

# 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

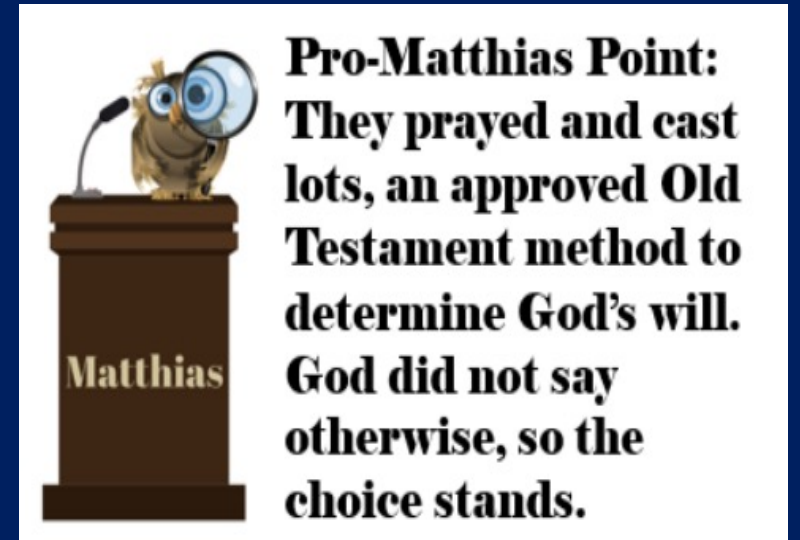
Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

# Acts 1

## Chapter Summary

- I. Prologue (1-5)
- II. Jesus' Ascension (6-11)
- III. Return to Jerusalem (12-14)
- IV. Matthias Chosen (15-26)



# Acts 2

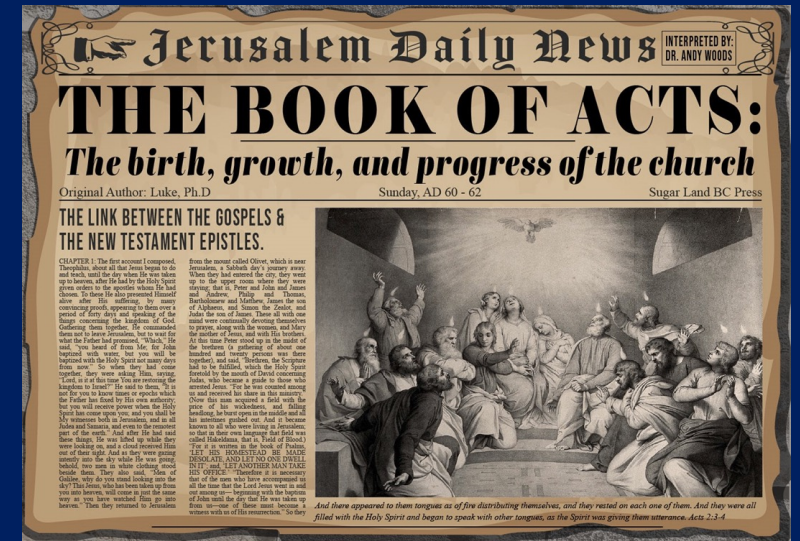
## Chapter Summary

I. Coming of the Holy Spirit (1-4)

II. Holy Spirit's Impact (5-13)

III. Peter's Sermon (14-36)

IV. Sermon's Impact (37-47)



## Acts 2:13, 15

<sup>13</sup> “But others were mocking and saying, ‘They are full of sweet wine.’... <sup>15</sup> ‘For these men are not drunk, as you suppose, for it is only the third hour of the day.’”







# IV. Coming of the Holy Spirit

Acts 2:37-47

## A. Salvation (37-41)

## B. Church (42-47)

**Jerusalem Daily News** INTERPRETED BY DR. ANDY WOODS

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**CHAPTER 1:** The first account completed, Theophilus, about all the Jews 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. It came to pass in those days that there were gathered in Jerusalem a multitude of about five hundred brethren. These all with one accord were constantly devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with the brethren, Priscilla and Aquila, Titus Justus the son of a high priest, and several others. They were all continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with the brethren. At that 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 Moses in the Law concerning Jesus, who became a guide to those who would believe. For he was crucified among us and received his share in this glory." Close that man requests a field with the price of his inheritance, and falling backward, he burst open in the middle and all his entrails poured out. And it became known to all who were living in Jerusalem, so that they were all hearing and giving heed. In the book of Isaiah, the Lord said, "I will be as a witness in the book of the living, and I will be as a witness to the people." "LET ANDREW MAN TAKE HIS OFFICE." Therefore it is necessary one of the men who have accompanied us all the time that Jesus lived with us and all things we have heard with the lips of Jesus, to be a witness with us. And he was taken up from us— one of these must become a witness with us of the 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*

