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BLUESTONE INDEPENDENT BBAPTIST CHURCH
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“The Rest of the Story”
Acts 1:1-14

Introduction: One of the greatest books of the Bible is the manuscript of Acts. Without this important document, we would not understand how Paul got to Rome, the formation of the churches in Galatia, nor the endeavors of the church at Antioch. We would not have the background to the Pauline epistles and many other important facts needed in the full interpretation of the church epistles. John Phillips stated that, “The book of Acts is the inspired history book of the church and should be treated as such.” It should not be viewed as a transitional writing, but a transcribed record of God’s workings through His early church. Without a full comprehension of the book of Acts, we cannot understand what the Lord intends for His church to do in missions, church planting, and other church practices. Certainly, it is the blueprints for the churches of yesterday, today, and tomorrow. Therefore, notice:

1. The Analysis of Acts

- a. “Throughout the centuries it has been the only authentic history book of the early church.” (Powell)
- b. “Acts ends with Paul’s two-year stay in Rome (Acts 28:30). Conservatives have regularly argued that Luke wrote Acts before the death of Paul (A.D. 65). It would be uncharacteristic of Luke to hide the death of Paul from the readers if it had already occurred.” (Custer)
- c. “Let it be emphasized that most scholars agree that Luke, the beloved physician, wrote this letter to Theophilus.” (Powell)
 - (1) “Theophilus is found as a proper name as early as the third century before Christ, both in the papyri and inscriptions. *Theos* means ‘God,’ and *philein* means to ‘love’; therefore the name indicates ‘lover,’ or ‘friend of God’.” (Powell)
 - (2) “Theophilus may well have been a baptismal name used among Christians.” (Powell)
 - (3) The phrase found in Luke 1:3 suggests that Theophilus was no ordinary person. It indicates that he was a man holding an important position within the Roman Empire. (Powell)
- d. “Paul had little time to write memoirs. Paul needed a secretary who would be mindful of details and facts, meticulous in method, and untiring in energy. That man was found in the seaport city of Troas. Luke’s entry into the sacred records of Scripture was so unannounced and unexpected that casual readers seldom noticed his arrival. There were no heralding trumpets; his arrival was revealed only by the appearance of a personal pronoun in a manuscript which he himself wrote.” (Powell) Acts 16:10-17, 20:5-21, 27:1-28
- e. “Luke was a medical doctor, accustomed to keeping accurate notes of all he did. The practice learned in his vocation became a daily routine as he traveled with Paul through many countries. The latter half of the book’s contents was obtained as an eyewitness.” (Powell)
- f. “Luke is the only Gentile author of the New Testament.” (Custer)

2. The Author of Acts (The word “*Luke*” only appears twice in the Bible)

- a. The Gatherings of Luke Luke 1:1-4
 - b. The Gleanings of Luke II Corinthians (End Note- “The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.”)
 - c. The Greetings of Luke Colossians 4:14- “*Luke, the beloved physician, and Demas, greet you.*”
 - d. The Graciousness of Luke II Timothy 4:11- “*Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.*”
 - e. The Goings of Luke Philemon 24- “*Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.*”
3. The Assessment of Acts
- a. The Ministry of Peter Acts 1-12 (“Jerusalem the center, Ministry primarily to Israel”—Wiersbe)
 - b. The Ministry of Paul Acts 13-28 (“Syrian Antioch the center, Ministry primarily to the Gentiles”—Wiersbe)
 - c. Stewart Custer offers several interesting facts in Acts:
 - (1) Acts is the second longest book in the New Testament
 - (2) There are 104 places named in Acts
 - (3) There are 113 persons named in Acts, besides others who are unnamed
 - (4) There are 26 addresses or portions of addresses recorded in Acts: Ten are by Peter, Twelve are by Paul, One by Christ, One by Stephen, One by James the Lord’s brother, and One by Tertullus
 - (5) There are at least 60 examples of public or private witnessing in Acts

Body: Luke, having fulfilled his first treatise in the Gospel of Luke, now provides the link to his second discourse. Having ended his gospel with the ascension of Jesus Christ into heaven (Luke 24:49-53), he now opens the second book with the ascension as well. In his writings, Luke is known for his orderly manner as seen in Luke 1:1-4 (notice the wording: “*to set forth in order a declaration*”, “*to write unto thee in order*”). Therefore, as we study the book of Acts, notice the chronological method that Luke uses in order to give us an accurate historical record of the early church.

I. The Prior Writing of Luke Acts 1:1-4

A. Concerning the Works of the Lord 1:1- “*The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach*” Luke 1:3-4

- 1. “It is interesting to note that, whatever Jesus had accomplished during his ministry on earth, it was only the introduction leading to even greater things.” (Powell)
- 2. “This implies that Jesus began a ministry in the Gospel that He is now continuing by His Spirit through the apostles whom He had chosen.” (Custer)
- 3. John 14:12- “*...and greater works than these shall he do; because I go unto my Father.*”

B. Concerning the Words of the Lord 1:2-3

- 1. Relating to His Commandments 1:2- “*Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen*”

2. Relating to His Crucifixion 1:3- *“To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God”*
 - a. Many believed not in Christ’s resurrection. Mark 16:9-14
 - b. For a listing of many infallible proofs, look in Willmington’s Guide to the Bible, page 353. (He lists ten resurrection appearances of the Saviour.)
 - c. Notice the importance of the resurrection as seen in I Corinthians 15:13-14.
- C. Concerning the Waiting of the Lord 1:4- *“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.”*

II. The Powerful Witness of the Lord Acts 1:5-8

- A. Through a Promise 1:5- *“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”*
 1. “Their task was an impossible task...they needed the Holy Spirit.” (Phillips)
 2. John Phillips stated that they would need the Holy Spirit:
 - a. To Enlighten Them
 - (1) As to their Memories—The New Testament was to be written
 - (2) As to their Message—They were not to preach with man’s wisdom but in the power and demonstration of the Holy Ghost
 - (3) As to their Movements—When to go! Where to go! Who should go!
 - b. To Energize Them
 - (1) To Preach with Power—They could no more convert a soul than they could create a star.
 - (2) To Live the Life—They did not have what it takes to live the Christ life.
 - c. To Encourage Them—They were full of enthusiasm now, but what about when they were alone, in prison, etc.
- B. Through a Prophecy 1:6-7
 1. The Requests for Prophecy 1:6- *“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?”*
 - a. “The kingdom of heaven is included in the kingdom of God, so the two have many things in common. The kingdom of God, however, is spiritual and continues forever, whereas the kingdom of heaven is temporal and temporary.” (Phillips)
 - b. “Entrance into the kingdom of God is by the new birth as Jesus reminded Nicodemus.” (Phillips)
 - c. “He had been talking about a spiritual kingdom; they were still thinking of a secular kingdom.” (Phillips)
 - d. “He had been with them for forty days now, teaching them about the kingdom, and they were still confused. That was just another proof of how much they needed the Holy Spirit.” (Phillips)

2. The Restrictions on Prophecy 1:7- *“And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.”*
 - a. “The Lord was gentle with His enthusiastic, inquiring disciples but, nevertheless, very firmly told them not to meddle with things which, at that time, were unimportant.” (Powell)
 - b. “The kingdom is to be restored to Israel, but the question as to when is a divinely kept secret.” (Phillips) Mark 13:32
 - c. “They were right as to the truth of that [the millennial kingdom], but they were wrong as to the time of it. (Phillips)
 - d. “Therefore they should pay attention to their work and allow God to attend to other affairs.” (Powell)
 - e. “God has not revealed His timetable to us and it is futile for us to speculate. The important thing is not to be curious about the future but to be busy in the present, sharing the message of God’s spiritual kingdom.” (Wiersbe)
- C. Through a Propagation 1:8- *“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”*
 1. “Witness is a key word in the Book of Acts and is used twenty-nine times as either a verb or a noun. A witness is somebody who tells what he has seen and heard (Acts 4:19-20). When you are on the witness stand in court, the judge is not interested in your ideas or opinions; he only wants to hear what you know.” (Wiersbe)
 2. “The order mentioned here is very suggestive. Many dreamers fantasize about the charm of being God’s missionaries overseas, but the divine order suggests that witnessing should begin in our own backyard!” (Powell)
 3. “Yet, one fact outshone all else. Whether the disciples served at home or far away, they would need a supernatural power to inspire their ministry.” (Powell)
 4. We see the outline of the book of Acts in this verse.
 - a. Their Community—Jerusalem Acts 1-7
 - b. Their Country—Judea Acts 8-9
 - c. Their Continent—Samaria Acts 8-9
 - d. Their Cosmos—The uttermost part of the earth Acts 10-28
 5. “The light that shines the farthest will shine the brightest at home.” (Oswald J. Smith)

