

### The Outline of Our Study

- I. The Foundations of the Church
- II. The Faithfulness of the Church
- III. The Affections in the Church
- IV. The Attractiveness of the Church

#### I. The Foundations of the Church – Acts 2:42

- **They continued steadfastly:** The use of the Greek imperfect tense in Acts 2:42–47 is highly significant because it denotes "past linear action," indicating that the activities of the early Church were continuous, ongoing processes rather than isolated, punctiliar events. By making this deliberate choice for nearly every major verb, Luke emphasizes that the believers' actions were not just "momentary highs" or occasional bursts of religious enthusiasm. The participle for "continued steadfastly" (*proskartereo*) shows that their devotion to the apostles' teaching, fellowship, breaking of bread, and prayer was a disciplined, persistent habit. They "kept on" devoting themselves to these foundational pillars day after day.
- **In the Apostles' Doctrine:** Apostolic doctrine (*Didache*) served as the objective, authoritative foundation of truth for the early Church, ensuring that their faith was firmly rooted in the Person and work of Christ rather than in subjective emotions. It protected their new spiritual life by establishing a vital principle: precept must always precede practice. Because the apostles passed down the authoritative teachings of Jesus and revelations regarding the Scriptures, the early believers gave absolute priority to this revealed Word of God. Most importantly, this doctrinal foundation meant that early Christian experience was always tested by doctrine, rather than doctrine being tested by experience. By placing the apostles' teaching first among their priorities, the Church safeguarded itself, ensuring that any spiritual or communal experiences were continually evaluated against the objective standard of doctrinal truth.

#### Six Pillars of the Apostles' Doctrine

1. The Inspiration and the Authority of both the Old and New Testaments
2. The Literal, Grammatical, Historical Interpretation of the Scripture
3. The Deity and Humanity of the Lord Jesus Christ
4. Salvation by Grace through Faith in the Finished Work of Christ
5. The Memorial character of the Two Ordinances of the Church
6. The Premillennial, Pretribulational Rapture of the Church and separate Plan/Purpose of God for Israel culminating in an actual Millennial Kingdom.

#### Pillar One: The Inspiration and Authority of the Scriptures – Both the Old and New Testaments

- The Old Testament accurately predicted the lineage and events surrounding the birth of our Lord Jesus Christ. (Genesis 3:15, 12:3, 17:19, 25:23, 27:27-29, 28:3-4, 28:13-16, 32:26-30, 35:10-15,

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49:9-10; Numbers 24:17; II Samuel 7:12-16; Isaiah 7:14, 9:6-7; Daniel 9:24-25; Micah 5:2; Malachi 4:2, 5-6)

- The Lord Jesus Christ believed the Old Testament was God's Word. (Matthew 5:17-18, 12:40; John 17:17) and pre-authorized the New Testament revelation (John 14:26). Christ taught the Emmaus disciples about all the prophecies concerning Himself from the Old Testament (Luke 24:25-27). Jesus Christ believed that the Scriptures could be known and that men were accountable for their ignorance of them: "Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God." (Matthew 22:29, NKJV)
- Approximately 10% of the words of Jesus Christ in the New Testament are quotes from the Old Testament, which reveal His belief in the Bible's truthfulness and fulfillment.
- Christ quoted frequently from the Old Testament books: (Genesis, Mark 10:6-8; Exodus, Luke 18:20; Deuteronomy, Luke 10:26-26; I Samuel, Mark 2:25; I Kings, Matthew 12:42; Psalms, Mark 12:10; Isaiah, Matthew 13:13-14; Daniel, Matthew 24:15; Hosea, Matthew 9:13; Jonah, Matthew 12:40; Zechariah, Matthew 26:31; Malachi, Matthew 11:10.)

