

ACTS AT A GLANCE
A Thirteen-Lesson Overview of the Book of Acts

Lesson Four – Chapters 1-2

1. Introduction

- 1.1. *Finally* we get into our study of the text of Acts.
- 1.2. In this lesson we will examine the record in chapters one and two of the establishment of the church.

2. Prologue (Acts 1:1-3)

- 2.1. Luke directed the book of Acts to the same person who was the direct recipient of the book of Luke – Theophilus (Luke 1:4). All we know of him that he was probably an official of some kind since Luke called him *“Most Excellent Theophilus”* (Luke 1:4). This language was commonly used in addressing men of prominent rank or office. Also, the wording in Luke strongly suggests that he was a Christian.
- 2.2. In the first two verses, Luke reminded Theophilus of the scope of his previous account (the Gospel of Luke) – that is, from the beginning of the ministry of Christ until His ascension.
- 2.3. Then, at that very point, Luke began his account of the important events of the next forty years or so and covering the establishment and growth of the church. No wonder Luke and Acts are sometimes viewed as a single two-part book.
- 2.4. But before departing into new territory, Luke informed Theophilus of some things that happened before the ascension of Christ – (a) the giving of resurrection proofs and (b) the instructing of the apostles.
 - a. During the forty days between the resurrection and ascension of Christ *“presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God”* (Acts 1:3). The *“them”* being referred to was the apostles (see verse 2). Of course there were many others who witnessed the resurrected Christ (1 Cor 15:1-8). But the emphasis of the book of Acts is largely on the witness of the apostles. To them He said, *“you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth”* (Acts 1:8).
 - b. If we limit ourselves just to the Gospel of Luke, we find records of the following *“infallible proofs”*:
 - The resurrected Jesus appeared to two disciples on the road to Emmaus (Luke 24:13-32).
 - The same day, Jesus appeared suddenly in the midst of the apostles (Luke 24:36).

- Jesus allowed the apostles to touch Him as proof that He was really flesh and not just a spirit.
 - He showed them the His crucifixion scars (Luke 24:40).
 - He took food *“and ate it in their presence”* (Luke 24:43).
 - And, of course, additional proofs are recorded in the other gospels.
- c. The ascension of Jesus happened *“after He ... had given commandments to the apostles”* (Acts 1:2). Those commandments are addressed in verses 4-8.

3. The Ascension

- 3.1. The miraculous resurrection of Jesus would have been vain unless the next step in God’s plan was successfully accomplished. He was to receive *“dominion and glory and a kingdom”* (Dan 7:14), assume headship of His church (Eph 1:20-23), and provide *“eternal redemption”* through the presentation of His own sacrificial blood at the *“Most Holy Place”* in heaven (Heb 8:12-14, 24).
- 3.2. These things occurred when the resurrected Lord ascended from this earth into heaven.
- a. Luke records it this way: *“Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight”* (Acts 1:9).
 - b. Daniel then prophetically continued this scene from a heavenly perspective: *“And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, And His kingdom the one which shall not be destroyed”* (Dan 7:13-14).
 - c. David spoke of the coronation of the Christ as king of His kingdom in the first Psalm: *“Yet I have set My King On My holy hill of Zion. I will declare the decree: The LORD has said to Me, ‘You are My Son, Today I have begotten You. of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession”* (Psa 1:6-7).
 - d. And the Father said to the new King, *“Sit at My right hand, until I make Your enemies Your footstool”* (Heb 1:13).
 - e. And when God *“He raised Him from the dead and seated Him at His right hand in the heavenly places”* and *“put all things under His feet,”* He also *“gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.”* (Eph 1:19-23).

4. Waiting at Jerusalem (Acts 1:4-8)

- 4.1. Just before His ascension, Jesus said that *“repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem”* (Luke 24:47). This was in fulfillment of a number of Old Testament prophecies such as Mic 2:1-2: *“Now it shall*

come to pass in the latter days That the mountain of the LORD'S house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it. Many nations shall come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion the law shall go forth, And the word of the LORD from Jerusalem."

