The Day of Pentecost

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

Suggested Reading: Psalm 2; Psalm 16; Psalm 110; Luke 24; Acts 1; Acts 2; I Corinthians 15.

Introduction:

1. The book of Acts, written by the Gentile doctor Luke, a companion of the apostle Paul, is our inspired church history.
2. This is church history we can study with total confidence (it is inspired) and aspire to its description (the best church).
3. The date is around June 1 in the year 30 A.D.; Jesus died about 50 days earlier; Jerusalem was destroyed in 40 years.
4. The changes that occurred this day with the immediate and later results make it a transcendent day in world history.
5. This chapter includes directly or indirectly the great mystery of godliness, which covers six great events (I Tim 3:16).
6. Human history was changed forever by empowering the world's best and largest religion (yes, 99% now heretical).
7. The apostasy of 99% of Christianity is part of the divine plan and prophecy (II Thess 2:3; I Tim 4:1-3; II Tim 4:3-4).
8. The drama, results, and details of this one chapter are unprecedented in the Bible's pages. There's no chapter like it.
9. Hollywood and Bollywood by their hopeless dramas filled with factual and moral errors cannot come close to Acts 2.
10. Here is the formal birth of Christianity in some respects and appointment and empowerment for kingdom expansion.
11. The kingdom of Jesus Christ, represented by this church, exploded 26 times in size from only 120 to 3120 (see 4:4).
12. What other chapter in the Bible contains baptism, communion, speaking in tongues, preaching, prophecy, and eating?
13. Anyone ignorant of this chapter has missed a variety of earth's greatest blessings and explanation for world history.
14. The contextual setting of chapter one summarized the Lord's ascension and the replacement of Judas (Acts 1:1-26).
15. The Lord before ascending had promised them the baptism of the Holy Ghost in a few days (Luke

24:49; Acts 1:4-8).

16. The church of Jesus Christ at this stage was a group of 120 frightened and timid disciples in a city of a million souls.
17. The kingdom of God appeared very weak, confused, fragile, uncertain, and without much reason for any admiration.
18. However, Jesus had taken His throne in heaven, and He was about to use His rule to benefit His church (Eph 1:20-23).
19. When Jesus Christ gave the gift of the Holy Spirit, the first church of the New Testament powerfully exploded to life.
20. This chapter should have a profound effect on your life. Embrace it; prepare for it; learn it; emulate it; promote it.
21. Our goals are simple – to delight in God's gift of Jesus Christ, His gift of the Spirit, and build a church just like this.
22. For helpful related material – The Great Mystery of Godliness.

1. The Gift of the Holy Ghost (1-21)
    a. The Spirit of Pentecost (1-4)
    b. The gift of tongues (4-13)
    c. Prophecy fulfilled (14-21)
2. Peter's Glorious Sermon (22-36)
    a. Jesus is alive (22-24)
    b. David prophesied it (25-32)
    c. Jesus is king (33-36)
3. The Glorious Results (37-40)
    a. A godly response (37-38)
    b. Application to Gentiles (39)
    c. Warning of judgment (40)
4. Character of the Jerusalem Church (41-47)
    a. Apostolic fellowship (41-43)
    b. Unity and joy and love (44-47a)
    c. Growth from God (47b)

Table of Topics in Acts 2

Refutation of futurism	Definition of Bible tongues	Phases of salvation	Proper response to the gospel
Sovereignty of God	Expose of scorners	Determinate counsel of God	Prophecy of Gentile inclusion
Refutation of Charismatics	Refutation of teetotalers	Foreknowledge of God	Proper heart for baptism
Refutation of Sabbatarianism	Metaphors of prophets applied	Destruction of death	Christian charity of all things
Transformation of fishermen	Prophetic perspective applied	Eyewitness accounts of Jesus	Unity of mind and heart of all
Gift of the Holy Ghost	Activities of perfect church	Prophetic use of "generation"	Fulfillment of John prophecy
Jesus reigning then and now	Praise as important activity	Zeal for daily worship	Undoing the tower of Babel
Inductive reasoning illustrated	Prayers as important activity	Firstfruits of the Spirit	Peter with key of the kingdom
Character of perfect church	Hospitality as spiritual activity	Practical salvation for 70 A.D.	Great evangelistic success
Favor with all the people	Pricked hearts, not cut hearts	Fulfillment of Jesus prophecy	Apostolic knowledge of scripture
Jewish guilt for crucifixion	Great gladness in this church	Women in public ministry	God adds new members
Emphasis on Jesus' resurrection	Unity based on apostolic doctrine	Refutation of footwashing	Definition of Biblical charity
The fear of God is good	Church membership is real	Refutation of infant baptism	Refutation of Campbellite heresy
Refutation of decisional salvation	The Lordship of Jesus Christ	Subordination of Jesus to God	The Davidic covenant in Jesus
Purpose of signs and wonders	God's providence for expansion	Nonresident members refuted	The 144,000 Jewish converts
Preaching appeals to the Bible	Natural refutation of accusations	Flight to safety of Pella	Prophetic language illustrated

The Gift 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 feast of firstfruits, or the feast of weeks (Ex 23:16; 34:22).
    b. It was 50 days after first ripe barley, and it celebrated the beginning of wheat harvest (Lev 23:16).
    c. They could not eat the current harvest until they gave the Lord of harvest His portion (Lev 23:14).
    d. This was a fantastic harvest and firstfruits (Ac 2:41; 4:4; Rom 8:23; Eph 1:12; Jas 1:18; Re 14:4).
    e. It was observed for one day – fifty days after Nisan 16, or one day after seven weeks after the second day or a sabbath of Passover week. In our calendars, it would fall around the first of June.
    f. It was one of three great annual feasts, which all men of Israel were to attend (Exodus 23:14-17).
    g. This feast was important to the apostle Paul even after his conversion (Acts 20:16; I Cor 16:8).
    h. Because of this ordained feast, there were many foreign Jews there for the celebration (Acts 2:5), which greatly enhanced the evangelism with a large crowd and also for dispersion into the world.
    i. If Jesus appeared to His apostles and others for forty days, then this Day of Pentecost occurred roughly about a week or ten days (50-40) after Jesus had ascended back to heaven (Acts 1:4).
    j. For more about Israel's feasts and worship.
2. The day of Pentecost means Jesus Christ again confirmed the transition to the first day of the week.
    a. The instructions for the feast were to count seven sabbaths and celebrate the next day (Lev 23:16).
    b. Therefore, this great day of Jesus Christ with the Holy Spirit, preaching, and baptism was Sunday.
    c. Jesus had already highly exalted the first day of the week with noted meetings (John 20:1,19,26).
    d. Jesus might have also ascended on a Sabbath after an assembly with apostles (Acts 1:4; Jn

20:19).

e. Jesus' death did away with the ceremonial and national sign of the Jews religion (Col 2:16-17).
f. Remember the Sabbath was Jewish and O.T. (Ex 31:12-18; Deu 5:15; Ne 9:13-14; Eze 20:12,20).
g. With the Lord Christ's sanctification of this day, it was called the Lord's Day by John (Rev 1:10).
h. Paul changed the day of God's worship to the New Testament Lord's Day (Acts 20:7; I Cor 16:2).
i. This tremendous religious change is the time of reformation (John 4:20-24; Heb 9:10; 12:25-29).
j. Seventh-Day Adventists foolishly, ignorantly, maliciously accuse the RCC of changing the day.
k. The Sabbath was a great Jewish institution that God enforced severely (Num 15:32; Lev 26:34).
l. Jesus was Lord of the Sabbath and could alter their ordinances as He did (Matt 12:8; Mark 2:28).
m. The Jews had persecuted Jesus many times about the Sabbath, but He had the last laugh (Jn 5:16).
n. Paul and the apostles only used a synagogue on the Sabbath for their evangelism (Acts 17:1-17).
o. Christians do not meet on the Sabbath, for that would be a rejection of Christ's New Testament.
p. For more against Sabbatarianism.

3. Notice the unity – they were all with one accord in one place, as they had been before (Acts 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. Anger or unforgiveness grieves/quenches the Spirit and invites Satan (II Co 2:10-11; Ep 4:26-27).
   c. This kind of peace and unity is what characterized the greatest O.T. preaching service (Neh 8:1).
   d. Paul, very creatively by the Spirit, tacks on church peace when considering pastors (I Thess 5:13).
   e. Do not lie to yourself – bitterness and strife are devilish – without the Spirit of God (Jas 3:14-18).
   f. It is an apostolic order of the N.T. for unity in church and home (Eph 4:1-6,31-32; I Peter 3:5-7).
   g. After the Holy Spirit was given, this church continued in the same glorious condition (Acts 2:46).
   h. Another outpouring of the Spirit brought great unity and charity among them all (Acts 4:31-37).
   i. Bitterness and division are hateful works of the flesh that saved people live above (Titus 3:1-5).
   j. For the greatest preaching service.
   k. Love is the greatest measure and goal of a church.