III. The Purposeful Withdrawal of the Lord Acts 1:9-11

- A. His Ascension 1:9- *“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”*
 1. Because of His Spirit John 16:7-14
 2. Because of His Supplication Romans 8:34, Hebrews 9:24
 - a. We have an Advocate with the Father
 - b. We have a Mediator
 3. Because of His Sealing

- a. J.B. Rowell observes, “The ascension of our Lord was the grand seal to His work of redemption when He was taken up into glory.”
 - b. I Timothy 3:16
 - B. His Announcers 1:10- “*And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel*” Deuteronomy 17:6
 - 1. Witnesses at Christ’s Transfiguration Luke 9:28-33
 - 2. Witnesses at Christ’s Exaltation John 20:11-14
 - 3. Witnesses to Christ’s Destination Acts 1:9-11
 - a. “Luke plainly means that while the Ascension was taking place, two angels appeared in order to interpret the event for them.” (Custer)
 - b. “Angel announcement marked His entrance into the world, and here it marks His exit from it.” (Custer)
 - C. His Assurance 1:11- “*Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*”
 - 1. “That which had begun in a cradle now ended in a cloud.” (Phillips)
 - 2. “They had a mission to fulfill. To remain star-gazing on the Mount of Olives would be foolish.” (Powell)
 - 3. Mark 16:15- “*And he said unto them, Go ye into all the world, and preach the gospel to every creature.*”
 - 4. “Just as He ascended personally, bodily, and visibly on this occasion, so He should return personally, bodily, and visibly to prove Himself the great King.” (Custer)
 - 5. Jesus coming in the clouds refers to His Revelation, and not His Rapture. Matthew 24:30, 26:64, Revelation 1:7

IV. The Prayerful Worship of the Laborers Acts 1:12-14

- A. The Returning to a Place 1:12- “*Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey.*”
 - 1. “The original commandment regarding travel on the Sabbath day was given by Moses. (See Exodus 16:29.) At the time of our Lord’s ministry on earth, this law had been modified.” (Powell)
 - 2. “People were permitted to travel on the seventh day a distance of between a half and three quarters of a mile.” (Powell)
- B. The Recording of a People 1:13-14 (Other recordings: Matthew 10:2-4, Mark 3:16-19, and Luke 6:14-16)
 - 1. The Chosen 1:13- “*And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.*”
 - a. “When we compare the four lists of the apostles in Scripture, we see an interesting pattern.” (Custer)
 - b. “Simon Peter is the first, Philip is the fifth, and James of Alphaeus is the ninth in all lists.” (Custer)

- c. “Apparently the apostles were divided into three groups, led respectively by Peter, Philip, and James. The other apostles appear in random order, but always in the same group.” (Custer)
 - 2. The Crowd 1:14- “...with the women, and Mary the mother of Jesus, and with his brethren.”
 - a. Jesus’ Mother Matthew 1:18, 23
 - b. Jesus’ Brothers Matthew 13:55 (James, Joses, Simon, and Judas/Juda; at one time they did not believe—John 7:5)
 - c. Jesus’ Sisters Mark 6:3
- C. The Recollections of a Prayer 1:14- “*These all continued with one accord in prayer and supplication...*”
 - 1. They were to tarry until they received the touch. Luke 24:49 (It was forty days after the resurrection; then, another ten days until Pentecost.)
 - 2. The key phrase is with one accord.
 - 3. “How easy it would have been for someone to bring division into this beautiful assembly of humble people! The members of the Lord’s family might have claimed special recognition, or Peter could have been criticized for his cowardly denial of the Saviour. Or perhaps Peter might have blamed John, because it was John who brought him into the high priest’s house. John might well have reminded the others that he had faithfully stood at the cross, and had even been chosen by the Saviour to care for His mother. But there was none of this. In fact, nobody was even arguing over who among them was the greatest!” (Wiersbe)
 - 4. “It is not enough for Christians to have faith in the Lord; they must also have faith in one another.” (Wiersbe)
 - 5. “There was not a dissenting voice, not a murmur or complaint. Peter was no longer asking what John should do; Thomas was no longer pouring cold water on things; John was no longer running ahead of Peter; Philip was no longer asking for signs. They were of one accord, unitedly, purposefully waiting for God’s next move.” (Phillips)

Conclusion: In the opening chapter of the book of Acts, we see what we are to continue to do as a church. What Jesus began to do in His life, we are to carry on. The last words that our Lord spoke on earth were, “...and unto the uttermost part of the earth.” We need not worry about the prophetic calendar of God, but fulfill the great commission, “Go ye into all the world, and preach the gospel to every creature.”

“The Election of the Eleven”
Acts 1:15-26

Introduction: Peter, understanding that the eleven needed twelve men to witness to the twelve tribes of Israel on the day of Pentecost, took charge of the prayer meeting and led them in the selection of another apostle. This process would take time, but it was very important because of the coming fulfillment of the promise from the Father. There could be no better time than now, in Peter’s mind, while everyone was together in one accord praying to the Lord. The candidates were narrowed down one by one until there was only two left. Certainly, they were looking for the most spiritual, passionate, and settled from the crowd, and now they found them. How would they know for sure who was to be the next apostle, not only for Pentecost, but also for the future judgment (Luke 22:28-30)?

Body: The sins of man create many problems, not only for themselves, but for others also. The church at Jerusalem now has to break from their prayer meeting in order to resolve hardships created by one of their own. Nonetheless, they continue on seeking the direction of the Lord to resolve their difficulties. Notice how the Lord intervenes and brings this distress to a peaceful selection of a very important position.

- I. The Fulfillment of the Word Acts 1:15-20- “...Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas...For it is written in the book of Psalms...”
 - A. Concerning the Preacher v. 15- “And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)”
 1. Notice the decrease of numbers when it comes to prayer. I Corinthians 15:5
 2. “The number of names of the disciples was about 120. Alexander suggests that this phraseology ‘implies registration’: a formal roll.” (Custer)
 3. “The disciples at best were a disorganized party of believers. They had always been dependent on their Master, who at all times told them what to do.” (Powell)
 4. “Alas, Jesus was no longer in their midst, somebody had to assume leadership, and Peter rose to his feet believing he was best qualified to meet the need of that moment.” (Powell)
 5. “Peter took the floor. Something had been bothering him. Jesus had chosen twelve disciples, but one was missing. The empty space left by the treachery and suicide of Judas bothered him like a missing tooth, so suddenly he stood up and addressed himself to the others and to the issue.” (Phillips)
 6. “Jesus made it clear that Peter was to be their leader.” Matthew 16:19, Luke 22:31-32, John 21:15-17 (Wiersbe)
 7. “His name is mentioned first in each listing of the Apostles, including Acts 1:13.” (Wiersbe)

8. It appears that through time Peter's leadership abilities deteriorated. (Powell) Acts 15:13-14, Galatians 2:11
- B. Concerning the Perpetrator vs. 16-19
1. The Path of Judas v. 16- *"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."* Psalm 41:9, John 13:18, Matthew 26:47-50
 2. The Partnership of Judas v. 17- *"For he was numbered with us, and had obtained part of this ministry."*
 3. The Purchase of Judas v. 18a- *"Now this man purchased a field with the reward of iniquity..."* Matthew 27:3-10
 - a. "Peter's account of the purchase of the land and the death of Judas appears to contradict the record in Matthew." (Wiersbe)
 - b. "Judas did not buy the field personally, but since it was his money that paid for it, in that sense, he was the buyer." (Wiersbe)
 - c. Another View: "Judas had purchased that field some time before. The actual money he received for betraying Christ he flung back at the feet of the chief priests as too hot to hold." (Phillips)
 - d. "Peter, speaking here of 'the reward of iniquity', was not referring to the thirty pieces of silver (he knew Judas never spent a penny of that) but to the thieving Judas had been doing all along (John 12:6)." (Phillips)
 4. The Perishing of Judas v. 18b- *"...and falling headlong, he burst asunder in the midst, and all his bowels gushed out."*
 - a. "Judas hanged himself, and apparently the rope broke and his body (possibly already distended) burst open when it hit the ground." (Wiersbe)
 - b. "Judas did hang himself, but the rope snapped, and the man fell headlong and was dashed to pieces in the gruesome way Peter describes." (Phillips)
 - c. "The rope or branch broke so that he fell upon a rock and received mortal wounds (his intestines gushed out)." (Custer)
 5. The Place of Judas v. 19- *"And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood."*
 - a. "It was not Judas' blood that gave the field its name, for the Jews would not use as a sacred cemetery a place that had been defiled by a suicide." (Wiersbe)
 - b. "Since the thirty pieces of silver were considered 'blood money,' the field was called 'the field of blood'." (Wiersbe) Matthew 27:6-7
- C. Concerning the Psalm v. 20- *"For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take."* Psalm 69:25, 109:8