- 4.2. Therefore, Jesus instructed His Apostles to *"tarry in the city of Jerusalem until you are endued with power from on high"* (Luke 24:49).
- 4.3. In the book of Acts, more details are given as to specifically what the apostles are to wait for – that is – *"the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now"* (Acts 2:4-5).
- 4.4. So they are to wait for a single event with these aspects:
 - a. Power from on high (Luke 24:49)
 - b. The promise of the Father (v4) – This promise referred to the *"comforter"* or *"helper"* whom the Father was to send to *"teach you all things, and bring to your remembrance all things that I said to you"* (John 14:26; also see John 14:16-18, 15:26-27, and 16:7-15).
 - c. Holy Spirit baptism (v5) – This language suggests that the portion was the Holy Spirit given will be overwhelming as though to immerse them in its power and influence.
 - d. The Holy Spirit will come upon them (v8)
- 4.5. At this time the kingdom and the church were also to come
 - a. Jesus had said to a crowd of Jews a little earlier, *"Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power"* (Mark 9:1).
 - b. So when the *"power"* appeared, the *"kingdom"* would come with its Messiah-King And as we will see later, all this happened on the Day of Pentecost; about 50 days after the death of Christ.
 - c. Daniel prophesied that after the ascension of Christ was to *"be given dominion and glory and a kingdom"* (Dan 7:14). Paul wrote to the Ephesians that when this happened He was made head of the church (Eph 1:20-23). As a result, the church was established on Pentecost and *"the Lord added to the church daily those who were being saved"* (Acts 2:47).
 - d. Prophecies regarding the coming of the kingdom and the church did not refer to two different things. The church is the collection of all the saved – and they are the citizens of the kingdom of which Jesus is Lord and King.

- 4.6. *“When”* all this happened, Jesus told His apostles, *“you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth”* (Acts 1:8). This passage is often cited as the theme of the book of Acts. Chapters 1-8 address witness *“in Jerusalem,”* chapters 9-12 address witness *“in all Judea and Samaria,”* and chapters 13-28 address witness to *“the end of the world.”* The purpose of the Apostles’ witness was to bring men to Christ thus growing the borders of His kingdom and church.
- 4.7. The apostles did what they had been commanded and returned from Mt. Olivet, the scene of the ascension to Jerusalem (Acts 1:12). There they remained for the next ten days awaiting the Lord’s promises to be fulfilled. There they were staying in an upper room. Perhaps it was the *“large unfurnished upper room”* they had obtained before the death of Christ (Luke 22:7-13).
- a. In attendance were:
- All eleven of the remaining apostles
 - The women who accompanied them
 - Mary, the mother of Jesus
 - His brothers (Acts 13-14).
- b. They spent those ten days *“in one accord in prayer and supplication”* (Acts 1:14). Any past resentment about James and John’s ambition for power (Mark 10:35-41), the early disbelief of the brothers (John 7:3-5), the denial of Peter (Mark 14:66-72), and the unbelief of Thomas (John 19:20-29) were put aside. They had been brought together into an increasingly strong bond by their common experiences – particularly the grief of a supposedly lost teacher and friend and the inexpressible joy of His resurrection.

5. Appointment of Matthias (Acts 1:14-26)

- 5.1. *“In those days Peter stood up in the midst of the disciples”* (Acts 1:15). He did not hide in shame because of His denial of the Lord. He had repented and the Lord had forgiven him. The only thing to do now was to be like Paul – *“forgetting those things which are behind and reaching forward to those things which are ahead”* (Phil 3:13).
- 5.2. It is not recorded that Jesus commanded the Apostles to replace the traitor Judas and they had not yet received the guidance of the Holy Spirit. But they were well aware of Old Testament prophecy that foretold the replacement of Judas.
- a. For example, Psalms 41:9 spoke of his treachery; *“Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me.”*
- b. Zechariah spoke of the price of the betrayal; *“And the LORD said to me, “Throw it to the potter”– that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter”* (Zech 11:13).
- c. And David, in Psalms 109:8 prophesied of his replacement; *“Let his days be few, and let another take his office.”*