### **Pillar Two:** The Literal, Grammatical, Historical Interpretation of the Scriptures

The Lord Jesus Christ believed in the literal OT accounts of:

- Adam & Eve in the divine origin of marriage (Matthew 19:3-4)
- Noah and the worldwide flood (Matthew 24:37-38)
- Abraham, Isaac, and Jacob (Matthew 22:32)
- The destruction of Sodom and Gomorrah (Matthew 10:15)
- Moses and the burning bush (Mark 12:26)
- Moses and the 10 Commandments (John 7:19)
- King David (Matthew 12:3)
- Queen of Sheba and King Solomon (Matthew 12:42)
- Jonah swallowed by a great fish (Matthew 12:39-41)

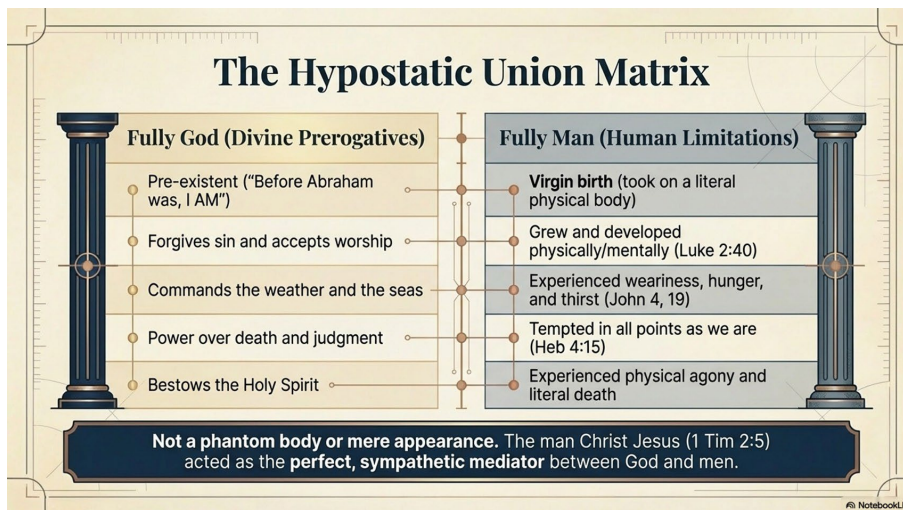
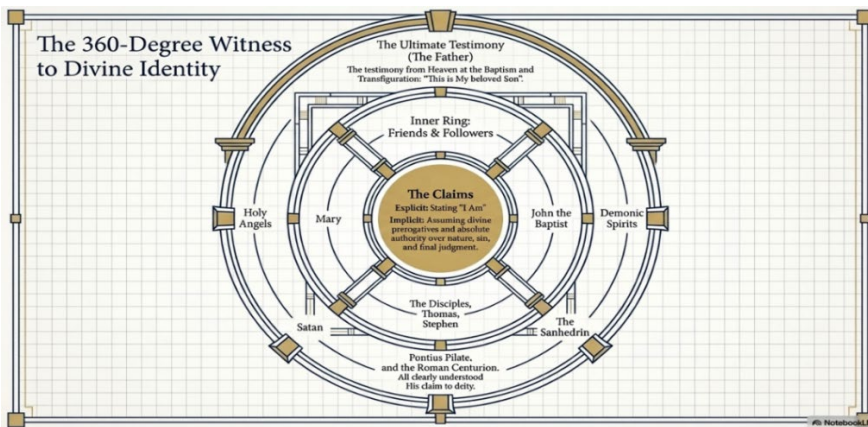
"The New Testament writers included approximately 250 express Old Testament quotations, and if one includes indirect or partial quotations, the number jumps to more than 1,000 (referring to all OT books except Obadiah)... The writers of the New Testament were concerned with demonstrating the continuity between the Old Testament Scriptures and the faith they proclaimed. They were convinced that in Jesus the Old Testament promises had been (literally) fulfilled."

