

The Day of Pentecost

“And when the day of Pentecost was fully come, they were all with one accord in one place.”
Acts 2:1

Introduction:

1. The contextual setting of chapter one summarized the Lord’s ascension and the replacement of Judas (1:1-26).
2. The Lord Jesus Christ before ascending had promised them the baptism of the Holy Ghost in a few days (1:4-8).
3. The church of Jesus Christ at this stage was a group of 120 frightened and timid disciples in a city of a million.
4. The kingdom of God appeared very weak, impotent, fragile, precarious, and without much reason for admiration.
5. But when the Lord Jesus Christ gave the gift of the Holy Spirit, the first church of the New Testament came to life!

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The Baptism of the Holy Ghost (1-21)

- A. The apostles and disciples were all baptized by a superabundant outpouring of the Holy Spirit (2:1-4).
 1. Pentecost (meaning fifty) comes to English from Greek (think Pentagon!) and is the Feast of Weeks.
 - a. It is also called the feast of harvest or of the firstfruits, and it commemorated the beginning of wheat harvest (Ex 23:16). It is observed for one day - fifty days after Nisan 16, or one day after seven weeks after the second day of Passover. In our calendars, it would fall at the first of June.
 - b. It was one of three great annual feasts, which all men of Israel were to attend (Ex 23:14-17).
 - c. This feast was important to the apostle Paul even after his conversion (20:16; I Corinthians 16:8).
 - d. Because of this ordained feast, there were many foreign Jews back home for the celebration (2:5).
 - e. If Jesus was in the ground three days and appeared for forty days, then this Day of Pentecost occurred roughly about a week after Jesus had ascended back to heaven (50 – 3 – 40).
 2. Notice the unity – they were ALL with ONE accord in ONE place, as they had been before (1:14).
 - a. We are fools if we think God will bless a divided and strife-filled church (I Cor 1:10-13; 3:1-4).
 - b. It is an apostolic order of the New Testament for unity in church and home (Eph 4:1-6; I Pet 3:7).
 - c. After the Holy Spirit was given, this church continued in the same glorious condition (2:46).
 3. The Holy Spirit came from heaven with a sudden and dramatic Presence to fill all of those present.
 - a. We do not read of a rushing mighty wind, but rather the sound of such a wind, as the Spirit came.
 - b. Our Lord Jesus Christ had compared the Holy Spirit to the wind to Nicodemus earlier (John 3:8).
 - c. The wind, from a pleasant breeze to a destructive hurricane, is from the Lord (Job 37:17,21).

