

THE BOOK OF ACTS:

The birth, growth, and progress of the church

Original Author: Luke, Ph.D

Sunday, AD 60 - 62

Sugar Land BC Press

THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

CHAPTER 1: The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me, for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." Then they returned to Jerusalem

from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying: that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. 'For he was counted among us and received his share in this ministry.' (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) 'For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and 'LET ANOTHER MAN TAKE HIS OFFICE.' Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection." So they



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



Dr. Andy Woods

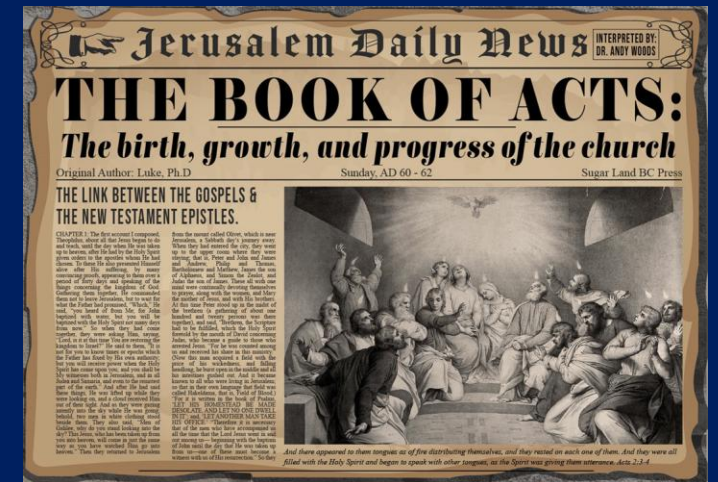
Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