- II. The Formation of the Witness Acts 1:21-26- “...*must one be ordained to be a witness with us...*”
- A. The Companionship of the Witness v. 21- “*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us*”
- B. The Criteria of the Witness v. 22- “*Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*”
1. “The question has often been asked, ‘Was the result in accordance with the will of God, or was this the first mistake made by an impatient church?’” (Powell)
 2. “Let it be admitted in all honesty that this was not in accordance with the command that they should tarry in Jerusalem and wait for the promise of the Father.” Acts 1:4 (Powell)
 3. Some claim that, “It was wrong for them to select a new apostle because Paul was the one who was chosen by God to fill up the ranks. They chose Matthias and he was never heard of again!” (Wiersbe) I Corinthians 15:5, Revelation 21:14
 4. “Except for Peter and John, none of the original Twelve are mentioned by name in the Book of Acts after 1:13!” (Wiersbe)
 5. “Paul could not have ‘filled up the ranks’ because he could never have met the divine qualifications laid down in Acts 1:21-22. Paul was not baptized by John the Baptist; he did not travel with the Apostles when Jesus was with them on earth; and, though he saw the glorified Christ, Paul was not a witness of the Resurrection as were the original Apostles.” (Wiersbe)
- C. The Choices of the Witness vs. 23-26- “*And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.*” (“It would appear from Peter’s description of eligibility, that both Joseph and Matthias had been in or near the disciple group from the time John ministered in the Jordan valley.” Powell)
1. The Request for the Choice v. 24- “*And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen*” Proverbs 16:33
 - a. “Prayer plays a significant role in the story of the church as recorded in the Book of Acts.” (Wiersbe)
 - b. The church prayed before the ordination of deacons (Acts 6:6), for the release of Peter (Acts 12:12), for the sending of missionaries (Acts 13:3), and several other things. (Custer)
 - c. “This is certainly a good lesson for the church today. Prayer is both the thermometer and the thermostat of the local church; for the ‘spiritual temperature’ either goes up or down, depending on how God’s people pray.” (Wiersbe)
 - d. “John Bunyan, author of *Pilgrim’s Progress*, said, ‘Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan’.” (Wiersbe)

- e. “That situation brings to mind the day when Samuel was asked to choose one of Jesse’s sons to become the king of Israel. Had they drawn lots in Jesse’s home, the shepherd boy, David, would never have been brought in from the fields.” (Powell)
- 2. The Reason for the Choice v. 25- *“That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”* John 17:12, II Thessalonians 2:3, Revelation 17:8, 11
- 3. The Results of the Choice v. 26- *“And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”*
 - a. According to Strong’s, a lot is, “an object used in casting or drawing lots, which was either a pebble, or a potsherd, or a bit of wood.”
 - b. “The lots of several persons concerned, inscribed with their names, were thrown together into a vase, which was then shaken, and he whose lot fell out first upon the ground was the one chosen.” (Strong’s)
 - c. “...casting of lots was a valid Old Testament procedure, and that this was the last act of the old dispensation.” (Phillips)

Conclusion: “So they had their way. The number twelve was complete. Nothing was left to be done except turn the world upside down for Christ. But this they could not do. They were powerless to witness. They could gather in fellowship, they could pray, they could act in unity, they could make decisions regarding the corporate life of the assembly, they could have assurance among themselves that their actions were right, they could talk to each other about Jesus, pool their expenses, share their stories, memories, and impressions. But they were powerless to witness. A hostile world lay beyond the walls of their upper room. They were powerless to impact that world for Christ. For that they needed the Holy Spirit, and for Him they had to wait.” (Phillips)

“The Perplexity of Pentecost” Acts 2:1-13

Introduction: How was the early church to enlarge their coasts into the regions beyond? With what ability were they to fulfill that great command of going into all the world? Pentecost, with its many perplexities, would be exactly what the disciples needed to accomplish our Lord’s desire for lengthening the cords of the church. It must be clear that we cannot complete the great commission without the power of the Lord (Acts 1:8). Therefore, our loving Master gave the church exactly what they needed to turn the world upside down. However, there were some preliminaries before Pentecost. Note:

1. The Waiting before Pentecost Luke 24:49- *“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”*
Acts 1:4-5
2. The Withdrawal before Pentecost Acts 1:9-11
John 16:7- *“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”*
3. The Worship before Pentecost Acts 1:12-14, 2:1

Body: “As we study the events of Pentecost, it is important that we separate the accidentals from the essentials. The Spirit came and the people heard the sound of rushing wind and saw tongues of fire. The Spirit baptized and filled the believers, and then spoke as they praised God in various languages. The Spirit empowered Peter to preach, and then He convicted the listeners so that 3,000 of them trusted Christ and were saved. Let’s consider these ministries one by one.”
(Wiersbe)

- I. The Coming of Pentecost v. 1- *“And when the day of Pentecost was fully come, they were all with one accord in one place.”*
 - A. Concerning the Fulfillment- *“And when the day of Pentecost was fully come...”*
 1. “There were three great yearly festivals that brought crowds of pilgrims and worshipers to Jerusalem: Passover, Pentecost, and Tabernacles.” (Custer)
 2. “There were Seven Feasts that came in this order: Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, and Tabernacles.” (Simpson)
 3. “Pentecost means ‘fiftieth’ because this feast was held fifty days after the Feast of Firstfruits (Lev. 23:15-22).” (Wiersbe)
 4. “The feast of Pentecost would have taken place whether or not the Holy Spirit had come on this particular day. It has nothing to say about ‘tarrying’, surrendering, fasting or any other human effort to bring it about. It was God’s appointed time.” (Simpson)
 5. “The calendar of Jewish feasts in Leviticus 23 is an outline of the work of Jesus Christ.” (Wiersbe)
 - a. “Passover pictures His death as the Lamb of God (John 1:29; 1 Cor. 5:7)...”

- b. "...the Feast of Firstfruits pictures His resurrection from the dead (1 Cor. 15:20-23)..."
 - c. "Fifty days after Firstfruits is the Feast of Pentecost, which pictures the formation of the church." (Wiersbe)
 - 6. "At Pentecost, the Jews celebrated the giving of the Law, but Christians celebrate it because of the giving of the Holy Spirit to the church." (Wiersbe)
 - 7. "The Feast of Firstfruits took place on the day after the Sabbath following Passover, which means it was always on the first day of the week. (The Sabbath is the seventh day.) Jesus arose from the dead on the first day of the week and 'become the firstfruits of them that slept' (1 Cor. 15:20). Now, if Pentecost was fifty days later—seven weeks plus one day—then Pentecost also took place on the first day of the week. Christians assemble and worship on Sunday, the first day of the week, because on that day our Lord arose from the dead, but it was also the day on which the Holy Spirit was given to the church." (Wiersbe)
 - 8. "On the Feast of Firstfruits, the priest waved a sheaf of grain before the Lord; but on Pentecost, he presented two loaves of bread. Why? Because at Pentecost, the Holy Spirit baptized the believers and united them into one body. The Jewish believers received this baptism at Pentecost, and the Gentile believers in the home of Cornelius (Acts 10). This explains the presence of two loaves of bread (see 1 Cor. 10:17). The fact that there was leaven (yeast) in the loaves indicates the presence of sin in the church on earth. The church will not be perfect until it gets to heaven." (Wiersbe)
 - 9. "The fact that two loaves were used in the Old Testament ritual is equally significant. There was to be a second Pentecost, so to speak, some years later, in the house of Cornelius, which would bring Gentiles into that one Body on an equal basis with the Jews." (Phillips)
 - 10. "The day of Pentecost had come fifteen hundred times before. Now it was fully come. It had come and gone, come and gone, ever since Moses instituted the feast. Now it had come to stay." (Phillips)
 - 11. "We must not conclude that this ten-day prayer meeting brought about the miracles of Pentecost, or that we today may pray as they did and experience 'another Pentecost.' Like our Lord's death at Calvary, Pentecost was a once-for-all event that will not be repeated. The church may experience new fillings of the Spirit, and certainly patient prayer is an essential element to spiritual power, but we would not ask for another Pentecost any more than we would ask for another Calvary." (Wiersbe)
 - 12. "Pentecost is referred to only twice after the second chapter of Acts, and both times the reference is to the Jewish feast of that name (Acts 20:16, 1 Cor. 16:8). God does not call us back to Pentecost." (Simpson)
- B. Concerning the Fellowship- "*...they were all with one accord in one place.*"

