does it not seem incongruous that His first act as reigning Davidic king was the sending of the Holy Spirit (Acts 2:33), something not included in the promises of the Davidic Covenant?”



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....



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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

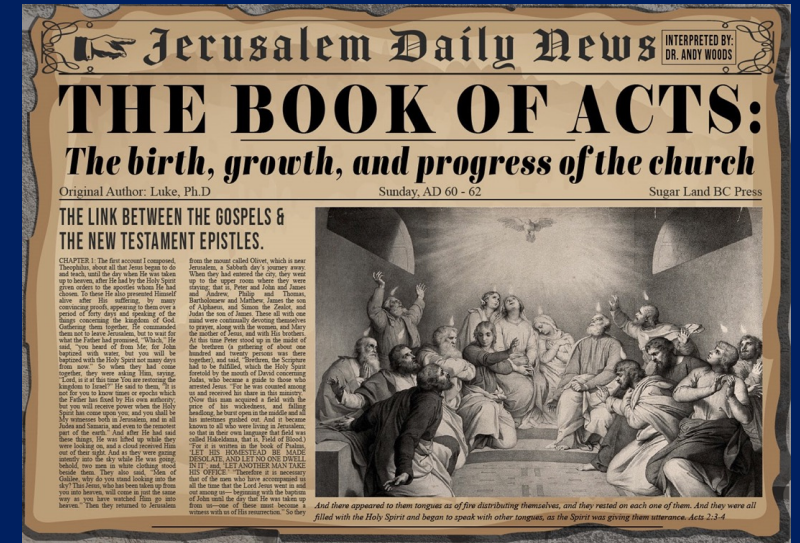
¹³ “But others were mocking and saying, ‘They are full of sweet wine.’... ¹⁵ ‘For these men are not drunk, as you suppose, for it is only the third hour of the day.’”



B. Acts 2:15-35

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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.”’”



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.’”





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)



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)



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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.

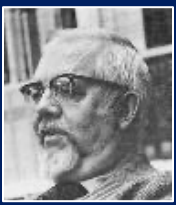
	David/Saul	Jesus/Satan
ANOINTED	David (1 Sam 16:13)	Jesus-Res./Ascension (Ps 2:7; 110:1)
RULE	David (2 Sam 2; 5)	Jesus (Rev 20:1-10)
NOW RULING	Saul (1 Sam 16:14)	Satan (Luke 4:5-7)
ILLEGITIMACY	Benjamin (Gen 49:10; 1 Sam. 9:21)	Gen. 1:26-28; 2:19-20; Dan 1:6-7
FAITH-WALK	David (1 Sam 16:7)	Jesus (Heb 11:6)
MINORITY	David's men (2 Sam 23:8-39)	Narrow road (Matt 7:14)
SIGHT-WALK	Saul (1 Sam 9:2)	Satan (2 Cor. 4:18; 1 John 2:15-17)
MAJORITY	Israel	Broad road (Matt. 7:13)

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.”



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



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.”



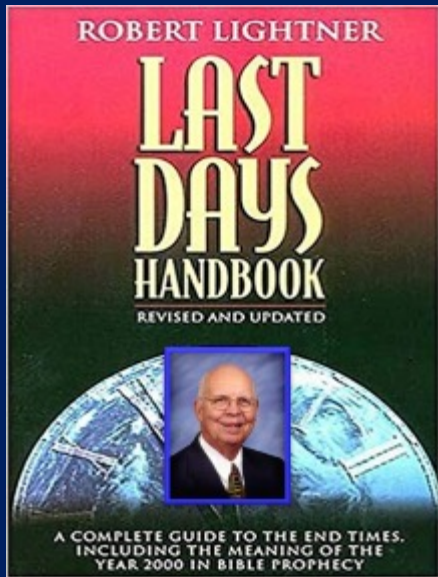
Darrell Bock

“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.”



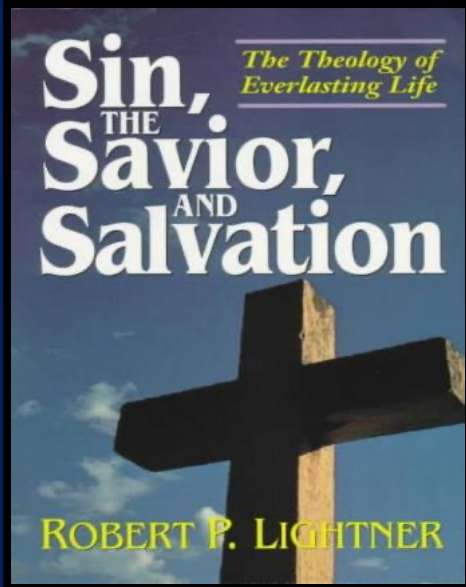
Is Jesus Now Reigning on David's Throne?



“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?