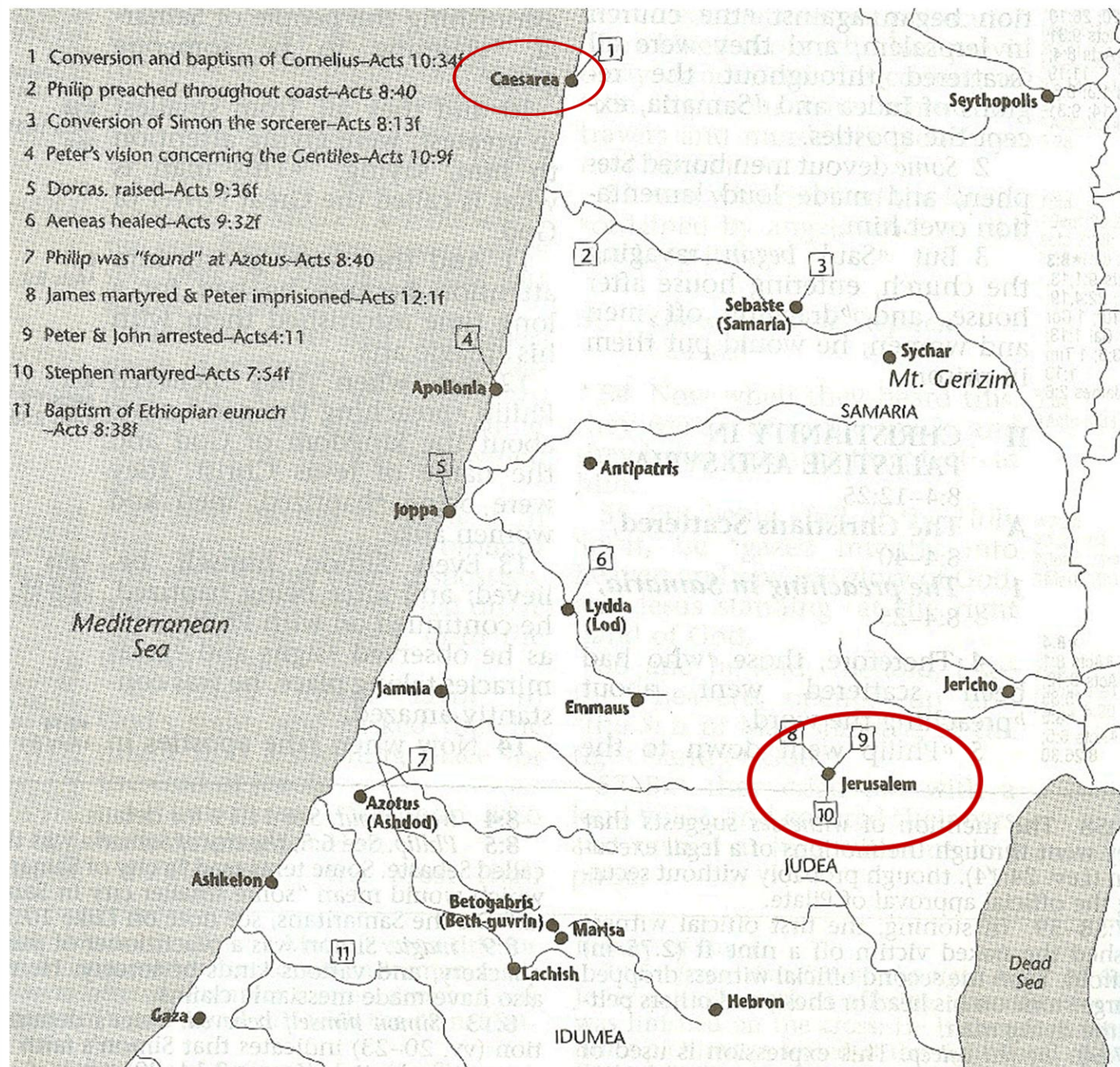
Acts 10:1–11:18

Cornelius' Salvation

- I. Cornelius' Vision (10:1-8)
- II. Peter's Vision (Acts 10:9-16)
- III. Vision's Application (10:17-23a)
- IV. Caesarean Ministry (10:23b-33)
- V. Peter & The Keys of the Kingdom (10:34-43)
- VI. Gentiles' Salvation (10:44-48)
- VII. Peter's Defense in Jerusalem (11:1-18)**



- 1 Conversion and baptism of Cornelius—Acts 10:34f
- 2 Philip preached throughout coast—Acts 8:40
- 3 Conversion of Simon the sorcerer—Acts 8:13f
- 4 Peter's vision concerning the Gentiles—Acts 10:9f
- 5 Dorcas, raised—Acts 9:36f
- 6 Aeneas healed—Acts 9:32f
- 7 Philip was "found" at Azotus—Acts 8:40
- 8 James martyred & Peter imprisoned—Acts 12:1f
- 9 Peter & John arrested—Acts 4:11
- 10 Stephen martyred—Acts 7:54f
- 11 Baptism of Ethiopian eunuch—Acts 8:38f



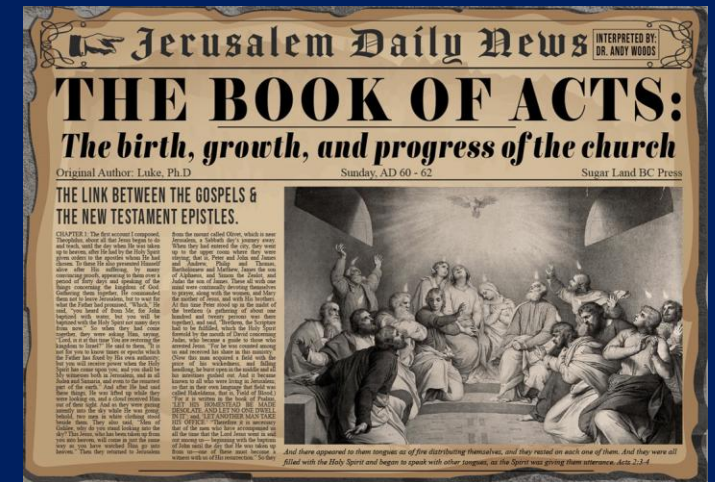
VII. Peter's Defense in Jerusalem

Acts 11:1-18

A. Charge against Peter (1-3)

B. Peter's defense (4-17)

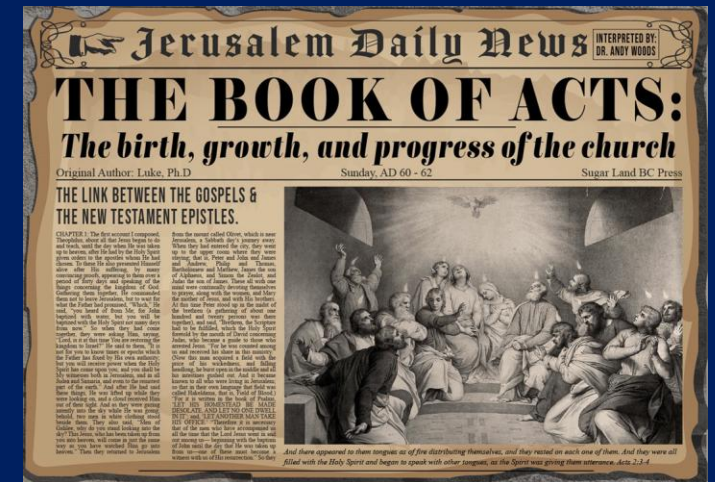
C. The verdict (18)



B. Acts 11:4-17

Peter's Defense

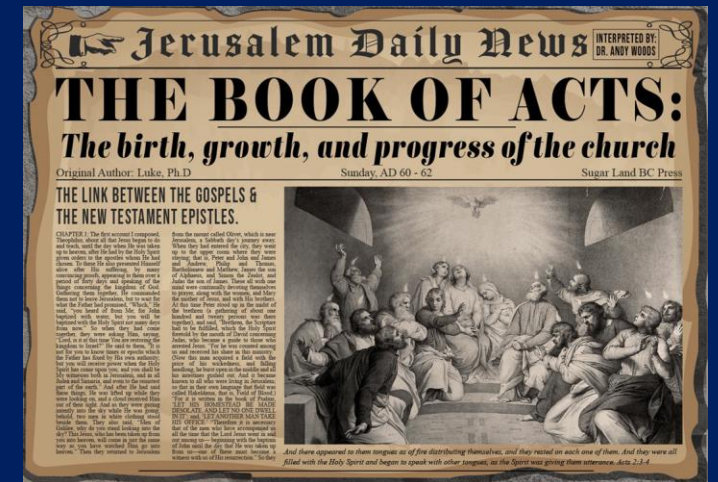
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8. Evidence (15-16)
9. Peter's conclusion (17)