4. 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 to Nicodemus had compared the Holy Spirit to the wind earlier (John 3:8), which blows wherever He chooses, and in this case He chose to send a tremendous reformation.
   c. The wind, from a pleasant breeze to a destructive hurricane, is from God (Job 37:17; Ps 107:25).
   d. He rides the wings of the wind (Ps 18:10; 104:3); He came with a great sound of powerful wind.
   e. Wind is invisible, yet very influential on anything in its path, which is much like the Holy Spirit.

f. A similar event took place just a day later or so, when the Holy Spirit shook the place (Acts 4:31).
g. Those that walk with God have experienced Spirit power in faith, peace, joy, hope, wisdom, etc.
h. 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).
i. 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.
j. The tongue of fire on their heads was not the Spirit. It was only a token of the Spirit's presence.

5. 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 – was a split flame with two or more tongues.
   c. These tongues represented the gift of speaking in tongues and the Holy Spirit's power (Rev 4:5).
   d. The Holy Spirit is represented by a candlestick (Rev 2:5), and He can be quenched (I Thess 5:19).
   e. What a great display of power! The League of Nations and U.N. had to have many interpreters.
6. This is not the baptism of fire at all – it is the baptism of the Holy Ghost, which was an immersion.
   a. Peter later explained how this Pentecost event fulfilled Jesus and John's prophecy (Ac 11:15-17).
   b. Peter also explained this Pentecost morning that terrible judgment was coming (Acts 2:19-21,40), which is further evidence he did not consider the fire on their heads as John's fire baptism at all.
   c. Baptism means dip, immerse, or submerge, which was completely true of John's two baptisms.
   d. The baptism of fire occurred forty years later when Jesus burned up that generation (Matt 3:10-12; 21:41; 22:7; Luke 12:49; 19:41-44; I Thes 2:16; Heb 6:8; 10:25-27; 12:25-29; Dan 9:26-27).
   e. Malachi had prophesied in some detail about John the Baptist's warnings (Malachi 3:1-4; 4:1-6).
   f. For John Baptist's Holy Ghost baptism.
   g. For John the Baptist's baptism of fire.
7. 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 could be repeated, 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 earlier when addressing the Jews at another feast (John 7:37-39).
   e. Jesus confirmed this prophecy and elaborated on it just before His crucifixion (John 14:15-23).
   f. It was expedient for Jesus to go away, so that the Spirit could and would come (Jn 16:7). Amen!
   g. This is firstfruits of the Spirit according to Paul (Rom 8:23; 11:16; Ep 1:12; Jas 1:18; Rev 14:4).
8. The power of the Holy Spirit is available to us for great personal and church benefits. Lord, fill us!

a. It is a command by Paul to a church with the Spirit to get more of the Spirit (Ep 1:17; 3:16; 5:18).
b. The power of the Spirit at creation or in Samson or David can change you greatly (Rom 15:13).
c. A little more about the Holy Spirit for believers/churches.

9. Consider and measure how Paul saw many levels of the Spirit's ministries for the Ephesian church.
a. 1:13 … this elect, predestinated church, accepted and forgiven, had the Spirit's seal as earnest.
b. 1:17 … yet Paul prayed for the Spirit of wisdom and revelation to give them greater knowledge.
c. 2:1 … though not identified by name, it is the Spirit that had regenerated them (Jn 3:8; Tit 3:5).
d. 2:18 … both Jews and Gentiles in this church of Asia could access God in prayer by the Spirit.
e. 2:22 … this local church was a habitation for the Spirit as Christ's candlestick (Rev 1:20; 2:5).
f. 3:5 … the new revelation of Jews and Gentiles together in the church of Christ was by the Spirit.
g. 3:16 … yet Paul prayed with earnest request for more Spirit power to fully know Christ's love.
h. 4:3 … yet Paul exhorted the church to preserve the unity and peace of their bond in the Spirit.
i. 4:4 … there is only one body and one Spirit and one hopeful future that should preserve unity.
j. 5:9 … yet Paul exhorted them to walk with the Spirit fruit of goodness, righteousness, and truth.
k. 5:18 … yet Paul exhorted these believers to be filled with the Spirit rather than drunk with wine.
l. 6:17 … the sword of the Spirit is the word of God and the only offensive piece of armor listed.
m. 6:18 … yet Paul exhorted them to pray always with all prayer and supplication in that Spirit.

B. The apostles and disciples received a miraculous gift to speak 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, barking, laughing, or falling down.
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, gibberish, or stuttering promoted today.

2. The gift of other tongues is grossly misunderstood today and perverted by Charismatic heretics.
a. "Other tongues" are languages the speaker has not learned or spoken before (Ac 2:4; I Cor 14:21).
b. "Unknown tongue" is a foreign language not known to the hearers (I Cor 14:2,4,13-14,19,27).
c. "Tongues of angels" is Paul's illustrative hyperbole for exalting love's importance (I Cor 13:1-3).

d. Tongues are a sign of God's power (Mar 16:17), but gibberish only shows madness (I Cor 14:23).
e. Tongues were the least gift in the church (I Cor 12:28), but they are exalted today as the greatest.
f. We are to covet earnestly the best gifts – any other gift than speaking in tongues (I Cor 12:31).
g. Teaching was far more important than tongues in Paul's thinking and church rules (I Cor 14:19).
h. Tongues were for a sign to unbelievers – not a thrill for believers (I Cor 14:21-22; Is 28:11-12).
i. Tongues were limited to three speakers in an assembly and only one at a time (I Cor 14:27).
j. Tongues were limited to assemblies with a gifted interpreter to get value from them (I Cor 14:28).
k. Tongues were never used by women in an assembly with Paul, in spite of today (I Cor 14:34-35).
l. These rules from the Holy Ghost were for all the churches without any exceptions (I Cor 14:33).
m. For the cessation of tongues after the apostles.
n. For the errors of the Charismatic Movement.

3. Jerusalem at this time (Passover/Pentecost) had Jews from every nation living there and visiting.
   a. These were devout men, inasmuch as they had moved or traveled to get back to their Jerusalem.
   b. Compare how even our apostle took pains to get to Pentecost from Asia (Acts 20:16; I Cor 16:8).
   c. The coming of Messiah then was known – it was dated (Dan 9:24-27; Luke 2:25,38; Mark 15:43).
   d. John the Baptist, an unusual man, helped fulfill Messianic prophecies (Is 40:1-5; Mal 3:1; 4:5-6).
   e. There would have an audience prepared for signs and wonders and/or news of their Messiah.
4. As news of this shocking event got out, a crowd of these devout worshippers gathered to hear it.
   a. These men were amazed to hear Galilaean Jews speak very fluently in their own native languages.
   b. The men were not linguistically trained (Acts 4:13) – they were backwoods rednecks – fishermen.
   c. Galileans had a corrupt dialect (Matt 26:37; Mar 14:70), so Jews well knew the certain miracle.
   d. The result perfectly fulfilled the general intent of signs / wonders and this great need specifically.
   e. 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, Jews of Rome, Gentile proselytes of Rome, Cretians, and Arabians.
   f. The first four areas – Iraq or Iran today – were results from the Babylonian captivity in B.C. 500.
   g. Cappadocia, was in central Turkey, and Peter addressed scattered Jews in his epistle (I Peter 1:1).
   h. Pontus, was a coastal area of the Black Sea in eastern Turkey, also mentioned by Peter (I Pet 1:1).

i. Phrygia and Pamphylia were in central Turkey near Galatia and Cappadocia (Acts 16:6; 18:23).
j. Cyrene was a Greek and Roman city of importance on the seacoast of Libya (Acts 11:20; 13:1).
k. Cretians were of the island of Crete in the midst of the Mediterranean south of Greece (Tit 1:12).
l. Arabians were Arabs of the Arabian Peninsula; we call it Saudi Arabia today (Gal 1:17; 4:25).
m. Proselytes were Gentile converts to the religion of Moses in synagogues (Mat 23:15; Acts 13:43).

5. The wonderful works of God should excite our own minds and hearts as it did this audience (2:11).
   a. Compare Stephen's sermon (Acts 7) and Paul's first recorded sermon (Acts 13) for O.T. wonders.
   b. The Lord taught us wisdom by these men first declaring things agreeable to Jews before the truth.
   c. Israel had wonderful works (Ps 26:7; 40:5; 77:11; 78:4; 96:3; 107:8,15,21,31; Is 25:1; Dan 4:2-3).
   d. There are O.T. wonderful works and N.T. wonderful works, but the N.T. was second by Peter.
   e. What excites your soul? What do you love to discuss (Mal 3:16)? Most are obsessed with self.
6. This great event soon got attention of the devout Jews and a multitude formed around them (2:12).
   a. These devout worshippers of God were confounded and amazed at the great miracle clearly seen.
   b. It was an obvious, unquestionable demonstration to them of the power of God 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 and wondering what to think of the miracle.
7. But there will often be scorners and skeptics that hate the truth and revile those who preach it (2:13).
   a. Instead of dealing with arguments, evidence, and truth, they poisoned the well with drunkenness.
   b. There had been a division among the Jews over Jesus, and it did not end (John 7:43; 9:16; 10:19).
   c. Others did not consider the miracle, but showed foolishness, mocked the apostles for being drunk.
   d. Ignorance and rebellion exists in human hearts apart from grace, especially Jews (Acts 13:43-52).
   e. Here was an obvious miracle that skeptics could not see due to their truth-hating will (II Pet 3:5).
   f. Plain preaching by simple men will provoke either submissive joy or rebellious despite in men.

