

# 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



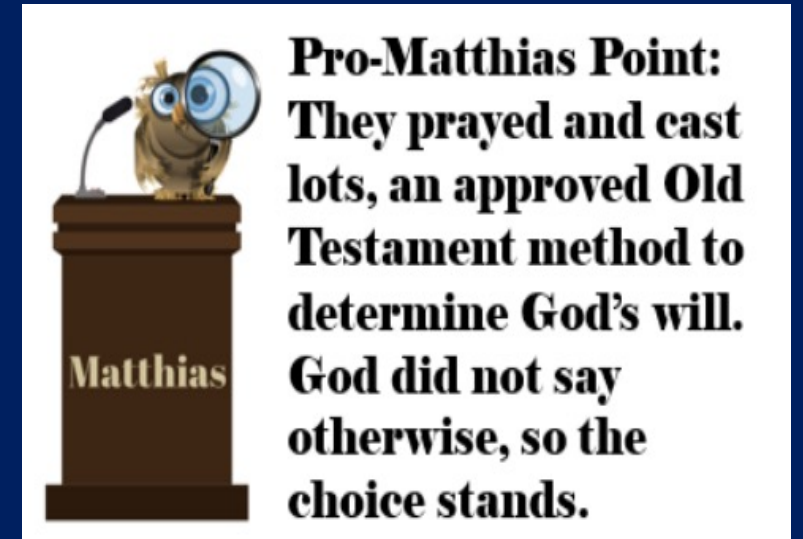
Dr. Andy Woods

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

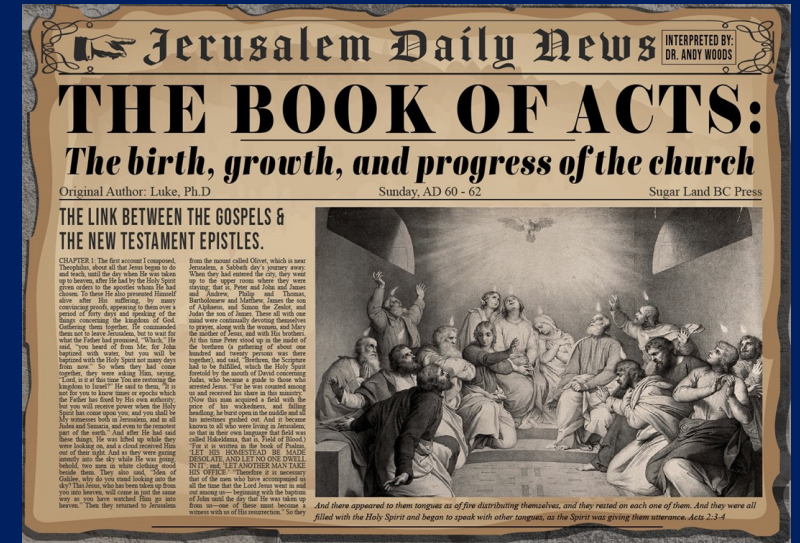
## Chapter Summary

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)





## 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.’”





# 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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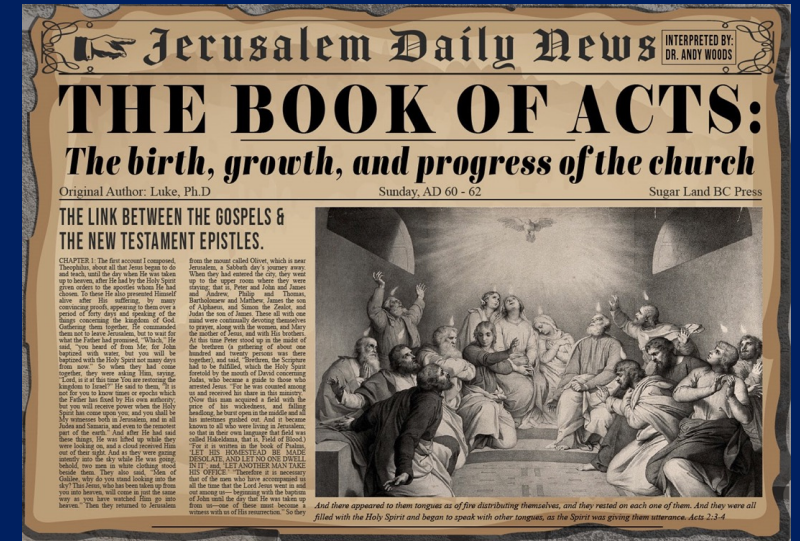


And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4

# B. Acts 2:15-35

## Refutation of the Charge of Drunkenness

1. Too early (15)
2. Use of Joel 2:28-32 (16-21)
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 2:34-35

“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

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# 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)**

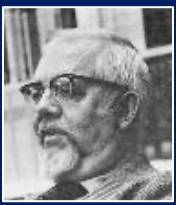


## 1 Kings 2:11-12

“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.”