- d. When a house is filled where people sit, they have been immersed and buried! There is no room here to justify turning baptism (immersion) into aspersion (sprinkling) or affusion (pouring)!
- e. Not only was the house filled, overwhelming the people sitting there (2:2), but the Spirit also filled all those sitting in the house (2:4). They were filled from the outside and the inside!
- f. The tongue of fire on their heads was not the Spirit! It was only a token of the Spirit's presence!
4. Each one was given a visible sign of the Holy Spirit's Presence indicating the spiritual gift in them.
 - a. Our Lord had the likeness of a dove from heaven to indicate the Spirit's Presence (Mat 3:16-17).
 - b. A cloven tongue – split lengthwise or cleft asunder – would be a split flame with several tongues.
 - c. These tongues represented the gift of speaking in tongues and the Holy Spirit's power (Rev 4:5).
 - d. This is not the baptism of fire whatsoever – it is the baptism of the Holy Ghost; the baptism of fire would occur after the baptism of the Holy Ghost when He would burn up that generation.
5. The Spirit not only filled the room with His Presence, but He also filled them with His Presence.
 - a. They had received the Holy Ghost earlier, but this was a filling in greater measure (Jn 20:21-23).
 - b. This exceptional filling was not permanent, for they received it again just a few days later (4:31).
 - c. However, this event marked the permanent comforting presence of the Holy Spirit with the saints.
 - d. Jesus had prophesied this event early when addressing the Jews at another feast (John 7:37-39).
 - e. He confirmed this prophecy and elaborated on it just before His crucifixion (John 14:15-23).
- B. The apostles and disciples received a miraculous gift of speaking in other tongues, or languages (2:4-13).
 1. Other tongues mean other languages, not gibberish, for this is the true sense of the word tongue.
 - a. **Tongue.** The speech or language of a people or race (Oxford English Dictionary).
 - b. God confounded the languages or tongues of men at the Tower of Babel (Genesis 10:5; 11:1-9).
 - c. Foreign tongues (languages) are not understood by local residents (Genesis 11:7; Deut 28:49).
 - d. Each nation has its own special tongue or language (Ezra 4:7; Daniel 1:4; Acts 22:2; 26:14).
 - e. Heaven has those of every tongue or language due to every nation being represented (Rev 5:9).
 - f. Words vary in different tongues (Rev 9:11). Pilate wrote thrice for one message (John 19:19-20).
 - g. Compare Acts 2:6 "his own language" with Acts 2:8 "our own tongue," and do not let ignorant persons even suggest that tongues were Charismatic gibberish.
 - h. They did not hear the babbling of epileptic idiots; they heard God's wonderful works plainly.
 - i. The Bible knows nothing at all of the ecstatic speech or gibberish or stuttering promoted today.
 2. The gift of other tongues is grossly misunderstood today and perverted by Charismatic heretics.
 - a. "Unknown" tongues are foreign languages not known to the resident hearers (I Cor 14:6-14).
 - b. Tongues "of angels" is Paul's illustrative hyperbole for exalting love's importance (I Co 13:1-3).
 - c. Tongues are a sign of God's power (Mar 16:17), but gibberish only shows madness (I Cor 14:23).
 - d. Tongues were the least gift in the church (I Cor 12:28), but they are exalted today as the best.
 - e. We are to covet earnestly the best gifts – any other gift than speaking in tongues (I Cor 12:31).
 - f. Teaching was far more important than tongues in Paul's thinking and church rules (I Co 14:1-26).
 - g. Tongues were a sign to unbelievers – not a thrill for believers in an assembly (I Cor 14:21-22).
 - h. Tongues were limited to three speakers in an assembly and only one at a time (I Cor 14:27).
 - i. Tongues were limited to assemblies with a gifted interpreter to get value from them (I Cor 14:28).
 - j. Tongues were never used by women in an assembly with Paul, in spite of today (I Cor 14:34-35).
 - k. These rules from the Holy Ghost were for all the churches without any exceptions (I Cor 14:33).
 3. Jerusalem at this time (Passover/Pentecost) had Jews from every nation under heaven visiting there.
 - a. These were devout men, inasmuch as they had traveled great distances for this scriptural feast.
 - b. These men were amazed to hear Galilean Jews speak clearly in their own native languages.
 - c. There are at least fifteen different languages represented by Luke's specific listing i.e. Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene of Libya, Jew of Rome, Gentile proselytes of Rome, Cretians, and Arabians.
 - d. Galileans had a corrupt dialect (Mar 14:70), so even men of Judah perceived the certain miracle.
 4. This great event quickly got the attention of the devout Jews and a multitude formed around them.
 - a. These devout worshippers of God were confounded and amazed at the great miracle clearly seen.