C. Peter declared the miraculous speech in other languages fulfilled an Old Testament prophecy (2:14-21).
1. With solemnity and authority, Peter addressed the crowd along with the other eleven apostles (2:14).

a. Peter lifted up his voice – loud and exposed to Jews – very different from his earlier fear of Jews.
b. Enjoy the Spirit's description by Luke's pen of Peter's bold declaration to all Jews and Jerusalem.
c. After this defense of the gift of tongues from God, Peter will begin his sermon about Jesus (2:22).
d. The Spirit's transformative power changed and powered Peter like Othniel, Gideon, Samson, etc.
e. He claimed knowledge they needed and they should pay attention, much like Elihu (Job 32:6-20).
f. Though full of the Holy Ghost, Peter appealed to scripture as all ministers should when preaching.
g. Not only did Peter quote a lengthy Bible passage here (2:16-21), he did again shortly (2:25-28).
h. The Holy Spirit is not to supersede the scriptures but to assist our understanding of the scriptures.

2. Peter first denied the scorners by correcting their poisoning of the well charge of drunkenness (2:15).
   a. He rejected the mocking charge of drunkenness due to time of day, early in the morning (9 a.m.).
   b. It is a fact of nature and Paul appealed to it as well that men drink at night after work (I Thes 5:7).
   c. It is a fact drunkenness perverts the efficient use of the tongue, but these spoke perfectly (2:13).
   d. They spoke in new languages never before learned, and they were obviously uneducated (3:17).
   e. They spoke new languages never before learned, and they declared theological verities fluently.
   f. It is folly to say that new wine is grape juice – it just means wine of a current vintage (Hos 4:11).
   g. Wine is always wine, the fermented juice of the grape that is alcoholic and can make men drunk.
   h. Peter did not say, No, we are not drunk, because the followers of Jesus would never touch a drop.
   i. Peter resorted to a practical argument to end their false accusation in the neatest and shortest way.
   j. Peter did not retort in anger or slam the scorners, yet, showing us the balance of Proverbs 26:4-5.
   k. For much more about wine from the Bible.

3. With the most precise language possible, Peter taught specific fulfillment of Joel's prophecy (2:16).
   a. Peter showed Holy Ghost understanding by applying an obscure prophecy from Joel 2:28-32.
   b. Peter began to understand the scriptures by the Spirit a few days earlier (Jn 20:22-23; Lu 24:45).
   c. Whether you can understand the application or not is fully irrelevant to truth. Fully believe Peter!

d. We do not experience it now or await fulfillment of this prophecy, in spite of how often Benny Hinn, Jimmy Swaggert, Kenneth Copeland, or others quote it adoringly for the present generation.
e. It is in the future tense ("it shall come to pass") only from Joel's perspective of 500 B.C. or more.
f. Peter identified it plainly as being fulfilled right then and there by Pentecost events ("this is that").
g. Do not be distracted by "last days"; they were the final dispensation of God's dealings (Heb 1:1).
h. Israel was to be destroyed for the final time; understand "last days" (Heb 1:1; Dan 10:14; 12:7).
i. Jesus had warned the kingdom would be taken from them for Gentiles (Matt 21:43; 22:9; 23:38).
j. The apostles (12) and others (70) had Spirit power earlier, but not all (Mark 6:7; Luke 10:17-20).
k. The apostles (12) and others (70) had Spirit power earlier, but now all flesh, even girls (Ac 21:9).
l. No age, sex, or station in life hindered divine revelation to establish the church in apostolic truth.
m. Spiritual gifts upon the Gentiles was not yet fully preached by Peter (Acts 2:39; 10:15,45; 11:17).
n. It was girls and women with spiritual gifts that wore veils/hats for public modesty (I Cor 11:1-16).
o. The gifts described emphasize prophesying, which is divine revelation of God's will by teaching.
p. The gifts included visions and dreams for God to communicate to them (Ac 9:10; 10:3,19; 16:9).
q. The church at Corinth had many such gifts (I Cor 1:4-7; 12:4-12,28-31; 13:1-2,8-10; 14:23-32).

4. Making this prophecy future led to Pentecostalism and helped Arminianism, futurism, and literalism.
   a. Charismatics of all kinds quote this passage along with Acts 2:38-39 and apply it to themselves.
   b. They transfer Holy Ghost baptism to water baptism and require speaking in tongues to follow it.
   c. Arminians cannot read of the day of the Lord and being saved without seeing hell and John 3:16.
   d. Futurists see future tense verbs and deny such events in the past to assume all prophecy is future.
   e. Literalists, because they overlook metaphorical language, deny this prophecy past against Peter.
5. This Biblical usage – an O.T. prophecy in the future tense applied to a present event – is important.
   a. Missing this crucial point has led to major heresies that have cost many much truth of the Bible.
   b. N.T. writers accurately using an O.T. prophecy's future tense verbs may not intend future at all.
   c. For another example leading to heresy, Acts 15:13-18 is used to teach a regathering of Jews, but it was applied by the Holy Spirit and James to the conversions of Gentiles through Peter and Paul.
   d. For more of this Dispensationalism error.
   e. For another example leading to heresy, Romans 11:25-28 is used to teach a regathering of Jews, but the Deliver coming to Zion occurred at the first coming of Christ to pay for elect Jewish sins.

f. For more about this Dispensationalism error.

g. For another example leading to heresy, Hebrews 12:26-29 is used to teach a regathering of Jews, but the shaking of the heavens and earth from Haggai 2 was the termination of the old covenant.

h. For more about this Dispensationalism error.

i. For more of this Dispensationalism error.

j. For more of this Dispensationalism error.

k. For another example leading to heresy, Hebrews 8:8-13 is used to teach a regathering of Israel, but Jesus identified the new covenant in the procedures for the Lord's Supper of Gentile churches.

l. For more of this Dispensationalism error.

6. God gave Joel a preview of His glorious granting of the Holy Ghost at Pentecost long before Christ.
   a. Joel means, Jehovah is my God; it is the opposite of Elijah, which means, My God is Jehovah.
   b. We know little of this prophet; we believe he wrote during the reign of Uzziah, about 700 B.C.
   c. He warned Judah and Jerusalem by several threats of divine judgment (1:6-7,15; 2:1-11; 3:9-17).
   d. He called the nation to repentance as the cure or remedy to defer His judgment (1:8-14; 2:12-18).
   e. He used apocalyptic metaphors before and after the prophecy of Pentecost (2:1-2,10-11; 3:15-16).
   f. It would be Israel's last days – of Messiah and vengeance (Heb 1:1; Daniel 10:14; 12:1; 12:4-9).
   g. It would be general (all flesh), not particular (males only) – of all ages (Acts 21:9; I Cor 11:9-15).
   h. Revelatory gifts continued until scripture was done and replaced them (I Cor 13:8-12; II Pe 1:19).
   i. Micah prophesied the marvelous things would last for only forty years, as in Egypt (Mic 7:14-16).
7. All this would occur before the great and notable day of the Lord – earthly Jerusalem's final end.
   a. Peter is not warning of hellfire here, for he will take up the same generational issue shortly (2:40).
   b. Very similar terms were used by Malachi about this very same day of judgment (Malachi 4:1-6).
   c. The best comparison is John Baptist's word of two baptisms coming on the Jews (Matt 3:7-12).
   d. Jesus had warned of this judgment right up through His crucifixion (Luke 19:41-44; 23:27-31).
   e. He had foretold Jews falling on Him, broken, the rest would be ground to powder (Matt 21:44).
   f. O.T. prophets from Moses to Ezekiel spent many chapters warning about Assyria and Babylon.
   g. It would be unprecedented if God ignored war with Rome; He did warn over and over by many.
   h. It is only modern ignorance of prophecy that misses the many prophecies about Jerusalem's ruin.
   i. Daniel's prophecy of Titus and ruin of Jerusalem is missed due to futurist's heresies (Da 9:24-27).
   j. For much more about Daniel's 70 weeks and desolation.

k. For more about the destruction of Jerusalem.
l. The great and notable day of the Lord is that of Malachi 3:1-6; 4:1-6; after John. See Malachi 4:5.
m. For more about Malachi's penultimate chapter.
n. For more about Malachi's final chapter of warning.
o. John the Baptist warned of a day of judgment to come soon on that generation (Matthew 3:7-12).
p. John had warned about two baptisms – one of the Spirit (Pentecost) and one of fire (70 A.D.).
q. Luke had already written about it to Theophilus (Luke 17:22-37; 19:41-44; 21:32-36; 23:28-31).
r. Paul warned as well of coming judgment on the wicked Jews (I Thes 2:14-16; Heb 10:23-31).
s. Peter concluded his sermon with many other words about judgment on that generation (2:40).
t. Peter later the same day used Moses' prophecy to warn of destruction for Jewish sins (3:22-24).
u. This day of judgment was the destruction of Israel and Jerusalem in 70 A.D. by the Romans.
v. Jesus in Matthew's gospel repeatedly condemned the generation then living of the greatest sins and worthy of great judgment (Matt 3:7; 11:16; 12:34,39,41,42,45; 16:4; 17:17; 23:33,36; 24:34).
w. More about "that generation" of Israel.