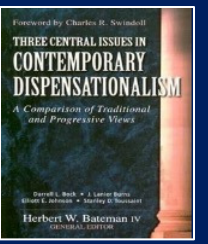
(Acts 2)

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



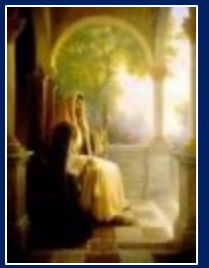
Stanley D. Toussaint

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



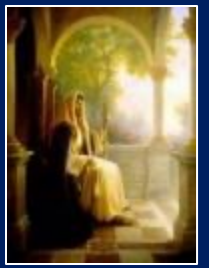
“[T]he word Kingdom does not occur in Acts 2. . . . It is difficult to explain why Luke does not use the term if the kingdom is being inaugurated. He employs it forty-five times in the gospel and uses it two more times in Acts 1. . . . [O]ne would expect Luke to use the word if such a startling thing 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.”

Was the kingdom re-offered in Acts? No!



- a. The king was absent (Acts 1:9-11)
- b. Irreversible language found in the Gospels (Matt. 12:31-32; 21:42; 22:7)
- c. A new age in the kingdom's absence has already been disclosed (Luke 19:11-27; Matt. 13; 24–25)
- d. “Kingdom” is mentioned 45x in Luke’s Gospel but only 8x in Acts
- e. Expression “repent for the kingdom of heaven is at hand” is absent from Acts

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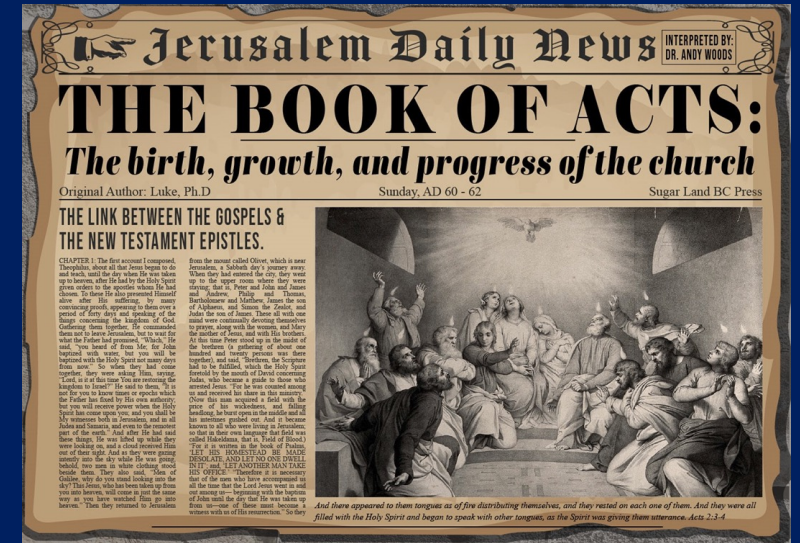


- f. Co-mingling of kingdom truth with Church Age truth
- g. The timing of the kingdom has already been fixed by the Father's authority (Acts 1:6-7)
- h. Peter was merely preaching the personal Gospel in Acts 2
- i. Acts 3:19-21 is laying out the condition by which the kingdom will ultimately come to the earth (Acts 3:19-21)
- j. The miracles in Acts authenticate the new age of the Church (Heb. 2:2-3) and not the ongoing offer of the kingdom

B. Acts 2:15-35

Refutation of the Charge of Drunkenness

1. Too early (15)
2. Use of Joel 2:28-32 (16-21)
3. Christ's miracles (22)
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6. Use of Psalm 16:8-11 (25-29)
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III. Peter's Sermon

Acts 2:14-36

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CHAPTER I: The first account (compared, therefore, above all that seems to do and back, until the day when the sun shone up to heaven, after the day of the Holy Spirit came down in the apostles when the Lord came down in the Holy Spirit and dwelt above after His finishing, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the Kingdom of God. Concerning those things, forasmuch as they were to leave Jerusalem, but to wait for the word the Father had promised, which He said, "You heard of from Me, the John baptist with regard, but you said, he baptizeth with the Holy Spirit and water days hence, now... So when our Lord, Jesus Christ, is at that time You are remaining the Kingdom to Christ?" He said to them, "It is not for you to know these or speak which the Father has done by His own agency. 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 looked upon and heard, which we have said to you, will come in part the same way as you have received from our Father in 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, 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 accord were constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with the brethren, in the house (a gathering of about one hundred) and praying, present, was there also a certain Syrian Antiochian, the Holy Spirit resting by the name of Cyrenius, Gaius, who became a guide to those who entered Jerusalem. For he was a quiet man, and received his share in this ministry. These things were reported to Paul, with the grace of the brethren, and being kneeling, he gave up the middle and all his treasures, prostrate, and he became known to all who were living at Jerusalem, and that he had ever kepting and doing very good works.)