- b. It was an obvious, unquestionable demonstration of the power of God to them upon the disciples.
 - c. They were hearing wonderful preaching of the wonderful works of God in their native languages.
 - d. In their amazement and doubt, they remained sober wondering at what to think about the miracle.
 - e. Others, who did not remain sober, but showed their foolishness, mocked them for being drunk: there will always be scorners and skeptics that hate the truth and revile those who preach it.
 - f. It is a fact of drunkenness that it steals the proficient use of the tongue. But these spoke perfectly, and they spoke in new languages never before learned. Oh what ignorance and rebellion resides in the hearts of men apart from grace. Here was an obvious miracle that skeptics could not see!
 - g. It is folly to say that new wine is grape juice – it just means the current vintage; wine is always wine, the fermented juice of the grape that is alcoholic and can make men drunk (Hos 4:11).
- C. Peter taught the miraculous speaking in other languages as fulfilling Old Testament prophecy (2:14-21).
- 1. With full solemnity and authority, Peter instructs the multitude along with the other eleven apostles.
 - 2. He rejects the mocking ridicule of drunkenness due to time of day, early in the morning (9:00 A.M.).
 - 3. With the most precise language possible, Peter taught the precise fulfillment of Joel's prophecy.
 - a. Peter showed Holy Ghost understanding by applying an obscure prophecy from Joel 2:28-32.
 - b. Whether you can understand the application or not is totally irrelevant to truth. Believe Peter!
 - c. We are neither experiencing nor waiting for the fulfillment of this prophecy, in spite of how often Jimmy Swaggert or Kenneth Copeland or Benny Hinn may quote it adoringly and passionately.
 - d. It is in the future tense ("it shall come to pass") only from Joel's perspective of 500 B.C. or more.
 - e. Peter identified it plainly as being fulfilled in the present tense by present events ("this is that").
 - 4. God gave Joel a preview of His glorious granting of the Holy Ghost at Pentecost long before Christ.
 - a. It would be in the last days of Israel – the days of the Son of God visiting His people (Heb 1:1).
 - b. It would be general instead of particular – men and women of all ages, not just prophets (21:9).
 - c. Revelatory gifts continued until scripture was done and replaced them (I Cor 13:8-12; II Pe 1:19).
 - d. Micah prophesied the marvelous things would last for only forty years, as in Egypt (Mic 7:14-16).
 - 5. All this would occur before the great and notable day of the Lord would come ... Jerusalem's end.
 - a. The great and notable day of the Lord is that of Malachi 3:1-6; 4:1-6; after John. See Malachi 4:5.
 - b. John the Baptist warned of a day of judgment to come soon on that generation (Matthew 3:7-12).
 - c. Luke had already written about it to Theophilus (Luke 17:22-37; 19:41-44; 21:32-36; 23:28-31).
 - d. Paul warned as well of coming judgment on the wicked Jews (I Thes 2:14-16; Heb 10:23-31).
 - e. Peter concluded his sermon with many other words about judgment on that generation (2:40).
 - f. This day of judgment was the destruction of Israel and Jerusalem in 70 A.D. by the Romans.
 - 6. But salvation from this day was offered to those who would call on the Lord Jesus and follow Him.
 - a. Very real salvation from a very real judgment had been preached to them (Matt 10:22; 24:13).
 - b. Believers could be saved (2:40) by fleeing to the mountains and escaping Rome (Luke 21:20-24).
 - c. Peter will conclude his sermon with many other words of this salvation for believers (2:40).
 - 7. But, mister, what will you say about the blood, fire, vapour of smoke, dark sun, and bloody moon?
 - a. Either Peter was an ignorant liar (2:16), or you are an ignorant and scornful reader (2:19-20)?
 - b. Maybe you should read the prophets' methods of similitudes (Hos 12:10; I Pet 1:11; Rev 1:1).
 - c. In the day of the Lord in Isaiah (13:6,9,13), did the Medes truly (13:17) knock out the stars, sun, and moon (13:10), shake the heavens (13:13), and remove the earth (13:13) in 452 B.C. when they conquered the city of Babylon?
 - d. Great events in spiritual, religious, or political realms are described in terms of cataclysmic events in the natural realm i.e. stars falling, sun not shining, etc.
 - e. Have you ever called an event "earth shaking"? Then why get confused here?

The Sermon by Peter (22-40)

- A. Peter begins his glorious sermon by announcing that the Lord Jesus Christ was indeed alive (2:22-24)!
- 1. Note how the miraculous speaking in tongues got everyone's attention for this sermon by Peter.
 - 2. See the authority by which Peter, a timid man 50 days before, confronts the multitude of the Jews.