# A. Acts 2:37-41

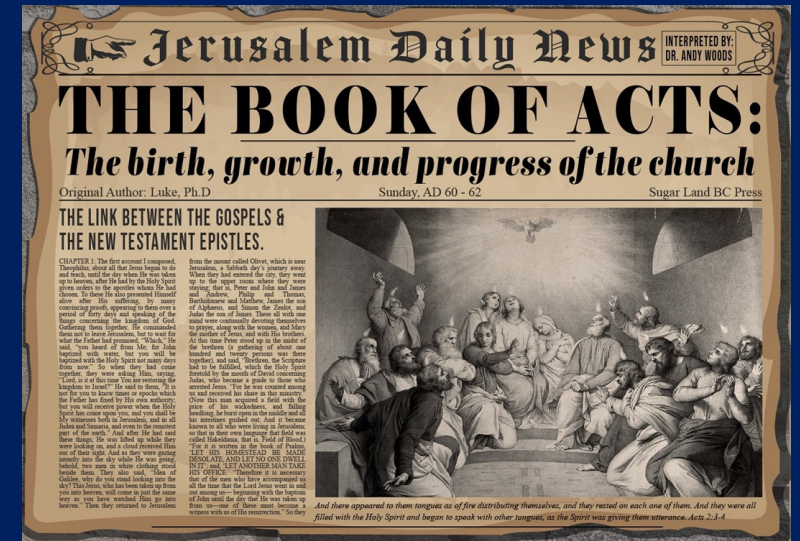
## Salvation

### 1. Conviction (37)

### 2. Repentance & Baptism (38-39)

### 3. Consequence of Repentance (40)

### 4. Result (41)





## John 16:7–11

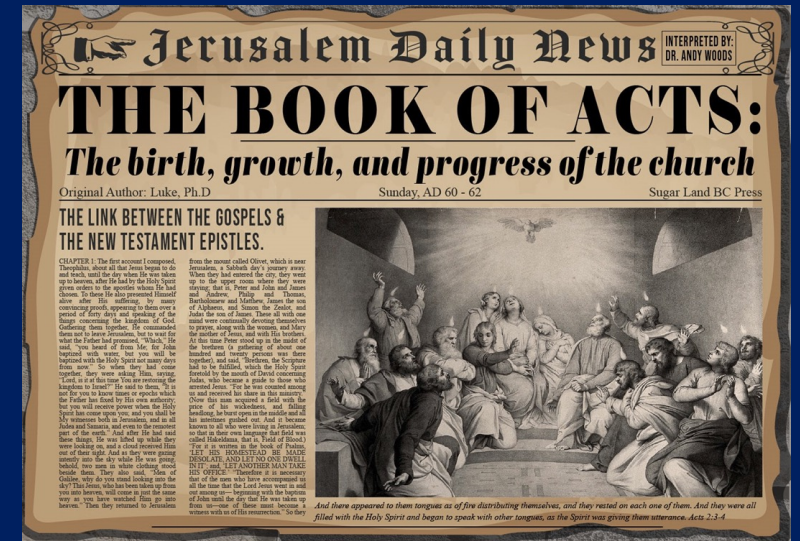
<sup>7</sup> “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. <sup>8</sup> “And He, when He comes, will convict the world concerning sin and righteousness and judgment; <sup>9</sup> concerning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



# A. Acts 2:37-41

## Salvation

1. Conviction (37)
2. Repentance & Baptism (38-39)
3. Consequence of Repentance (40)
4. Result (41)



## Acts 2:38

“Peter said to them, “Repent [metanoēō], 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.”

ΜΕΤΑΝΟΕΩ

metanoēō / change one's mind; repent





## Lewis Sperry Chafer

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

“This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for believing at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2Tim. 2:25; 2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

## Matthew 12:41

“The men of Nineveh will stand up with this generation at the judgment and will condemn it because they repented **at [in the face of/because of] (*eis*)** the preaching of Jonah; and behold, something greater than Jonah is here.”



## Acts 4:12

“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must [dei] be saved.”

MyBible says

**SALVATION  
IS IN CHRIST  
ALONE.**



## Luke 4:43

“But He said to them, “I must [*dei*] preach the kingdom of God to the other cities also, for I was sent for this purpose.”



## Luke 24:44

“Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms **must** [*dei*] be fulfilled.”







“...one of the mistakes that human beings make is believing that there is only one way...We don't accept that there are diverse ways of being in the world; that there are millions of ways to be a human being. And many ways...many paths to what you call God. That her path might be something else and when she gets there she might call it the light. But her loving, and her kindness, and her generosity brings her to the...same point that it brings you...



...It doesn't matter whether she called it 'God' along the way or not...There couldn't possibly be just one way!...There couldn't possibly be only one way with millions of people in the world!...You think...if you are somewhere on the planet and you never hear the name of Jesus but yet you live with a loving heart. You lived as Jesus would have had you to live. You lived for the same purpose as Jesus came to the planet to teach us all, but you are in some remote part of the earth and you never heard the name of Jesus. You cannot get to Heaven...?"



## Tony Evans

*Totally Saved: Understanding, Experiencing and Enjoying the Greatness of Your Salvation* (Chicago: Moody, 2002), 355, 359.

“In a class I once taught at Dallas Seminary, I inadvertently asked an exam question on material I had not covered in class. One of the students brought this discrepancy to my attention. To be fair, I had to rescore all of the test papers because I could not hold the students liable for information they had never been given...So the premise is that God will not hold people accountable for a decision they cannot make, based on information they have not received...And people in faraway lands who have never heard the gospel still have their own sins to answer for. This means we need to talk about the provision God has made for those who cannot believe....Here's the spiritual principle at work: When people respond to what they do know of God, He takes personal responsibility for giving them more information about Himself... In the case of a person...



## Tony Evans

*Totally Saved: Understanding, Experiencing and Enjoying the Greatness of Your Salvation* (Chicago: Moody, 2002), 355, 359.

...who never hears the gospel and never knows the name of Jesus, but who responds to the light he has, God, treats that person like an Old Testament saint, if you will. That is, if the person trusts in what God has revealed, God deals with that person based on the knowledge he has, not the information he never received. I call this trans-dispensationalism...By this I mean if a person is sincerely seeking God and desiring to know Him, and is responding to the truth he knows, if there is no missionary or direct manifestation of God, then God judges that person based on his faith in the light he has received. And as in the case of Abraham, God will retroactively count this person as righteous by applying the death of Christ from the dispensation of grace.”



[HI9Aps://www.youtube.com/watch?v=hrf60-zHI9A](https://www.youtube.com/watch?v=hrf60-zHI9A)

**Dr. Schuller**: "Tell me, what is the future of Christianity?"

**Dr. Graham**: "Well, Christianity and being a true believer, you know, I think there's the body of Christ which comes from all the Christian groups around the world, or **outside the Christian groups**. I think that everybody that loves Christ or knows Christ, **whether they're conscious of it or not**, they're members of the body of Christ. And I don't think that we're going to see a great sweeping revival that will turn the whole world to Christ at any time...and that's what God is doing today. He is calling people out of the world for His name. Whether they come from the **Muslim** world, or the **Buddhist** world, or the Christian world, or the **non-believing** world, they are members of the body of Christ because they've been called . . .



[HI9Aps://www.youtube.com/watch?v=hrf60-zHI9A](https://www.youtube.com/watch?v=hrf60-zHI9A)

...by God. They may not even know the name of Jesus, but they know in their hearts they need something that they don't have and they turn to the only light that they have and I think they're saved and they're going to be with us in heaven."

Dr. Schuller: "This is fantastic. I'm so thrilled to hear you say that. There's a wideness in God's mercy."

Dr. Graham: "There is."