THE HOLY SPIRIT AND THE MOUTH OF JERUSALEM AND LET US SPEAK WITH OTHER TONGUES, AS THE SPIRIT WAS GIVING THEM UTTERANCE. ACTS 2:3-4

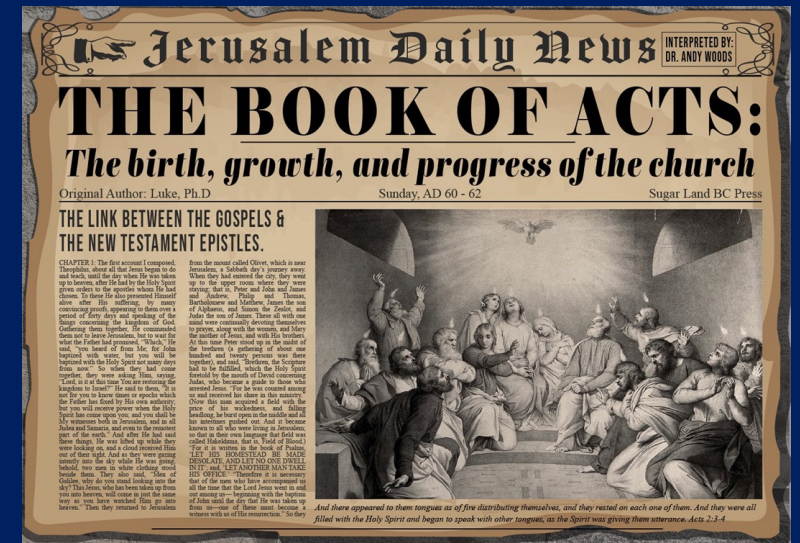


And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

Acts 2

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

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

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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, 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. There all with one accord were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with the brethren. At the time Peter stood up to the multitude of the brethren (a gathering of about one hundred) and saying, present was there Stephen, who was full of power and doing great signs and wonders in the people. He began to speak thus of the apostles in Jerusalem, saying, "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 acquired a field with the price of the inheritance, and falling headlong, he burst open the middle and all his bowels gushed out. And it became known to all who were living in Jerusalem, and that he had been buried and that Stephen had become a martyr. He is mentioned in the book of Psalms. LET HIM, HOASTED, THE STATE MURKAI, AND LET NO ONE SPEAK HIS OFFICE." Therefore it is necessary one of the men who have accompanied us all the time and have seen and heard all that he said and did, that he was taken up to heaven, and that he was seen by those who were with him of the resurrection." So they

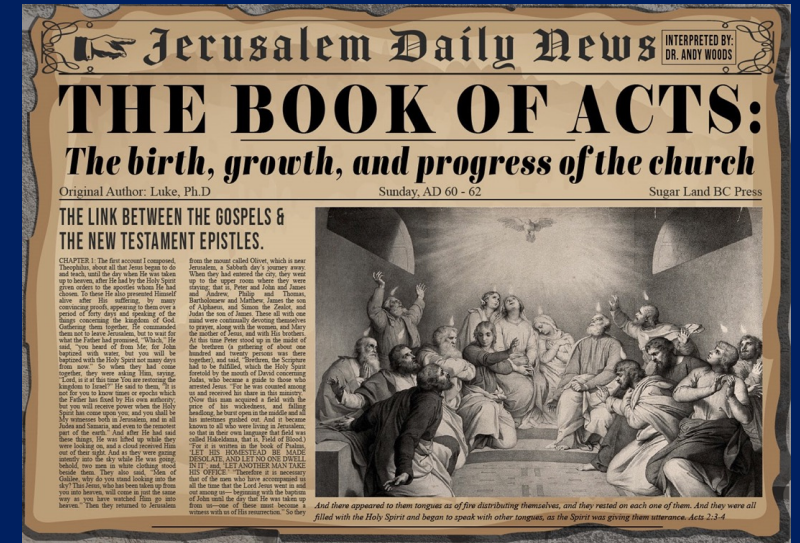


And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

A. Acts 2:37-41

Salvation

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



A. Acts 2:37-41

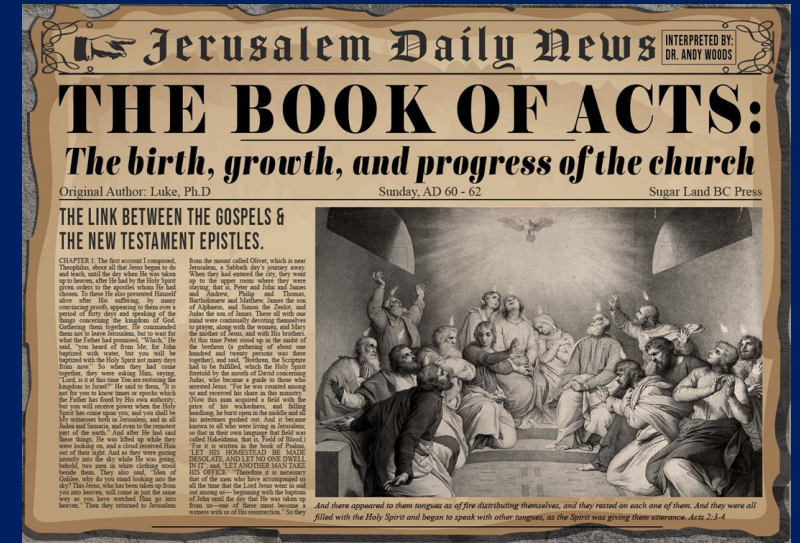
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John 16:7–11