8. Acts 11:15-16

Evidence

- a) Spirit's baptism (15)
- b) Acts 1:5 fulfilled (16)

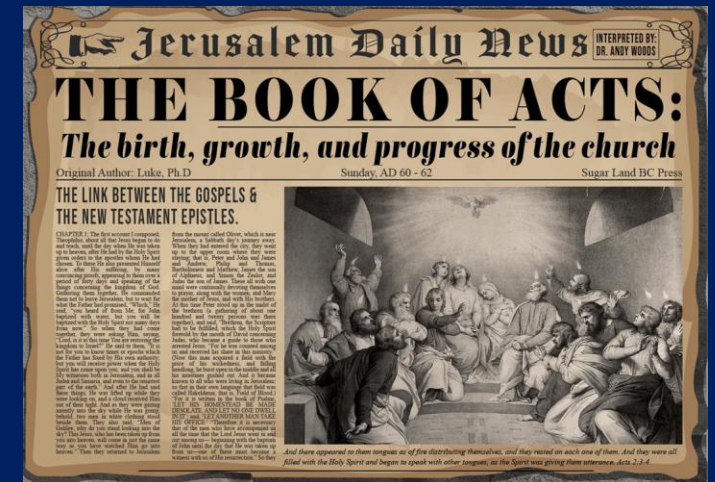


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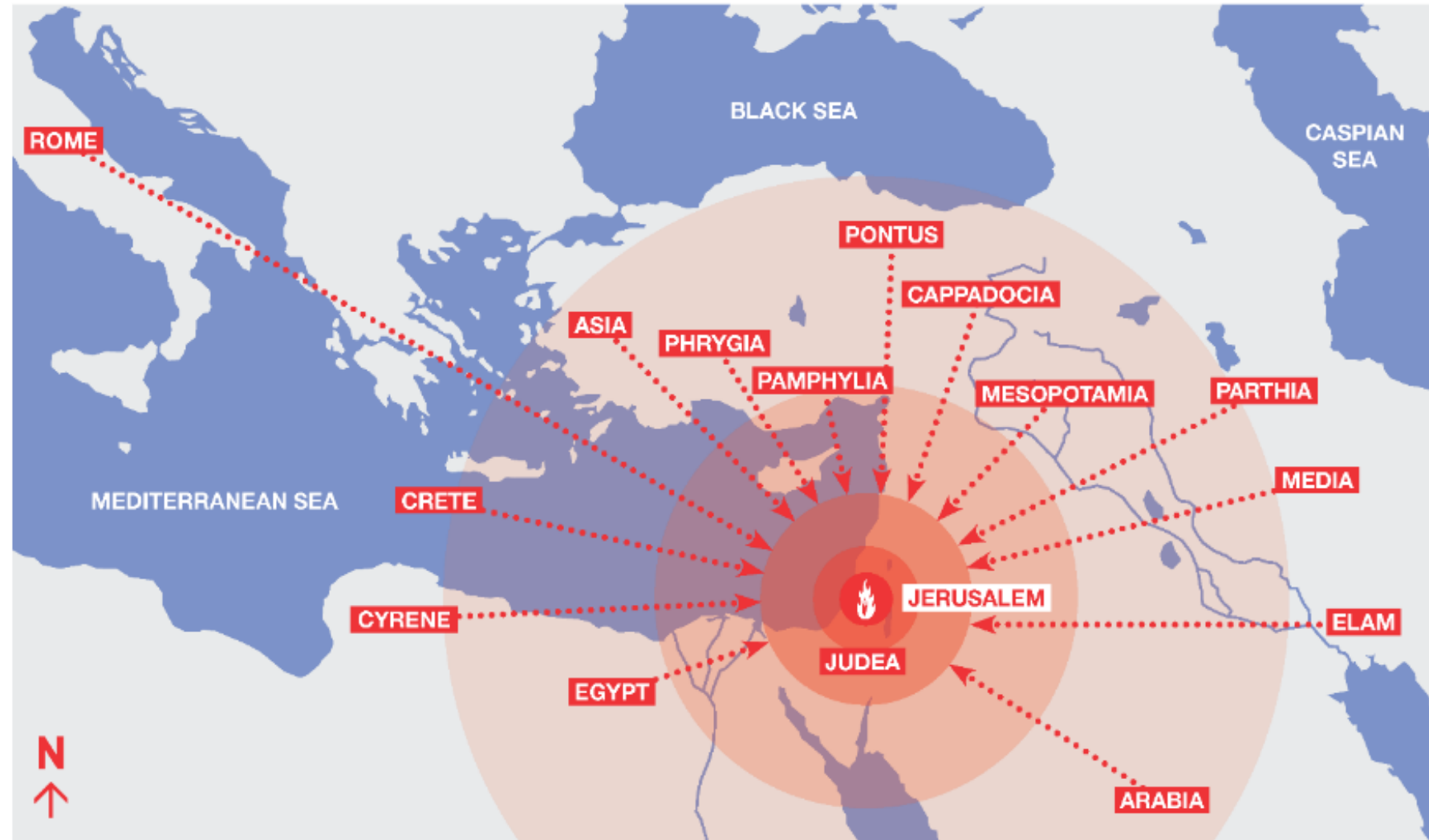
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THE NATIONS OF PENTECOST ACTS 2:9-11