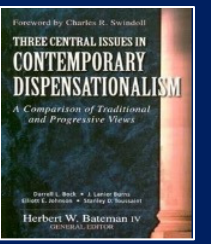
## “Complementary Hermeneutics” in Progressive Dispensationalism

“...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.”



## 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.”



## Lewis Sperry Chafer

*Salvation: God's Marvelous Work of Grace* (Grand Rapids: Kregel, 1991), 49–50;  
idem, *Grace: The Glorious Theme* (Grand Rapids: Zondervan, 1972), 132.

“Such insistence is too often based on Scripture which is addressed to the covenant people, Israel. They...being covenant people, are privileged to return to God on the grounds of their covenant by repentance. There is much Scripture both in the Old Testament and in the New that calls this one nation to its long-predicted repentance....The preaching of John the Baptist, of Jesus and the early message of the disciples, was, ‘repent for the kingdom of heaven is at hand’; but it was addressed only to Israel (Matt. 10:5, 6).” **“This good news to that nation was the ‘gospel of the kingdom,’ and should in no wise be confused with the Gospel of saving grace.”**





## Charles Ryrie

*So Great A Salvation, Pages 36-37*

**“Even the New Testament uses the word *gospel* to mean various types of good news,** so one has to describe what good news is in view. . . . In the Gospel of Matthew, all but one time the word *gospel* is used concerning the good news of the gospel of the kingdom. This is the message of John the Baptist (Matthew 3:1–2), of our Lord (Matthew 4:17), and of the twelve disciples when they were first sent out by the Lord (Matthew 10:5–7). What was the good news about the kingdom? The correct answer lies in the concept and hope of the kingdom that the Jewish people had at the time of the first coming of Christ....



## Charles Ryrie

*So Great A Salvation, Pages 36-37*

“...In fact, their hope was for the establishment of the promised rule of the Messiah in His kingdom on this earth, and in the kingdom that would exalt the Jewish people and free them from the rule of Rome under which they lived. But the rule of heaven did not arrive during Jesus’ lifetime because the people refused to repent and meet the spiritual conditions for the kingdom. Most only wanted a political deliverance without having to meet any personal requirements for change of life. So the kingdom did not arrive because the people would not prepare properly for it.”

# Kingdom Gospel vs. Personal Gospel

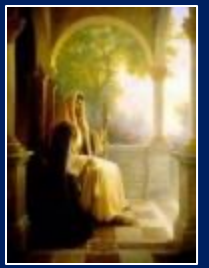
	<b>Kingdom Gospel</b>	<b>Personal Gospel</b>
<b>Biblical example</b>	<b>Matt. 3:2; 4:17; 10:5-7</b>	<b>Acts 16:30-31</b>
<b>Target audience</b>	<b>National Israel (Matt. 10:5-7)</b>	<b>All nations (Matt. 28:18-20)</b>
<b>Type of salvation offered</b>	<b>National</b>	<b>Personal and individual</b>
<b>Portrayal of Christ</b>	<b>National savior and king</b>	<b>Personal savior</b>
<b>Kingdom expectancy</b>	<b>Imminent</b>	<b>Absent</b>
<b>Contribution to God's program</b>	<b>Appearing of the kingdom</b>	<b>Building of the church (Matt. 16:18; Rom. 11:25b)</b>



# Kingdom Gospel vs. Personal Gospel

	<b>Kingdom Gospel</b>	<b>Personal Gospel</b>
<b>Scriptural foundation</b>	<b>Mosaic Covenant (Exod. 19:5-6; Deut. 28:15-68)</b>	<b>Gen. 3:15; 15:6; John 3:16; Gal 3:16</b>
<b>When preached?</b>	<b>Early Gospels and Tribulation (Matt. 3:2; 24:14)</b>	<b>Church Age</b>
<b>Preached today?</b>	<b>No</b>	<b>Yes</b>
<b>Perpetual availability?</b>	<b>No</b>	<b>Yes</b>
<b>Which Gospels?</b>	<b>Synoptics</b>	<b>John</b>
<b>Cross, atonement, resurrection, Ascension, Holy Spirit, forgiveness of sins</b>	<b>No</b>	<b>Yes</b>
<b>Systematic Theology</b>	<b>Eschatology</b>	<b>Soteriology</b>

## 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

# Messengers of the Kingdom In Matthew



- John the Baptist – 3:2
- Jesus Christ – 4:17
- 12 Apostles – 10:5-7
- Seventy – Luke 10:1, 9

## Matthew 3:1-2

“Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ‘Repent, for the kingdom of heaven is at hand.’”





## Matthew 4:17

“From that time Jesus began to preach and say, ‘Repent, for the kingdom of heaven is at hand.’”



## Matthew 10:5-7

“These twelve Jesus sent out after instructing them: “Do not go in *the way of the* Gentiles, and do not enter *any* city of the Samaritans; <sup>6</sup> but rather go to the lost sheep of the house of Israel. <sup>7</sup> And as you go, preach, saying, ‘The kingdom of heaven is at hand.’”