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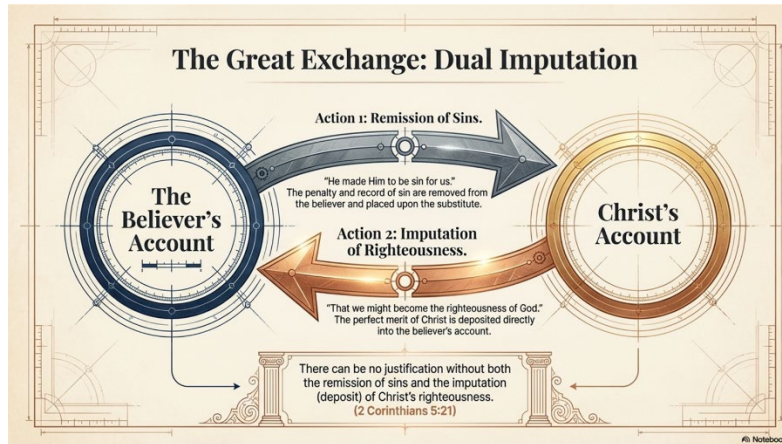
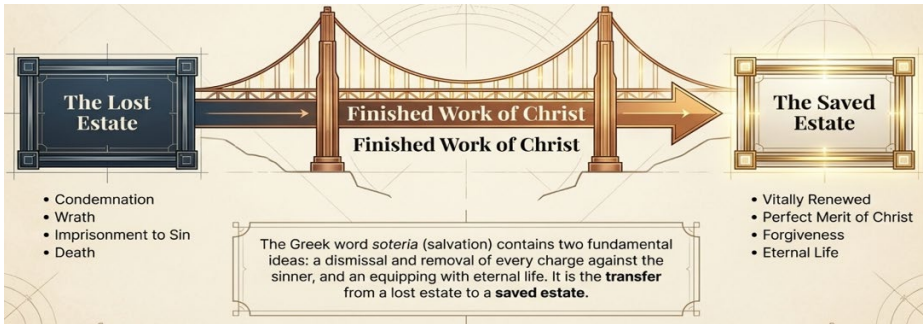
Paul's synagogue ministry consisted of insisting that the Lord Jesus Christ was the Messiah promised in the Old Testament Scriptures. And the Early Church believed in the pretribulation rapture of the Church and the literal, bodily, visible return of Christ after the tribulation of the 70th week of Daniel to set up His Kingdom on earth. All these things and much more signal a Church that took the Scriptures literally, grammatically, and with a historical interpretation.

**Pillar Three: The Deity and Humanity of the Lord Jesus Christ**



**Pillar Four: Salvation by Grace through faith in the Finished Work of Christ**

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**Pillar Five:** The Memorial Character of the Two Ordinances of the Church

- \_\_\_\_\_ (water immersion) and the Lord's \_\_\_\_\_ (Christ's use of two elements from the Passover celebration) originated as Jewish rituals whose meanings were adapted for use in the Church. They were originally intended to be visual sermons pointing to Christ, memorials of His death and resurrection.

**Pillar Six:** The Premillennial, Pretribulational \_\_\_\_\_ of the \_\_\_\_\_ and Separate Purpose of God for \_\_\_\_\_ culminating in an Actual Millennial \_\_\_\_\_

- Paul spent a very short ministry in Thessalonica, but it is clear that his \_\_\_\_\_ Epistles to them indicate that the \_\_\_\_\_ of the Church was extremely important to the Church.
- The Jerusalem Church acted with haste in \_\_\_\_\_ their possessions because they believed the Lord Jesus Christ could \_\_\_\_\_ at any moment.
- Paul \_\_\_\_\_ the Lord Jesus Christ might return in his \_\_\_\_\_.
- The message of the Early Church was not to build the \_\_\_\_\_ but to preach the Gospel of \_\_\_\_\_.
- But Paul devoted \_\_\_\_\_ chapters of Romans to prove God was not finished with \_\_\_\_\_ yet. (Romans 9-11)
- Israel will be \_\_\_\_\_ during the \_\_\_\_\_ Period (Romans 11), and the \_\_\_\_\_ of the Kingdom will be literally fulfilled in a \_\_\_\_\_ earthly Kingdom. (Revelation 20)