II. The Confusions about Pentecost vs. 2-4

- A. Concerning the Sudden Sound v. 2- "*And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*"

1. "The word Spirit is the same as 'wind' in both the Hebrew and the Greek (John 3:8)." (Wiersbe)
 2. "The people did not feel the wind; they heard the sound of a mighty wind." (Wiersbe)
 3. "It is likely the believers were in the temple when this occurred (Luke 24:53). The word house in Acts 2:2 can refer to the temple (see Acts 7:47)." (Wiersbe)
 4. "The wind is another of those divinely chosen biblical symbols of the Spirit of God. He comes from heaven; He fills the world; He moves at will. He cannot be cornered or contained by any special interest group. He can be commanded by nobody." (Phillips)
 5. "They heard this wind, but they did not feel it. There was no emphasis on feeling at all, for it is faith, not feeling, that is the hallmark of this age (Romans 10:17)." (Phillips)
- B. Concerning the Separation of Speech v. 3- "*And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*" Luke 3:16
1. "The tongues of fire symbolized the powerful witness of the church to the people." (Wiersbe)
 2. "First the sound, then the sight: that was God's order. We would like to reverse it. We would like to see first; God puts the hearing first." (Phillips)
 3. "Combine wind and fire and you have—a blaze!" (Wiersbe)
 - a. It was during this time that they received the baptism of the Spirit. Acts 1:5
 - b. "The cloven tongue sat upon each one individually, equally, indiscriminately." (Phillips)
 - c. "The Greek word 'baptizo' has two meanings, one literal and the other figurative. The word literally means 'to submerge,' but the figurative meaning is 'to be identified with'." (Wiersbe)
 - d. "The baptism of the Spirit is that act of God by which He identified believers with the exalted Head of the church, Jesus Christ, and formed the spiritual body of Christ on earth (1 Cor. 12:12-14)." (Wiersbe)
 - e. "Historically, this took place at Pentecost; today, it takes place whenever a sinner trusts Jesus Christ and is born again." (Wiersbe)
 - f. "Water baptism is a public witness of the person's identification with Jesus Christ, while Spirit baptism is the personal and private experience that identifies the person with Christ." (Wiersbe)
 - g. "For example, in Romans 6:3-4 and Galatians 3:27-28, the reference is symbolic since water baptism cannot put a sinner into Jesus Christ. Only the Holy Spirit can do that (Rom. 8:9; 1 Cor. 12:13; see Acts 10:44-48)." (Wiersbe)
 - h. "It is important to note that historically, the baptism of the Spirit took place in two stages: the Jewish believers were baptized at Pentecost, and the Gentiles were baptized and added to the body in the home of Cornelius (Acts 10:44-48; 11:15-17; and see Eph. 2:11-22)." (Wiersbe)

- C. Concerning the Sending of the Spirit v. 4- *“And they were all filled with the Holy Ghost...”*
1. “The filling of the Spirit has to do with power for witness and service (Acts 1:8). We are not exhorted to be baptized by the Spirit, for this is something God does once and for all when we trust His Son.” (Wiersbe)
 2. “But we are commanded to be filled with the Spirit (Eph. 5:18), for we need His power constantly if we are to serve God effectively.” (Wiersbe)
 3. “At Pentecost, the Christians were filled with the Spirit and experienced the baptism of the Spirit; but after that, they experienced many fillings (Acts 4:8, 31; 9:17; 13:9) but no more baptisms.” (Wiersbe)
 4. “The baptism of the Spirit means that I belong to His body; the fullness of the Spirit means that my body belongs to Him. The baptism is final; the fullness is repeated as we trust God for new power to witness. The baptism involves all other believers, for it makes us one in the body of Christ (Eph. 4:1-6); while the fullness is personal and individual. These are two distinct experiences and they must not be confused.” (Wiersbe)
- D. Concerning the Sign of Speech v. 4- *“...and began to speak with other tongues, as the Spirit gave them utterance.”*
1. “The gift of tongues in the early church was evidential in character.” (Phillips)
 2. “Its purpose was to attest to the Jewish people the simple but solemn fact that Judaism was obsolete and that Christianity had taken its place.” (Phillips) I Corinthians 1:22, 14:22
 3. “Tongues are mentioned on only three occasions in the book of Acts and nowhere else in the New Testament except in I Corinthians, where Paul has to deal with its flagrant abuse. Wherever tongues are mentioned, Jews are present, and unbelieving Jews are in the background.” (Phillips)
 4. “Paul said it [tongues] would come to an automatic end (I Corinthians 13:8).” (Phillips)
 5. Noted passages on tongues: I Corinthians 14:19, 23, 27-28, 33-35, I Timothy 2:11-12, I Corinthians 13:8-10
- III. The Citizens at Pentecost v. 5- *“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.”*
- A. Concerning their Religion- *“And there were dwelling at Jerusalem Jews, devout men...”*
1. “People had come to Jerusalem from many nations.” (Powell)
 2. “Many of these Jews were extremely wealthy and maintained their own private synagogues within the city. (See Acts 6:9)” (Powell)
 3. “Wherever there was a quorum of ten men, the Jews established a synagogue, gathered for worship and religious instruction...” (Phillips)
- B. Concerning their Region- *“...out of every nation under heaven.”*
1. “The original dispersal of the tribes came when the Northern Kingdom fell to the Assyrians as foretold by Isaiah. The second dispersal came a century or so later, when the remaining tribes were exiled to Babylon. The Jews prospered so much in Babylon that, when the Exile ended, the majority

chose to remain abroad rather than face the hardships of pioneering in the Promise Land.” (Phillips)

2. “It has been ascertained that almost three million people attended the Feast of Passover, and by many people this feast was as important as the earlier one.” (Powell)
3. “It was mandatory for all males who lived within twenty miles of Jerusalem to attend, and at that time ordinary labor was prohibited (see Lev. 23:21). It was a national holiday.” (Powell)

IV. The Confounding of Pentecost vs. 6-8

A. Because of the Language of the Galilaeans vs. 6, 8

1. The Noise of the Language v. 6- “*Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*”
2. The Nativity of the Language v. 8- “*And how hear we every man in our own tongue, wherein we were born?*”
 - a. “The five languages were Persian, Aramaic, Arabic, Greek, and Roman.” (Simpson)
 - b. “Note that the believers were praising God, not preaching the Gospel, and that they used known languages, not an ‘unknown tongue’ (Acts 2:6, 8).” (Wiersbe)
 - c. “Luke named fifteen different geographical locations and clearly stated that the citizens of those places heard Peter and the others declare God’s wonderful works in languages they could understand.” (Wiersbe)
 - d. “The Greek word translated ‘language’ in Acts 2:6 and ‘tongue’ in Acts 2:8 is *dialektos* and refers to a language or dialect of some country or district (Acts 21:40; 22:2; 26:14). Unless we are instructed otherwise in Scripture, we must assume that when ‘speaking in tongues’ is mentioned elsewhere in Acts, or in 1 Corinthians, it refers to an identical experience: believers praising God in the Spirit in languages that are known.” (Wiersbe)
 - e. “Why did God do this? For one thing, Pentecost was a reversal of the judgment at the Tower of Babel when God confused man’s language (Gen. 11:1-9).” (Wiersbe)
 - f. “God’s judgment at Babel scattered the people, but God’s blessing at Pentecost united the believers in the Spirit. At Babel, the people were unable to understand each other; but at Pentecost, men heard God’s praises and understood what was said. The Tower of Babel was a scheme designed to praise men and make a name for men, but Pentecost brought praise to God. The building of Babel was an act of rebellion, but Pentecost was a ministry of humble submission to God.” (Wiersbe)
 - g. “Another reason for this gift of tongues was to let the people know that the Gospel was for the whole world.” (Wiersbe)