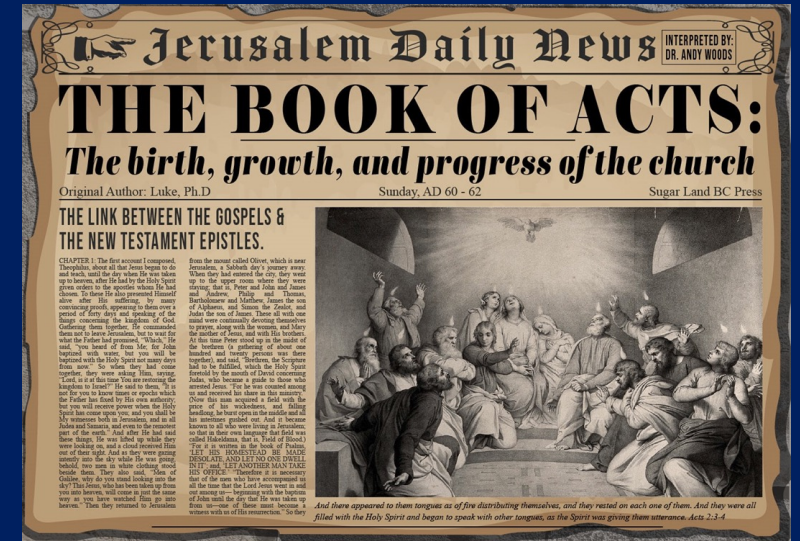
⁷ “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. ⁸ “And He, when He comes, will convict the world concerning sin and righteousness and judgment; ⁹ concerning sin, because they do not believe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



A. Acts 2:37-41

Salvation

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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.”

ΜΕΤΑΝΟΕΩ

metanoēō / change one's mind; repent



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

“³⁰ Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent [*metanoēō*], ³¹ 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

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

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

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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."

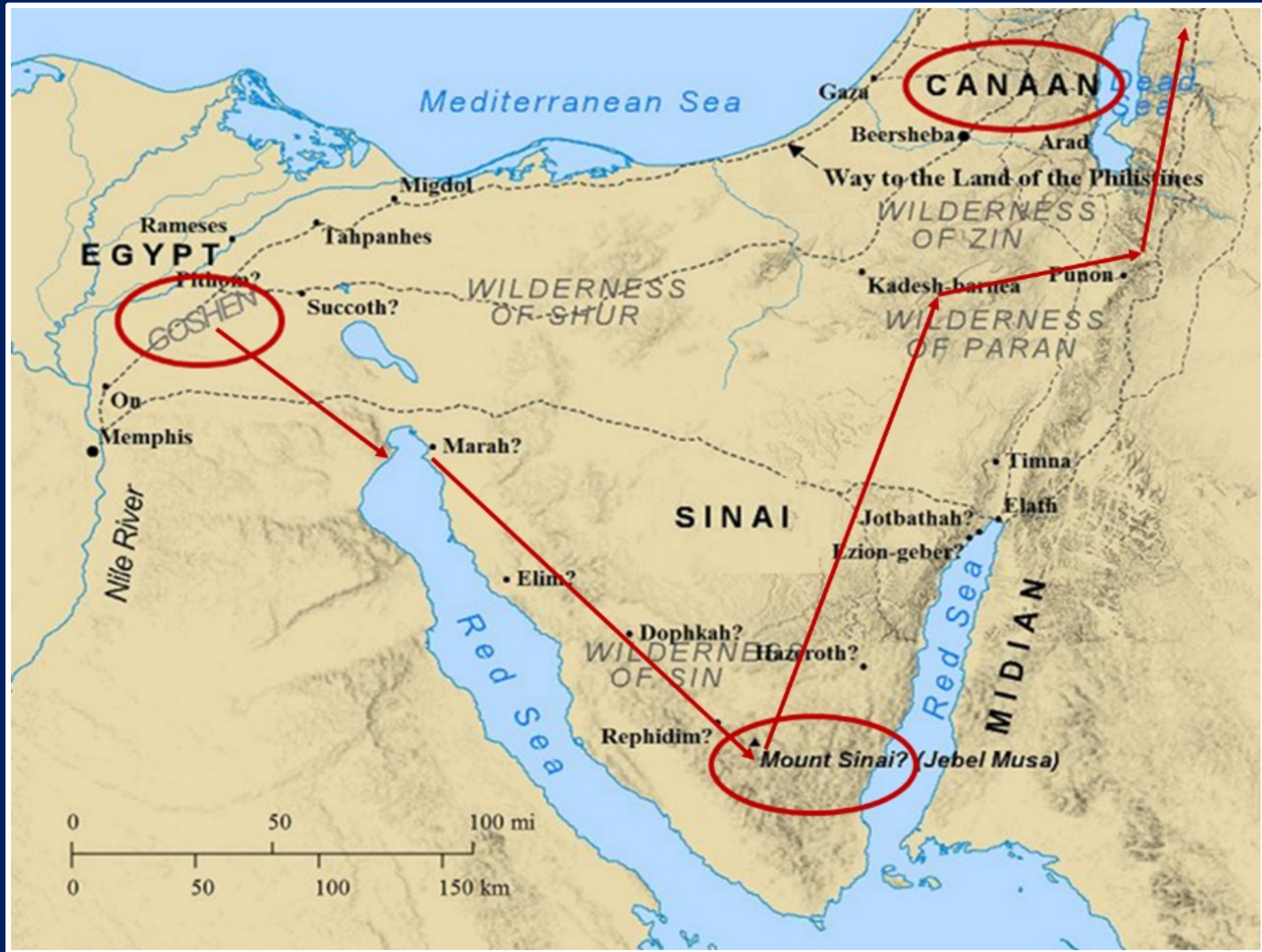
Dr. Graham: "There is."