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- **And** \_\_\_\_\_...In Acts 2:42, the word "fellowship" translates the Greek term "κοινωνία," which fundamentally means "to \_\_\_\_\_ in common." It describes much more than merely socializing; it represents the relational \_\_\_\_\_, shared identity, and deep \_\_\_\_\_ participation that characterized the early Church community.
  - According to the Bible, this fellowship operated on several distinct but interconnected levels:
  - Sharing Spiritual \_\_\_\_\_: Primarily, fellowship involved the believers actively \_\_\_\_\_ the ideas, attitudes, and Godly \_\_\_\_\_ they were learning from the Apostles' Doctrine. They shared their spiritual discoveries, forgiveness of \_\_\_\_\_, and "the things of Christ" with one another.
  - Sharing \_\_\_\_\_ Resources: This internal spiritual oneness naturally expressed itself in \_\_\_\_\_ ways, specifically through the sharing of material blessings and sustenance. Believers with financial resources voluntarily provide for those in \_\_\_\_\_. However, while the sharing of goods was a concrete expression of this unity, it was not the actual definition of fellowship itself.
  - A Distinct \_\_\_\_\_: The grammatical use of the definite article ("\_\_\_\_\_ fellowship") in the Greek text indicates that this was a distinct, unique association within the larger Jewish culture. It marked them as a distinct community bound together by a common mindset and mutual responsibility.
  - Expressed Through \_\_\_\_\_: The other activities mentioned in Acts 2:42—specifically the "breaking of \_\_\_\_\_" (communal meals and the Lord's Supper) and "the \_\_\_\_\_"—were not entirely separate from fellowship but were concrete moments where this underlying unity was made \_\_\_\_\_ and reinforced.
- **In the breaking of bread:** At its foundation, "breaking bread" was a Jewish phrase referring to the ritual opening of a \_\_\_\_\_ that consisted of the host giving thanks, breaking and distributing the bread (breaking the \_\_\_\_\_), and thus initiating the meal. This ordinary practice took on extraordinary meaning within the early Church. This everyday \_\_\_\_\_ took on special significance with the words of Jesus at the Last Supper, and this distinctive understanding likely accompanied the common custom at the commencement of their meals which were often referred to as "\_\_\_\_\_ feasts." The phrase carries layered theological weight. Luke's use of the \_\_\_\_\_ phrase in Luke 24:35—where Jesus' disciples remembered their resurrected Lord "in the breaking of the \_\_\_\_\_"—connects to Jesus' command to remember Him in the breaking of bread, suggesting that when Luke describes the early Church's meal together as "the breaking of bread" in Acts 2:42, he intends his readers to understand that the Church was doing what \_\_\_\_\_ commanded at the Last Supper.
  - Yet the expression also denotes the communal \_\_\_\_\_ itself. Luke does say that the believers "broke bread in their homes and ate together with glad and sincere hearts" (Acts 2:46), linking the two activities. Their table fellowship was a time of \_\_\_\_\_ and conversation—a way to build \_\_\_\_\_, and "something about the character of a meal that binds people together in a unique way." In this context, the Lord's Supper signifies fellowship with Christ and each other.
  - Rather than viewing these as separate practices, the evidence suggests the Lord's Supper was embedded \_\_\_\_\_ the larger communal meal—a sacred dimension woven into

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everyday fellowship that simultaneously \_\_\_\_\_ Christ's sacrifice and embodied the Church's \_\_\_\_\_.

- By breaking bread "from house to house," they effectively took the common and showed it was sacred. This domestic culture was characterized by **Agalliasis** "gladness" (intense Messianic \_\_\_\_\_, Acts 2:46) and **Apheletes** "simplicity" (a heart without compartmentalization). This "simplicity" allowed the secular act of \_\_\_\_\_ to be sanctified, turning the kitchen table into the \_\_\_\_\_ of the Lord.
- "Life will not be compartmentalized into the \_\_\_\_\_ and the secular, but both will be \_\_\_\_\_ in a marriage of blessing and bliss." — John Philips
- Also, with every \_\_\_\_\_, in large gatherings and small, they never ceased remembering the awful \_\_\_\_\_ paid for their salvation. The Lord's Supper was, it seems, a part of every gathering, and they never \_\_\_\_\_ their Savior and His death for them. They also reminded themselves of His promise to drink the cup new with them at His coming \_\_\_\_\_. Thus, eating and drinking together they reminded each other of their privilege and His \_\_\_\_\_, "I will come again!"



• ...and in prayers...

- \_\_\_\_\_ held a foundational place in the early Church's identity and practice. The believers demonstrated a continued commitment to prayer, submitting to apostolic teaching, uniting in their commitment to one another, meeting together daily, and \_\_\_\_\_ when they gathered.
- The Greek phrasing— "\_\_\_\_\_ prayers" rather than prayer in general—suggests specific, structured prayer practices. The definite article indicates an observance of Jewish prayer times in the temple, a practice early Christians continued, as evidenced by Peter and John going to the temple for afternoon prayer. "Now Peter and John went up together to the temple at the hour of \_\_\_\_\_, the ninth hour." (Acts 3:1, NKJV) Yet these Christians also spent \_\_\_\_\_ in prayer whenever they met together—in the temple or in their homes for meals.
- What distinguished their prayers was their Christological orientation. The early Church recognized it could \_\_\_\_\_ stand in its own strength, and what was unique about their prayers was that they were made in \_\_\_\_\_ name, in keeping with Christ's promise. They were not content merely to talk to each other; they also talked with their Lord Jesus Christ.
- The significance of prayer extended beyond personal devotion to become a \_\_\_\_\_ characteristic of the Church's power and witness. Genuine prayer accounts for the remarkable \_\_\_\_\_ of the early Church, with a great deal of it recorded throughout Acts. For Luke, prayer becomes the mark of a true believer—he testifies to the genuineness of Saul's conversion by noting, "Behold, he is praying." Prayer was not peripheral to the Church's mission but central to its vitality and effectiveness.