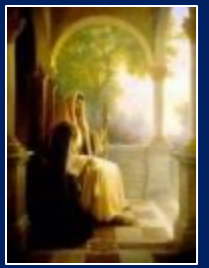
## Luke 10:9

“Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come...and heal those in it who are sick, and say to them, ‘The kingdom of God has come near to you.’”





## Was the kingdom re-offered in Acts? No!



- 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



# 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

## Acts 2:13, 15

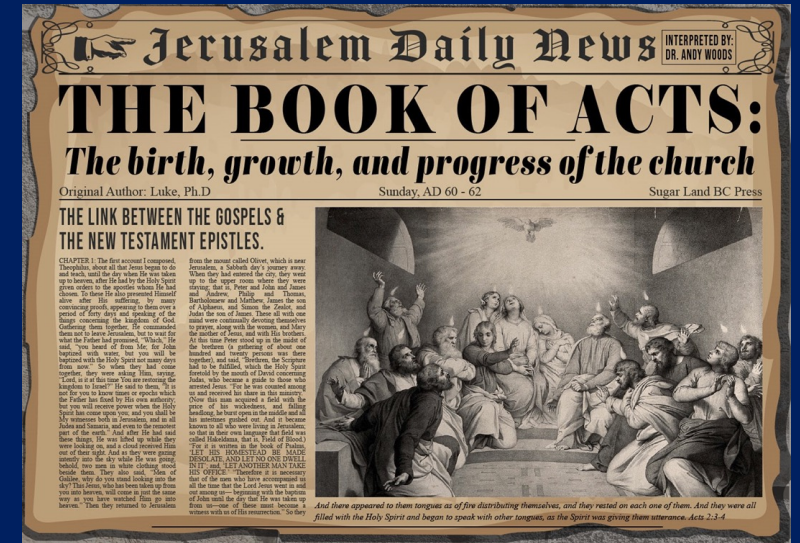
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# B. Acts 2:15-35

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1. Too early (15)
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3. Christ's miracles (22)
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# IV. Coming of the Holy Spirit

Acts 2:37-47

A. Salvation (37-41)

B. Church (42-47)

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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, 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 mind were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with the brethren, in a gathering of about one hundred, and were praying, and saying one to another, "Brethren, let us choose for ourselves a man to be witness with us of the resurrection of Jesus, who became a guide to those who entered Jerusalem. For he must be one who has been with us all the time that Jesus lived and moved and abode in this midst." These things said, they cast lots, and the lot fell to St. Matthias, who became a witness with the apostles, and with the Holy Spirit, and with the brethren.

**LET US CHOOSE FOR OURSELVES A MAN TO BE WITNESS WITH US OF THE RESURRECTION OF JESUS, WHO BECAME A GUIDE TO THOSE WHO ENTERED JERUSALEM. FOR HE MUST BE ONE WHO HAS BEEN WITH US ALL THE TIME THAT JESUS LIVED AND MOVED AND ABODE IN THIS MIDST.**

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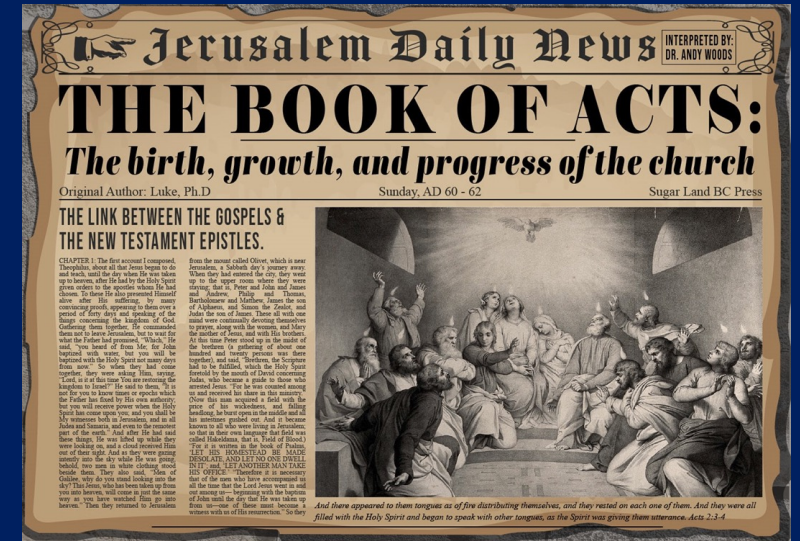
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# A. Acts 2:37-41