8. But salvation from this day was offered to those who would call on the Lord Jesus and follow Him.
   a. Joel in his prophecy had mentioned repentance as the remedy against judgment (1:8-12; 2:12-18).
   b. Very real salvation from a very real judgment had been preached to them (Matthew 10:22; 24:13).
   c. Believers could be saved (2:40) by fleeing to the mountains and escaping Rome (Luke 21:20-24).
   d. Peter will conclude his sermon with many other words of this salvation for believers (Acts 2:40).
   e. It is shoddy study and sound-bite addiction that causes anyone to violate context for hellfire here.
   f. Jesus the Second Adam secured eternal life, so practical salvation for His redeemed is very kind.
   g. There are many such practical salvations (I Cor 15:2,19; II Thes 2:9-13; I Tim 4:16; Jas 5:19-20).
9. The facts of Jerusalem's ruin in 70 A.D. fulfill prophecy by Joel and Peter and our application of it.
   a. Jesus detailed when and how to flee Jerusalem (Matt 24:15-22; Mark 13:14-20; Luke 21:20-24).
   b. His very practical instructions were detailed and specific to provide for their women and children.
   c. Our writer Luke clearly identified the obscure abomination of desolation as the encircling armies.
   d. We are historicists among the three schools of prophetic interpretation, not futurists or preterists.
   e. It is a shame that so many have left the truth of our fathers (like Matthew Henry) for Tim LaHaye.

f. How could obedient Christians escape Jerusalem, if it were compassed with armies (Luke 21:20)?
g. Cestius Gallus surrounded the city, and could have taken it, but mysteriously withdrew in 66 A.D.
h. They understood both the Lord's drastic metaphorical words and Daniel's timing (Dan 12:11-12).
i. The rage of Rome, after Cestius Gallus's legions were greatly reduced, promised total destruction.
j. Vespasian began a terror campaign throughout Judea leading to Jerusalem's overthrow in 70 A.D.
k. For those that believed Jesus, they made provision and escaped the city before its final desolation.
l. For those that rejected Jesus, and adored themselves and their temple, they stayed for annihilation.
m. Church historians Eusebius (263-339) and Epiphanius (315-403) record the Christians escaped.
n. Josephus (37-100) wrote "many of the most eminent Jews" left the city after Cestius withdrew.
o. They left the city and resorted to Perea (or Pella) and Decapolis across the Jordan (30-60 miles).
p. We would believe this without historical confirmation by the warnings of Jesus and Peter alone.
q. Titus took the city faster than expected for the elect believers' sakes (Matt 24:22; Mark 13:20).
r. Recall how Joel added a deliverance for "the remnant whom the LORD shall call" (Joel 2:32).
s. Compare Daniel's prophecy of this event that the redeemed people would be delivered (Da 12:1).
t. For an unbelieving entry about the Christian flight to Pella.

10. But, preacher, what do you say about the blood, fire, vapour of smoke, dark sun, and bloody moon?
a. I say, either Peter was an ignorant liar (2:16), or you are an ignorant, scornful reader (2:19-20)?
b. All students need to read the prophets' methods of similitudes (Hos 12:10; I Peter 1:11; Rev 1:1).
c. Why in the world would any Bible reader even consider a literal interpretation of such metaphors?
d. Why did God use such words? To ruin literalists denying Peter for lack of such historical events!
e. 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 455 B.C. when they conquered the city of Babylon? This apocalyptic chapter describes the ruin of a city/empire.
f. Haggai wrote of God shaking heaven and earth for Jesus at the temple (Ha 2:6-9; Heb 12:25-29)?
g. 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, moon not giving light, shaking of earth, etc.
h. Have you called an event "earth shaking"? How about saying, "It is raining cats and dogs"?

Could you say, “The whole earth is crumbling”? Do historians call some European history Dark Ages?

i. If you have trouble with Joel’s prophecy, what will you do with Ps 18:6-19? Make a sci-fi movie?

j. Consider examples of sun, moon, or stars (Eccl 12:1-2; Is 5:30; 13:10; 34:1-6; 58:8-11; 59:9-10; 60:15-20; Jer 4:23-28; Ezek 32:7-8; Joel 3:15; Amos 5:18-20; 8:9; Micah 3:6-12; Zeph 1:14-15).

k. Consider a few examples of clouds associated with God’s judgment (Ps 18:9-12; 68:34; 78:23; 97:1-6; 104:3; Eccl 12:2; Is 19:1; Jer 4:13; Ezek 30:3; Dan 7:13; Joel 2:2; Nah 1:3; Zeph 1:15).

l. Consider examples of the “day of the Lord” (Is 13:6,9; 34:8; Jer 46:10; Lam 2:22; Ezek 13:5; 30:3; Joel 1:15; 2:1,11; 3:14; Amos 5:18-20; Obad 1:15; Zeph 1:7-8,14,18; 2:1-3; Zech 14:1-3).

m. Some make blood, fire, and vapor of smoke to be the literal desolation of Jerusalem, but (1) it is before the day of 70 A.D. by Acts 2:20 and (2) it is between spiritual metaphors of 2:18 and 2:20 and (3) it is agreeable to the similitudes of the prophets to interpret them symbolically; the metaphors are easily representative of destructive and slaughtering armies and their effects.

n. If a person applied them literally to 70 A.D., they interpret more by sound, but there is no heresy.

o. Peter identified Pentecost events fulfilling the prophecy, so we choose drastic spiritual changes.

p. Instead, this language signifies incredible changes in God’s administration of His kingdom, as it fully transitions from a Jewish nation-kingdom to the spiritual kingdom of Jesus and His apostles.

q. More of prophetic language (rule #10).

The Sermon by Peter (22-40)

A. Peter continued his great sermon by announcing that the Lord Jesus Christ was indeed alive (2:22-24).

1. See how the miraculous speaking in tongues got everyone’s attention for this sermon by Peter (2:12).
   a. Getting unbelievers’ attention was the purpose for speaking in tongues (I Co 14:21-23; Ac 10:46).
   b. Tongues were never intended for thrill-seeking by believers, as they are abused by Pentecostals.
   c. Peter justified (not drunkenness due to timing) and explained (Joel’s prophecy) the phenomenon.
   d. He explained the tongues as the result of Christ’s death (2:33) to proclaim Christ’s death (2:36).
2. It is a great and precious privilege to hear God’s word preached, for most men have not heard (2:22).
   a. Peter knew he had something precious to preach – hear these words – and he was bold about it.
   b. This uneducated fisherman of Galilee declared profound truth, a new interpretation, and

evidence.

c. There was no scripture for 2500 years under patriarchs, but a few preachers like Noah (II Pet 2:5).
d. Under the O.T., God did not send His word to any nation but to the Jews (Ps 147:19-20; Eph 3:5).
e. Even under the N.T., much of the earth's population since Pentecost has not heard of Jesus Christ.
f. However, part of the mystery of godliness is that it would be preached and believed (I Tim 3:16).
g. When we have the opportunity to hear God's words, it is a great privilege indeed to be cherished.
h. Many prophets and righteous had desired to hear the gospel and did not get to do so (Matt 13:17).
i. Let every man take heed how he hears; there are four results, and only one is good (Luke 8:18).
j. Let every man remember that hearing without doing (changing your life) is foolish (Jas 1:25-28).
k. Paul warned, Despise not prophesying (I Thes 5:20); Ezra and Nehemiah celebrated (Ne 8:8-12).
l. For much more about the Parable of the Sower.
m. For much more about the Mirror of God's Word.
n. For the great Preaching Service.

3. See the authority by which Peter, a timid man 50 days before, confronts the multitude of Jews (2:22).
   a. The Bible plainly tells us that the apostles had been hiding for their fear of the Jews (John 20:19).
   b. A damsel and maid had caused such fear in Peter that he strongly denied his Lord (Mat 26:69-72).
   c. But now Peter addressed a large crowd with boldness and total fearlessness about Jesus Christ.
   d. He started by declaring God's sovereign decrees involving their wickedness in the crucifixion.
   e. The Spirit's transformative power changed and powered Peter like Othniel, Gideon, Samson, etc.
   f. The power of the Spirit at creation or in Samson or David can change you greatly (Rom 15:13).
4. The identity of Jesus of Nazareth was known to all by great miracles He did in public view (2:22).
   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 Jesus was special (Acts 10:36-38; Heb 2:3-4).
   c. Jesus did His miracles in the midst of them – among the Jews – not hidden away anywhere else.
   d. Jesus had appealed during final days in Jerusalem to believe His miracles (Jn 10:25,37-38; 14:11).
   e. If Jesus did not do the miracles we read in the Bible, why no books by contemporaries denying it?
   f. While many Christ-hating contemporaries were alive, why couldn't they refute the fake miracles?