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Acts 2:38

“Peter said to them, “Repent [metanoeō], and each of you be baptized in the name of Jesus Christ for (eis) the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

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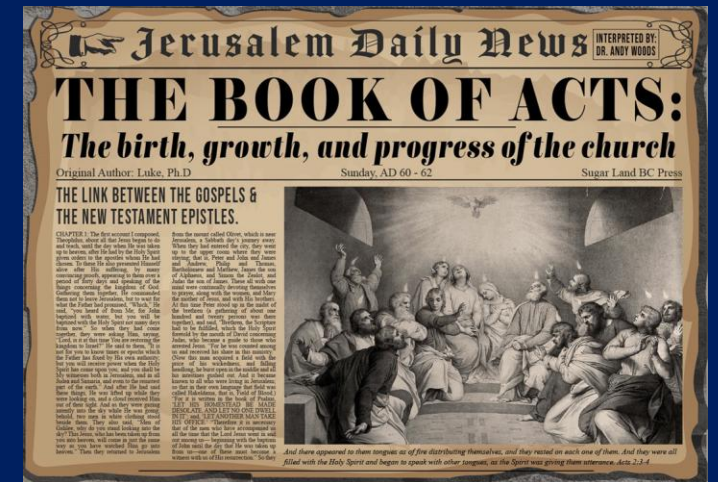


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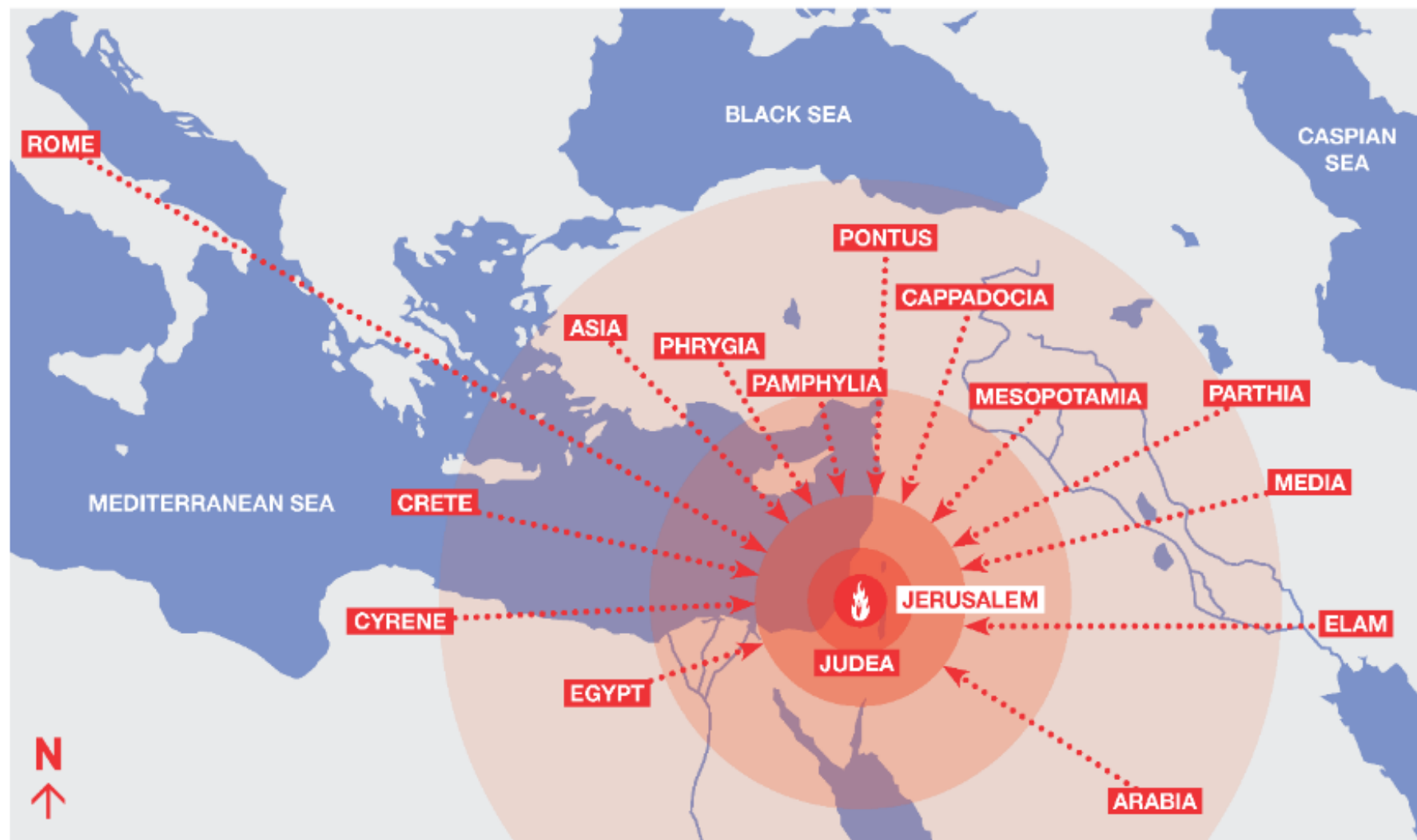
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When Did the Church Begin?