3. The identity of Jesus of Nazareth was known to all by the stupendous miracles He did in public view.
 - a. It was clear proof of His Divine message, as the Jews required signs confirming true prophets.
 - b. This thing was not done in a corner, so all knew He was special (10:36-38; Hebrews 2:3-4).
4. Jesus Christ dying on the cross was by the determinate counsel and foreknowledge of Almighty God.
 - a. Salvation of sinners by Christ is surely the most determined event in the history of the universe.
 - b. All the details such as no bones broken, pierced in His side, lots cast for His raiment, the death and burial of Judas, and the tomb of a rich man were all according to the Divine decrees.
 - c. It is not mere foreknowledge, for true foreknowledge does and must flow from predestination.
 - d. Rather than His crucifixion denying His Divine mission, it confirmed it, for it was the purpose!
5. Peter confronts them about taking the Lord Jesus Christ with wicked hands and unjustly slaying Him.
 - a. God's true ministers are neither effeminate nor fearful. They call out sin and sinners boldly.
 - b. Though the Jews fulfilled God's determinate counsel, they were guilty of great sin and wicked.
 - c. It is only the mentality of a reprobate that does not submit to God's sovereign rule over evil.
6. Peter stated the fact first about Jesus of Nazareth – God had gloriously raised Him from the dead.
 - a. The blessed Jehovah God Whom you worship raised the same Jesus you crucified from the dead!
 - b. The fatal pain of the cross and the resulting death were loosed by God's power in Christ's case.
 - c. As the anointed Messiah and Christ of God, it was not possible that death could hinder Him.
- B. Peter explained with careful inductive reasoning that David had precisely foretold this event (2:25-32).
 1. Having stated the fact of the resurrection – Jesus is alive from the dead – Peter used David to prove it.
 2. David recorded a prophecy in Psalm 16:8-11, which was a prophecy from Jesus Christ's perspective.
 - a. David wrote that he ALWAYS saw the Lord close by and that he was never troubled by despair.
 - b. David wrote of great joy and gladness in heart and speech and of his body RESTING IN HOPE.
 - c. David wrote of being RESCUED FROM HELL and being SAVED FROM CORRUPTION.
 - d. David wrote of being shown the WAYS OF LIFE and God's countenance giving him great joy.
 3. Peter reasoned: David is dead and buried; we know his tomb; therefore, he did not write of himself, for the obvious statements in Psalm 16 describe a resurrected body from the grave before corruption.
 4. Peter reasoned: David was a prophet; God had promised Him a Son among his descendants, which would be the Messiah; therefore, he wrote of Jesus Christ by prophecy.
 5. By God's inspiration, David saw long ago the resurrection of Jesus Christ from the dead, and in this way prophesied of Christ's deliverance from hell and bodily corruption in Psalm 16, as we declare!
 6. This Jesus, Whom David fathered and wrote about, we have witnessed alive from the dead recently!
- C. Peter explained that this resurrected Son of David had been exalted as the great King of Israel (2:33-36).
 1. As exalted King, and having received the reward of the Spirit from God, Jesus had created this event.
 2. The Holy Ghost was part of the spoil for His great success in dying for His people (Is 53:12), and it also included the gifts of the ministry, which were given after He ascended up on high (Eph 4:8-11).
 3. David was not exalted bodily in heaven, but rather he spoke prophetically of Jesus Christ reigning.
 - a. This prophecy, used elsewhere by Jesus, was from the psalms about Christ as king (Psalm 110:2).
 - b. Jesus taught clearly that David calling his Son, "Lord," meant that He was God (Matt 22:41-46).
 - c. David addressed this Son of his as his Lord, so He must be God's Christ Himself on His throne.
 - d. David prophesied of Christ sitting on His throne and judging His enemies, including the Jews.
 4. The obvious conclusion, without any doubts or duplicity, is that you Israelites have viciously and wickedly crucified God's appointed Lord, Messiah, and Christ, Who now reigns in heaven as King!
 - a. The message of the gospel clearly stated is that Jesus is King – simple news deserving a response.
 - b. This is precisely the same approach Paul took on Mars' Hill with the Athenians (Acts 17:22-31).
 - c. Note that there is no reference about the deep, deep love of God and going to heaven at death.
 - d. Here we have the first and most Spirit-filled sermon ever preached with tremendous visual aids to assist the speaker in addressing God's people, but it has no resemblance to the seeker sensitive chats of self-fulfillment nor the God-is-begging pleas for saying the sinner's prayer to escape hell.
- D. This multitude had sensitive hearts to truth and displayed the response of godly men to Peter (2:37-38).
 1. Sometimes the gospel pricks; sometimes it cuts, depending on hearts (2:37 cp 7:54; II Cor 2:14-17).