# Kingdom Gospel vs. Personal Gospel

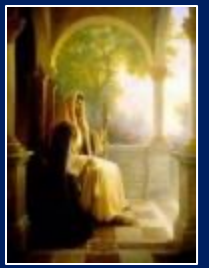
	<b>Kingdom Gospel</b>	<b>Personal Gospel</b>
<b>Biblical example</b>	<b>Matt. 3:2; 4:17; 10:5-7</b>	<b>Acts 16:30-31</b>
<b>Target audience</b>	<b>National Israel (Matt. 10:5-7)</b>	<b>All nations (Matt. 28:18-20)</b>
<b>Type of salvation offered</b>	<b>National</b>	<b>Personal and individual</b>
<b>Portrayal of Christ</b>	<b>National savior and king</b>	<b>Personal savior</b>
<b>Kingdom expectancy</b>	<b>Imminent</b>	<b>Absent</b>
<b>Contribution to God's program</b>	<b>Appearing of the kingdom</b>	<b>Building of the church (Matt. 16:18; Rom. 11:25b)</b>

# Kingdom Gospel vs. Personal Gospel

	<b>Kingdom Gospel</b>	<b>Personal Gospel</b>
<b>Scriptural foundation</b>	<b>Mosaic Covenant (Exod. 19:5-6; Deut. 28:15-68)</b>	<b>Gen. 3:15; 15:6; John 3:16; Gal 3:16</b>
<b>When preached?</b>	<b>Early Gospels and Tribulation (Matt. 3:2; 24:14)</b>	<b>Church Age</b>
<b>Preached today?</b>	<b>No</b>	<b>Yes</b>
<b>Perpetual availability?</b>	<b>No</b>	<b>Yes</b>
<b>Which Gospels?</b>	<b>Synoptics</b>	<b>John</b>
<b>Cross, atonement, resurrection, Ascension, Holy Spirit, forgiveness of sins</b>	<b>No</b>	<b>Yes</b>
<b>Systematic Theology</b>	<b>Eschatology</b>	<b>Soteriology</b>

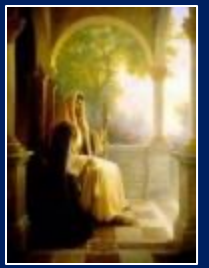


# Was the kingdom re-offered in Acts? No!



1. The king was absent (Acts 1:9-11)
2. Irreversible language found in the Gospels (Matt. 12:31-32; 21:42; 22:7)
3. A new age in the kingdom's absence has already been disclosed (Luke 19:11-27; Matt. 13; 24–25)
4. “Kingdom” is mentioned 45x in Luke’s Gospel but only 8x in Acts
5. Expression “repent for the kingdom of heaven is at hand” is absent from Acts

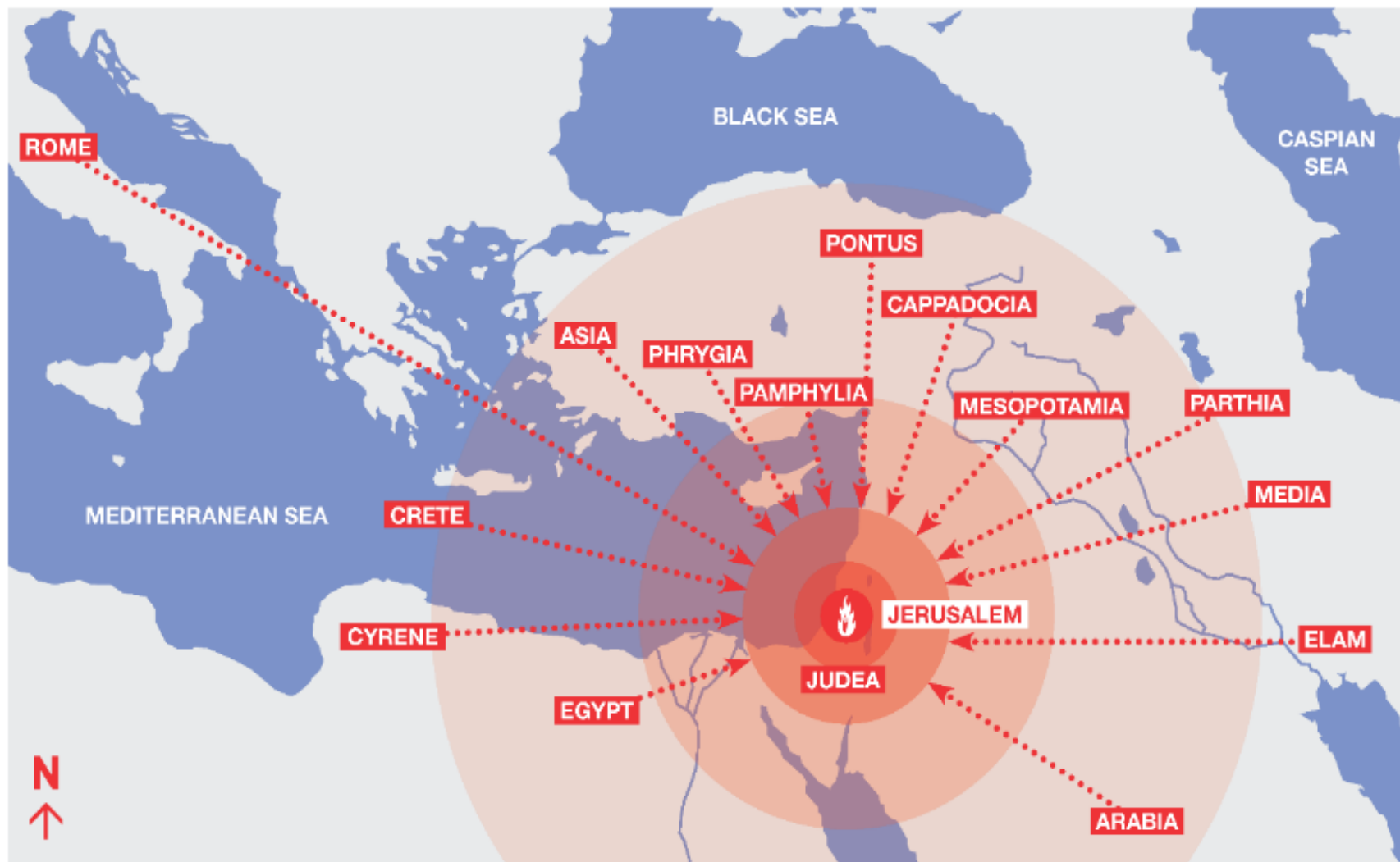
## Was the kingdom re-offered in Acts? No!



6. Co-mingling of kingdom truth with Church Age truth
7. The timing of the kingdom has already been fixed by the Father's authority (Acts 1:6-7)
8. Peter was merely preaching the personal Gospel in Acts 2
9. Acts 3:19-21 is laying out the condition by which the kingdom will ultimately come to the earth (Acts 3:19-21)
10. The miracles in Acts authenticate the new age of the Church (Heb. 2:2-3) and not the ongoing offer of the kingdom