5.3. And so they determined to select another to replace Judas.

- a. First, the qualifications of the position were cited: *“Therefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 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”* (Acts 1:22). Obviously no one could be a *“witness”* (Acts 1:8) unless he had actually experienced with his own senses the ministry, death, burial, and resurrection of the Lord.
- b. Then qualified nominees were named – *“Joseph called Barnabas, who was surnamed Justus and Matthias”* (Acts 1:23). It is interesting how careful Luke was in identifying Joseph – the one who was ultimately not chosen.
- c. Finally, they put the matter in the Lord’s hands praying, *“Thou, Lord, which knows the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship ...”* (Acts 1:24). After all, it was the Lord’s apostle, not theirs. They clearly had faith in the power of prayer.
- d. *“And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”* (Acts 1:26).

6. The Coming of the Holy Spirit (Acts 2:1-13)

6.1. Just a few days after the appointment of Matthias in chapter one, the Day of Pentecost came.

- a. Pentecost was called the *“Feast of Weeks”* in the Old Testament (Ex 34:22).
- b. It was observed on a Sunday, fifty days after the Passover. *“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD”* (Lev 23:15-16). (This clearly refutes the Seventh Day Adventist’s assertion that the church was established on Saturday.)
- c. All Jewish men were required to come to Jerusalem to observe the Day of Pentecost. *“And you shall observe the Feast of Weeks, of the first fruits of wheat harvest, and the Feast of Ingathering at the year’s end. Three times in the year all your men shall appear before the Lord, the LORD God of Israel”* (Ex 34:22-23). As a result, there were many religious Jews from all over the known world in Jerusalem on this day (Acts 1:5).
- d. Since Jesus ascended forty days after His resurrection (Acts 1:3), this particular Pentecost was about ten day after His ascension.

6.2. As the Sunday morning of Pentecost dawned, the apostles were together in *“a house”* when the amazing events of chapter two began. Some maintain that the *“they”* in Acts 2:1 referred to the 120 disciples of Acts 1:15 but a careful analysis of the context shows that this is not true. Notice, *“And they gave forth their lots; and the lot fell upon*

Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they were all with one accord in one place” (Acts 1:26-2:1).

- 6.3. While they were together they received the baptism of the Holy Spirit that had been promised.
- a. *“And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting” (Acts 2:2).*
 - b. *“Then there appeared to them divided tongues, as of fire, and one sat upon each of them” (Acts 2:3).* Notice that in the case of the “*sound from heaven*” and the “*divided tongues*” Luke describes them by saying what they were like. He does not say that literal wind and fire were involved.
 - c. *“And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4).*
 - d. As mentioned earlier, at that time, the city was swollen with visitors – but not just any visitors. They were Jews or perhaps some proselytes but more than that. They were “*devout men*” (Acts 2:5). This should not be surprising because only the devout would face the expense, inconvenience, and danger of a trip to Jerusalem for the feast. They were “*Parthians, Medes, and Elamites*” and those from these areas (Acts 2:8-11):
 - Mesopotamia
 - Judea
 - Cappadocia
 - Pontus
 - Asia
 - Phrygia
 - Pamphylia
 - Egypt
 - The parts of Libya adjoining Cyrene
 - Visitors from Rome, both Jews and proselytes
 - Cretans
 - Arabs