1. Christ referred to the Church in the future tense (Matt. 16:18)
2. Paul referred to the Church as a “mystery” (Eph. 3:4-5, 9)
3. The Church did not exist prior to Acts 1 since Christ became the head of the Church (Eph. 5:23) after His Ascension (Eph. 1:20-22)
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Matthew 16:18

“I also say to you that you are Peter, and upon this rock I will build [oikodomeō] My church; and the gates of Hades WILL NOT overpower it.”



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Ephesians 3:3-6

“³ that by revelation there was made known to me the mystery, as I wrote before in brief. ⁴ By referring to this, when you read you can understand my insight into the mystery of Christ, ⁵ which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; ⁶ to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel”.



Ephesians 3:9

“and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things.”



Colossians 1:26

“that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His.”



“Mystery” Defined

“In the N.T, it [*mystērion*] denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those who are illumined by His Spirit.”

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5. The Church existed before Paul's conversion in Acts 9 (Acts 5:11; 8:1,3; Rom. 16:7)
6. The Baptizing (*joining, uniting, identifying*) ministry of the Holy Spirit began in Acts 2
 - a) 1 Cor. 12:13
 - b) Acts 1:5
 - c) Acts 11:15-16
 - d) Acts 2:1-4, 37-41

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1 Corinthians 12:13

“For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”



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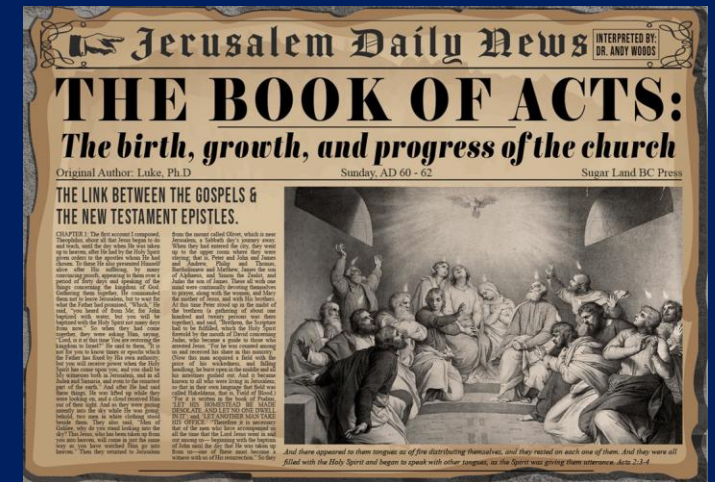
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B. Acts 11:4-17

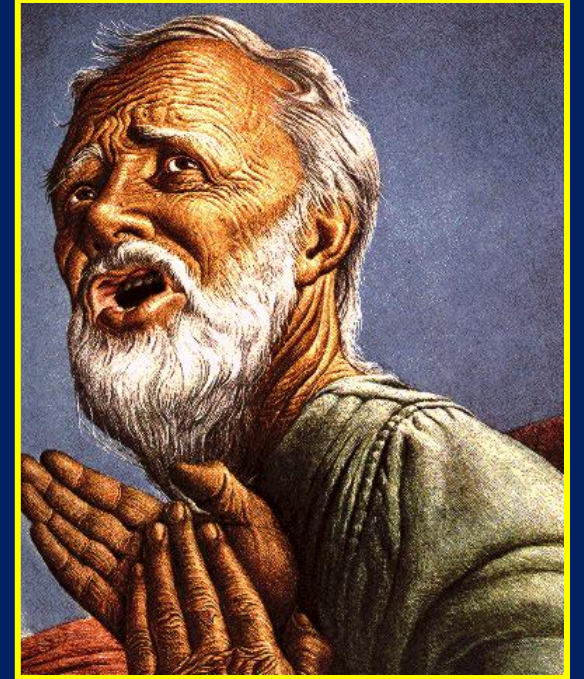
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Passage Conditioning Salvation on Faith Alone (*Sola Fide*)

- Genesis 15:6
- John 3:16; 5:24; 6:28-29, 47; 16:8-9; 20:30-31
- Acts 16:30-31
- Romans 1:16; Ephesians 2:8-9
- Hebrews 11:6