- B. Because of the Learning of the Galilaeans v. 7- *“And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?”*
1. “Hearing the strange and exciting sounds, thousands of people ran into the streets to see and hear what was taking place, and thus God was provided with His long-awaited opportunity. His Spirit filled witnesses were ready for the occasion, and what followed beggared description.” (Powell)
 2. “The tongues were a great testimony because the disciples were obviously Galileans and could not be expected to speak so many different languages with such skill.” (Custer)
- V. The Countries at Pentecost vs. 9-11 (“The different language groups begin in the east and sweep toward the west.” Custer)
- A. Parthians v. 9
1. “An inhabitant of Parthia, a district of Asia, bounded on the north by Hyrcania, on the east by Ariana, on the south by Carmania Deserta, on the west by Media.” (Strong’s)
 2. “Parthia, still resisting Roman domination, was the country farthest to the east.” (Custer)
- B. Medes v. 9
1. “A Mede, a native or inhabitant of Media, a well known region of Asia whose chief city was Ecbatana.” (Strong’s)
 2. “The Medes and Elamites were next; they had formed parts of the Medo-Persian empire.” (Custer)
- C. Elamites v. 9
1. “An Elamite, i.e. an inhabitant of the province of Elymais, a region stretching southwards to the Persian Gulf, but boundaries of which are variously given.” (Strong’s)
 2. “The Medes and Elamites were next; they had formed parts of the Medo-Persian empire.” (Custer)
- D. Mesopotamia v. 9
1. “The entire country between the two rivers, the Tigris and the Euphrates.” (Strong’s)
 2. “Mesopotamia was the central part of both the Babylonian and the Medo-Persian empires.” (Custer)
- E. Judaea v. 9
1. “In a narrower sense, to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea. In a broader sense, referring to all Palestine.” (Strong’s)
 2. “Judea probably refers to the whole Syro-Palestinian area (Aramic-speaking), not just Judaea proper.” (Custer)
- F. Cappadocia v. 9
1. “A region in Asia Minor, bounded under the Roman empire on the north by Pontus, on the east by Armenia Minor, on the south by Cilicia and Commagene, on the west by Lycaonia and Galatia.” (Strong’s)

2. "Cappadocia and Pontus were Roman provinces in what is now northern and eastern Turkey." (Custer)
- G. Pontus v. 9
1. "A region of eastern Asia Minor, bounded by the Euxine Sea, Armenia, Cappadocia, Galatia, Paphlagonia." (Strong's)
 2. "Cappadocia and Pontus were Roman provinces in what is now northern and eastern Turkey." (Custer)
- H. Asia v. 9
1. "Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today." (Strong's)
 2. "Asia (the Roman province, not the continent), Phrygia, and Pamphylia were provinces in what is now southern and western Turkey." (Custer)
- I. Phrygia v. 10
1. "A region in Asia Minor bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, Mysia and it contained the cities of Laodicea, Hierapolis, and Colosse." (Strong's)
 2. "Asia (the Roman province, not the continent), Phrygia, and Pamphylia were provinces in what is now southern and western Turkey." (Custer)
- J. Pamphylia v. 10
1. "A province in Asia Minor, bounded on the east by Cilicia, on the west by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea." (Strong's)
 2. "Asia (the Roman province, not the continent), Phrygia, and Pamphylia were provinces in what is now southern and western Turkey." (Custer)
- K. Egypt v. 10
1. "A country occupying the northeast angle of Africa." (Strong's)
 2. "Egypt, Libya, and Cyrene spread across North Africa." (Custer)
- L. Libya about Cyrene v. 10
1. "A large region of northern Africa, bordering Egypt. In that portion of it which had Cyrene for its capital and was thence called Libya Cyrenaica." (Strong's)
 2. Cyrene—"A large and very flourishing city of Libya Cyrenaica or Pentapolitana, about 11 miles (17 km) from the sea. Among its inhabitants were a great number of Jews, whom Ptolemy I. had brought there, and invested with the right of citizens." (Strong's)
 3. "Egypt, Libya, and Cyrene spread across North Africa." (Custer)
- M. Rome v. 10
1. "A resident of the city of Rome, a Roman citizen." (Strong's)
 2. "Strangers (pilgrims) from Rome marked the farthest west of the spread." (Custer)
- N. Cretes v. 11
1. "A Cretan, an inhabitant of the island of Crete." (Strong's)
 2. "Crete and Arabia were out-of-the-way places that show that the manifestation of tongues reached everyone present." (Custer)
- O. Arabians v. 11

1. “A well known peninsula of Asia lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea and the Indian Ocean.” (Strong’s)
2. “Crete and Arabia were out-of-the-way places that show that the manifestation of tongues reached everyone present.” (Custer)

VI. The Conclusions about Pentecost vs. 12-13

A. Some Marveled v. 12- “*And they were all amazed, and were in doubt, saying one to another, What meaneth this?*”

1. Acts 2:6- “*...the multitude came together, and were confounded...*”
2. Acts 2:7- “*...they were all amazed and marveled...*”
3. Acts 2:12- “*...they were all amazed, and were in doubt...*”

B. Some Mocked v. 13- “*Others mocking said, These men are full of new wine.*”

1. “Some who were standing by mocked. The word is found in only one other place in the New Testament—of the Athenians who mocked Paul on Mars Hill (Acts 17:32).” (Phillips)
2. “The world has always had its mockers. Men mock at sin, they mocked the Savior, they mock the saints.” (Phillips)

Conclusion: Pentecost was certainly an impressive working of the Lord. The rushing mighty wind, cloven tongues like as of fire, filling of the Holy Ghost, and speaking with other tongues as the Spirit gave utterance were all evident tokens of the effective power of God. However, we do not need a repeating of what our Lord wrought on that special day. Everything that He accomplished then is still available to the local church today. When we thoroughly understand what actually took place at Pentecost, then, and only then can we apply the past miracles to our present ministries. Therefore, let us take the power that the Lord gave His church during Pentecost and be witnesses both in Jerusalem, Judaea, Samaria, and unto the uttermost part of the earth.

“Peter’s Powerful Pentecost Preaching”
Acts 2:14-36

Introduction: The time had come for Jesus to fulfill what He promised Peter in Matthew 16:18-19. Peter was given the keys of the kingdom of heaven and now he was to open to the Jews the door of the church. He was a Jew preaching to the Jews, not in tongues, but in the Aramaic language (Wiersbe). Notice the emphasis of the powerful sermon and Peter’s allusion to the gospel of the Lord Jesus Christ.

1. The Spirit of the Lord Acts 2:17- “...*I will pour out of my Spirit upon all flesh...*”
2. The Salvation of the Lord Acts 2:21- “*And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*”
3. The Slaying of the Lord Acts 2:23- “...*ye have taken, and by wicked hands have crucified and slain*”
4. The Stirring of the Lord Acts 2:24- “*Whom God hath raised up...*” 2:27, 31
5. The Seating of the Lord Acts 2:30- “...*he would raise up Christ to sit on his throne*”

Body: Although it would not be until Acts chapter ten that Peter would use the keys of the kingdom of heaven to open the door to the Gentiles (Cornelius), time had come for the Jews. God designed this entry through the preaching of the word of God (I Corinthians 1:21, Titus 1:3, II Timothy 4:2), and would continue to build His church through preaching. Despite the fact that Peter’s sermon was not long and that it did not contain many catchy illustrations, God used it to convert 3,000 to the Christian faith. This reveals to us that God’s work does not operate off man’s intellect, but through His Spirit. However, we can learn many lessons from this powerful Pentecost preaching. Observe:

- I. The Preacher’s Clarification 2:14-15- “...*these are not drunken...*”
 - A. There Was a Formal Announcement v. 14- “*But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words*”
 1. Peter Stood Up- “*But Peter, standing up with the eleven...*”
 - a. “This is a new method.” (Simpson)
 - b. “The teachers of the Jews sat but Jesus had told His disciples not to let any man call them ‘Rabbi’ [Matt. 23:8].” (Simpson)
 2. Peter Spoke Up- “...*lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words*”
 - a. “If three thousand are to hear, it is no use speaking for thirty to hear.” (Simpson) Isaiah 58:1
 - b. “Preaching too often today is preaching ‘before’ people, rather than preaching ‘to’ them. His message is an answer to the people.” (Simpson)
 - B. There Was a False Accusation v. 15- “*For these are not drunken, as ye suppose, seeing it is but the third hour of the day.*”

1. The Supposition of Drunkenness- *“For these are not drunken, as ye suppose...”*
 - a. “He will not recognize them as adversaries.” (Custer)
 - b. “Drunkenness belongs to the night.” (Custer) I Thessalonians 5:7
2. The Seeing of the Day- *“...seeing it is but the third hour of the day.”*
 - a. “The joyful worship of the believers was not the result of too much wine; it was the evidence of the arrival of God’s Holy Spirit to dwell in His people.” (Wiersbe)
 - b. “Orthodox Jews did not eat or drink before 9 A.M. on the Sabbath or on a holy day, nor did they usually drink wine except with meals.” (Wiersbe)
 - c. “The third hour of the day was the hour of sacrifice, and Jews neither ate nor drank until that hour.” (Simpson)
 - d. “Peter answered scorn with scorn. ‘Drunk!’ he said, ‘How can these men be drunk? It is only nine o’clock in the morning’.” (Phillips)

II. The Prophet’s Revelation 2:16-21- *“...this is that which was spoken by the prophet Joel...”*

A. The Prophet Speaks v. 16- *“But this is that which was spoken by the prophet Joel”*

1. “Thus Peter chooses a text to begin his message.” (Custer)
2. “He [Peter] was going to prove that Jesus was the Messiah.” (Phillips)
3. “No message could have been more unwelcome to the Jews who had just murdered Him, so Peter, led by the anointing Spirit, began with something else.” (Phillips)
4. “It was evident from this reference to the ‘day of the Lord’ that Pentecost was only a partial fulfillment of Joel’s prophecy.” (Phillips)
5. “Peter did not say that Pentecost was the fulfillment of the prophecy of Joel 2:28-32, because the signs and wonders predicted had not occurred.” (Wiersbe)
6. “But, as the Lord made clear in His Olivet discourse, such signs as Joel indicated belong to the time of the second coming of Christ (Matt. 24:29-30).” (Phillips)
 - a. “It seems there is to be a second outpouring of the Spirit after the rapture of the church. According to Revelation 7 there will be a tremendous spiritual awakening among the Gentiles after the rapture.” (Phillips)
 - b. “A countless host of Gentiles will from all nations be saved as a result of the witness of the 144,000 Hebrew evangelists (Matt. 24:14; Rev. 7:1-17).” (Phillips)
7. “When you read Joel’s prophecy in context, you see that it deals with the nation of Israel in the end times, in connection with ‘the Day of the Lord.’ However, Peter was led by the Spirit to see in the prophecy an application to the church. He said, ‘This is that same Holy Spirit that Joel wrote about.’ He is here!” (Wiersbe)
8. “Such an announcement would seem incredible to the Jews, because they thought God’s Spirit was given only to a few select people (see Num. 11:28-

29). But here were 120 of their fellow Jews, men and women, enjoying the blessing of the same Holy Spirit that had empowered Moses, David, and the prophets.” (Wiersbe)

B. The Pouring of the Spirit vs. 17-18 (I Corinthians 1:22, 14:22)

1. On those of Status v. 17- *“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams”*

a. Galatians 3:28

b. “Agabus is a biblical example.” (Custer) Acts 11:27-28, 21:10-14

c. “Philip’s daughters ministered to the women, not a mixed assembly.” (Custer) Acts 21:8-9 (Other examples: Miriam Ex. 15:20, Deborah Judg. 4:4, Huldah II Kin. 22:14, II Chr. 34:22, Noadiah Neh. 6:14, Unknown Prophetess Isa. 8:3, and Anna Lk. 2:36)

d. The prophetess did not preach, she only predicted.

e. When the Jews rejected the Lord, the signs stopped. I Corinthians 13:8, 13, 14:34, Luke 16:16

f. When the Day of the Lord comes [the millennial reign—II Peter 3:8] the signs will be manifested again. Joel 2:28-29

2. On those of Servitude v. 18- *“And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy”*

a. “This outpouring of the Spirit was without parallel in the past. It was to be accompanied by a corresponding outpouring of the Word of God. New revelations were to be made, new chapters added to the Bible.” (Phillips)

b. “The gift of a prophet in the early church, like that of an apostle, was a foundational gift (Eph. 2:20), and like the gift of tongues, which so excited the people present at Pentecost, it would serve its purpose and become redundant once the witness to Israel as a nation was over and once the canon of Scripture was complete.” (Phillips)

C. The Prophecy of the Signs vs. 19-20

1. What is the Effect v. 19- *“And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke”*

2. What will be Effected v. 20- *“The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come”*

a. “The key verse is verse 20 and the statement, ‘...before that great and notable day of the Lord come’.” (Simpson)

b. “He is presenting them the prophecy of Christ setting up His kingdom on earth.” (Simpson)

D. The Promise of Salvation v. 21- *“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”* Matthew 1:21, John 1:12

III. The Propitiator’s Exaltation 2:22-24- *“...Him, being delivered...Whom God hath raised up...”*

- A. His Approval v. 22- *“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know”*
1. The Power Manifested for Approval- *“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...”* John 21:25
 - a. “There had been numerous miracles in three earlier periods of Hebrew history—during the days of Moses and Joshua, during the days of Elijah and Elisha, and during the days of Daniel and his friends.” (Phillips)
 - b. “Each time the miracles stopped as suddenly as they had begun, and each time they were replaced by the written Word.” (Phillips)
 - c. “The New Testament records only thirty-six—on an average less than one a month for the three and one-half years of His public ministry—for God does not want us to rest our faith on miracles.” (Phillips)
 2. The Place Mentioned for Approval- *“...which God did by him in the midst of you, as ye yourselves also know”*
 - a. The resurrection of Christ was no secret. Acts 26:23, 26
 - b. “So there was no excuse. Jesus was a recognizable Messiah.” (Phillips)
- B. His Appointment v. 23- *“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain”*
1. It Was Planned- *“Him, being delivered by the determinate counsel and foreknowledge of God...”* Revelation 13:8
 - a. “Calvary was not a murder of a man but a master plan of Almighty God.” (Simpson)
 - b. “The Lord had not been the victim of a Jewish mob, nor the helpless prisoner of Caesar’s legions. What had taken place had been planned in eternity.” (Powell)
 - c. “Determinate is a Greek word from which we derive our word ‘horizon’.” (Simpson)
 - d. “A horizon established boundaries, outlines, etc. Calvary was within the boundaries of His purpose.” (Simpson)
 2. It Was Performed- *“...ye have taken, and by wicked hands have crucified and slain”*
 - a. “God’s foreknowledge does not absolve man from his fearful guilt. Men crucified the Christ.” (Phillips)
 - b. “The fact that God foreknew what was going to happen did not remove the responsibility of those human beings who freely violated the law of God to kill an innocent Person, who turned out to be the great King.” (Custer)
 - c. “And they had done it it; their hands were stained with Jesus’ blood. There was no escaping their guilt.” (Phillips)
- C. His Ascension v. 24- *“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”*
1. Concerning the Resurrection- *“Whom God hath raised up...”* Acts 3:15, 13:33

2. Concerning the Releasing- *“...having loosed the pains of death...”*
 - a. “The word translated ‘pains’ means ‘birth pangs,’ suggesting that the tomb was a ‘womb’ out of which Jesus was ‘born’ in Resurrection glory.” (Wiersbe)
 - b. God the Father loosed Jesus so that He could exalt Him. Acts 5:31
3. Concerning the Reason- *“...because it was not possible that he should be holden of it.”*
 - a. “It is not possible! That is the position taken by the agnostic and atheist when confronted with the resurrection of Christ. ‘It is contrary to nature, it defies natural law, it never happened, it is a lie propagated by the disciples who stole the body and faked an empty tomb’.” (Phillips)
 - b. “God takes the same position when confronted with the unbelief of men regarding the resurrection.”
 - c. “Hallelujah for such a glorious Divine impossibility! It was impossible for God to leave Jesus in the tomb.” (Phillips)
 - d. “It was impossible because He was sinless. The wages of sin is death.” (Phillips)