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

⁴⁹ “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, ⁵⁰ 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

²⁴ “For I will take you from the nations, gather you from all the lands and bring you into your own land. ²⁵ 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. ²⁶ 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. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. ²⁸ 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

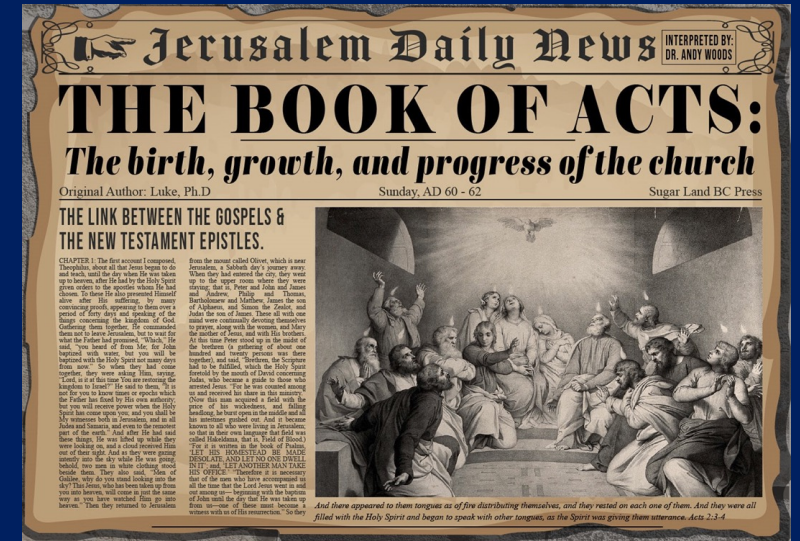
The Prophecy of Ezekiel: The Glory of the Lord, Paperback ed.
(Chicago: Moody, 1969; reprint, Chicago: Moody, 1984), 231-32.

“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).”

A. Acts 2:37-41

Salvation

1. Conviction (37)
2. Repentance & Baptism (38-39)
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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.”