## Salvation

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





# A. Acts 2:37-41

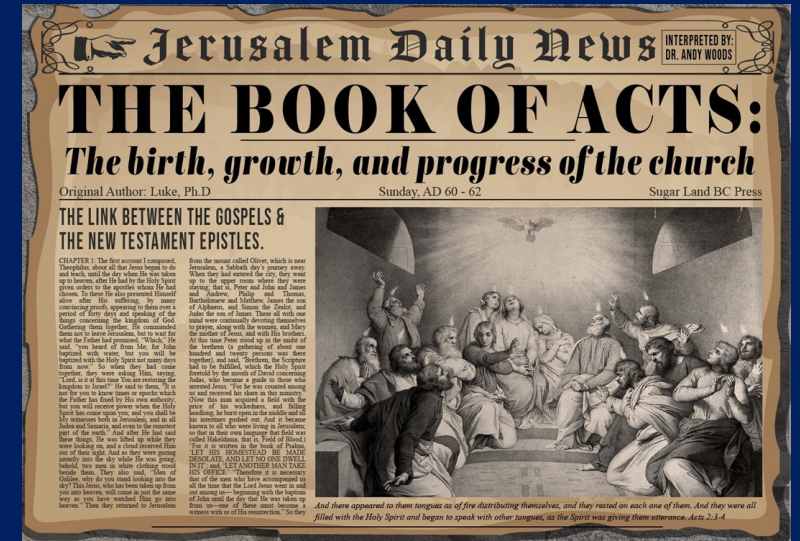
## Salvation

### 1. Conviction (37)

### 2. Repentance & Baptism (38-39)

### 3. Consequence of Repentance (40)

### 4. Result (41)



## 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.







## 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

“<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.’”



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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."



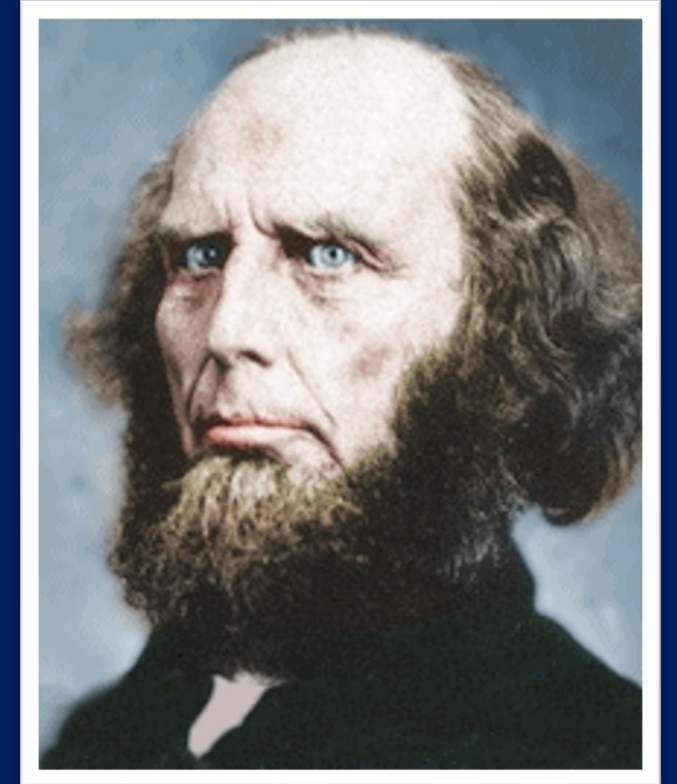
# THE NATIONS OF PENTECOST ACTS 2:9-11

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# Poor Word Choices

- ABC method – Admit, Believe, Confess
- Miscellaneous poor word choices – confess, deny, yield, surrender, sorrow, make, ask, forsake, receive, accept, invite
- Negative influence of Charles Finney





## Matthew 23:37-39

<sup>37</sup> “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather [*episynagō*] your children together, the way a hen gathers [*episynagō*] her chicks under her wings, and you were unwilling. <sup>38</sup> Behold, your house is being left to you desolate! <sup>39</sup> For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”









# 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.

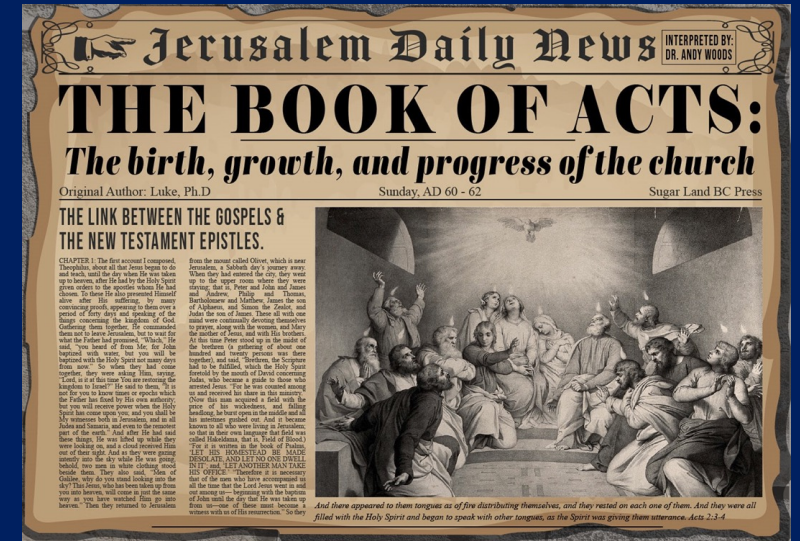
“Verses 25–29 teach that the *complete* return of Israel will occur after the defeat of Gog and his Confederates. Ezekiel summarized his prophecies of hope and restoration. When he stated that God will have mercy upon the whole house of Israel, he had in mind that all previous restorations were partial. 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).”