# THE NATIONS OF PENTECOST ACTS 2:9-11

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## Jay Adams

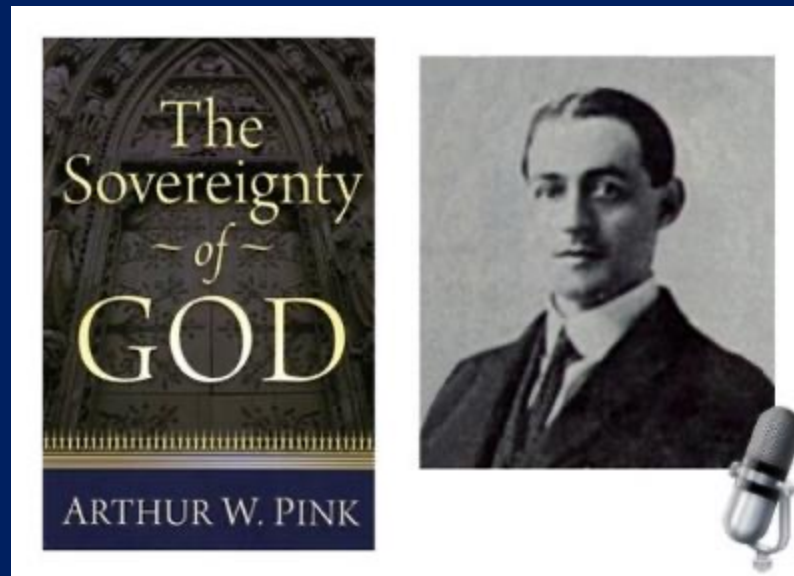
*Competent to Counsel, 70.*

“But counselors, as Christians, are obligated to present the claims of Christ. They must present the good news that Christ Jesus died on the cross in the place of His own, that He bore the guilt and suffered the penalty for their sins. He died that all whom the Father had given to Him might come unto Him and have life everlasting. As a reformed Christian, the writer believes that counselors must not tell any unsaved counselee that Christ died for him, **FOR THEY CANNOT SAY THAT.** No man knows except Christ Himself who are His elect for whom He died.”  
[emphasis mine]

# A. W. Pink

*Sovereignty of God*, p. 160, 163.

“The fact is, that the love of God, is a truth for the Saints only...In like manner, the ‘world’ in John 3:16 must, in the final analysis, refer to the world of God’s people.”



# Extent of the Atonement

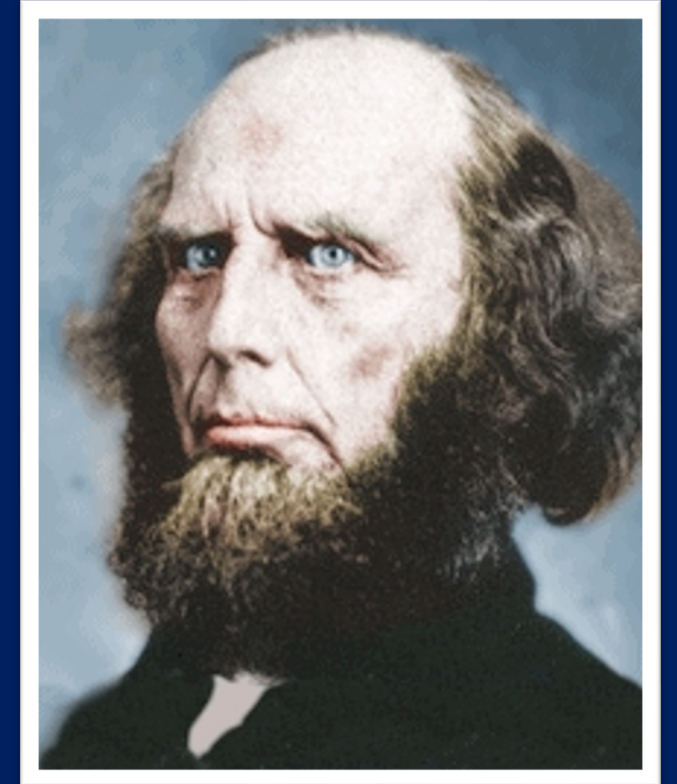
## Unlimited

- Biblical support
  - John 1:29; 3:16-17; 4:42; 6:51; 12:32, 47
  - Acts 17:30
  - 2 Cor 5:19
  - 1 Tim. 2:4, 6; 4:10
  - Titus 2:11
  - Heb. 2:9
  - 2 Pet. 2:1
  - 1 John 2:2; 4:14



# Poor Word Choices

- ABC method – Admit, Believe, Call
- Miscellaneous poor word choices – confess, deny, yield, surrender, sorrow, make, ask, forsake, receive, accept, invite
- Negative influence of Charles Finney



## Matthew 23:37-39

<sup>37</sup> “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather [*episynagō*] your children together, the way a hen gathers [*episynagō*] her chicks under her wings, and you were unwilling. <sup>38</sup> Behold, your house is being left to you desolate! <sup>39</sup> For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”





## Romans 8:29-30

<sup>29</sup> For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup> and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Where's **sanctification**?



# Romans Outline

- I. Salutation (1:1-17)
- II. Sin (1:18–3:20)
- III. Salvation (3:21–5:21)
- IV. Sanctification (6–8)
- V. **Sovereignty (9–11)**
- VI. Service (12:1–15:13)
- VII. Summation (15:14–16:27)



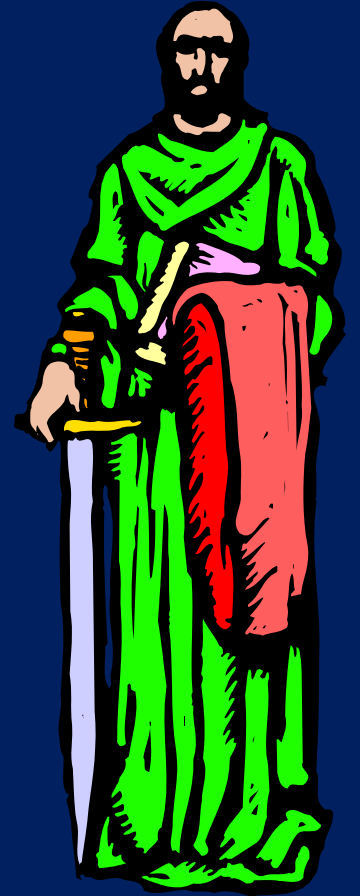
# Romans 9–11

## Theme:

*How can God be trusted to be faithful to us if He has been unfaithful to Israel?*

## V. Sovereignty (Rom 9–11)

- A. Israel in the past: elected (Rom 9)
- B. Israel in the present: rejected (Rom 10)
- C. Israel in the future: accepted (Rom 11)



# 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.

# Belief – God's One Condition for Justification

## Gen 15:6

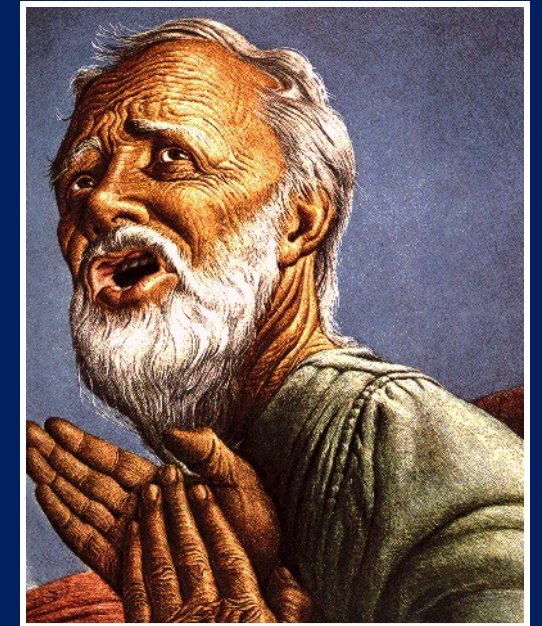
Then he believed in the LORD; and He reckoned it to him as righteousness.