5. Jesus died on the cross by the determinate counsel and foreknowledge of our Almighty God (2:23).
    a. The God of glory, our LORD Jehovah, has never been surprised or ever reacted in time to men.
    b. It did not matter how rabid the Jews were, God used their malice like Sennacherib's (Is 10:5-15).
    c. Starting with Genesis 3, God was not surprised in any way in the damnation and salvation of men.
    d. Salvation of sinners by Christ is surely the most determined event in the history of the universe.
    e. The angel told Joseph the certainty of Mary's virgin birth and Jesus saving His people (Mat 1:21).
    f. All the details such as crucified instead of stoned, crucified with criminals, no bones broken, pierced in His side, lots cast for His raiment, thirst, His beard plucked, the death and burial and replacement of Judas, and the tomb of a rich man were all by God's divine decrees and prophecy.
    g. All the details of who would be saved and how were decreed (Eph 1:3-12; II Tim 1:9; Titus 1:2).
    h. God delivered up His Son for the salvation of the elect persons of His purpose (Romans 8:28-39).
    i. Since God delivered up His Son for us, He will by logic and necessity provide all else (Ro 8:32).
    j. For more about salvation determined.
    k. Salvation is determined by God, but we can prove it to ourselves (II Peter 1:5-11; I Thess 1:2-4).
    l. It is not mere foreknowledge, for true foreknowledge is a result from God's determination; God knows what will come to pass due to causes and factors, which He has determined will occur.
    m. Rather than crucifixion denying His divine mission, death confirmed it, for death was the purpose.
    n. For more of sovereign foreknowledge.
6. Peter confronted them for taking the Lord Jesus Christ with wicked hands and unjustly slaying Him.
    a. God's ministers are neither effeminate nor fearful. They call out sin and sinners boldly, bluntly.
    b. Though the Jews fulfilled God's determinate counsel, they were guilty of great sin and wicked.
    c. Man's responsibility and God's sovereignty are easily reconciled (Isaiah 10:5-19; Rom 9:14-21).
    d. It is the mentality of a reprobate that does not honor God's sovereign rule over evil (Rom 3:7-8).
    e. Under Spirit influence, God's sovereignty is front and center (Ac 2:23; 3:18; 4:28; 13:48; 15:18).
    f. Though they had abused, tortured, and killed Jesus, it was all according to God's sovereign plan.
    g. Rejoice in God's great gift of eternal life to His people by the torturous death of His only Son.
    h. There is no crime, no matter how terrible to you, that God has not used for His praise (Ps 76:10).
    i. For much more about bold, intense preachers.
    j. For much more about crude, rude preachers.
7. Peter first stated a great fact about Jesus of Nazareth – God had gloriously raised Him from the dead.
    a. He will then prove the Lord's resurrection from the scriptures (2:25-31) and eyewitnesses (2:32).

b. The blessed Jehovah God Whom you worship raised the same Jesus you crucified from the dead.
c. The fatal pain of the cross and the resulting death were loosed by God's power in Christ's case.
d. As the anointed Messiah and Christ of God, it was not possible that death could hinder Him.
e. David in the Bible had declared His resurrection, so it was impossible for Him to remain dead.
f. Jesus was in such close connection to the Father that God Jehovah had raised Jesus from death.
g. Not only resurrected, Jesus also ascended, and at God's right hand poured out the Spirit (2:33).

8. The strong declaration of the resurrection is a fundamental and glorious fact of the gospel of Christ.
   a. The Founder of our religion, Jesus Christ of Nazareth, destroyed death for Himself and followers.
   b. Apostles had to have seen Jesus alive after His resurrection to declare it (Acts 1:21-22; I Cor 9:1).
   c. Peter declared the resurrection after defending tongues (Acts 2:24,32; 3:15,26; 4:10; 5:30; 10:40).
   d. Paul boldly declared the resurrection often (Acts 13:23,30,33,34,37; 17:18,29-34; 23:6-8; 24:15).
   e. We do have a "strange" God (Acts 17:18), because our God raised the dead, our Founder Jesus.
   f. Muslims know Muhammad (570-632), their founder, is yet buried in Medina under a green dome.
   g. Hindus hallucinate about reincarnation to die repeatedly; even their supreme deity Krishna died.
   h. Buddhists know their Buddha was cremated and a right tooth relic is kept at Temple of the Tooth.
   i. Joseph Smith is buried in Nauvoo, IL due to a lynch mob; Ellen G. White is in Battle Creek, MI.
   j. Death is the result of the first Adam, and it affects all, even infants and the unborn (Rom 5:12-14).
   k. But the second Adam is far superior to the first and quickens men into life (I Cor 15:20-23,45-49).
   l. Evolution has no explanation or remedy for death; our Jesus and His religion have both. Glory!
   m. Jesus is the Son of God by His resurrection and coronation (Ro 1:4; Ps 2:7; Ac 13:33; Heb 1:4-5).
   n. When Christians walk in the Spirit, they mock death (I Cor 15:51-57; Phil 3:20-21; Col 3:1-4).
   o. Consider the precious song loved by this church, How Sweet to Die. Only Christians can sing it!
   p. Baptist baptism, by immersion, declares both resurrections (I Cor 15:29; Rom 6:3-11; I Pet 3:21).
   q. There is a practical salvation hearing this glorious truth and remembering it (I Cor 15:2,17-19).
   r. For more about Jesus destroying death.
   s. For an exposition of the resurrection chapter.

B. Peter explained with careful inductive reasoning that David had precisely foretold this event (2:25-32).
   1. After stating the fact of the resurrection – Jesus is alive from the dead – Peter used David to prove it.
      a. Notice the use of scripture to prove anything. He had just used Joel to explain the gift of tongues.

b. Now Peter will use David's well-known Sixteenth Psalm to show the resurrection prophesied.
c. David in the Bible had declared His resurrection, so it was impossible for Him to remain dead.

2. David recorded a prophecy in Psalm 16:8-11, which was a prophecy from Jesus Christ's perspective.
   a. Similar to Psalm 22, David wrote the words, but they are truly first person words of Jesus Christ.
   b. The verses in Psalm 16:8-11 may be matched up perfectly to correspond to those of Acts 2:25-28.

3. 16:8 & 2:25 … Jesus stayed focused on His Father and His will, so he was never moved by troubles.
   a. When Jesus looked ahead to the cross, He had comfort in the certain presence of God (Jn 16:32).
   b. We also can keep our minds stayed on Him for the perfect peace such focus brings (Is 26:3-4).

4. 16:9 & 2:26 … Jesus had a joyful heart and glad tongue knowing God would protect even in death.
   a. The tongue is man's glory, because it can give glory to God by right use (Ps 30:12; 57:8; 108:1).
   b. Jesus rejoiced in spirit and ended the last supper with a hymn by His glory (Lu 10:21; Mat 26:30).
   c. Joyful hearts and happy singing are duties to God, and He gives the power (Rom 15:13; Ep 5:19).

5. 16:10 & 2:27 … Jesus knew His Father would save Him from death and keep Him from corruption.
   a. Jesus knew He would be raised from the dead/grave and His body would not corrupt (Jn 10:18).
   b. God did not desert the body of Jesus and allow it to rot, while His spirit was in heaven with God.
   c. We should also have hope, for He was the firstfruits for us. We also shall rise to glorified bodies.

6. 16:11 & 2:28 … Jesus knew the reward for His death was eternal life and eternal pleasure with God.
   a. He gave the perfect example of how to run the race of the Christian life for reward (Heb 12:1-3).
   b. We are to remember the same rewards – eternal life and glorification with God (I Cor 15:58).

7. Jesus fulfilled these verses in glorious perfection, and they cannot be true of David in any real sense.
   a. Similar to Psalm 22, David wrote the words, but they are truly first person words of Jesus Christ.
   b. Psalm 16:8; Acts 2:25 … Jesus always trusted in God regardless of intimidating circumstances.
   c. Psalm 16:9; Acts 2:26 … His faith in God caused internal joy, external praise, and hope in death.
   d. Psalm 16:10; Acts 2:27 … Jesus knew God would not leave Him in the grave to corrupt bodily.
   e. Psalm 16:11; Acts 2:28 … Jesus had revelation from God of eternal life and pleasures in heaven.
   f. These verses are best cross-referenced with Jesus' view of heaven after resurrection (Heb 12:1-3).

8. There might be a few questions about the terminology used by David and Peter for Jesus our Lord.
   a. How was Jesus' tongue glad? Tongue is a metonym for speech; Jesus used His to praise and sing.
   b. Why does it use soul? Soul is for body or person (Ps 11:1; Pr 23:14; Rom 13:1; Acts 2:41; 27:37).
   c. Did Jesus go to hell for three days? Never! He went straight to heaven (Luke 23:43,46; Ac 7:59).
   d. Why soul and hell? Figures for person/body and death/grave (Pr 23:13-14; Ps 18:5; 116:3; 139:8).
   e. Where is God's oath of Jesus to David? It is found in Psalm 89:3-4; 132:11; 110:4; Jer 33:20-21.

9. Peter used excellent inductive reasoning to prove the resurrection of Jesus to this Jewish audience.
    a. Inductive reasoning takes multiple facts or premises and combines them for a single conclusion.
    b. Peter took these facts/premises and combined them: David is dead and buried; we know his tomb; David's body corrupted; David was a prophet; God had promised the Messiah among his sons.
    c. Peter drew a conclusion: therefore, David prophesied of the resurrection of Christ in Ps 16:8-11.
10. Peter then declared the apostles and other believers as eyewitnesses of the risen Lord Jesus Christ.
    a. He first stated the fact of His resurrection, gave Bible proof, and then confirmed it by observation.
    b. Remember, the apostles all had to be witnesses, and there were many more also (I Cor 15:5-8).
    c. This method of evangelism was used over and over by the apostles to many different audiences.

