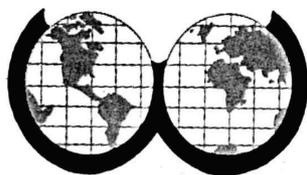


STEP 1

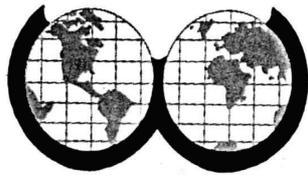
THE ACTS  
OF THE  
APOSTLES



**World  
Wide Bible Institutes**

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STUDENT'S NAME



# World Wide Bible Institutes

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**THE ACTS OF THE APOSTLES  
STEP 1 THE CHURCH IS BORN**

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***Study to show thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the word of truth.  
(2 Timothy 2:15)***

*Teaching every man in all wisdom; that we  
may present every man perfect in Christ  
Jesus. (Colossians 1:28)*



**PLAN YOUR WEEK** in such a way that will lend itself to faithful, punctual attendance at the Bible Institute. Consistent attendance will produce maximum results. You will attain the goals you have set for yourself in terms of the completion of each STEP by consistent attendance.

**PRAY** over your study of the Word. Human ability is not enough, the energies of the human mind are not sufficient in themselves. The Christian student requires the ministry of the Holy Spirit in order to understand the sense of the Word, and whereby proper application can be made to one's personal life. Pray that God will translate your studies into life and activity for Christ.

**BE PATIENT AND PERSISTENT.** You will not learn it all at once. You will learn truth by truth, lesson by lesson. Do not be discouraged if a portion of the study seems to be more difficult than another. Be patient and stick to it. You will master the lesson in due time, and as you progress in the Word, you will be happy that you persisted in your program of study. Study pays rich dividends in terms of knowledge, personal experience, and usefulness to God.

### **OBJECTIVES FOR THIS STEP**

The completion of this STEP should enable you to:

- \* Explain the overall purpose and scope of the Book of Acts.
- \* Define your Christian heritage and thus have a better grasp of your Christian responsibilities.
- \* Draw upon the power that energized the early Church.
- \* Develop the characteristics that made the early Church great.

## GLOSSARY FOR THIS STEP

<b>Charter</b>	A grant or guarantee of rights, franchises, and privileges from a sovereign power.
<b>Doctrine</b>	Teaching; instruction; basic body of principles.
<b>Franchise</b>	A particular privilege conferred by grant from a sovereign or government and vested in an individual or individuals.
<b>Incontrovertible</b>	Indisputable.
<b>Integrity</b>	Quality of being complete, undivided, unbroken, entire, sound, upright.
<b>Sacramental</b>	That quality in a ceremony or object by which it becomes a means of grace having saving efficacy and by which our lives are elevated and sanctified.
<b>Witness</b>	To give testimony of that about which one has certain knowledge.



## I. PREPARATION FOR WITNESS (Acts 1:1-5)

The "Go Ye" of the Great Commission is not a new message to many Christians. It does need to be received with a new obedience. Perhaps the need is not so much a greater understanding of the task before us as it is a need for greater performance. Christians need to engage the souls of men. If anything is to be found in the Acts it is *action!* In Acts, the Church is not playing, but *working*. The Church is not sunning herself in self-indulgence; the Church is *suffering* for Christ's sake.

To adequately prepare the Church for its witness to Christ, the Holy Spirit provided incontestable . . .

### A. Proofs of His Resurrection (Acts 1:1-3)

The Gospel of Luke and the Book of Acts were directed to Theophilus. Nothing is known of this man whose name means *Lover of God*. The name is Greek, and the words *most excellent* (Luke 1:3) could point to a man of distinction, perhaps a Roman official.

Scholars generally agree that Luke is the writer of the Book, although the writer of the third Gospel and Acts did not attach his name to either work. Luke apparently was a humble man willing to remain in the background, since Acts, which gives substantial detail of Paul's travels and his companions, does not even mention Luke by name. He does appear twice in Paul's epistles (Colossians 4:14; 2 Timothy 4:11). In Colossians 4:10-14, he is distinguished along with Epaphras and Demas from those of *the circumcision*. He was a Gentile physician and Paul's medical adviser and companion in many of his travels. The writing of Acts is dated between A.D. 60 and 63. It was written from Rome, for it is evident that Luke was with Paul when the Apostle was in Roman custody.