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## II. The Faithfulness of the Church – Acts 2:43

### Wonders and Signs: A Show of Authority



I will discuss these points in a different order because I believe that the "wonders and signs" played a significant \_\_\_\_\_ in instilling a sense of reverential fear within the early Church. At that time, the Scriptures were not yet complete; the Church only had the \_\_\_\_\_ Testament. As a result, the New Testament Church validated its message through the wonders and signs performed by the apostles. \_\_\_\_\_ These miracles \_\_\_\_\_ their teachings,

much as Jesus' miracles validated His own message. The apostles' miracles demonstrated that their \_\_\_\_\_ came from God. Specifically, these signs were intended to validate that Jesus had risen and was establishing God's Church, just as He had told His disciples He would in Matthew 16:18.

The word "wonders" also reflects the \_\_\_\_\_ these miracles inspired—they elicited awe, amazement, praise, and thankfulness from those who \_\_\_\_\_ them. The apostolic signs and wonders echoed the powerful acts God carried out through Moses during the exodus at the start of the dispensation of the \_\_\_\_\_, indicating that through Jesus, God was bringing about a new and more significant deliverance through the Gospel in the dispensation of \_\_\_\_\_.

These miracles served as clear validation, demonstrating that God supported those declaring Jesus as the Son of God to a largely \_\_\_\_\_ Jewish community. The miraculous works of Christ's followers further reinforced this new revelation. The numerous healings and exorcisms led to even more people turning to faith in the Lord.

### Worshipful Saints: A Supernatural Awe

The phrase "fear came upon every soul" describes the \_\_\_\_\_ experienced by those who witnessed the extraordinary \_\_\_\_\_ of the Apostles. This fear served as a response to the divine validation of their actions; the signs and wonders performed by the apostles demonstrated that God's presence and authority were behind the apostolic community. The significance of this awe operates on multiple levels. The early Church, being \_\_\_\_\_ and newly established by God, radiated a purity that led those within the community to fear defiling the sacred fellowship. Meanwhile, those outside the community were hesitant to lightly join, fearing they would associate with sin-stained souls \_\_\_\_\_ by Christ's blood. This reverence highlighted the Church's moral and spiritual distinctiveness, as both believers and outsiders recognized that something extraordinary was taking place.

Importantly, this fear did not \_\_\_\_\_ the Church from nonbelievers; instead, the Church maintained \_\_\_\_\_ with everyone, and the Lord continually added \_\_\_\_\_ believers. The awe of

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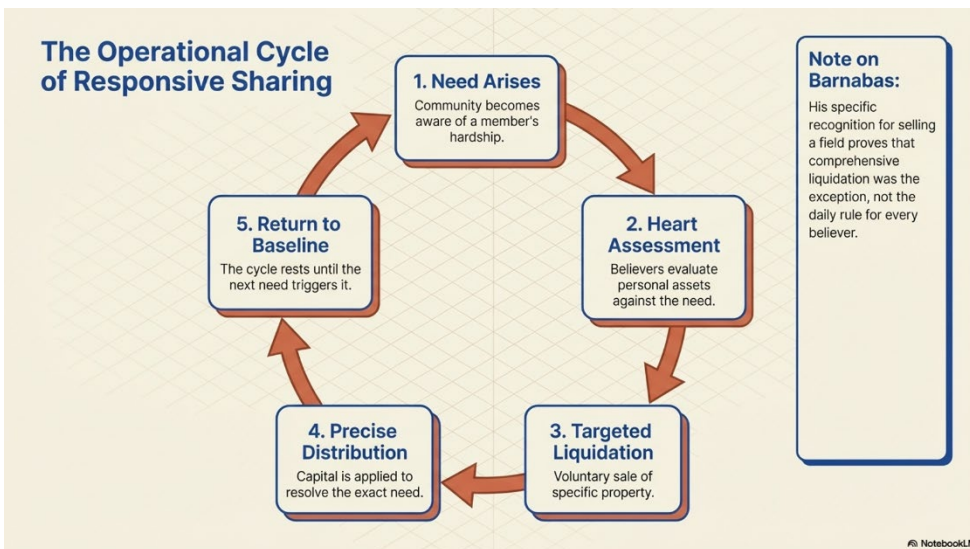
apostolic power encouraged growth, as many respected the apostles for their piety and charity, and cheerful service made \_\_\_\_\_ attractive to outsiders. This fear was central to the early Church's witness, as the \_\_\_\_\_ of supernatural power, \_\_\_\_\_ integrity, and real community drew outsiders to respect God's work and be open to the gospel message rather than turning away.