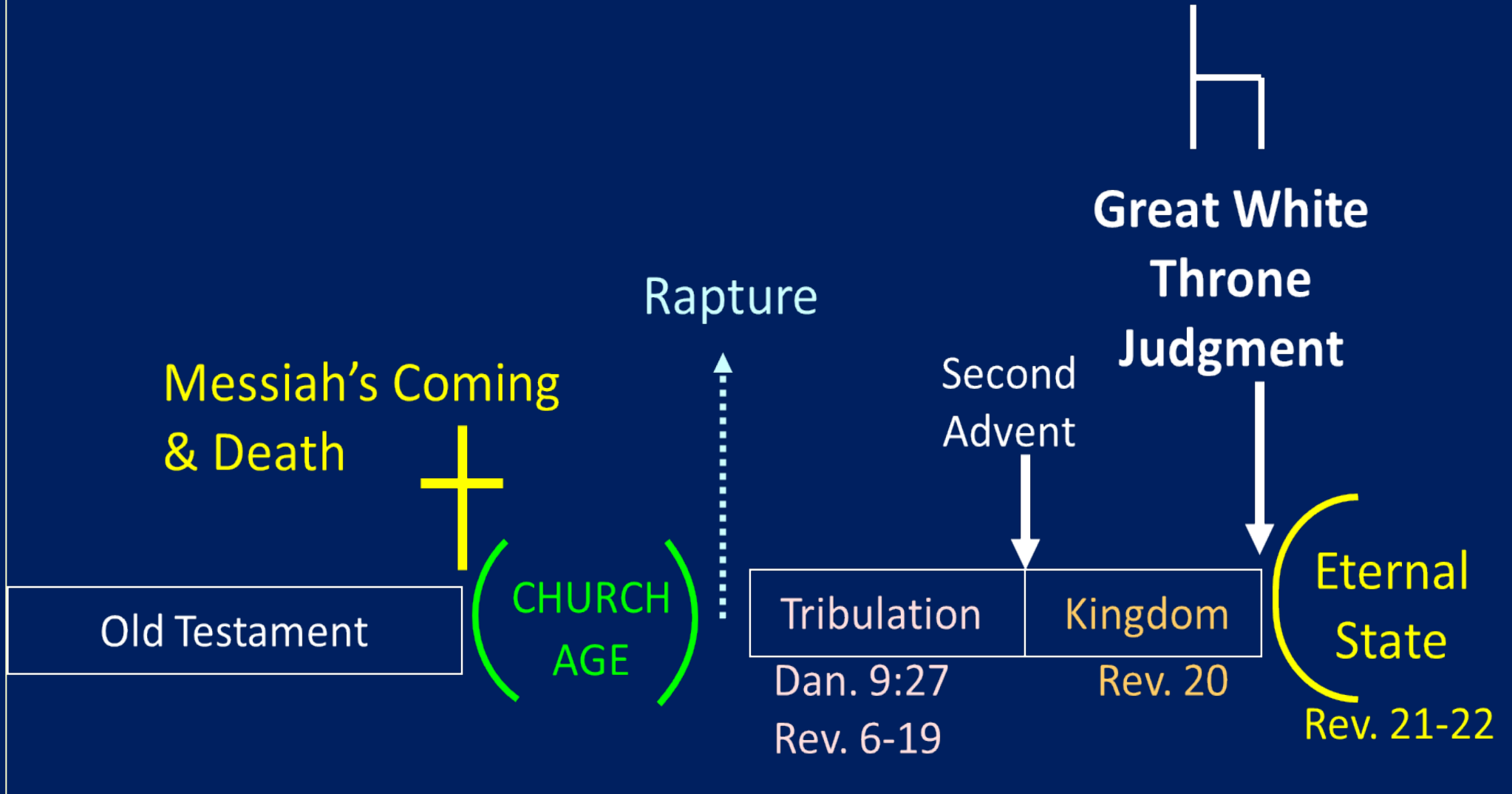
John 1:12

“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.”

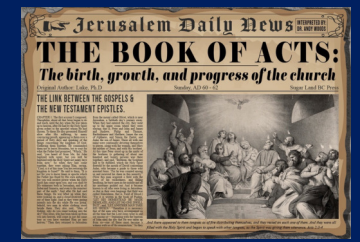
just. Believe



Prophecy Panorama



Message

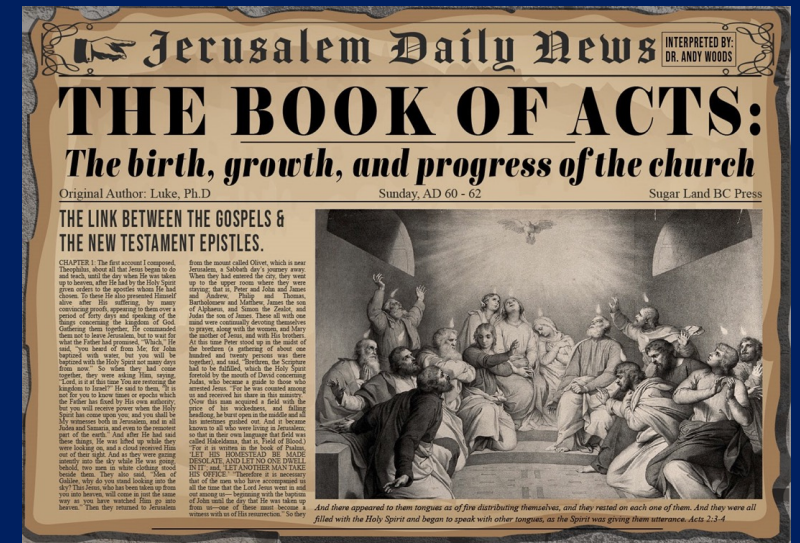


- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



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)



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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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 staying. And Peter and John and James and Andrew and 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 constantly agreeing themselves to pray, along with the women, and Mary the mother of Jesus, and with his brethren, in a gathering of about one hundred, and saying, 'Lord, we have heard of the promise of the Holy Spirit which you have promised, and said, 'I will send you the promise of my Father, which you have heard me say.' For he was quoted among us and received his share in this ministry. Close that man, equipped at Antioch with the gift of the Holy Spirit, and having knowledge, he came upon the multitude, and all his hearers, great and small, began to be added to all who were living in Jerusalem, so that the church was multiplying and filling up. It is written in the book of Psalms: 'LET THE HOLY SPIRIT BE Poured OUT, O LORD, GOD OF ISRAEL, AND LET THY DWELLING PLACE BE FILLED.' Therefore it is necessary that one of the men who have accompanied us all the time that Jesus lived with us and was with 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 the resurrection.' So they

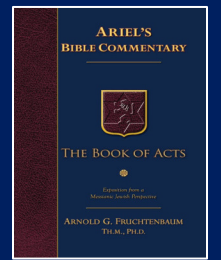


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Dr. Arnold G. Fruchtenbaum

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.”

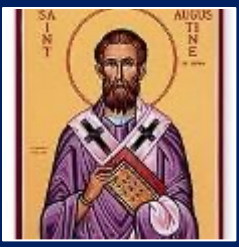




Chrysostom (A.D. 345–407)

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

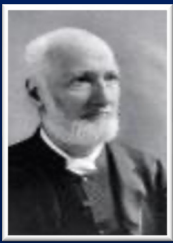
“This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity has produced us again another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

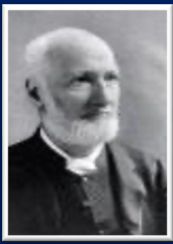
“In the earliest times, the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, as the Spirit gave them utterance. Acts 2:4 These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the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

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.”