2. Unless the Lord opens hearts, as with Lydia, men hate the gospel of Jesus Christ as Lord (Ac 16:14).
3. Unless a man is born again by the power of God, He cannot see Messiah's kingdom (John 3:3; 8:47).
4. The preaching of the gospel is only God's power and wisdom to those already saved (I Cor 1:18,24)!
5. Godly men react to truth with desire to obey God (10:1-6; Luke 3:10-14; Acts 9:6; I Thess 1:9-10).
6. Peter knew by spiritual and visible evidence that he had God's regenerate elect before him, so he responds with what they ought to do to please their Father in heaven and avoid His displeasure.
7. Peter gives the answer that still stands: Repent, and be baptized in the name of this Jesus Christ!
 - a. "Baptism of repentance" combines both terms as well (Mark 1:4; Luke 3:3; Act 13:24; 19:4).
 - b. Baptism is only a figurative salvation from sin by Christ (Acts 22:16; Romans 6:3-5; I Pet 3:21).
 - c. Baptism in the name of Jesus is the confession and evidence of salvation by Christ (Mark 1:44).
 - d. This condition of faith and baptism brought the promised gift of the Holy Ghost (John 7:37-39).
 - e. The Bible does not recognize faith without baptism, so get baptized (Mark 16:16; Acts 8:37)!
- E. Peter extended the promise of the Holy Ghost (2:33) to other generations and also the Gentiles (2:39).
 1. The O.T. saints did not have the abiding and abundant presence of the Spirit, as do saints today; He would come upon select individuals for special occasions, but He did not abide nor comfort as today.
 2. The churches of Galatia received the Holy Spirit by believing the gospel of Jesus Christ (Gal 3:2).
 3. The church at Ephesus received the Holy Spirit by believing the gospel of Jesus Christ (Eph 1:13).
 4. Those "afar off" were the Gentiles nations also blessed with the Holy Spirit (Ephesians 2:13,17-18).
 5. The gift of the Holy Ghost is His abiding and abundant presence after the glorification of Christ.
 6. Though there were often signs and wonders accompanying the baptism of the Spirit during the time of reformation, these have ceased for nearly 2000 years, yet the Holy Spirit is still given at baptism.
 7. The gift at Pentecost was more than this for two reasons: (a) the apostles did many miracles before this event and (b) this event fulfilled Jesus Christ's promise of another Comforter in His place.
 8. When you are born again by the Spirit of God, you have a new spiritual man indwelt by God's Spirit.
 9. When you believe and obey the gospel, you receive His comforting ministry (Acts 5:32; II Cor 1:22).
 10. When you sin as a regenerated believer, you grieve and quench the Spirit (Eph 4:30; I Thess 5:19).
 11. If you persist in disobedience, the Lord can turn to be your enemy and fight against you (Is 63:10).
 12. If a church persists in this disobedience, the Lord Jesus Christ will remove the Spirit (Rev 2:5).
 13. Being filled with the Holy Spirit is an ongoing pursuit through obedience (Gal 5:16,25; Eph 5:19).
 14. The promise of the Holy Spirit extends to further generations and to us Gentiles far off (2:39).
- F. Peter further explained the coming day of judgment against Israel and believers' salvation from it (2:40).
 1. Observe that he used many other words to testify and exhort about this coming danger (Matt 24:14).
 2. Peter did not warn of that generation harming believers, but what God would do to that generation!
 3. Salvation from sin is by God's grace through Christ; salvation from Roman armies was by obedience.
 4. Missing the importance of 70 A.D. in the New Testament cheats us of Jesus Christ's glory as King.
 5. He used many other words to testify of the coming tribulation on Israel, which Joel had described.
 6. God was about to bring all the righteous blood from Abel on that ungodly generation for their sins.
 7. God calls us to separate from ungodliness in all generations (Phil 2:15; II Cor 6:17; Tit 2:14; Ja 1:27).

The Character of the Jerusalem Church (41-47)

- A. Observe the character of those new believers converted by a powerful blessing of the Spirit (2:41-43).
 1. True God-fearers receive instruction – no matter how condemning and new – with great gladness!
 - a. The Lord calls the Bereans noble for the way in which they responded to preaching (17:11).
 - (1) They received the preaching with ready minds – humbly eager to learn and be converted.
 - (2) They read Scripture zealously to confirm the preaching – rather than reading it to question.
 - (3) They believed what they heard and obeyed it without ignorant arguing and skeptical unbelief.
 - b. John the Baptist blasted the gospel trumpet: see the response by those at Jordan (Luke 3:10-14).
 - c. The Thessalonians converted dramatically with suffering to believe with joy (I Thess 1:6-10).
 - d. Peter had condemned these hearers as the wicked murderers of the Lord Jesus Christ (2:23,36).
 - e. He demanded repentance (changed life) and baptism without delay to prove obedience (2:37-38).