- e. As one might expect, the residents and visitors quickly noted these amazing signs and a sizable crowd assembled. When the crowd drew near to investigate they heard the apostles speaking in tongues.
 - f. What were these “*other tongues*” (Acts 2:4)? Acts 2:6-7 and 11 clearly answer this question.
 - They were the languages normally associated with the countries and people represented in the crowd. And this speak was readily understandable as being of a particular country.
 - The content of the speech was understandable by all as related to “*the wonderful works of God.*”
 - This was a miracle because those speaking these various languages were uneducated Galileans who had never studied such languages (Acts 2:7).
 - g. The reason for this remarkable miracle was to certify the apostles as inspired spokesmen for God and their words as valid. Remember Mark 16:20: “*And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.*”
 - h. The reaction to this unusual sight was mixed (Acts 2:12-13):
 - All reacted with amazement and wondered, “*Whatever could these things mean?*”
 - Some denied that a miracle had occurred and attributed the event to drunkenness.
- 7. Peter Explains Pentecost (Acts 2:14-21) – “But Peter, standing up with the eleven, raised his voice and said to them, ‘Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words’” (Acts 2:14). And so began the first gospel sermon of the new Dispensation of Christ.**
- a. First Paul explained what was happening was not the results of too much intoxicating drink, as some supposed, “*seeing it is but the third hour of the day*” (i.e., 9 AM).
 - b. Instead, it was the fulfillment of Old Testament prophecy. Joel had written over 400 years before, “*And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh ...*” (Acts 2:16-21; Joel 2:28-32). Some notable themes of this prophecy include:
 - It was to be fulfilled “in the last days” (v 17)
 - It would involve the outpouring of the Holy Spirit (v 17)
 - It would involve a variety of miracles (vs 17-20) – Note these related words of Jesus: “*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; They will take up*

serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover” (Mark 16:17-18).

- These miracles would be performed by all kinds of people – by both men and women, young and old (vs 17-18)
 - And at that time, salvation would be available to those who “*call on the name of the Lord*” (v21).
- c. This appeal to the prophecy of Joel was intended to support the apostles’ credibility as inspired spokesmen for God rather than drunken noise-makers.

8. Peter Preaches About Jesus (Acts 2:22-36)

8.1. First, Peter states in simple yet powerful terms the truth about Jesus – who He was and the reality of His resurrection (Acts 2:22-24)

- a. The miracles, signs, and wonders that they had witnessed proved conclusively that the one they knew as “*Jesus of Nazareth*” was approved by God – He was just who He said He was (v 22). Their terrible guilt was magnified by their refusal to consider and accept these clear proofs of the deity of Jesus.
- b. His death was a part of God’s eternal plan (v23). It did not represent a defeat of Jesus or His Father in any way. He allowed the Jews and their Roman helpers to kill the Messiah because it was His will. Remember, “*God so loved the world that He gave His only begotten Son ...*” (John 3:16) and “*I live by faith in the Son of God, who loved me and gave Himself for me*” (Gal 2:20).
- c. But their treachery in murdering Jesus involved “*lawless hands.*” They stood condemned for this cruel and unjust act (Acts 2:24). Later, as they came to understand and accept their terrible guilt, they were full of sorrow and ready to repent (Acts 2:37).
- d. And God has raised Him from the dead (v24).

8.2. Peter then used Old Testament prophecies to prove His claims about Jesus Acts 2:25-36). Remember that the audience contained “*devout men*” (Acts 2:5) who would have been very familiar with these prophecies.

- a. First Peter used Psalms 16:8-11 to prove the resurrection. (Notice that in proving the resurrection of the Messiah, Peter also proved His death. This was important because many of the Jews – like those in this audience – expected the Messiah to be a glorious and victorious King. The idea of a crucified savior was totally inconsistent with their erroneous preconceptions.)
 - David the psalmist quotes someone as saying, “*I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken ... For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.*”