C. Peter explained that the resurrected Son of David had been exalted as the great King of Israel (2:33-36).
1. As exalted King, with the reward of the Spirit from God, Jesus initiated this Pentecost event (2:33).
    a. Therefore draws a conclusion of what Peter has said. Always ask, what is the therefore there for?
    b. There are two great uses of therefore in this section, here in 2:33 and also in conclusion in 2:36.
    c. The exchange or preaching began with some asking of the event and others slandering (2:12-13).
    d. Peter perfectly rebuked drunkenness, applied Joel, described Jesus, applied David, and gave facts.
    e. This is how preaching should be done – this is Spirit-inspired preaching – logical and conclusive.
2. The Holy Spirit was part of our Lord's spoil for His great success in dying for His people (Is 53:12).
    a. It included the gifts of the ministry, given after He ascended up on high (Psalm 68:18; Ep 4:8-11).
    b. Jesus was promoted above all authority for the benefit and protection of the church (Ep 1:22-23).
3. The promise of the Holy Ghost is Jesus Christ's promise to give Him after His ascension to heaven.
    a. Six months before He was crucified, Jesus Christ boldly promised the Holy Ghost (John 7:37-39).
    b. The night before He was crucified, He gave many promises of the Spirit (John chapters 14-16).
    c. The Spirit would not be given until Jesus ascended, so it was expedient for Him to go (John 16:7).
    d. Luke started this book with a reminder from the Lord for this promise to His apostles (Acts 1:4).
    e. For much more of the gift of the Holy Ghost … Acts 2:38.
4. The tongues event of Pentecost the audience could see and hear was the gift from the risen Christ.

a. Peter perfectly built his case, and now it was every man's choice to believe or reject the evidence.
b. By the grace of God, there were 3000 pricked in their hearts that repented and were baptized then.
c. But with more evidence, some were cut to the heart and stoned Stephen for truth (Ac 5:33; 7:54).

5. David was not exalted bodily in heaven, but rather he spoke prophetically of Christ reigning (2:34).
   a. David went straight to heaven when he died, but only in spirit, for his body was still there (2:29).
   b. Peter had built his case enough for his conclusion (2:33), but he added more for a warning (2:36).
   c. This prophecy, used elsewhere by Jesus, was from the Psalms about Christ as king (Psalm 110:2).
   d. Jesus taught clearly that David calling his Son, "Lord," meant that He was God (Matt 22:41-46).
   e. David addressed this Son of his as his Lord, so He must be God's Christ Himself on His throne.
   f. David prophesied of Christ sitting on His throne and judging His enemies, especially these Jews.
6. 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. Therefore draws a conclusion of what Peter has said. Always ask, what is the therefore there for?
   b. The message of the gospel clearly stated is that Jesus is King – simple news deserving a response.
   c. This is precisely the same approach Paul took on Mars' Hill with the Athenians (Acts 17:22-31).
   d. Note that there is no reference about so-called universal love of God and going to heaven at death.
   e. Note clear and obvious condemnation of friends and neighbors under the Lord Christ (2:20; 2:40).
   f. Here we have the first and most Spirit-filled sermon every 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.
   g. There must be, and there always is, a response to the gospel, but usually damning (II Co 2:14-17).
   h. Some Jews murdered Jesus and apostles; others made light of Him and the gospel (Matt 22:1-7), but both groups were treated the same way by God – they were destroyed in Jerusalem in 70 A.D.
   i. What will you do with such a transcendent event and information about the Lord Jesus Christ?
   j. There 3000 asked, What shall we do? Saul of Tarsus asked, Lord, what wilt thou have me to do?
   k. As then, so now; what will you do to save yourself from an untoward generation (2:40; 2:20)?

The Glorious Results (2:37-40)

A. 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 the hearts (Acts 2:37a; 5:33; 7:54).
      a. The gospel always gets a response; either life proving life or death proving death (II Cor 2:14-17).
      b. Unless the Lord opens hearts, like Lydia, men hate the gospel of Jesus Christ as Lord (Ac 16:14).
      c. Unless a man is born again by God's power, He cannot discern Messiah's kingdom (Jn 3:3; 8:47).
      d. Gospel preaching is only seen as God's power and wisdom to those already saved (I Cor 1:18,24).
   2. After hearing Jesus was Lord and Christ, they were convicted for anything God wanted (Acts 2:37b).
      a. Regenerate men react to truth with great desire to obey God (Acts 10:1-8; 13:48; I Thess 1:9-10).
      b. Three categories of men each asked John the Baptist what they should do for God (Luke 3:10-14).
      c. Saul gave an example we should crave and repeat (Acts 9:6), Lord, what wilt thou have me to do?
      d. Isaiah did not think about what to do, and there was no praise band (Is 6:8), Here am I; send me.
      e. The Jews excitedly heard Ezra preach of their errors and for them to add a feast (Neh 8:13-17).
      f. It is of great importance we perceive and experience ourselves the proper response to the gospel.
   3. Peter knew by spiritual and visible evidence he had God's regenerate elect before him (Acts 2:38).
      a. He told them what they ought to do to please their Father in heaven and avoid His displeasure.
      b. We should always be ready, knowledgeable, and courageous to tell men what the Lord expects.
      c. He made no mention of inviting Jesus into their hearts; he ordered repentance and baptism.
      d. He did not suggest anything like praying through or having some strange emotional experience.
   4. Peter gave the answer that is still true: Repent, and be baptized in the name of the Lord (Acts 2:38).
      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. This condition of faith and baptism brought the promised gift of the Holy Ghost (John 7:37-39).
      d. The Bible does not recognize faith without baptism, so get baptized (Mark 16:16; Acts 8:37)!
   5. One controversy of the text is by those assuming baptismal regeneration or eternal life by baptism.
      a. The first rule of Bible study rules this out for it declares God saves from sin in countless places.
      b. Either the first Adam paid for our sins by Himself, or He did not (Rom 5:19; Heb 1:3; 10:10-14).
      c. Peter said baptism is a figurative ordinance that does not put away filth of the flesh (I Pet 3:21).
      d. Peter said baptism is a figurative ordinance for those with good consciences already (I Pet 3:21).
      e. Therefore, the remission of sins by baptism is subjective only by identifying Jesus as the Saviour.
      f. Baptism unto Jesus Christ is our act of faith trusting Jesus Christ to have paid for all our sins.

g. Baptism in the name of Jesus is the confession and evidence of salvation by Christ (Mark 1:44).

6. Another controversy is by those thinking there is no Trinity and Jesus' name alone must be used.
   a. Oneness Pentecostals deny the Trinity and presume Jesus Himself is Father, Son, and Holy Ghost.
   b. We understand baptisms in Acts in the name of Jesus simply indicating His authority and gospel.
   c. Many things done in Jesus name indicate this usage (I Cor 6:11; Acts 16:18; 9:27,29; 5:40; 4:18).
   d. For more about this controversy, see the FAQ's of the website publishing this sermon outline.
7. For more explanation regarding Acts 2:38 … https://letgodbetrue.com/bible-topics/index/baptism/difficult-baptism-verses/acts-2-38/.

B. Peter extended the promise of the Holy Ghost to other generations and also to the Gentiles (Acts 2:39).
1. He had already identified in context the promise of the Holy Ghost previously in his sermon (2:33).
   a. Luke had also identified this promise of the Spirit from Jesus before His ascension (Acts 1:4).
   b. Jesus had promised this presence and power of the Holy Spirit (John 7:37-39; chapters 14-16).
   c. For much more about the Holy Spirit in John 7:37-39.
2. 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.
   a. The churches of Galatia received the Holy Spirit by believing the gospel of Jesus Christ (Gal 3:2).
   b. The church at Ephesus received the Holy Spirit by believing the gospel of Jesus Christ (Ep 1:13).
   c. Though there were often signs and wonders with 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.
   d. Pentecost was more than signs and wonders for two reasons: (a) the apostles did miracles before this event and (b) this event fulfilled Jesus Christ's promise of another Comforter in His place.
3. Those "afar off" were the Gentile nations also blessed with the Holy Spirit (Ephesians 2:13,17-18).
   a. Going back to Caiaphas, he was inspired to speak of Jesus gathering all together (John 11:49-52).
   b. Going back to Jesus, He described the good Shepherd with other sheep to bring (John 10:15-16).
   c. Gentiles in Paul's churches received the Spirit after faith in Christ (John 7:39; Gal 3:2; Eph 1:13).
4. The gift of the Holy Ghost is His abiding and abundant presence after the glorification of Christ.
   a. When you are born again by the Spirit, you have a new spiritual man indwelt by God's Spirit.
   b. When you believe and obey the gospel, you receive a comforting ministry (Acts 5:32; II Co 1:22).
   c. When you sin as a regenerated believer, you grieve and quench the Spirit (Eph 4:30; I Thes 5:19).
   d. If you persist in disobedience, He can turn to be your enemy and fight against you (Isaiah 63:10).
   e. If a church persists in this disobedience, the Lord Jesus Christ will remove the Spirit (Rev 2:5).

f. Being filled with the Holy Spirit is an ongoing pursuit through obedience (Gal 5:16,25; Eph 5:19).

g. For many more ministries of the Holy Spirit.