## John 3:16

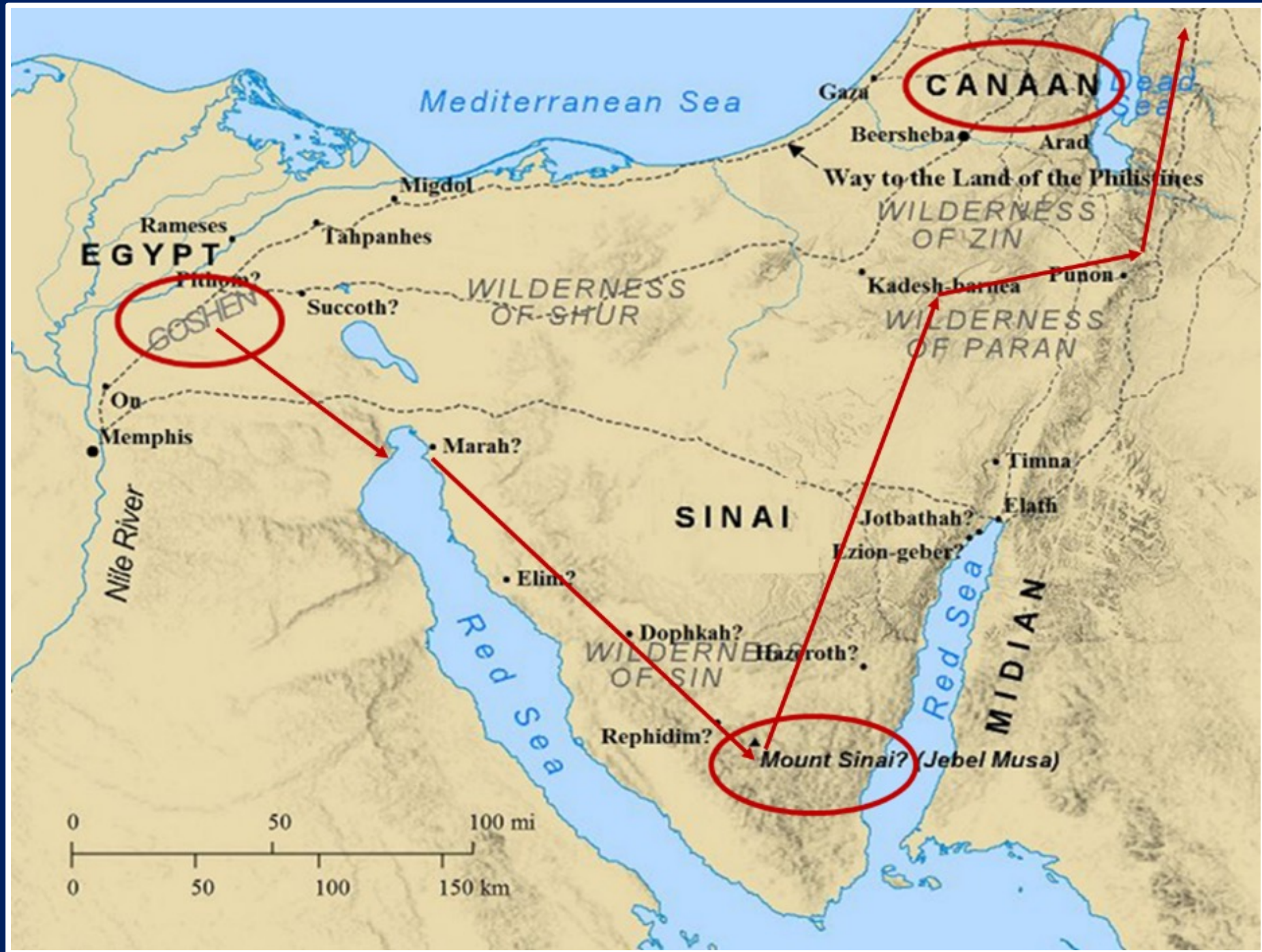
For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

## Acts 16:30-31

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









# Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- Blessings and curses (28)



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- Witnesses (32:1)
- ***Blessings and curses (28)***



## Deuteronomy 28:49-50

<sup>49</sup> “The Lord will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand, <sup>50</sup> a nation of fierce countenance who will have no respect for the old, nor show favor to the young.”



# ISRAEL'S JUDGMENTS

- Division of the kingdom in 931 B.C. (1 Kgs. 12)
- Assyrian judgment in 722 B.C. (2 Kgs. 17)
- Babylonian captivity in 586 B.C. (2 Kgs. 25)
- Rome *Diaspora* in A.D. 70 (Luke 19:41-44)



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## Eusebius (A.D. 260-340)

*Ecclesiastical History, 3.5.3*

"But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men."

Epiphanius (*De pond. et mens.* 15) also records this flight of the Christians to Pella.)

# Pella

Pella was a town situated beyond the Jordan, in the north of Perea, within the dominions of Herod Agrippa II. The surrounding population was chiefly Gentile. See Pliny V. 18, and Josephus, *B. J.* III. 3. 3, and I. 4. 8.



## Ezekiel 36:24-28

<sup>24</sup> “For I will take you from the nations, gather you from all the lands and bring you into your own land. <sup>25</sup> Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup> Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. <sup>28</sup> You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”







## Charles L. Feinberg

*The Prophecy of Ezekiel: The Glory of the Lord*, Paperback ed.  
(Chicago: Moody, 1969; reprint, Chicago: Moody, 1984), 231-32.

“Verses 25–29 teach that the *complete* return of Israel will occur after the defeat of Gog and his Confederates. Ezekiel summarized his prophecies of hope and restoration. When he stated that God will have mercy upon the whole house of Israel, he had in mind that all previous restorations were partial. Now a universal and final restoration will take place. It was God who allowed them to go into captivity; it is he who will see to it that they are regathered; indeed, it is he who will insure that *not one is left out of the land*..In conclusion, to summarize all the benefits promised, Ezekiel spoke of the outpouring of the Spirit upon the house of Israel (italics added).”