# A. Acts 2:37-41

## Salvation

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



## Acts 2:41

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



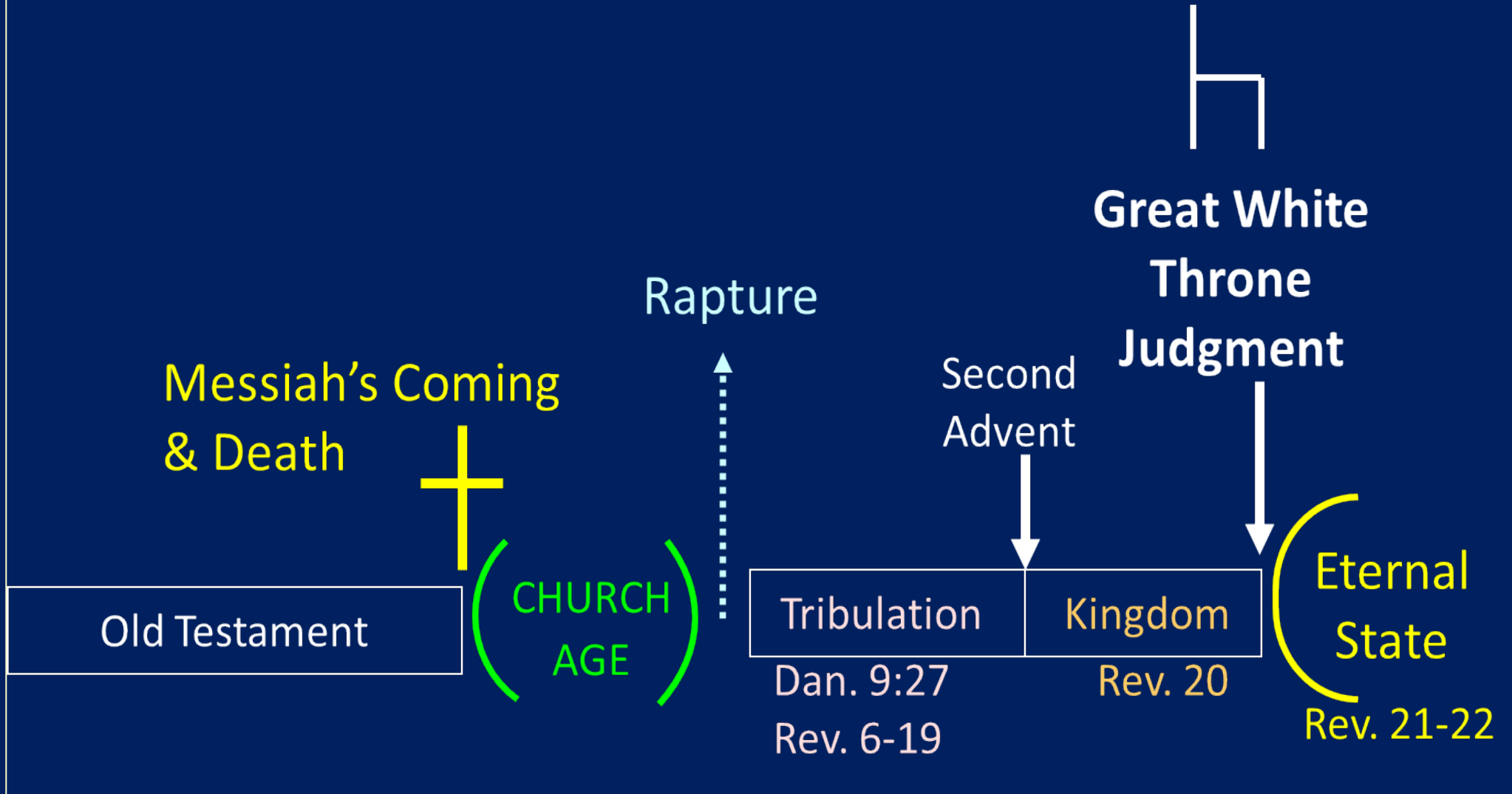
## John 1:12

“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

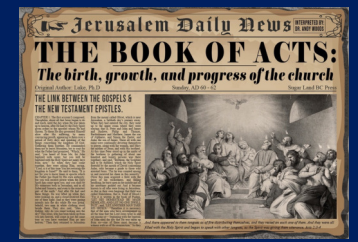


# Prophecy Panorama





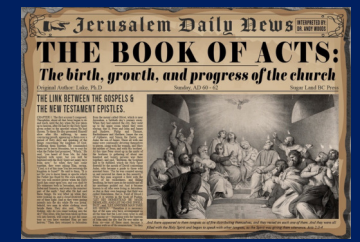
# Message



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



# Progress Reports



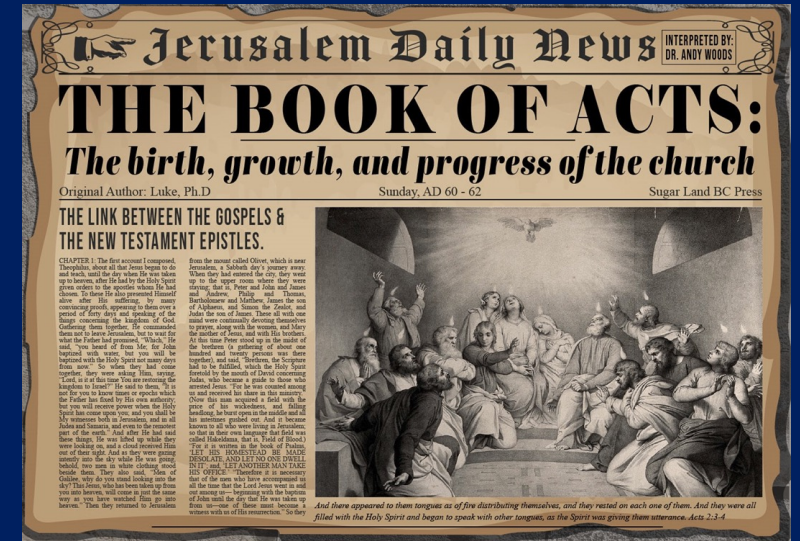
- Clearest: Acts 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31
- Less clear: Acts 1:15; 2:41; 4:4, 31; 5:14, 42; 8:25, 40; 11:21; 13:49; 17:6





# 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)





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


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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 the apostles whom the Lord had chosen. It came to pass that on the first day after the Pentecost, by many devout persons, appeared to them over a period of forty days, and speaking of the things concerning the Kingdom of God. He ate and drank with them, and commanded them not to leave Jerusalem, but to wait for the gift which 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 were praying, and were waiting for the promise of the Lord, which He said to them, "It is not for you to know these things, which the Father has chosen to reveal to Him as He will through His Holy Spirit." He came upon you, and you shall be His 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 steadily into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Some of the Galilee, why do you stand looking up into the sky? The men who have been with you as you saw Him go to 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 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 His brethren, in a gathering of about one hundred, and saying, "Pray, Lord, that Thy servant may not be forsaken, and that Thy Spirit may be sent upon me, as Thou hast promised. For he was counted among us and received his share in this ministry." Close their eyes, and a light with the face of the resurrection, and falling backward, he burst open in the middle and all his brethren, great and small, began to all who were living in Jerusalem, and that in their own language, and that was the first miracle in the book of Acts. **LET US, HOPEFULLY, SEE MATHEW, MARK, AND LUKE'S SPIRITUAL OFFICE.** Therefore it is necessary one of the men who have accompanied us all the way should have been with us and our witness — beginning with the baptism of John until the day that He was taken up. Now — one of these must become 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*