- The key is in understanding who David is speaking about. He was not speaking about himself because; clearly he (David) had died and was buried in a tomb still existing there in Judea (c 29).
 - Instead, Peter said, David was, by inspiration, speaking of the coming Messiah. So it was the Messiah whose *“soul was not left in Hades, nor did His flesh see corruption”* (v 31). In other words, David prophesied of the death of the Messiah and about the fact that He did not stay dead – He was resurrected.
- b. Peter attributed the resurrection of Jesus to the power of God the Father (v32) and affirmed, *“we [the apostles] are all witnesses”* (also see Acts 1:3).
- c. Peter said, *“Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear”* Acts 2:33). Jesus was not only resurrected, but He now sits as king at the right hand of God. And He, Peter revealed, was responsible for the signs and wonders of this Pentecost Day. He and His work were the fulfillment of Joel’s prophecy.
- d. David prophecies of someone in Psalms 68:18, *“You have ascended on high.”* And in Psalms 110:1 He wrote regarding this ‘ascended one,’ *“The LORD said to my Lord, “Sit at My right hand, until I make Your enemies Your footstool.”* Now who *“ascended”*? Who was assigned this position of glory and power at the right hand of God the Father? Was it David himself? It was not of himself that David spoke. He was not the one who ascended into heaven. It was, of course, Jesus the Messiah.
- e. So using Old testament prophecy Peter affirmed that:
 - Jesus died and was resurrected (Acts 2:25-31)
 - And that He now sits at the right hand of the Father in heaven (Acts 2:34-35)
- f. Then with great power Peter concluded this portion of his sermons saying, *“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ”* (Acts 2:36).

9. The Results of Peter’s Sermon

- 9.1. The first reaction of this crowd was to be *“amazed and perplexed”* (Acts 2:12). But the reasoning of Peter and the others led some of them to a careful and open-minded consideration of the gospel.
- 9.2. Some of the devout Jews in the audience believed the words of Peter as confirmed by the miracles of the Holy Spirit. That is, they believed that Jesus was the Messiah, the Son of God, that they had unjustly murdered Him, that God raised Him from the dead, and that He ruled from the right hand of God in heaven.

- 9.3. As a result they understood that they were sinners. Their tender hearts were filled with remorse and a desire to make things right – to restore their severed relationship with God. They had “*godly sorrow*” that leads to repentance (2 Cor 7:10).
- 9.4. Therefore, they cried out in anguish, “*What shall we do?*” (Acts 2:47). Their meaning of course was, ‘what can we do to obtain remission of our terrible sins.’ This was the first time under the reign of Christ that this momentous question was asked and was answered. Whatever may have been said before³ was now irrelevant. One who wants to be a part of the Kingdom of Christ with the related blessings will have to accept Peter’s answer to this question.
- 9.5. Peter answered, “*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call*” (Acts 2:38-39).
- a. Repent – Here Peter is calling for action, that is, “*the fruits of repentance*” (Luke 3:8). They already felt sorrow about their sin (Acts 2:37). Now they needed to act on that sorrow – to make it “*godly sorrow [that] produces repentance leading to salvation*” (2 Cor 7:10).
 - b. Be baptized – Just before He ascended Jesus commanded His apostles to, “*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit*” (Matt 28:19). And that is exactly what Peter and the other did on this occasion. Baptism would not have been a new idea to this crowd. There were ceremonial cleansings under the Law of Moses (Ex 40:12), John commanded that men be baptized (Mark 1:4), and Jesus had baptized many (John 4:1-2). But after this time, only the baptism of Christ for the remission of sins was acceptable to God (Acts 18:25-26, 19:1-5).
 - c. For the remission of sins – The cleansings of the Old Testament were not optional – they were required in order to please God and avoid His terrible judgment (). The baptism of John was for the remission of sins. It was absolutely required by God (Mark 1:4, John 7:29-30). The baptism of Christ was not less a requirement of God. Acts 2:38 and other passages show it to be a prerequisite to salvation. Why then have so many today “*rejected the will of God for themselves, not having been baptized*” (Luke 7:30).
 - d. The promise – “*The promise*” mentioned by Peter in this context is the same as the promise given to Abraham so many years before – that is, salvation through Jesus (Gen 22:18, Gal 3:14, Acts 3:25-26). Notice that the promise was for not only the Jews in this audience but also for those “*who are afar off.*” By inspiration Peter is referring to the inclusion of the Gentiles in God’s salvation. Later events show that he did not, at that time, fully understand what he was saying (Acts 10:1-48).
 - e. The calling of the Lord – Those called to receive the promise were not a select few (i.e., the predestined. God is no respecter of persons (Acts 10:34) and calls out to all men, inviting them to accept His salvation. He said, “*Come to Me, all you who*

labor and are heavy laden, and I will give you rest" (Matt 11:28). He calls out through His word – the gospel (2 Thes 2:14) – to all who will listen.