Belief – God's One Condition for Justification

Gen 15:6

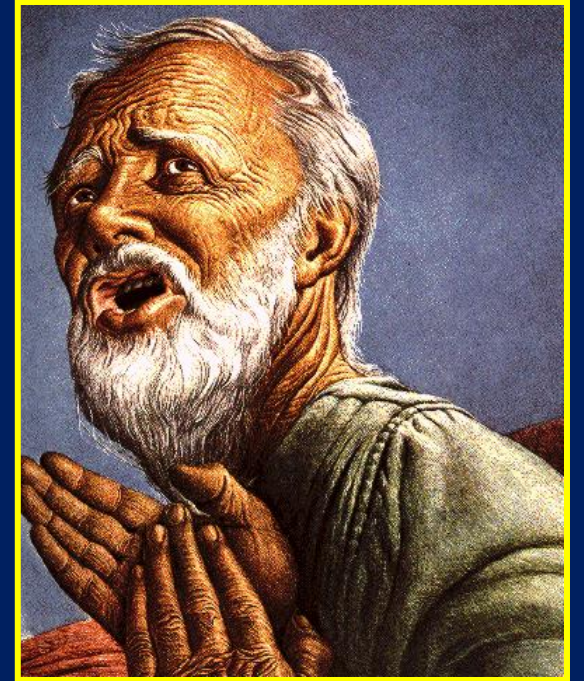
Then he believed in the LORD; and He reckoned it to him as righteousness.

John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Acts 16:30-31

"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."



Belief – God’s One Condition for Justification



“...because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

Lewis Sperry Chafer, vol. 7, *Systematic Theology*
(Grand Rapids, MI: Kregel Publications, 1993), 265-66.

Acts 2:38

“Peter said to them, “Repent [*metanoeō*], and each of you be baptized in the name of Jesus Christ for (eis) the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

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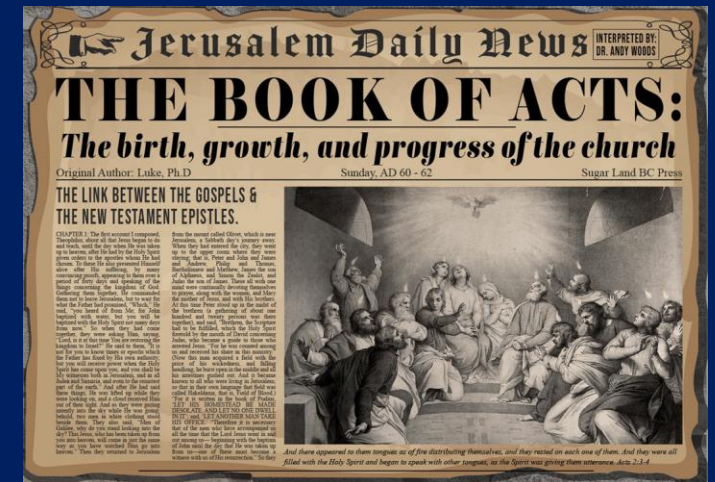
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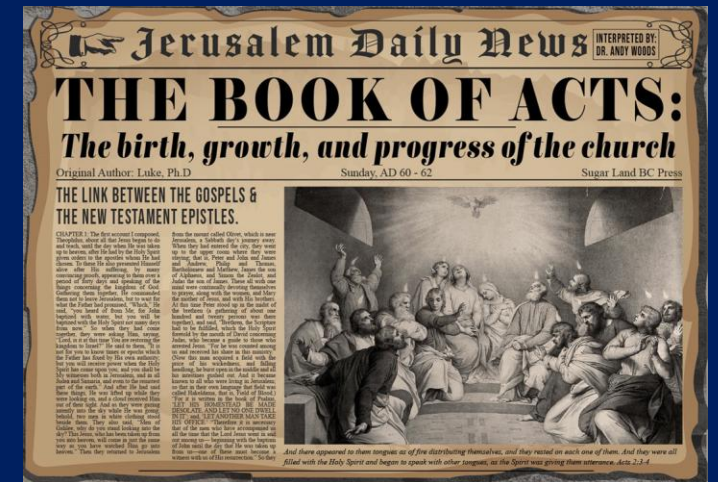
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C. Acts 11:18