IV. The Patriarch’s Declaration 2:25-36- *“For David speaketh concerning him...neither wilt thou suffer thine Holy One to see corruption.”* Psalm 16:8-11

A. David’s Foresight vs. 25-27- *“For David speaketh concerning him, I foresaw...”*

1. Concerning the Overthrow v. 25- *“For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved”*
 - a. “David sees the Lord on the cross in Psalm 22 and in Psalm 69; he sees Him risen and ascended in Psalm 16.” (Phillips)
 - b. “Many a time the Old Testament saints must have puzzled over Psalm 16 with its reference to death and preservation from corruption in the grave. As with so many other prophecies, suddenly all was clear. Psalm 16 had a literal fulfillment.” (Phillips)
2. Concerning the Overflow v. 26- *“Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope”*
 - a. “That glimpse of the resurrection of Christ had fortified David’s soul and made him strong.” (Phillips)
 - b. “He would never be moved because his Lord could never be moved.” (Phillips)
 - c. David stated that his flesh shall rest in hope. “Christ’s resurrection is the guarantee of ours.” (Phillips)
3. Concerning the Overcoming v. 27- *“Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”*
 - a. “The title Holy One, used by David guaranteed that no corruption would taint the Lord’s body during this time.” (Phillips)
 - b. “That of course, was another miracle. No taint of the grave’s corruption, however, touched the body of God’s Holy One.” (Phillips) [Consider the care and corruption of Lazarus. John 11:39]

- B. David's Foreknowledge vs. 28-32- *"Thou hast made known to me... being a prophet, and knowing... He seeing this before..."*
1. Of the Salvation v. 28- *"Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."*
 2. Of the Sepulchre v. 29- *"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."*
 - a. "Plainly, David had prophesied concerning the coming Messiah, not himself." (Custer)
 - b. "David was not expecting that the fulfillment of those marvelous statements would apply initially and primarily to him. His tomb was a tourist attraction in Israel in Peter's day, as it still is." (Phillips)
 - c. "So then, because those glorious truths were not fulfilled in David, they had to be prophetic; and if prophetic, they had to be fulfilled; and if they had to be fulfilled, in whom but in the Messiah?" (Phillips)
 3. Of the Seat v. 30- *"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne"*
 - a. "Having thus laid a general foundation for the interpretation of Psalm 16 by sweeping away as foolish any historical application, Peter went on to show the interpretation of David's words." (Phillips)
 - b. "Peter was now fencing in his listeners with the cold logic of prophetic truth literally fulfilled. There was no room for vague allegorical interpretation of this prophecy, just as there is no room for any such allegorizing." (Phillips)
 - c. One of David's descendants would be the Lord Jesus Christ. (Phillips)
 4. Of the Spoiling v. 31- *"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."* Psalm 16:10
 5. Of the Spectators v. 32- *"This Jesus hath God raised up, whereof we all are witnesses."* Acts 1:8
 - a. "Checkmate! Step by inescapable step Peter backed the Jews into a corner. That Jesus was the Messiah foreseen and foretold by David was an incontrovertible fact." (Phillips)
 - b. "That they had crucified Him and that God had raised Him was also incontrovertible. Peter had 120 witnesses to prove it." (Phillips)
 - c. "A man who could appear in court with that many witnesses of good character and ordinary ability would have no difficulty convincing judge and jury." (Phillips)
- C. David's Foretelling vs. 33-36- *"...he hath shed forth this..."*
1. Of Superiority v. 33- *"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."*
 - a. "The coming of the Holy Spirit was the crowning proof. The outpouring of the Holy Spirit, long since foretold by Joel, was the

- proof that Jesus was now seated in the glory.” (Phillips) [John 14:16, Joel 2:28]
- b. “After His resurrection, Jesus did not appear to the world at large, but to His own followers whom He had commissioned to give witness to others that He was alive (Acts 1:3, 22).” (Wiersbe)
 - c. “But were these people dependable witnesses? Can we trust them? We certainly can! Prior to Christ’s resurrection, the disciples did not even believe that He would be raised from the dead; and they themselves had to be convinced (Mark 16:9-14; Acts 1:3). They had nothing to gain by preaching a lie, because their message aroused official opposition and even led to the imprisonment and death of some of the believers. A few fanatics might be willing to believe and promote a lie for a time, but when thousands believe a message, and when that message is backed up by miracles, you cannot easily dismiss it. These witnesses were trustworthy.” (Wiersbe)
2. Of Sitting v. 34- *“For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand” Psalm 110:1*
 3. Of Subjection v. 35- *“Until I make thy foes thy footstool.”*
 - a. “And what was the sovereign Lord of David doing now that He was seated on the very pinnacle of power?” (Phillips)
 - b. “He was waiting for God to make His foes His footstool.” (Phillips)
 4. Of Sovereignty v. 36- *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”*
 - a. “They had crucified Him, God had crowned Him. They had entombed Him, God had enthroned Him.” (Phillips)
 - b. “They had cast Him out, God had caught Him up. They had executed Him, God had exalted Him.” (Phillips)

Conclusion: In closing, we find that Peter’s sermon dealt with two areas, revelation and rebuke. He revealed that Jesus was the resurrected Messiah that should come and that they were guilty of His blood (Acts 2:23). Since this is true, then the only alternative that the ones in Judea and Jerusalem had was to repent and believe in the Lord Jesus Christ as Saviour. Did they do this?

“The Results of Peter’s Powerful Pentecost Preaching”
Acts 2:37-47

Introduction: The much-needed sermon for the hour relating to Judaism and self-righteousness has been preached, people have been pierced by the Word of God, and some repented of their sins. Now they express a desire to be baptized and join the local New Testament church. They will continue to grow in the Lord while having an addiction to the assembly of believers. Their manner of life has completely been altered and they are expressing new desires that they never had before. This is the difference that salvation brings in someone’s life. Peter’s powerful Pentecost preaching has had a tremendous impact in the lives of these Jews to the point that things have become new to them (II Corinthians 5:17). Consequently, they have a fresh desire for:

1. The Scriptures I Peter 2:2- *“As newborn babes, desire the sincere milk of the word, that ye may grow thereby”* Acts 19:20
2. The Supplications Romans 8:15- *“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”*
 - a. Galatians 4:6- *“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”*
 - b. Acts 4:13- *“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”*
 - c. Acts 4:31
3. The Sanctuary Acts 2:46- *“And they, continuing daily with one accord in the temple...”* Hebrews 10:25
4. The Soul-Winning Acts 4:17-20, 33

Body: With these new desires in their lives, the converted Jews began to act differently. At one time, they had dead religion, but now they have a resurrected Lord. This has brought a new life to them and it is producing great effects in their daily routines. Notice the change that salvation has wrought in them.