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.”

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 he had by the Holy Spirit given orders to the apostles whom he had chosen. It came to pass that in the presence of many others after his fulfilling, by many consenting proofs, appeared to them over a period of forty days, and speaking of the things concerning the kingdom of God. He talked of the things that concerned them, and then he was taken up to heaven, and a cloud hid him from their sight. They stood gazing into the sky as he went, and when he had said, "Lord, at what time you are coming 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 upward 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 up into the sky? The Lord 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.

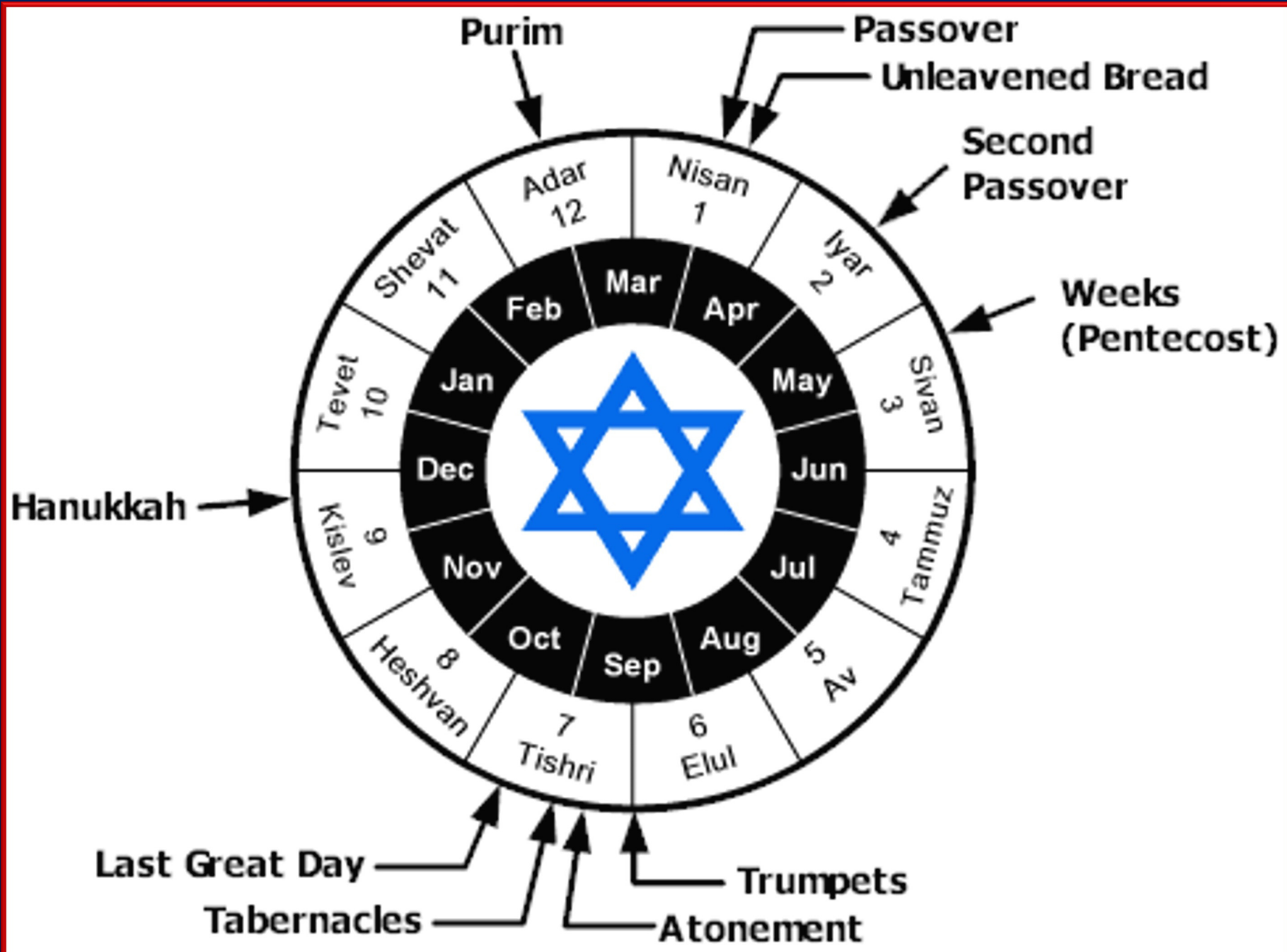
From the moment called Pentecost, which is now Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying, and Peter and John and James and Andrew and Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with his brethren, in a gathering of about one hundred, and were serving one another in love, as the brethren (a gathering of about one hundred) and serving, present, was done by the apostles, and the Holy Spirit rested upon the assembly in Jerusalem, and Judas, who became a guide to those who entered Jerusalem. For he was counted among us and received his share in this ministry. Close their eyes, and he said, "And you shall be My witnesses, and that I have promised to all who were living in Jerusalem, and that in their own hearing, and that was the first day of the week, the Holy Spirit came down upon them in the form of a dove, 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