## John 1:12

“But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name.”

just. Believe



## Acts 2:41

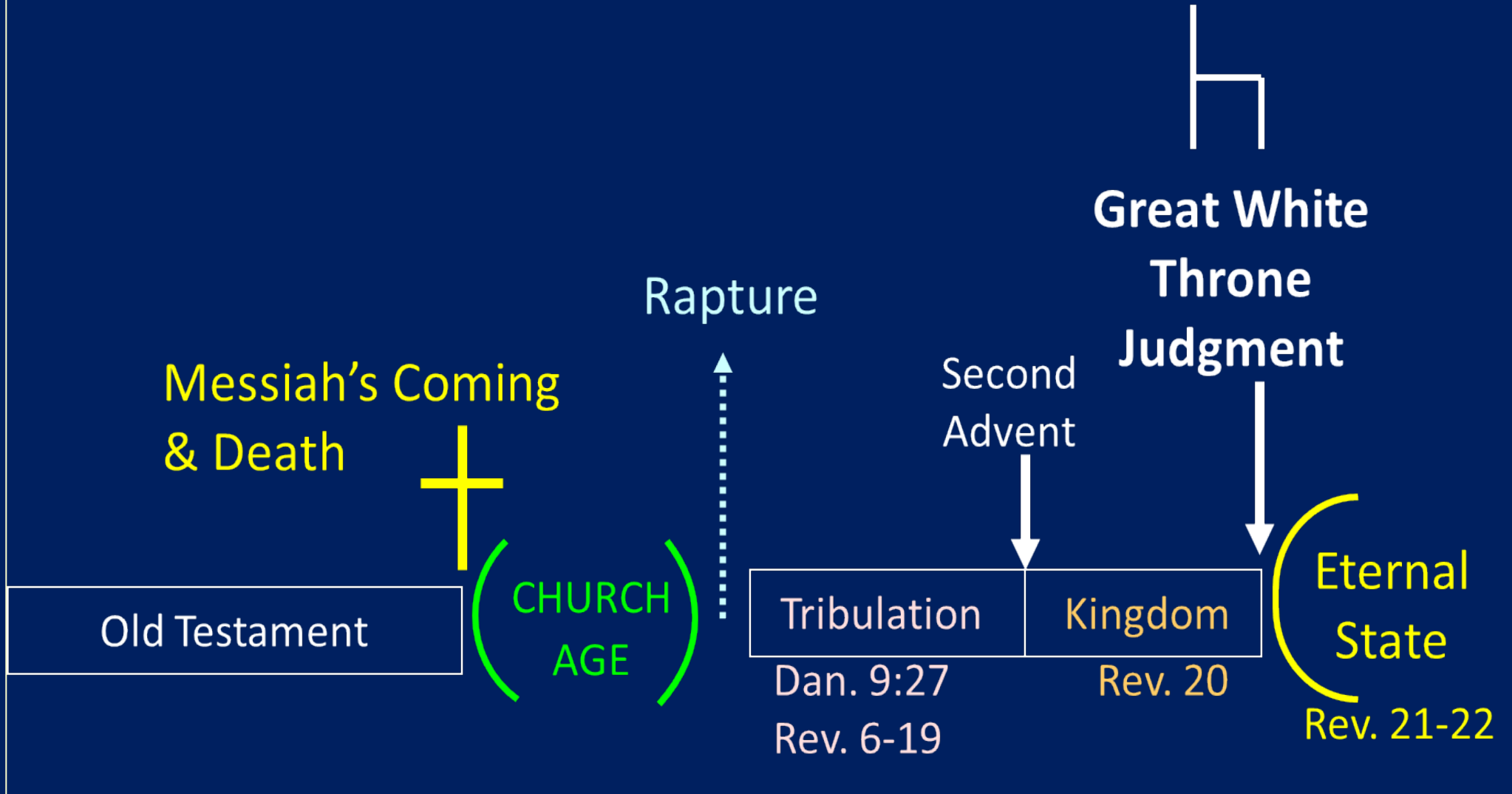
“So then, those who had received his word were baptized; and that day there were added about three thousand souls.”



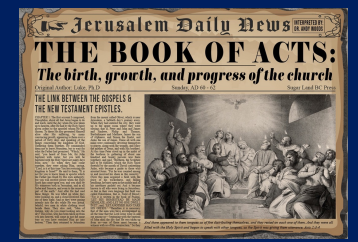
# Reasons for Understanding 1000 Literally

- John's use of indefinite concepts elsewhere
  - Revelation 20:3,8
- Exception to the “# of years” examples?
- Other numbers are taken literally
  - Two witnesses (11:3), 7000 people (11:13), 4 Angels (7:1) 7 Angels (8:6), 144,000 Jews (7:4), 42 months (11:2), 1260 days (11:3)
- Not always a symbolic interpretation
  - (Rev. 17:18)

# Prophecy Panorama



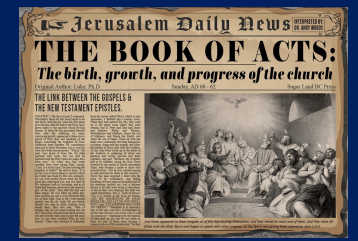
# Message



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



# Progress Reports



- Clearest: Acts 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31
- Less clear: Acts 1:13, 15; 2:41; 4:4, 31; 5:14, 42; 8:25, 40; 11:21; 13:49; 17:6











# Activities of the Local Church

(Acts 2:41-47)

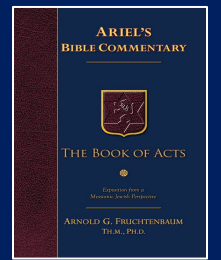
- Doctrine (Acts 2:42)
- Ordinances (Acts 2:41-42, 46)
- Prayer (Acts 2:42)
- Evangelism (Acts 2:47)
- Worship (Acts 2:47)
- Benevolence (Acts 2:44-45)
- Fellowship (Acts 2:42, 46-47)





# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 83*



“The apostles did many signs and wonders. In fact, the only ones who performed miracles in the book of Acts were the apostles or their delegates, such as Stephen (Acts 6:8). These apostolic legates were appointed by the laying on of hands by the apostles. Signs and wonders were not performed by the believers at large.”

## Ephesians 2:20

“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*.”



# Miracle Clusters In Scripture

<b>NUM.</b>	<b>ERA</b>	<b>AUTHENTICATION</b>
1.	<b>Moses</b>	<b>Law</b>
2.	<b>Joshua</b>	<b>Conquest</b>
3.	<b>Elijah-Elisha</b>	<b>Prophet</b>
4.	<b>Christ</b>	<b>Kingdom offer</b>
5.	<b>Apostles</b>	<b>Church</b>
6.	<b>Tribulation &amp; Millennium</b>	<b>Kingdom establishment</b>



## 2 Timothy 4:20

“Erastus remained at Corinth, but Trophimus I left sick at Miletus.”