# Activities of the Local Church

(Acts 2:41-47)

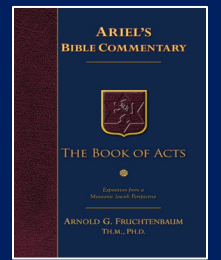
- Doctrine (Acts 2:42)
- Ordinances (Acts 2:41-42, 46)
- Prayer (Acts 2:42)
- Evangelism (Acts 2:47)
- Worship (Acts 2:47)
- Benevolence (Acts 2:44-45)
- Fellowship (Acts 2:42, 46-47)





# 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*.”



# 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.”



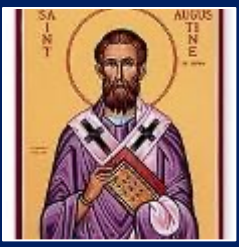


## Chrysostom (A.D. 345–407)

*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?”

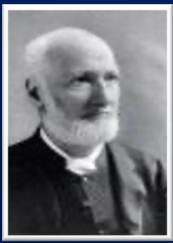




## Augustine (A.D. 354–430)

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

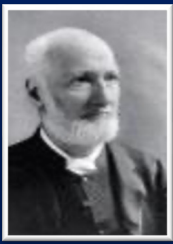
“In the earliest times, the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, as the Spirit gave them utterance. Acts 2:4 These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the 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 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 sitting, 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. There all with one mind were constantly agreeing together to pray, along with the women, and Mary the mother of Jesus, and with the brothers (a gathering of about one hundred) and serving priests, was there kneeling, and said, 'Brethren, the Spirit has led us to this building, which the Holy Spirit has chosen for us to dwell in, doing nothing, but he 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 it with the gifts of the Holy Spirit, and filling kneeling, he have 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 chosen individuals that is, Paul of Tarsus. This is in written in the book of Psalms: 'LET HIM HOIST UP HIS VOICE: MENE, MENE, AND LET HIM SPEAK HIS OFFICE.' Therefore it is necessary one of the men who have accompanied to all the time that the Lord went with us, and out among us — bringing with the baptism of John into the day that he was taken up from us — one of these must become 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