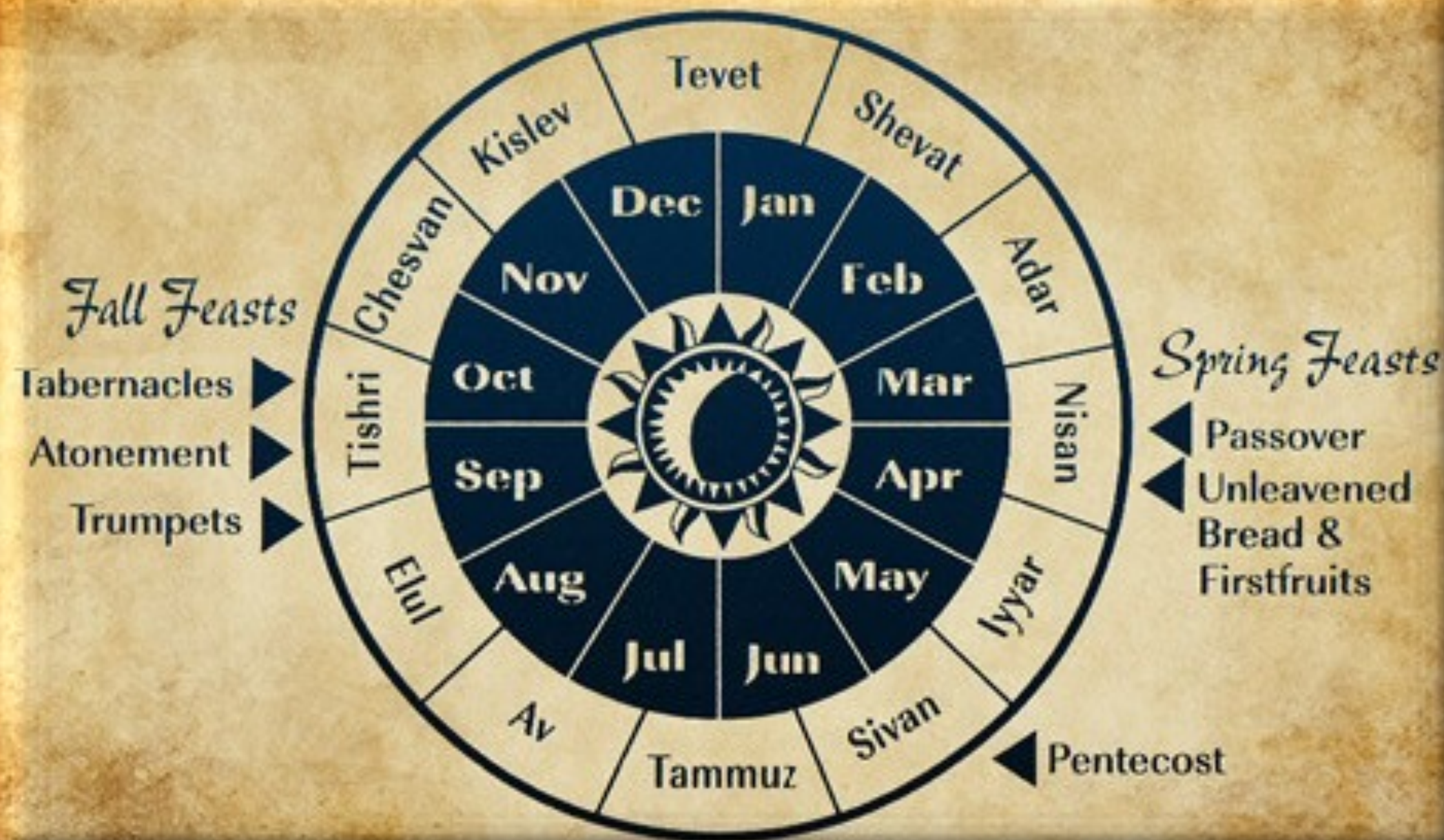


John Adams



“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 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 (a gathering of about one hundred) and praying, present, was there Stephen, who said, "Brethren, the Spirit has said to us that we should leave Jerusalem, who became a guide to those who entered Jerusalem. For he was a great man, and received his share in this ministry. Close their eyes, and he said, "And he was full of grace and power, and he was doing great signs and wonders in the people. And it became known to all who were living in Jerusalem, and that he was doing signs and great works. Then it is written in the book of Acts, "LET US, THEREFORE, BROTHERS, TAKE NOTICE, AND LET US PAY ATTENTION TO OURSELVES, THAT WE MAY BE ABLE TO OFFER SERVICE TO THE LORD WITH A PURE HEART AND A GOOD CONSCIENCE, AND WITH A SINCERE FAITH, AND WITH A GOOD WILL. Therefore it is necessary for us to do this, that we may be able to offer service to the Lord with a pure heart and a good conscience, and with a sincere faith, and with a good will. 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



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