Acts is the first ecclesiastical history to be written. It covers a period of history from A.D. 32 to approximately A.D. 63, if we include the two years of Paul's first imprisonment. The Book falls into four major divisions: I. Preparation for Worldwide Witness (Acts 1:1-26); II. The Witness of the Church in Jerusalem (Acts 2:1-7:60); III. The Witness of the Church in Transition (Acts 8:1-12:25); IV. The Witness to the Regions Beyond (Acts 13:1-28:31).

\* \* \* \* \*

**Response**

- (1) The human author of the Book of Acts is (a) \_\_\_\_\_  
who also wrote (b) \_\_\_\_\_.

- (2) It was addressed to (a) \_\_\_\_\_, whose name meant (b) \_\_\_\_\_.
- (3) The author's nationality was (a) \_\_\_\_\_; his profession was (b) \_\_\_\_\_; and his connection to the events described was (c) \_\_\_\_\_.
- (4) Acts was written approximately (a) \_\_\_\_\_ and covers history from (b) \_\_\_\_\_ to about (c) \_\_\_\_\_.
- (5) It can be outlined as follows:
- (a) I. \_\_\_\_\_
- (b) II. \_\_\_\_\_
- (c) III. \_\_\_\_\_
- (d) IV. \_\_\_\_\_

\* \* \* \* \*

In Acts 1, we are concerned with *God's preparation of believers for worldwide witness*. This was to be the supreme work of Christians. It will be seen that God's preparation consisted of extending incontrovertible proof that He was alive from the dead. In addition to this, the Apostles were commanded to tarry in Jerusalem until they should be endued with power from on high. They were expected to give a valiant witness to His resurrection through the preaching of the gospel--a ministry for which they were not sufficient in themselves. God would empower them to do His will.

The *commandments* of verse 2 reads literally "injunctions." These would include the responsibilities of Matthew 28:19-20; Mark 16:15; Luke 24:49; and Acts 1:8. For the Apostles there was a time of waiting and a time of witnessing. Both were part of the Divine will. While twenty-first century Christians do not wait for the day of Pentecost as the Apostles, we must wait before God in terms of confession, prayer, fellowship, and for His instructions as to when and where to witness. We could be greater witnesses if we waited upon God more. We could avoid serious failures in our witness if we waited for His guidance.

The Resurrection is one of the cardinal facts of the gospel that gives Christians hope, and enthusiasm to witness. Christ demonstrated the reality of His bodily resurrection *by many infallible proofs* (Greek: *tekmeriois*), an expression which

occurs once in the New Testament. Plato and Aristotle used this word to indicate the strongest proof humanly possible to adduce. The Apostles spent a period of forty days with our Lord. They saw Him, heard Him expound the truths of the Kingdom, ate with Him, touched Him, and scrutinized Him closely. The conviction that He was alive motivated and encouraged a powerful witness of these early Christians. The fact that He is alive sets Christianity apart from all the religions of the world.

When Sir Michael Faraday was dying, he was questioned by newsmen about what were his speculations for a life after death. "Speculations!" he said, "I know nothing about speculations. I'm resting on certainties. *I know that my Redeemer liveth* and because He lives, I shall live also."

\* \* \* \* \*

**Response**

- (6) What is the major theme of Acts 1? \_\_\_\_\_  
\_\_\_\_\_
- (7) The Apostles were commanded first to (a) w \_\_\_\_\_ and then to (b) w \_\_\_\_\_.
- (8) The basic truth which would underlie all their witness was (a) \_\_\_\_\_ of which they were convinced by (b) \_\_\_\_\_.
- (9) The cardinal fact that makes Christianity different from every religion of the world is \_\_\_\_\_.

\* \* \* \* \*

In this spirit of certainty the Apostles and the Christians of the first-century churches went forth with the gospel of a risen Christ. The servants of God died, but their message lives on (1 Peter 1:23-25). It rests in our hands today as one of the most precious parts of our Christian heritage of truth. This inheritance includes the characteristics, principles, and practices of the churches mentioned in the Acts.

What were the characteristics, principles, and practices left us? The churches in Acts were filled with the Holy Spirit and burned with evangelistic zeal. They exemplified an integrity of doctrine and a fervent love for Christ for whom they had forsaken all things. Their message turned the world upside down. Christ was preeminent in these churches. The Holy Spirit directed their affairs. Every local church knew a glorious independence and sovereignty, yet each recognized a sisterly interdependence among the churches. Their principles of administration, policies, and practices were born of the Spirit.

\* \* \* \* \*

**Response**

(10) List seven of eight important characteristics of the early Church.