## 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.”





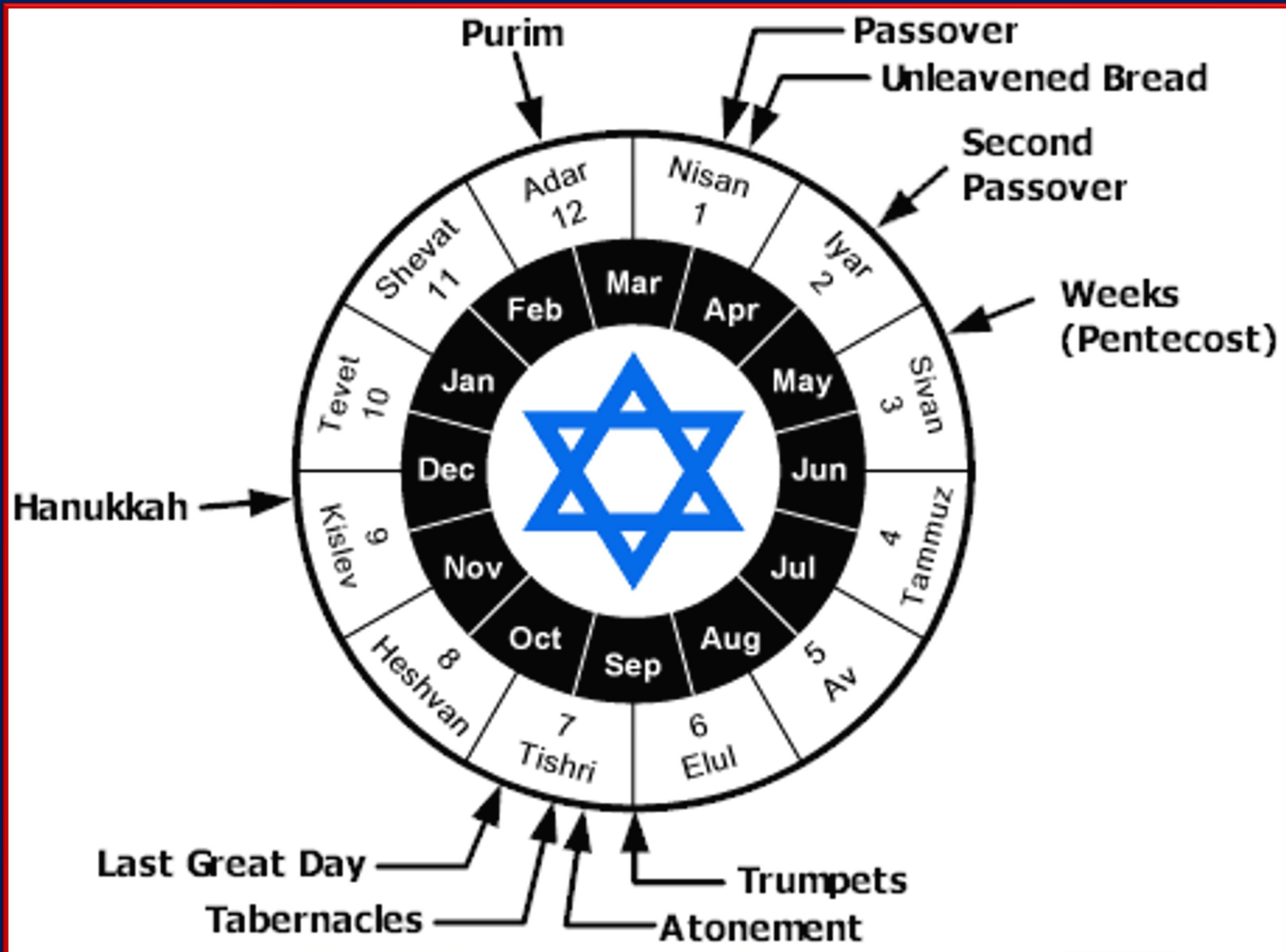


# John Adams

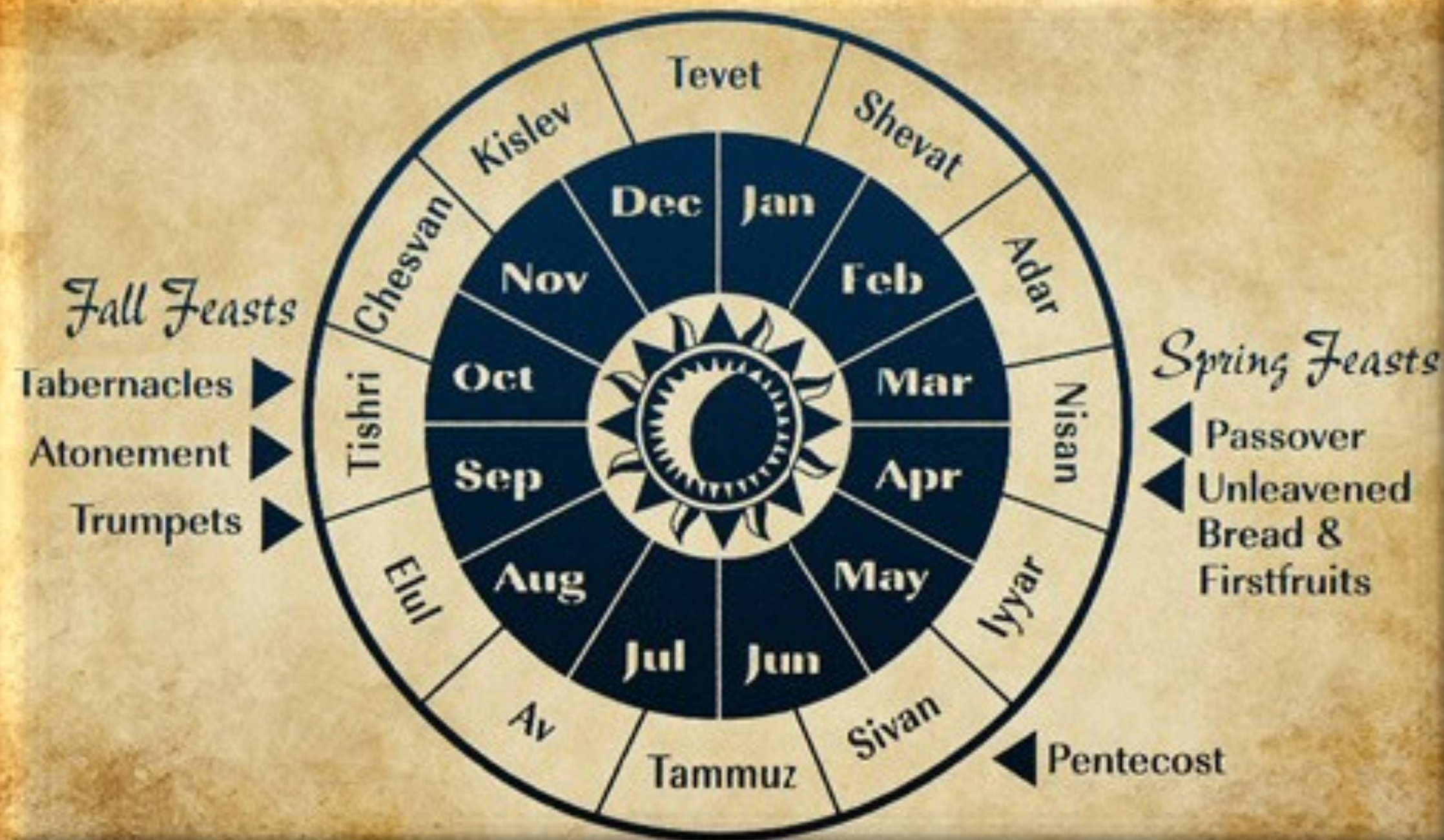
John Adams, *A Defence of the Constitutions of Government of the United States of America*, 3 vols., American Constitutional and Legal History, ed. Leonard W. Levy (London: Dilly, 1787; reprint, NY: Da Capo, 1971), 3:217



“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.”











# B. Acts 2:42-47 Church

1. Priorities (42)
2. Miracles (43)
3. Unity (44)
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**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 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. It came to pass that on a certain day above after his fulfilling, by many convincing proofs, 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 did not baptize with the Holy Spirit and wait days from now. So when you had come 'Lord, at that time You are remaining the Kingdom to Christ?' 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 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, 'Some of the things which you have heard and seen as you sat in heaven, will come in just the same way as you have watched. For just as you have seen, then they returned to Jerusalem.

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, 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 standing and said, 'Therefore, the Spirit descended by the apostles in Acts 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 their eyes, and he fell with his face to the pavement, and after he was kneeling, he kept open in the middle and all his members, prostrate and. And it became known to all who were living in Jerusalem, and that he had been lying dead and had been buried. And when they had opened the tomb, they found it empty. This is in written in the book of Isaiah, 'LET HIM WHO IS THIRSTED, COME AND DRINK, AND LET HIM WHO IS THIRSTED, COME AND DRINK.' Therefore it is necessary one of the men who have accompanied to all the time and the Lord Jesus went and out among us — bringing with the baptism of John until the day that he was taken up. Now to — one of these must become 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*

# 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