- f. If you need to think about being baptized, then you have not fully believed the gospel yet.
2. They immediately sought to join the apostles and disciples to be in their fellowship of the gospel.
 - a. They joined – as do all church members anywhere – by the mutual assent of all parties (9:26).
 - (1) Roman Catholic heresy spawned baptismal membership – even infants are church members.
 - (2) The gift of the Holy Ghost is not the Spirit giving membership. It is God giving the Spirit!
 - (3) Receiving, or excluding members, is by formal congregational action to take in or to put out.
 - (4) The eunuch was no more a member at the Jerusalem Church than you or I am (8:39).
 - (5) God converts; we receive as a church; the Spirit adds them to the body (I Cor 12:13,19,27).
 - b. There is an error today that we are self-sufficient and do not need fellowship of other believers.
 - (1) Observe that these Spirit-filled believers were not content with their new knowledge or tapes.
 - (2) They loved the saints (I John 5:1), and they wanted fellowship with them (Heb 10:23-25).
 - (3) The multiplication of communication media has created isolationism and independence.
 - (4) God's order by apostolic tradition is for saints to assemble together and promote the body.
 - (5) The error comes from individuality, pride, selfishness, carnality, laziness, and ignorance.
3. These Holy Spirit converted believers not only started well, but they also continued well in the faith.
 - a. True conversion lasts. We cannot presume well of quitters at all (John 8:31; Hebrews 10:38-39).
 - b. They continued – not weakly or by mere attendance – but with steadfastness in the apostolic faith.
 - c. They continued in the apostles' doctrine, community of church fellowship, and in prayers.
 - d. Breaking of bread here is the Lord's Supper, not eating mentioned later (2:46; 20:7; I Cor 10:16).
4. A Spirit-filled church resulted in a fearful and sober attitude of the whole city toward the disciples.
 - a. The newly converted disciples already feared (2:37); these are others seeing the disciples (5:11).
 - b. This was not the fear of disciples, but rather fear of the Lord's presence with them (9:31; 19:17).
 - c. It included fearful respect of the apostles – rightly so as the Lord's specially chosen men (5:13).
 - d. When the evil spirit overcame seven gypsies, there was great fear throughout Ephesus (19:17).
- B. Note the character of those continuing steadfastly in the apostolic doctrine and fellowship (2:44-47).
 1. They were together – they did not live their own little selfish lives merely catching up on Sundays.
 - a. They were not together all the time, but they assembled daily and ate together very often.
 - b. The error of forsaking assemblies had not yet occurred in this Spiritual season (Heb 10:25).
 2. They had all things common – no man considered anything his own – they were ready to share.
 3. They shared their blessings widely – those with more gladly shared things with those who had less.
 - a. Not all property was sold, just some; for we read of houses remaining (5:42; 12:12; 16:15).
 - b. The rich cheerfully obeyed Paul's instruction to be willing to distribute (I Timothy 6:17-19).
 - c. Barnabas was a great example of this (4:34-37), and Ananias and Sapphira were not (5:1-11).
 - d. Such a community of property was not an apostolic commandment for communism (5:4).
 4. They continued daily – this was neither a one-service church nor a two-service church.
 5. They continued with one accord – they didn't allow division and strife to divide or unsettle them.
 6. They ate in Christian fellowship with one another in their houses with joy and unified hearts.
 - a. The context of these verses is unity, love, and fellowship of these saints, not church practice.
 - b. "Breaking of bread" can be common eating, not the communion (Luke 24:35; 14:1,15; 15:17).
 - c. Bread was a basic food staple of the times and people (Luk 4:3; 11:3; 24:30; II Thes 3:8,12).
 - d. The Lord's Supper was for a general assembly with the church together (20:7; I Cor 11:20).
 - e. "Given to hospitality" is a definite character trait of Spirit-filled Christians (Rom 12:13).
 7. They praised God with thankful hearts (Ephesians 5:19; Philippians 4:8; Heb 2:12; 12:28; 13:15).
 8. They were in favour with the general community, which shows their true character (Luke 2:52).
 - a. When a man's ways please the Lord, He makes even his enemies to be at peace (Prov 16:7).
 - b. Jesus Christ gave love to one another as their great sign (John 13:35), and it was visible.
 - c. The rulers hated Jesus Christ and the apostles rather than the people (4:1-3; Matt 23:13).
 - d. What an ambition we ought to have to live in such a way to obtain unbelievers' favour!
- C. When a church lives in the Holy Spirit, we should expect God's blessing of His growth (2:47).
 1. The Lord opens hearts and grants repentance, so we need Him to do His work (16:14; II Tim 2:25).

2. The only church members we want are those God adds in wisdom to our number (I Cor 12:18).
3. New members for growth's sake, without regeneration, are vanity and vexation of spirit.
4. If we try growth by fleshly efforts, we are no better than Abraham begetting Ishmael by Hagar.
5. There is a salvation in the church of Jesus Christ – from 70 A.D. judgment and much more.

Conclusion:

1. This glorious and very important day in history is ignored by the world for it is part of the mystery of God.
2. The Holy Ghost given at Pentecost is now the Comforter and Companion of God's people in place of Christ.
3. A Spirit-filled Church is our goal, and the character of such a church is described for us in sufficient detail.

For Further Study:

1. The web document, "[Tongues Have Ceased](#)," proves that tongues ceased by 70 A.D. by many Bible and logical arguments.
2. The sermon outline, "[Charismatic Religion](#)," details the gifts of the Holy Spirit and rightly limits them to the apostolic era.