### III. The Affections of the Church – Acts 2:44-45

**Transforming Fellowship: God's Grace in Action:** As in verse 42, again we find the word "fellowship" translated as "in \_\_\_\_\_." The center of their union was the fact that "they \_\_\_\_\_." Their union with the risen Lord and the teachings of His appointed Apostles \_\_\_\_\_ these new Christians together in a way that their "Jewishness" never did. Judaism had been their religion, but union with the risen Christ was a \_\_\_\_\_ – they now had a common Savior, a common Spirit, a common set of doctrines, and a common sense of unity with each other. They found themselves at odds with those who had previously been their spiritual leaders, and even many of their own \_\_\_\_\_, according to the flesh, were turning against them. But now they were a family in faith. They were a communion in the best sense of the word. Suddenly, the \_\_\_\_\_ of each of the members became their care and concern. This is the radical transforming power of fellowship. It is the \_\_\_\_\_ of God in action. They were behaving toward one another as God in grace had behaved toward them! This led them to confront the \_\_\_\_\_ problems of their faith in a new way!

**Tender Fellowship – God's Love in Action:** \_\_\_\_\_ major needs arose fairly rapidly. First, many \_\_\_\_\_ believers had traveled from all over the Roman Empire to be in Jerusalem at Pentecost. They planned to come and worship and return home. But now they were a part of this new family of faith, and they wanted to \_\_\_\_\_, they wanted to learn, and they wanted to enjoy their new believing family. But their budgets and provisions had \_\_\_\_\_ planned for this. Suddenly, there was great financial need among the visitors. Second, while three thousand new believers swelled the ranks of the new Church plant in Jerusalem, many

of their families \_\_\_\_\_ negatively. Even today Jewish people will \_\_\_\_\_ their family who convert to Christianity. (I knew a Jewish young lady whose family held a funeral for her, and she became dead to them because of her faith in Christ.) People lost their \_\_\_\_\_. Some Jews were disinherited because they followed Jesus, Whom the nation had largely rejected.



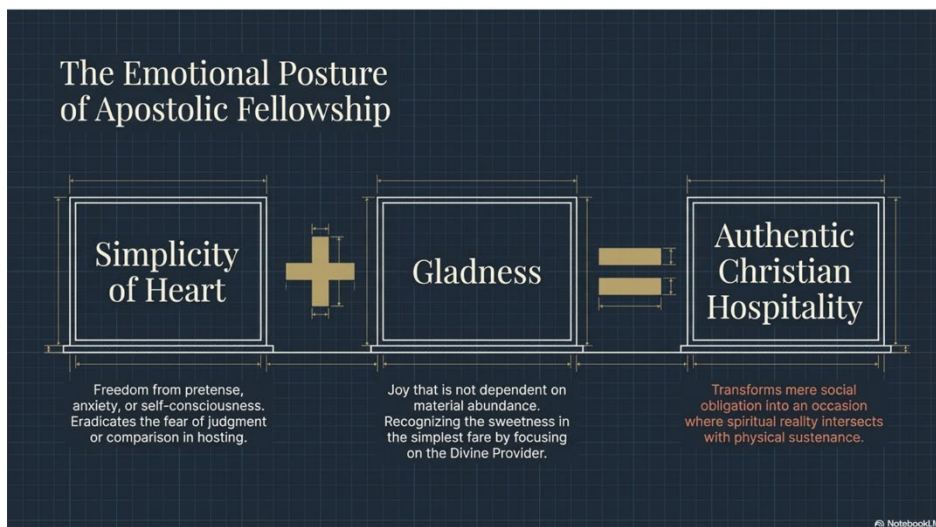
### IV. The Attractiveness of the Church – Acts 2:46-47