- I. Their Salvation vs. 37-39- *“...as many as the Lord our God shall call.”* (v. 39-The first step in salvation is always initiated by God.)
 - A. It Came By Preaching v. 37- *“Now when they heard this...”* I Corinthians 1:21, Titus 1:3
 1. “It has often been claimed that a tree may be recognized by its fruit; the same may be said of a preacher.” (Powell)
 2. “A comedian is expected to produce laughs; a politician, speeches and changes in social order; a businessman, profits; but a true emissary of Christ may be recognized by the effect his message has upon hearers.” (Powell)
 - B. It Came By Pricking v. 37- *“...they were pricked in their heart...”* Acts 5:33, 7:54, John 16:8-11, John 6:44
 1. Their Conviction- *“they were pricked in their heart”*

- a. "They were pricked in their heart" means, "to pierce, to sting sharply, to stun, and to smite." (RWP)
 - b. "Homer used it of horses dinting the earth with their hoofs." (RWP)
 - c. "Pricked means to sting sharply as if pricked with a sharp point. They were literally cut to the heart." (Simpson)
 - d. Imagine how this may have cut the Jews to the heart when Peter said that they were guilty for crucifying the Lord. Acts 2:36, Matthew 27:25
 - e. "Conviction is the Holy Spirit's first work in a human heart." (Phillips)
 - f. "He convicts of sin, or righteousness, and of judgment to come—of the nature of sin, of the need of righteousness, and of the nearness of judgment." (Phillips)
2. Their Confidence- "...and said unto Peter and to the rest of the apostles..."
 3. Their Confusion- "...Men and brethren, what shall we do?"
 - a. "The Jews instinctively felt that there was something they could do." (Phillips)
 - b. "They were thinking of what they had done...and they wanted to know what they could do to make amends!" (Phillips)
 - c. "Could they undo what they had done?" (Phillips)
- C. It Came By Penance v. 38- "*Then Peter said unto them, Repent...*"
1. "Repent means change the way you think, change the way you live, change your relationship to Jesus Christ." (Custer)
 2. Repentance was the original message to the nation of Israel. Matthew 4:17
 3. Repentance is:
 - a. Commanded Luke 24:47, Acts 17:30
 - b. Conditional Luke 13:3, 5
 - c. Changing Acts 3:19, 26:20
 - d. Comforting Luke 15:7, 10
- D. It Came By A Promise v. 39- "*For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*"
1. Notice who the promise was to:
 - a. "unto you" Matthew 27:22-23
 - b. "and to your children" Matthew 27:25
 - c. "and to all that are afar off" Ephesians 2:13-17, John 4:9
 - d. "even as many as the Lord our God shall call" Revelation 22:17
 2. "Only by repenting and believing on Christ could they receive the gift of the Spirit..." (Wiersbe)
 3. Galatians 3:2, 14

II. Their Submersion v. 38- "...be baptized..." 2:41

A. It was a Progressive Act- "*Then Peter said unto them, Repent, and be baptized...*"

1. Once you have repented, then you can be baptized. Matthew 12:41
2. It baptism was the means of salvation, then what is Paul implying in I Corinthians 1:13-17?
3. "In Matthew 3:11 John the Baptist baptized on the basis that people had repented." (Wiersbe)

4. If baptism is a means of salvation, then, “nobody in Hebrews 11 was saved because none of them was ever baptized.” (Wiersbe)
 5. Notice one of the reasons for baptism: “Baptism meant the renunciation of sin in favor of holiness. To obey the commands of the new doctrine invited criticism and persecution. That these converts on the Day of Pentecost were willing to be baptized suggests they had reached a point of no return.” (Powell)
- B. It was a Plunging Act- “...and be baptized...”
- C. It was a Personal Act- “...every one of you...”
- D. It was a Proclaimed Act- “...in the name of Jesus Christ for the remission of sins...”
Matthew 28:19 (“In the name of Jesus” means with the authority of Jesus.)
1. “For the remission of sins means because of.” (Simpson)
 2. “Remission is used by Luke as a medical term to denote the relaxing of a disease on the human body.” (Simpson)
 3. “Remission of sins means that sin loses its grip on the human soul.” (Simpson)
- E. It was a Productive Act- “...and ye shall receive the gift of the Holy Ghost.”
1. We must distinguish between the baptism of the Spirit and the gift of the Spirit. The baptism of the Spirit promises us a place in the body of Christ while the gift of the Spirit puts us in the family of God.
 2. “This is not the ‘baptism’ of the Holy Ghost. That had already taken place in the upper room and the mystical Body of Christ had already been formed. This would not happen again.” (Simpson)
 3. “The ‘gift’ of the Holy Spirit is Himself. Romans 8:9, ‘...Now if any man have not the Spirit of Christ, he is none of his.’ This gift, person, comes at the moment of the New Birth. It is wrong to pray for the gift of the Holy Spirit. How can you ask for something you already have?” (Simpson)
 4. “Marriage is receiving someone, a gift of a wife or husband. You and I did not receive our mates in installments. The Holy Spirit is a person and cannot be received piecemeal.” (Simpson)

III. Their Submission vs. 40-41- “...they that gladly received his word...”

- A. Toward the Rendering of the Word v. 40- “And with many other words did he testify and exhort, saying, *Save yourselves from this untoward generation.*”
1. Matthew 16:4, Matthew 17:17, Philippians 2:15
 2. “They looked on the nation of Israel as a “crooked generation” that was under condemnation.” (Wiersbe)
 3. “Actually, the nation would have about forty years before Rome would come and destroy the city and the temple and scatter the people. History was repeating itself. During the forty years in the wilderness, the new generation “saved itself” from the older generation that rebelled against God. Now, God would give His people another forty years of grace; and on that day, 3,000 people repented, believed, and were saved.” (Wiersbe)
- B. Toward the Reception of the Word v. 41- “*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*”

1. Their Ordinance- “...were baptized...”
 2. Their Obligation- “...and the same day there were added unto them about three thousand souls.”
- IV. Their Steadfastness v. 42- “*And they continued stedfastly in the apostles' doctrine...*”
- A. “First and foremost came the apostles’ doctrine. It is no accident that this comes first. Experience must always be tested by doctrine, not doctrine by experience.” (Phillips)
 - B. “The 3,000 new converts needed instruction in the Word and fellowship with God’s people if they were to grow and become effective witnesses.” (Wiersbe)
 - C. “The early church did more than make converts; they also made disciples (Matt. 28:19-20).” (Wiersbe)
 - D. The Doctrine:
 1. Prepared by God the Father John 7:16
 2. Presented by Jesus Christ John 7:16
 3. Preached by the Apostles Acts 2:42
 4. Propagated by the Disciples II Timothy 2:2
- V. Their Sociality v. 42- “...and fellowship...” Romans 5:5
- A. “The word fellowship means much more than ‘being together.’ It means ‘having in common’ and probably refers to the sharing of material goods that was practiced in the early church.” (Wiersbe) Acts 11:27-30
 - B. “Salvation puts you in a New Society, the fellowship.” (Simpson) I John 3:14
 - C. “They discovered quickly the impossibility of enjoying the company of non-Christians.” (Powell)
- VI. Their Supper v. 42- “...and in breaking of bread...” Matthew 6:11
- A. “Breaking of bread probably refers to their regular meals...” (Wiersbe)
 - B. “They never forgot what He did for them. They never forgot that He was coming for them.” (Simpson) I Corinthians 11:24-26
 - C. “Spiritual hunger brought them consistently to the Lord’s Table.” (Powell)
- VII. Their Supplication v. 42- “...and in prayers.” I Timothy 2:1-2
- VIII. Their Signs v. 43- “*And fear came upon every soul: and many wonders and signs were done by the apostles.*” Mark 16:20
- IX. Their Similarity v. 44- “*And all that believed were together, and had all things common*”
- X. Their Support v. 45- “*And sold their possessions and goods, and parted them to all men, as every man had need.*” I John 3:17
- XI. Their Services v. 46- “*And they, continuing daily with one accord in the temple...*”
- A. Their Meeting- “*And they, continuing daily with one accord in the temple...*”
 1. “Their Christian faith was a day-to-day reality, not a once-a-week routine.” (Wiersbe) Luke 9:23, I Corinthians 15:31
 2. Notice their daily reality: (Hebrews 3:13)

- a. Daily Assemblies Acts 2:46, 5:42
 - b. Daily Affections Acts 6:1
 - c. Daily Additions Acts 2:47, 16:5
 - d. Daily Ambitions Acts 17:11
 - e. Daily Appeals Acts 17:17, 19:9
 - B. Their Meals- *"...and breaking bread from house to house..."*
 - C. Their Merriness- *"...did eat their meat with gladness and singleness of heart"*
Proverbs 17:22
- XII. Their Shouting v. 47- *"Praising God..."*
- XIII. Their Savor v. 47- *"...and having favour with all the people."*
- A. "Favor is not only being good but also appearing to be good." (Simpson)
 - B. "They were irresistibly attracting sinners." (Simpson)
- XIV. Their Statistics v. 47- *"...And the Lord added to the church daily such as should be saved."* Psalm 127:1

Conclusion: Certainly, the early church was operating in the power of the Holy Ghost. Souls were being saved, lives were being changed, and the church was increasing daily. They had something that we do not have today and that was the reality of salvation. So many times we "get over" being saved. However, it was an excitement that not only generated love and fellowship amongst themselves, but that also drew the attention of sinners. This is something that our modern churches need to get back to doing!