- (a) \_\_\_\_\_
- (b) \_\_\_\_\_
- (c) \_\_\_\_\_
- (d) \_\_\_\_\_
- (e) \_\_\_\_\_
- (f) \_\_\_\_\_
- (g) \_\_\_\_\_

\* \* \* \* \*

**B. Promise of the Spirit (Acts 1:4-5)**

The construction of Acts 1:5 translated in the King James Version *with the Holy Ghost* (Greek: *en pneumati*) indicates that the Holy Spirit is the Baptizer, and not the element into which believers are baptized. Therefore, we do not speak of a baptism "in the Spirit" but "by the Spirit." Actually, believers are baptized by the Spirit into the Body of Christ, which Body is the blood-bought Church of which Jesus Christ is the Head (1 Corinthians 12:12-13).

Wuest's Expanded Translation renders verse 5 faithfully: "Because John indeed baptized by means of water, but as for you, by the agency of the Holy Spirit you will be baptized not many days from now." The promise is repeated in Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33. *Not many days hence* points to Pentecost, when the Spirit placed them into the Body of Christ and filled them for service (Acts 2:4).

\* \* \* \* \*

**Response**

(11) Prepositions are important. We are baptized (a) \_\_\_\_\_ the Holy Spirit, (b) \_\_\_\_\_ the Body of Christ, and filled (c) \_\_\_\_\_ service.

\* \* \* \* \*



The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 5 points.**

Background on Acts:

- (1) Its author: \_\_\_\_\_
- (2) Its date: \_\_\_\_\_
- (3) Its subject: \_\_\_\_\_
- (4) Its outline:
  - (a) I. \_\_\_\_\_
  - (b) II. \_\_\_\_\_
  - (c) III. \_\_\_\_\_
  - (d) IV. \_\_\_\_\_

True or False:

- (5) The Apostles were to begin witnessing as soon as Jesus returned to Heaven.  
\_\_\_\_\_
- (6) Absolute assurance of the Resurrection was a basic qualification for their witness.  
\_\_\_\_\_
- (7) They required the power of the Holy Spirit before they could serve. \_\_\_\_\_
- (8) The Holy Spirit baptizes believers into the Body of Christ. \_\_\_\_\_
- (9) The Resurrection sets Christianity apart from every religion of the world. \_\_\_\_\_

Fill in the blanks:

- (10) The Church's purpose is to \_\_\_\_\_.
- (11) Her power comes from \_\_\_\_\_.
- (12) Her motivation comes from a conviction that \_\_\_\_\_.

- (13) The churches of Acts manifested integrity of \_\_\_\_\_.
- (14) Christ was \_\_\_\_\_ in these churches.
- (15) All their affairs were directed by \_\_\_\_\_.
- (16) Believers were baptized by \_\_\_\_\_.
- (17) They were baptized into \_\_\_\_\_.

**Possible score 100%**

**My score \_\_\_\_\_%**

**Have your supervisor initial here \_\_\_\_\_ before advancing to the next section.**



# World Wide Bible Institutes

## II. PLAN FOR WITNESS (Acts 1:6-8)

The Apostles rightly believed that in the plan of God the Kingdom would be restored to Israel. This was in keeping with the utterances of the prophets (Isaiah 11; Jeremiah 23:3-8; Amos 9:11-15; Luke 1:32-33) and it threatened to obscure their vision of God's plan for them to evangelize the world.

### A. Prophecy (Acts 1:6-7)

Our Lord, the Master Teacher, did not rebuke the Apostles for their Kingdom beliefs. Their doctrine was correct and demonstrated their faith in God's prophetic Word. They were concerned in their question only with the time of the reestablishment of the Kingdom which Jesus indicated the Father held locked in His own eternal counsels. All they believed was true, but He had other work for them to do before the prophecies to which they referred would be fulfilled.

\* \* \* \* \*

### **Response**

(1) How do you know the Disciples were not wrong in expecting the Kingdom of Israel to be restored? \_\_\_\_\_

\_\_\_\_\_

(2) What, then, needed correcting in their question? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

### B. Power (Acts 1:8)

*But ye shall receive power, after that the Holy Ghost is come upon you. . . . Here is power, the dynamic for witnessing! The power of the Spirit is imparted only through the Spirit of power. The power of God is only for the work of God. God does not give His power for the achievement of human plans, but for the fulfillment of His purposes in the churches and the lives of men. See Acts 8:17-22.*

Many churches face varied problems today as the result of a lack of God's power. Were His power on our churches how different many of them would be! We would see more frequent conversions, a full house at the evening service, and exciting and expectant prayer meetings. The eagerness to tithe and real sacrifice for God would be considered the unique privilege it really is, and candidates for Christian

service from our membership rolls would be multiplied. The world feels the impact and takes note of a power-filled church, even in our busy age.