The Verdict

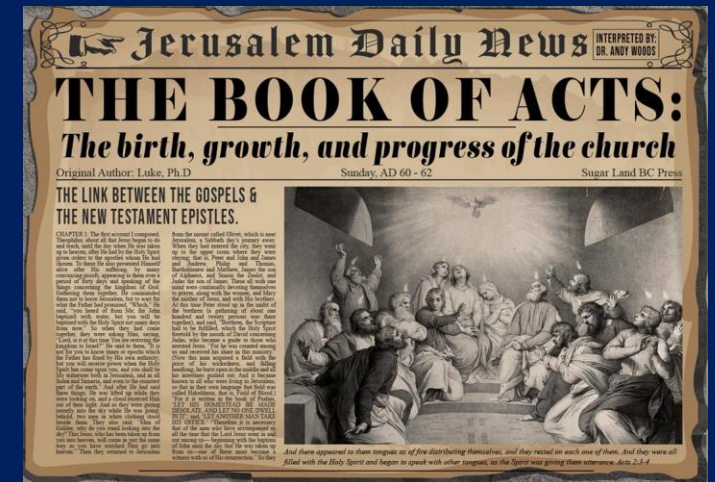
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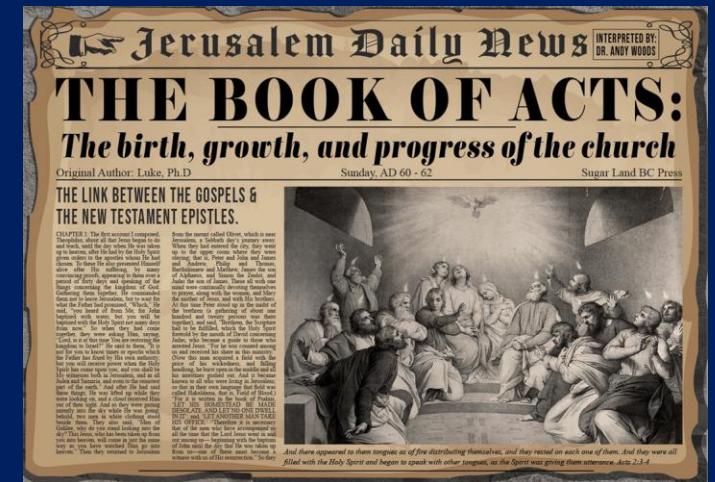
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Dispensational Theology is a System of Theology

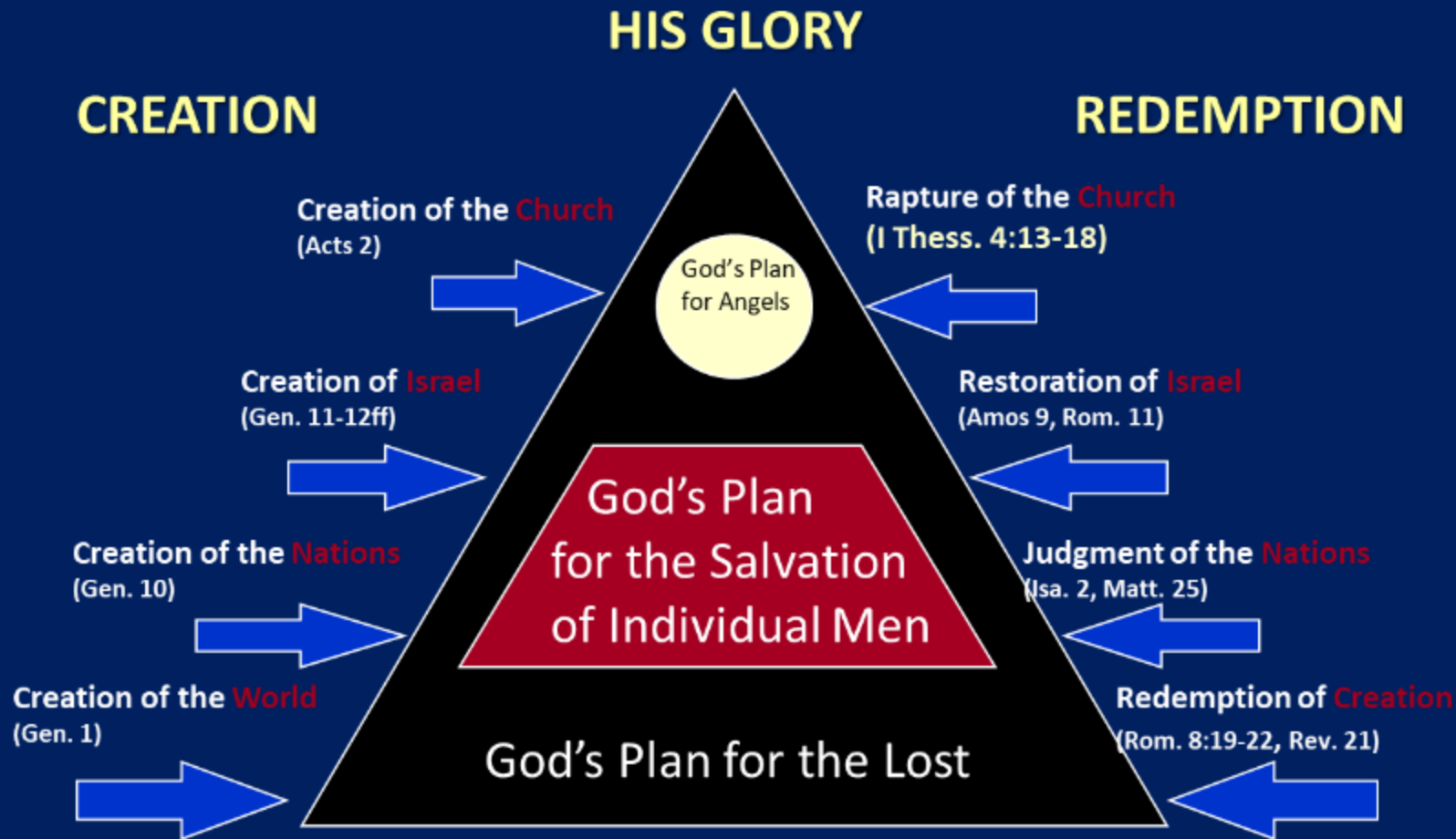
Traditional-normative dispensational theology is a system that embodies three essential, fundamental concepts called the **sine qua non** (lit. “without which is not”):

1. The **consistent** use of a plain, normal, literal, grammatical-historical method of interpretation;
2. Which reveals that the **Church is distinct from Israel**;
3. God’s overall purpose is to bring **glory to Himself** (Eph. 1:6, 12, 14).