5. What is the call of God, which is the descriptive phrase used here for salvation and God's Spirit?
   a. God's call is His appointment, choice, and ordination (Ro 1:1; II Tim 1:11; Ac 22:14; I Tim 2:7).
   b. Paul compared God's call of the Corinthians with being chosen by God (I Corinthians 1:24-29).
   c. It is more than mere external calling by the gospel, which does a man no good (Matthew 22:14).
6. What is the gift of the Holy Ghost? It is the personal presence of God and Christ by the Holy Spirit.
   a. It is not just a gift of tongues or ministerial gifts by the Spirit's power, though He does give them.
   b. Jesus had promised this presence and power of the Holy Spirit (John 7:37-39; chapters 14-16).
   c. It is not church membership as some think.

C. Peter also 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).
   a. A large part of this inspired sermon included the warnings of 70 A.D., contrary to today's silence.
   b. Peter did not warn that generation harming believers, but what God would do to that generation!
   c. There are many prophecies in both testaments about this worst of all judgments upon the Jews.
   d. It is a shame that nearly all pulpits are silent about this event to the ignorance of the poor hearers.
   e. Peter had already indicated this day by quoting Joel and extending it to a notable day (Acts 2:20).
   f. Paul stressed this event when writing Jews … Irremediable Chart.
2. In this salvation – from the soon destruction of Jerusalem – they could and should save themselves.
   a. Jesus had warned exactly what to do under certain circumstances surrounding it (Matt 24:15-21).
   b. History records the flight to Pella (Decapolis/Perea) by Christians who left the city for mountains.
   c. Salvation from sin is by God's grace in Christ; salvation from Roman armies was by obedience.
   d. A generation is easy to understand unless you are willfully ignorant (Matthew 24:34;16:27-28).
   e. For more about the Bible's use of generation.
3. Missing the importance of 70 A.D. in the New Testament cheats us of Jesus Christ's glory as King.
   a. He used many other words to testify of the coming tribulation on Israel, which Joel had described.
   b. God was about to bring all righteous blood since Abel on that ungodly generation (Mat 23:34-39).

c. This judgment was prophesied by Moses to Paul and many others (Deut 18:19; I Thess 2:14-16).

d. For more about the destruction of Jerusalem.

e. For more about Christian Jews in Jerusalem fleeing to Pella.

4. We must separate from ungodliness in all generations (Phil 2:15; II Cor 6:17; Tit 2:14; Jas 1:27).

The Character of the Jerusalem Church (41-47)

A. The 3000 new believers converted by the Spirit's blessing embraced the apostolic fellowship (2:41-43).

1. What a change! These people directly or indirectly had hated Jesus and betrayed him to crucifixion!
   a. Peter had not preached a prosperity gospel for self-fulfillment like Joel Osteen's only repertoire.
   b. He said Galileans fulfilled Joel, Jews were wicked murderers, and Jesus rose to be king in heaven.
   c. When they asked what to do, he ignored the Law and told them to be fools for Jesus in baptism.
   d. Now they gladly received a fisherman's preaching and were willing to obey it without any delay.
2. God's true children gladly receive instruction and correction – no matter how condemning or new.
   a. Solomon wrote often that wisdom will gladly take reproof (Pr 9:7-9; 10:17; 15:31; 25:12; etc.).
   b. The O.T. church responded perfectly when they heard Ezra's condemning sermon (Neh 8:8-12).
   c. God's elect love preaching, unlike reprobates or belly worshippers (II Co 2:14-17; I Thes 1:9-10).
   d. Fools and scorners are critical, negative, and make a man an offender for nothing (Is 29:20-21).
   e. But God's elect, male or female, love hard preaching; they want it bold, dogmatic, plain, specific.
3. How a person responds to preaching is a foolproof measure of their salvation and/or their carnality.
   a. Some sleep … or read a Bible … or daydream … or read a hymnal … and talk of earthly things … and miss every service they can … and never do anything to serve the church … and complain.
   b. The gospel is hid to the vast majority, even those creeping into churches (II Co 4:1-7; Mat 22:14).
   c. The Bible is filled with God's judgment for treating preaching lightly (II Kgs 17:14-20; Isaiah 28:12-13; 29:13-16; Jer 29:15-19; Ezek 33:27-33; Zech 7:11-14; Acts 3:23; 13:45-52; 28:23-29).
4. The Holy Spirit called the Bereans noble for the way they responded to Paul's preaching (Ac 17:11).
   a. They received the preaching with ready minds – humbly eager to learn and to be converted by it.
   b. They read Scripture zealously to confirm preaching – rather than reading it to question preaching.
   c. They believed the preaching, and they obeyed it without ignorant arguing and skeptical unbelief.
   d. John the Baptist blasted the gospel trumpet: see the response by those at Jordan (Luke 3:10-14).

e. Thessalonians converted dramatically, even with suffering, to believe with joy (I Thess 1:6-10).
f. If you need to think about being baptized, you have not fully believed the glorious gospel yet.
g. There is no reason to hesitate once you have a glimpse of Christ's glory and His sovereign rule.

5. Baby-sprinkling heretics from the mother church argue that immersion for 3000 is nigh impossible.
   a. Since they do not have scripture for their manmade doctrines and practices, they love to speculate.
   b. With twelve apostles to baptize, it could only take 3-4 hours, even taking a full minute per person.
   c. Taking only 15 seconds for each immersion, all 3000 were baptized by 12 apostles in just an hour.
   d. For greater logistics, think about the 5000 men that believed, which may have been later that day.
6. They immediately sought to join the apostles and disciples to be in their fellowship of gospel truth.
   a. They joined – as do all church members anywhere – by the mutual assent of all parties involved.
   b. Saul of Tarsus was at first refused by this church and then accepted on further evidence (Ac 9:26).
   c. Roman Catholic heresy spawned baptismal membership idea – even infants are church members.
   d. The gift of the Holy Ghost is not the Holy Spirit giving membership. It is God giving the Spirit!
   e. Receiving, or excluding members, is by formal congregational action to take in or to put out.
   f. The Ethiopian eunuch was no more a member at the Jerusalem Church than you or me (Ac 8:39).
   g. God converts; a church receives them; the Holy Spirit adds them to the body (I Cor 12:13,19,27).
   h. A church controls its membership, not God (I Cor 5:11-13; II Cor 2:6-8; Mat 18:18; Acts 13:1-3).
   i. Only in special circumstances does God intervene (Acts 5:1-11; I Cor 11:30; Rev 2:1-5,22; 3:16).
7. How does the Lord add to His churches? The answers are incredibly simple, but some confuse them.
   a. It is RCC heresy to teach baptism makes church members, as with their passive, ignorant infants.
   b. It is a travesty some Baptists have taken from her brothel that baptism is the door to the church.
   c. He first providentially connects His people to a work (Ac 18:10-11; 8:26-29; 10:1-6; Jn 1:41,45).
   d. He then opens hearts and grants them repentance to be converted (Acts 16:14; II Tim 2:25-26).
   e. He then convinces the receiving church with evidence to receive them (Acts 9:26-28; Amos 3:3).
   f. He then adds spiritually after the church practically (Mat 18:18; I Cor 5:1-13; 12:13; II Co 2:6-8).
   g. This corporate relationship as an organism suffers to the degree of personal neglect (Eph 4:3,30).
   h. For much greater detail of this addition (see 12:13).

i. For correction of confusion about this adding.

8. There is an error by some that they are self-sufficient and do not need fellowship of other believers.
   a. These Spirit-filled believers were not content with their new knowledge or any distant ministry.
   b. They loved the other believers (I Jn 5:1), and they wanted fellowship with them (Heb 10:23-25).
   c. The multiplication of communication media has created heretical isolationism and independence.
   d. God's order by apostolic tradition is for saints to assemble together and promote their local body.
   e. The error comes from individuality, pride, selfishness, carnality, laziness, ignorance, and cruelty.
   f. David, as a king, and as God's favorite, could have neglected corporate worship but did not at all.
9. 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 stedfastness in the apostolic faith.
   c. They continued in the apostles' doctrine, unity of church fellowship, communion, and in prayers.
   d. True churches are doctrinal churches – heavily emphasizing teaching (II Tim 4:3-4; I Ti 4:13-15).
   e. Their fellowship, or friendship and activities, was centered around the holy apostles (I Jn 1:1-4).
   f. Breaking of bread here is the Lord's Supper, not eating mentioned later (2:46; 20:7; I Cor 10:16).
   g. Notice the lack of any mention of footwashing – with John 13 fresh on their minds? Come on!
   h. They were a praying church, and they prayed privately and in formal prayer meetings (Ac 12:12).
10. A Spirit-filled church by character and conduct produced fear of God inside and outside the church.
   a. For those outside the church, this was not evidence of regeneration (II Kings 17:32; Acts 5:5,11).
   b. For those inside the church, this was growing respect for God's closeness (Heb 12:28; Ac 5:5,11).
   c. This was not the fear of disciples, but rather fear of the Lord's presence with them (Acts 9:31).
   d. It included fearful respect of the apostles – rightly so as the Lord's specially chosen men (5:13).
   e. When the evil spirit overcame seven gypsies, there was great fear throughout Ephesus (19:17).
   f. With the commitment to apostolic doctrine, fellowship, and practice, much power was available.
   g. Changed lives affect men, just as Jesus illustrated and taught (Mark 5:20; Matt 5:16; I Pet 2:12).