- f. [Some might wonder why Peter did not command this crowd to believe. The reason was because they already believed that is why they "*were cut to the heart*" (Acts 2:37). Peter was not here presenting a complete formula for salvation but was telling the specific crowd before him what they now needed to do.]

9.6. Some in Peter's audience had come a long way. They fully believed his message and were sorry for their sins. But they did not yet have remission of those sins and they were not saved – not until they obeyed the Lord's command and were baptized (Acts 2:38, 40-41).

9.7. Now everyone in this large audience was "*called*" by the gospel to come and receive "*the promise.*" But some rebelliously rejected that gracious call while others "*gladly received his word*" (Acts 2:41). It was only the later who received "*remission of sin*" and were "*added to the church.*"

10. Practices of the Early Church (Acts 2:42-47)

10.1. Work of the church – The work of that first congregation of the church was no different than that of the church today. They knew to do such things because the apostles obeyed the Lord's command – "Teaching them to observe all things that I have commanded you" (Matt 28:20). These activities included:

- a. Continuing in "*the apostle's doctrine.*" This involved continuing exposure to teaching and preaching
- b. Continuing in "*fellowship.*" This does not refer, as some think, to social activity such as common meals but instead to a sharing (or fellowship) in the work of the church.
- c. Continuing in the "*breaking of bread,*" that is, the Lord's supper (Acts 20:7).
- d. Continuing in prayers

10.2. Works of the Holy Spirit – The prophecies of Joel continued to be fulfilled as the apostles continued to perform "*many signs and wonders*" there in Jerusalem (Acts 2:43). At this time, only the apostles had this power. They used it, not for personal aggrandizement, but to reveal and confirm the word.

10.3. Benevolence – There were many poor people in the Israel in the first century. Perhaps the need was exacerbated among these early Christians by the fact that some were visitors from other countries. In any case, the needs were met by the giving by all Christians according to their ability (Acts 2:44-45).

10.4. Hospitality – "*Now are who believed were together.*" (Acts 2:44). This togetherness started with a common faith and a common worship but extended to a brotherly affection that had them frequently enjoying one another's company (Acts 2:44-46).

- 10.5. Community relations – At the point in church history the Christians had “*favor with all the people*” (Acts 2:47). But it was not to last. By the time of Stephen and Saul the church was greatly persecuted by the Jewish leaders.
- 10.6. The Lord added to the church – “*And the Lord added to the church daily those who were being saved*” (Acts 2:47).
- a. How did people get into the church? The Lord put them there as they were saved (Acts 2:47).
 - b. How were they saved? By calling “*on the name of the Lord*” (Acts 2:21).
 - c. A number of passages speak on the need to “call on the name of the Lord” (e.g., Rom 10:13). But how does one do that? Is it just the matter of a prayerful appeal for mercy? Even one based on a strong ‘faith’?
 - d. Peter clearly instructed this audience on how to call on the Lord. They were to “*repent and be baptized*” (Acts 2:38). Then those who “gladly received” Peter’s words were baptized (Acts 2:41). These were the ones whose sins were remitted (Acts 2:38), who were saved (Acts 2:21, 40, 47), and who were “*added to the church*” (Acts 2:47). Remember Paul’s words to the Corinthians, “*For by one Spirit we were all baptized into one body*”– “*which is the church*” (1 Cor 12:13; Col 1:24).
 - e. So no one can just determine that he is going to ‘join’ the church. God makes one a part of the church – the collection of the saved – when His requirements are met. If one rebelliously refuses those requirements (including baptism) he refuses God salvation and will never be a part of His church.