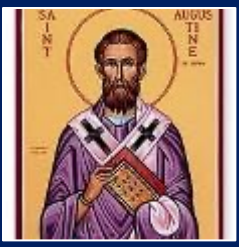




## Chrysostom (A.D. 345–407)

*Patriarch of Constantinople, Chrysostom, Homily 29 on First Corinthians.*

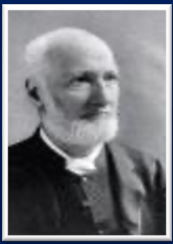
“This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity has produced us again another question: namely, why did they then happen, and now do so no more?”



## Augustine (A.D. 354–430)

Bishop of Hippo, *Homily 6:10 on the First Epistle of John*.

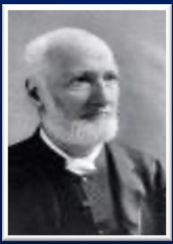
“In the earliest times, the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, as the Spirit gave them utterance. Acts 2:4 These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away. . . . If then the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one get to know that he has received the Holy Ghost?”



## Philip Schaff

*History of the Christian Church, vol. 1 , p. 236-37.*

“We do not know how long the glossolalia, as thus described by Paul, continued. It passed away gradually with the other extraordinary or strictly supernatural gifts of the apostolic age. It is not mentioned in the Pastoral, nor in the Catholic Epistles. We have but a few allusions to it at the close of the second century. Irenæus (*Adv. Haer.* 1. v. c. 6 § 1,) speaks of ‘many brethren’ whom he heard in the church having the gift of prophecy and of speaking in ‘diverse tongues’ (παντοδαπαῖς γλώσσαις), bringing the hidden things of men (τὰ κρύφια τῶν ἀνθρώπων) to light and expounding the mysteries of God (τὰ μυστήρια τοῦ θεοῦ). It is not clear whether by the term ‘diverse,’ which does not elsewhere occur, he means a speaking in foreign languages, or in . . .



## Philip Schaff

*History of the Christian Church, vol. 1 , p. 236-37.*

“...diversities of tongues altogether peculiar, like those meant by Paul.” The latter is more probable. Irenæus himself had to learn the language of Gaul. Tertullian (*Adv. Marc. V. 8; comp. De Anima, c. 9*) obscurely speaks of the spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged. At the time of Chrysostom it had entirely disappeared; at least he accounts for the obscurity of the gift from our ignorance of the fact. From that time on the glossolalia was usually misunderstood as a miraculous and permanent gift of foreign languages for missionary purposes. But the whole history of missions furnishes no clear example of such a gift for such a purpose.”



## John 17:20-23

<sup>20</sup> “I do not ask on behalf of these alone, but for those also who believe in Me through their word; <sup>21</sup> that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. <sup>22</sup> The glory which You have given Me I have given to them, that they may be one, just as We are one; <sup>23</sup> I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”



# 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.”







## Lewis Sperry Chafer

vol. 5, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 158.

“Thoughtless and absurd is the modern notion that Christ was praying that denominations which exist in this remote time and in a country then unknown might become organically united in one, and therefore it is the duty of all sects to unite and thus help to answer this prayer. As indicated before, this unity is sought at the hand of the Father, indicating that it is a divine undertaking. It is that, and it results in a unity as organic and vital as that between the Father and the Son. This prayer began to be answered on the Day of Pentecost when believers were by the Spirit baptized into one Body, and is constantly answered whenever a soul is saved and thus joined as a member to the Body of Christ by the same baptism of the Spirit.”