Doxological Purpose

- A. God's ultimate purpose for the ages is to glorify Himself. Scripture is not human-centered, as though salvation were the principle point, but God-centered, because His glory is at the center.
- B. The glory of God is the primary principle that unifies all dispensations, the program of salvation being just one of the means by which God glorifies Himself. Each successive revelation of God's plan for the ages, as well as His dealing with the elect, non-elect, angels, and nations all manifest His glory.

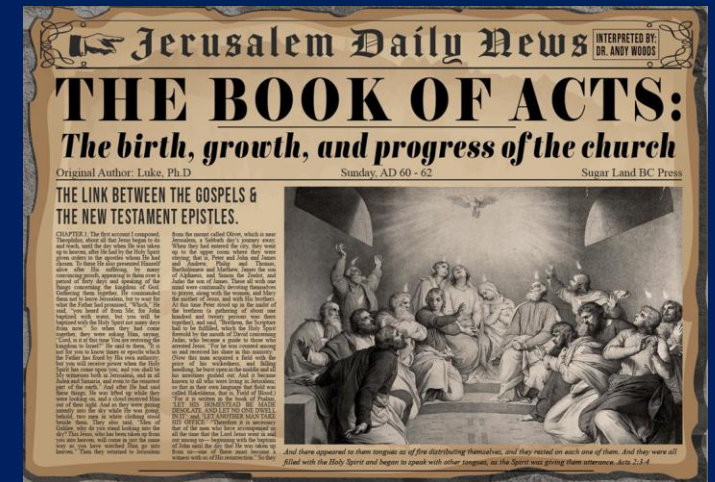
THE FOCUS ON THE GLORY OF GOD IN DISPENSATIONALISM



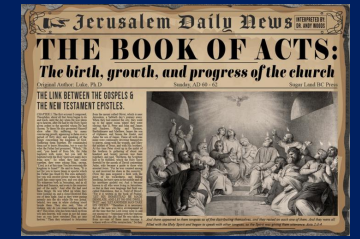
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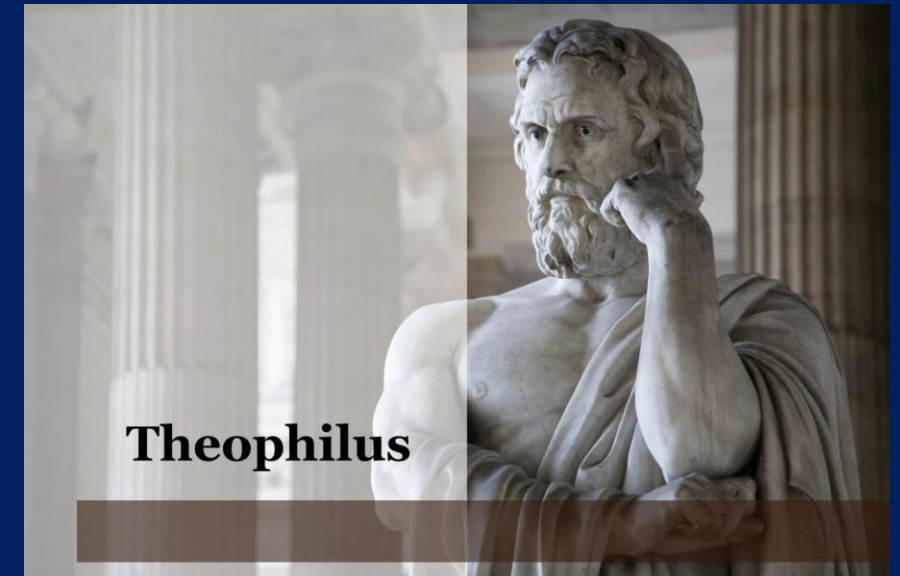
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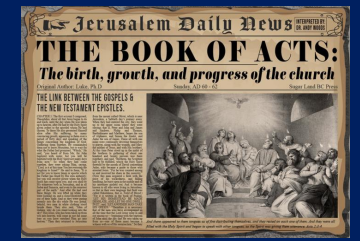
Purpose



- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



Message



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



John 16:7-11

“⁷ But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. ⁸ And He, when He comes, will convict the world concerning sin and righteousness and judgment; ⁹ concerning sin, because they do not believe in Me; ¹⁰ and concerning righteousness, because I go to the Father and you no longer see Me; ¹¹ and concerning judgment, because the ruler of this world has been judged.”



Conclusion

VII. Peter's Defense in Jerusalem

Acts 11:1-18

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C. The verdict (18)