Questions on Chapter 1 and 2

1. What truth was supported by “*infallible proofs*” (Acts 1:3)?” What does “*infallible*” mean? Give an example of such proofs (Luke 24:39, 40, 43). _____

2. What is the connection between the prophecy of Mic 2:1-2 and the words of Acts 1:4, and Acts 1:12? _____
3. What were the apostles to wait for in Jerusalem?
 - 3.1. Luke 24:49 _____
 - 3.2. Acts 1:4 _____
 - 3.3. Acts 1:5 _____
4. What is the purpose of the “Promise of the Father” mentioned in Acts 1:5 (i.e., the Comforter, Helper, Holy Spirit)? See John 14:16-18, 26, 15:26-27, and 16:7-15.

5. Carefully read Acts 1:4-5 and 8. Do these verses indicate that (a) the “power”, (b) Holy Spirit baptism, and (c) “the Promise” were to occur at the same time or at different times? _____ Do these terms seem to relate to entirely different things or to different ways of referring to the same thing? _____
6. What does Acts 1:7 indicate about how well the apostles understood the kingdom?

7. The apostles were to perform what function? Where (ultimately)? What was a prerequisite to this work as indicated in verse 8 (Acts 1:8). _____

8. What does each of these three passages reveal about what happened when Jesus ascended to heaven?
 - 8.1. Dan 7:14 _____
 - 8.2. Eph 1:20-23 _____
 - 8.3. Heb 8:12-14, 24 _____

9. Who were gathered with the apostles there in Jerusalem (Acts 1:14-15)?

10. Why is it surprising that Peter took the lead in verse 15? _____

11. In the selection of a replacement for Judas:

11.1. What were the qualifications of the position (Acts 1:21-22)? _____

11.2. Who nominated potential replacements (Acts 1:21-23)? _____

11.3. Who selected the 13th apostle (Acts 1:24-25)? _____

12. What feast day did the activities of Acts 2 occur on? _____ What day of the week? _____ What time of day? _____ How long after the death of Christ? _____ How long after His ascension? _____

13. Who was the "they" in Acts 2:1? _____ How do you know?

14. As this account begins, the apostles were _____ with the Holy Spirit (Acts 1:5), _____ with the Holy Spirit (Acts 2:4), and endued with _____ from on high (Luke 24:49). What were the immediate manifestations of this influence of the Spirit (Acts 2:1-4).

15. How was it possible to raise such a large crowd on that late summer morning in Jerusalem?

16. How did Luke those in this crowd as to (a) Character? _____? Geography?

_____ (Acts 2:5)

17. Explain 'speaking in tongues (Acts 2:11) _____

18. How did they react to the miracles they saw? (Acts 2:11-13)? _____

19. Peter said, "This is what was spoken by the prophet _____ ... I will pour out

_____ on all flesh" (Acts 2:16-17).

20. Should the Jews have known that Jesus was the Messiah (Acts 2:22)? _____ If so, how?

21. Who bore the guilt for the death of Jesus (Acts 2:23)? _____

Did this represent a defeat of God's plans to save man? Explain using only verse 22.

22. Peter used the prophecy of David (Psa 16:8-11; Acts 2:24-31) to support the

_____ of Jesus.

23. Regarding the current status of Jesus, Peter said he was _____ up and exalted to the

_____ (Acts 2:32-33). How did Peter know that this was true?

24. What about Peter's sermon caused some in his audience to be "cut to the heart?"

25. What did they say in response to such deep emotion (Acts 2:37)? What did they meant by

this question? _____

26. What was Peter's response? (Acts 2:38)? Was that all he told them God expected of them

(Acts 2:40)?

27. What was the response to Peter's words (Acts 2:41)? Was this response universal?

28. What happened to those who obeyed the Lord (Acts 2:47)? _____

29. After reading verses 42-46, do see think that was much change in the lives of these new

converts? _____

30. What was the relationship of this earliest of churches with the community at large (Acts

2:46)? _____