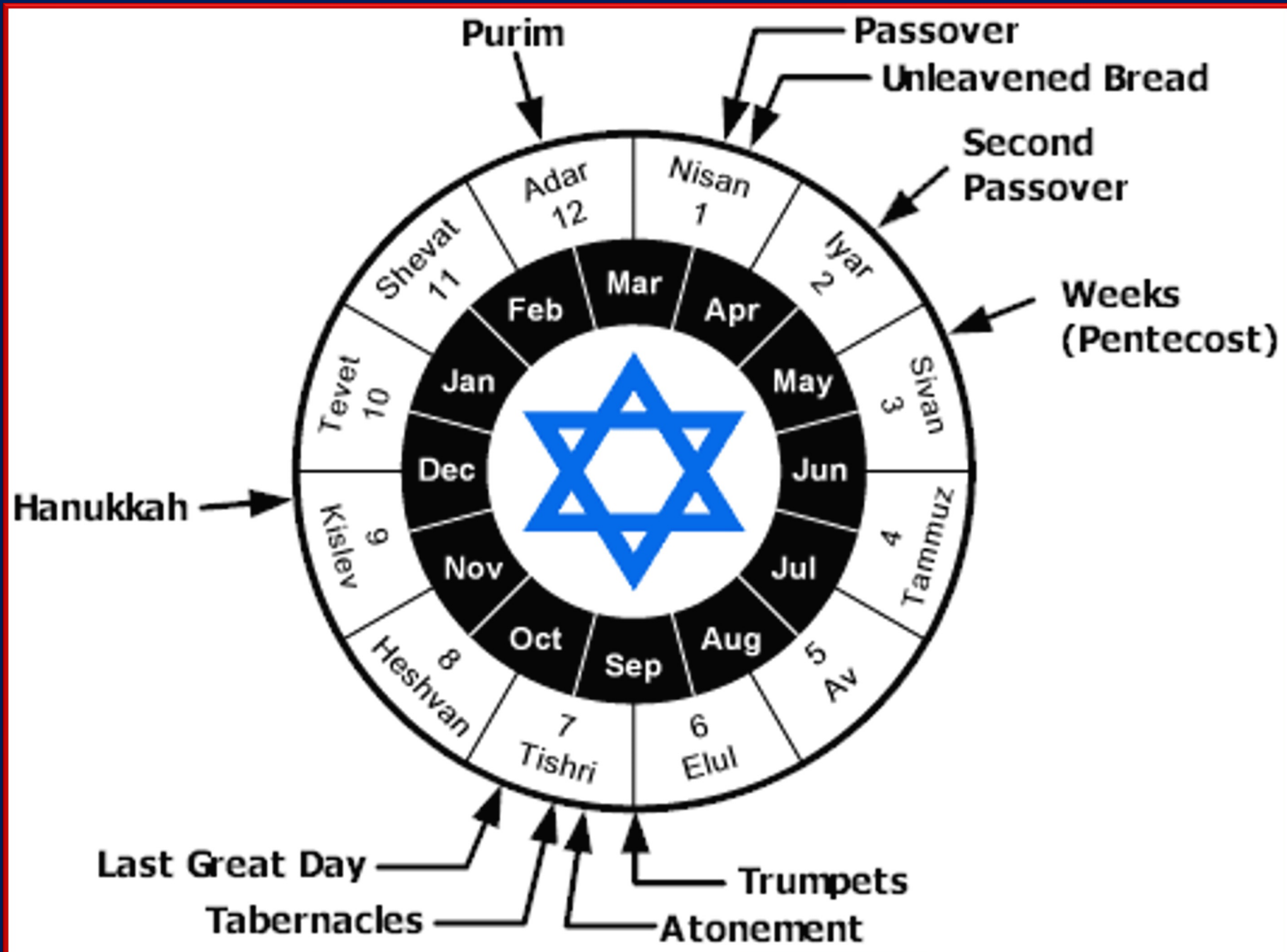


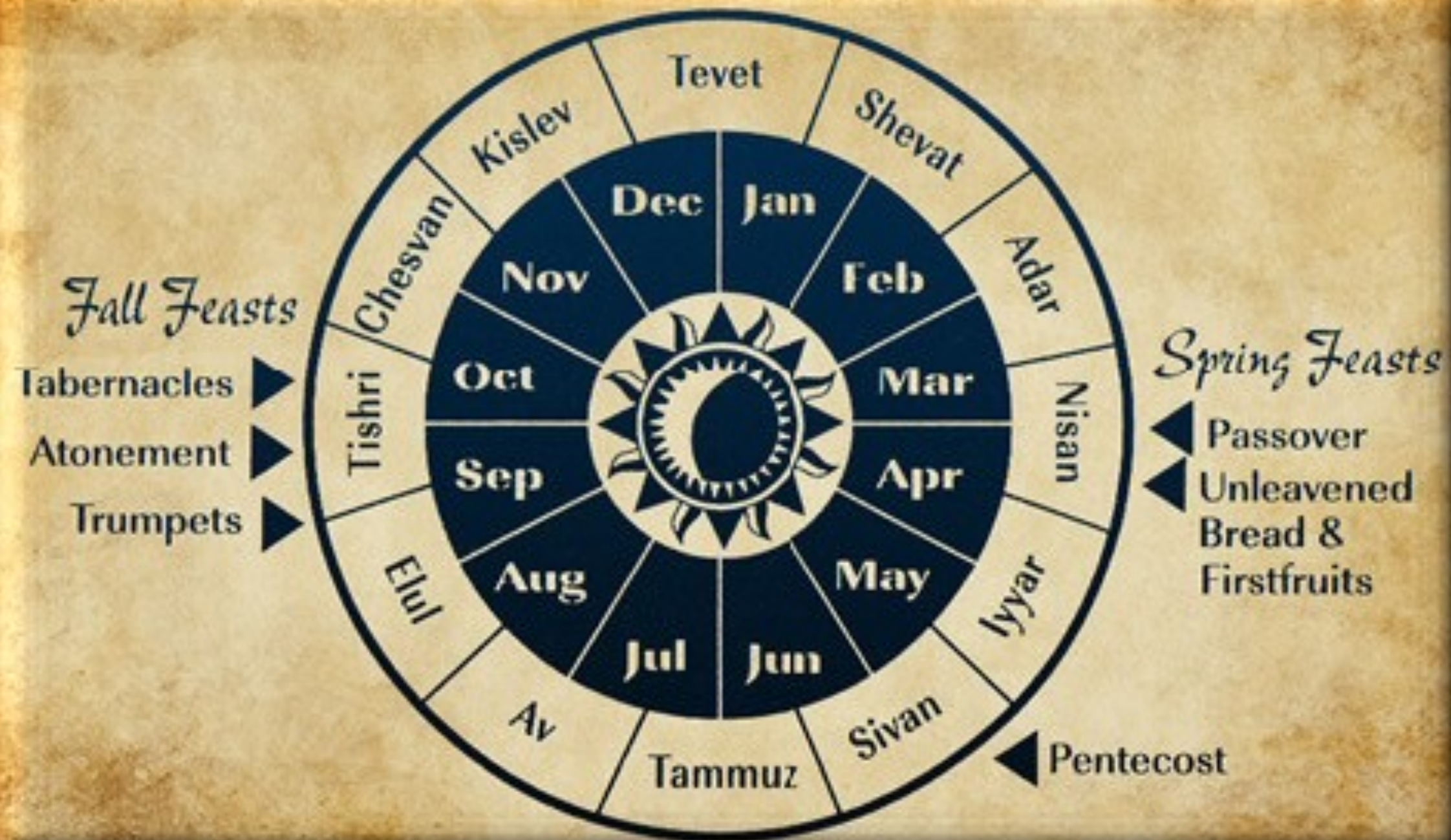
# John Adams

John Adams, *A Defence of the Constitutions of Government of the United States of America*, 3 vols., American Constitutional and Legal History, ed. Leonard W. Levy (London: Dilly, 1787; reprint, NY: Da Capo, 1971), 3:217



“The moment the idea is admitted into society, that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If ‘Thou Shalt Not Covet,’ and ‘Thou Shalt Not Steal’ were not commandments of Heaven, they must be made inviolable precepts in every society before it can be civilized or made free.”

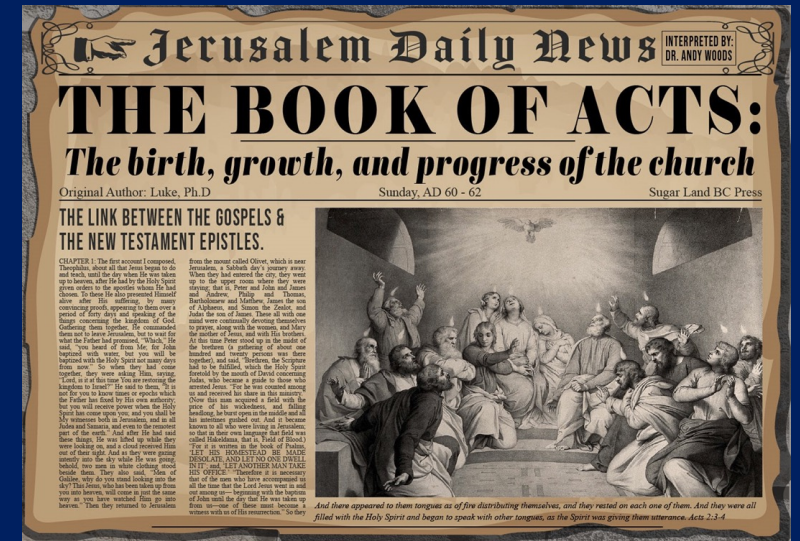






# B. Acts 2:42-47 Church

1. Priorities (42)
2. Miracles (43)
3. Unity (44)
4. Communal living (45)
5. Lord's Table (46)
6. Evangelism (47)



# 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.”





Conclusion