B. The character traits of the exploding church show us what a Spirit-filled church will be like (2:44-47a).
   1. They were together – they did not live their own little selfish lives merely catching up on Sundays.
      a. They were not in one place all the time, but they did assemble daily and ate together very often.
      b. The error of forsaking assemblies had not yet occurred in this season of the Spirit (Heb 10:25).

c. The RCC idea to sit in an empty church to pray or attend mass to leave without talking is heresy.

2. They had all things common – no man considered anything his own – they were very ready to share.
   a. Of course, this did not mean they became communists or socialists denying personal assets (5:4).
   b. Such descriptions must include the Bible's qualifications for charity and limitation of it to needs.
   c. Those that do not work or are foolish or wasteful financially should starve (II Thes 3:10; Pr 20:4).
   d. The only things the poor deserve or need are food, clothing, shelter, and emergency medical help.
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 (Acts 5:42; 12:12; 16:15).
   b. Paul instructed the rich to be ready and willing, not to actually dump their assets (I Tim 6:17-19).
   c. Barnabas was a great example of this (Ac 4:34-37), and Ananias and Sapphira were not (5:1-11).
   d. Such a community of property assets was not an apostolic commandment for communism (5:4).
   e. Communism, without a profit motive, is always the destruction of assets for the poverty of all.
   f. For limitations on charity.
4. They continued daily – this was neither a one-service church nor a two-service church – but daily.
   a. Those that find it hard to assemble with the church reveal their hearts to be selfish, not spiritual.
   b. A new creature in Christ is obsessed to be with the people of God in the worship of God. Amen!
5. They continued with one accord – they did not allow division and strife to divide or unsettle them.
   a. Members must endeavor to maintain this unity, because all sinners default to division (Eph 4:3).
   b. Paul emphasized and stressed peace and unity among church members (I Cor 1:10; I Thess 5:13).
   c. Solomon and Paul taught that charity will ignore personal transgressions (Pr 19:11; I Cor 6:7-8).
   d. Jesus taught that both sides of personal offices should work to end them (Matt 5:21-26; 18:15-17).
6. They ate in Christian fellowship with one another in their houses with much joy and unified hearts.
   a. The context of these verses is unity, love, and fellowship of these saints, not church ordinances.
   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 (Luke 4:3; 11:3; 24:30; II Thess 3:8,12).
   d. The Lord's Supper was for a general assembly with the church together (Ac 20:7; I Cor 11:20).
   e. Given to hospitality is a true character trait of Spirit-filled Christians (Rom 12:13; I Peter 4:9).
   f. A nice family meal with love and peace is good, but with fellow believers even better (Ge 14:18).
   g. They were happy people; they were in a celebratory mood, and why not (Neh 8:12; Phil 4:4).

7. They praised God with thankful hearts (Ephesians 5:19; Philippians 4:8; Heb 2:12; 12:28; 13:15).
    a. For this reason, the pulpit ought to be open to any man that desires to praise and give thanks.
    b. Spirit-filled Christians are not analysts, fearful, loners, or skeptics; they love to praise their God.
    c. They get outside their comfort zone in private and public to declare what God has done for them.
    d. The excited testimonies of true converts can greatly influence others (Mark 5:20; Galatians 1:24).
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 (Proverbs 16:7).
    b. Jesus Christ gave love to one another as their great sign (John 13:35), and it was visible to all.
    c. The rulers, not the people, hated Jesus and the apostles (Acts 4:1-3; Matthew 23:13; Mark 12:37).
    d. All Christians should desire to live in such a way to obtain unbelievers' favour (I Cor 10:31-33).
    e. All Christians should live so they are lights in the world and living epistles (Mat 5:16; II Cor 3:3).
    f. For more about GOS living to save others.
9. If there are texts for a church's mandate or mission statement, they must include these seven verses.
    a. Most church mandates or mission statements are the great commission, which the epistles ignore.
    b. Acts 2:41-47 is the Spirit's summary of a great church, and Paul's epistles teach the same things.

C. When a church lives in the fullness of the Spirit, it should expect God's blessing of His growth (2:47b).
1. The only church members we want are those God adds in wisdom to our number (I Co 12:18,24,28).
    a. He knows which are His people or not, and He directs accordingly in wisdom (Acts 18:10-11).
    b. Most churches compromise until most are reprobates or belly worshippers (II Cor 2:14-17).
    c. Due to this, we never compromise doctrine, and we pray against strange children (Ps 144:7-15).
    d. Due to this, we practice consistent and strict church discipline to keep church purity (I Co 5:6-11).
2. How does the Lord add to His churches? The answers are incredibly simple, but some confuse them.
    a. It is RCC heresy to teach baptism makes church members, as with their passive, ignorant infants.
    b. It is a travesty some Baptists have taken from her brothel that baptism is the door to the church.
    c. He first providentially connects His people to a work (Ac 18:10-11; 8:26-29; 10:1-6; Jn 1:41,45).
    d. He then opens hearts and grants them repentance to be converted (Acts 16:14; II Tim 2:25-26).
    e. He then convinces the receiving church with evidence to receive them (Acts 9:26-28; Amos 3:3).
    f. He then adds spiritually after the church practically (Mat 18:18; I Cor 5:1-13; 12:13; II Co 2:6-8).
    g. This corporate relationship as an organism suffers to the degree of personal neglect (Eph 4:3,30).

h. For much greater detail of this addition (see 12:13).
i. For correction of confusion about this adding.

3. New members for growth, without regeneration and repentance, are vanity and vexation of spirit.
   a. If we try growth by fleshly efforts, we are no better than Abraham having son Ishmael by Hagar.
   b. Not only are such members worthless, they are also burdens and irritants until they are excluded.
   c. Every church has them, even Paul's, but we pray against them (Phil 3:18-19; Rev 2:2,14-16,22).
   d. David knew of their danger and prayed for God to save him from them (Ps 144:6-15; 101:3-8).
4. There is salvation in the church of Christ – from 70 A.D. judgment (2:20-21,40) and much more.
   a. We understand by verb tense and verb order and the context that the church provided salvation.
   b. This text cannot mean that eternal life is the result of membership, for that reverses the true order.
   c. Salvation must be certain to become a church member, but there are salvations that also follow it.
   d. Since a salvation by word has been mentioned twice (2:20-21,40), we cannot ignore the context.
   e. The salvation here and in context must certainly include the destruction of Jerusalem and Jews.
   f. There is also salvation from ignorance and loneliness to the joyful fellowship in truth with others.
   g. Since it is the temple that He inhabits, there is connection to God in it (Eph 2:22; II Cor 6:14-18).
   h. There are also further works of the Holy Spirit that the Ephesian epistle notes in every chapter.
   i. The true gospel brings salvation (I Cor 15:1-2), and each church is the pillar and ground of truth.
   j. For more about other ministries of the Spirit .
5. Studying this last section should result in some questions of self-examination and commitments.
   a. First, regarding yourself, do you have the joy, zeal, steadfastness, and brotherly love as them?
   b. If not, you should either quit the church of Jesus Christ for not being saved … or greatly change.
   c. Second, regarding your church, does it overall have the character and conduct detailed in Acts 2?
   d. If not, you should find a church that does or do everything you can to help your church improve.

Conclusion:

1. This glorious and very important day in human 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 all God's people in place of Christ.
3. Jesus Christ, though crucified by His enemies, is the high king of heaven, and He will destroy all His

enemies.

4. All men respond to the gospel one way or another, and their response shows their eternal life or their eternal death.
5. 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. Web Document: Tongues Have Ceased proves that tongues ceased by 70 A.D. by many Bible and logical arguments.
2. Sermon Outline: Charismatic Religion details the gifts of the Holy Spirit and rightly limits them to the apostolic era.
3. Sermon Outline: The Great Mystery of Godliness details the six incomparable features of the truth of Christ's gospel.
4. Sermon Outline: The Witness of 70 A.D. connects and explains the scriptures about this very important Bible event.
5. Sermon Outline: Messianic Psalms (also here) for an introduction to those Psalms that prophesy about the Lord Jesus Christ.
6. Sermon Outline: The Coronation of Jesus Christ for the details from prophecy to fulfillment of Christ as King in glory.
7. Bible Study Outline: Prophetic Language.
8. Bible Study Chart: Hebrews 'Lose Your Salvation Passages which is Paul's comparable warning to Peter in Acts 2:40.
9. Web Documents: Baptism for a complete study from many angles on the apostolic doctrine and practice of water baptism.
10. Slide Presentation: What Is a Great Church? which reviews the spiritual traits that mark the best churches of Jesus Christ.