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**The Dual Platform of Fellowship:** Acts 2:46 captures the rhythm and character of the early Church’s communal life—a pattern that integrated both \_\_\_\_\_ worship and \_\_\_\_\_ fellowship. The early Church’s fellowship operated on two distinct levels: a large-scale public platform in the \_\_\_\_\_ and a small-scale practical platform in believers’ \_\_\_\_\_. The believers continued worshipping in the temple because no \_\_\_\_\_ breach had yet occurred between Christians and Jews. Yet this institutional participation was balanced by something equally vital—daily \_\_\_\_\_ shared together in one another’s homes, which was remarkable. The repetition of “daily” emphasizes consistency; this wasn’t occasional but constitutive of their identity.

“Breaking \_\_\_\_\_” is an area of debate among scholars. High Church scholars and those who teach sacraments only see the Lord’s \_\_\_\_\_ here. Those who know Jewish history and custom see the breaking of bread as a “fellowship \_\_\_\_\_” or “agape” love feast, rather like our potluck dinners. In my study of the language here, I think the Scripture is referring to both a love feast and the Lord’s Supper associated with it as a part of the celebration. They ate with each other, but they did not leave \_\_\_\_\_ out of the celebration.

**The Dual Emotions of Fellowship:** They ate their food with \_\_\_\_\_ (agalliasis ἀγαλλίασις), which is an exuberant \_\_\_\_\_ associated with God’s work in redemption (Luke 1:14, 44; Hebrews 1:9 referring to Psalm 45:7; Jude 24; Psalms 30:5, 42:4, 45:17). Gladness revealed that their joy was not dependent on material abundance or elaborate circumstances. The practice echoed Solomon’s exhortation to find \_\_\_\_\_ in daily food, recognizing how much sweetness exists in the simplest fare when one considers the \_\_\_\_\_ who provided it. For the early Church, this joy flowed from their awareness of God’s provision and their \_\_\_\_\_ for His presence among them.



\_\_\_\_\_ of heart (ἀφελότητι) meant freedom from pretense, anxiety, or self-consciousness about hospitality. Rather than generating complexity through fear of judgment or comparison, true simplicity recognizes that hospitality is the intentional practice of making \_\_\_\_\_ for sharing life with others—whether in homes, coffee shops, or parks. The believers were

not preoccupied with impressing one another or maintaining appearances; instead, they \_\_\_\_\_ on the relational and spiritual reality of eating together.

**The Consequences of Fellowship:** We conclude with \_\_\_\_\_ consequences of the affectionate fellowship of the early Church. The first is doxological – God was continually being \_\_\_\_\_.  
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## The Rhythm of the Early Church: A Blueprint from Acts 2:46-47

A holistic lifestyle balancing public worship and private fellowship that resulted in a community that God grew continuously through authentic transformation.



God's children \_\_\_\_\_ like their Father, He is praised. Second, there is the drawing effect of such fellowship – people see Christians loving each other, and it \_\_\_\_\_ them to the message of the Gospel. And that leads to God "adding to the Church" by making \_\_\_\_\_ believers.

## The Gospel: God's Plan for Salvation

### GOD'S DIVINE PLAN



**The Problem: Sin Separates Us from a Holy God**  
"For all have sinned and fall short of the glory of God" (Romans 3:23).



**The Cost: The Penalty for Sin is Death**  
This means eternal separation from God (Romans 6:23).

**One Mediator between God and Man – Christ!**  
1 Timothy 2:5;  
Hebrews 9:5;  
John 14:6



**The Solution: Christ Died in Our Place**

God demonstrated His love by sending Jesus to die for us while we were sinners (Romans 5:8).

### HOW TO RECEIVE THE GIFT OF SALVATION



**What Believing Is NOT**  
It is not being baptized, joining a church, confessing sins, or repenting.



**What Believing IS**  
It is placing your trust and faith in Christ's death and resurrection for your salvation.



**The Result: You Are Eternally Secure**  
When you believe, you pass from death to everlasting life and can know you are saved (John 5:24).

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