\* \* \* \* \*

**Response**

(3) Even with a conviction concerning the truth of the Resurrection, and knowledge concerning the Lord's plans for them, the Apostles still lacked \_\_\_\_\_ necessary for their task.

(4) How was this lack to be supplied? \_\_\_\_\_

\* \* \* \* \*

**C. Purpose (Acts 1:8)**

*And ye shall be witnesses unto me. . . .* Power was put at the disposal of the churches--from the greatest Apostle to the lowliest Christian--for a ministry of witnessing. This was the great, governing purpose of God in and through the first-century churches. The witness was not to a man, an institution, an organization--however good and noble--but to Jesus Christ, crucified and risen. Just as men and churches can substitute for the *power* of God, so can they substitute for the *purpose* of God.

Our task is not simply to *work*; we are to do *the work* He has commanded. It is not important to be busy except as we are busy doing the work that lies within the framework of Acts 1:8. This work has many facets, and engages all the gifts that God has bestowed upon Christians. It is grossly improper to view any Christian as unimportant because his calling seems to be a relatively small task. It is not correct to speak of insignificant gifts for service. God's great purpose can be successful only to the degree that each believer fills his place and bears his responsibility to witness for Christ.

\* \* \* \* \*

**Response**

(5) What is the great task for which the power of God is made available to the believer? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

**D. Perspective (Acts 1:8)**

*Both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.* The witness of the churches was to be worldwide, beginning with the great metropolitan center of Jerusalem, likewise the hub of Judaism. But such

evangelistic strategy was to involve every nation. While it began at Jerusalem, it was to have no ending. The witness was to be perpetual. The witness of believers was to be ever-expanding. The gospel must not be selfishly hugged to the bosoms of believers in Jerusalem. It must be on the move--outward and onward--pioneers for God carrying the message to the regions beyond.

Every Christian needs a world vision. The Book of Acts is a development of this Divine perspective as declared in Acts 1:8. The gospel was ultimately preached in all Judea, then in Samaria and to the uttermost parts of the earth. The hands and hearts of a Stephen, a Philip, Peter, and Paul reach down through the centuries. They extend to the churches today that which made each of them strong; namely, a sound conversion experience, an honest reputation, lives filled with the Holy Spirit and wisdom--full of faith and power and entrusted with the eternal truth of our omnipotent God. The precious legacy of the life-giving Word is not only our Christian responsibility to invest for our God, but it is our most blessed privilege. How is our world vision where our gospel witness is concerned?

\* \* \* \* \*

**Response**

(6) The Lord's plan for witness had a definite strategy. It was to begin at (a) \_\_\_\_\_ and to end (b)

\_\_\_\_\_.

(7) What kind of vision does today's Christian need? \_\_\_\_\_

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 5 points.**

True or False:

- (1) In verse 7, the Lord rebuked the Apostles for their interest in the prophetic Scriptures. \_\_\_\_\_
- (2) They believed it was God's purpose to restore the Kingdom to Israel. \_\_\_\_\_
- (3) The power for service is the power of the Spirit. \_\_\_\_\_
- (4) The purpose in service is to bear witness to Christ. \_\_\_\_\_
- (5) Christian testimony is to reach out to the regions beyond. \_\_\_\_\_
- (6) Witnessing to Christ is only for a few especially called and equipped Christians. \_\_\_\_\_

Multiple choice:

- (7) It was not the Apostles' business to know \_\_\_\_\_.
  - a. God's plan for Israel
  - b. God's timing
  - c. the source of their power
- (8) The source of their power was in \_\_\_\_\_.
  - a. prayer
  - b. enthusiasm
  - c. the Holy Spirit
- (9) The real purpose of the power was to equip them for \_\_\_\_\_.
  - a. knowing sound doctrine
  - b. witnessing

c. living morally

(10) The focus of their witness was to be \_\_\_\_\_.

a. their spiritual gifts

b. the importance of the Church

c. Christ crucified and risen

(11) Their witness was intended for \_\_\_\_\_.

a. Jews only

b. Gentiles only

c. Jews and Gentiles

Fill in the blanks:

(12) *But ye shall receive (a) \_\_\_\_\_, after that the (b) \_\_\_\_\_  
is come upon you: and ye shall be (c) \_\_\_\_\_ unto (d) \_\_\_\_\_  
both in (e) \_\_\_\_\_, and in all (f) \_\_\_\_\_,  
and in (g) \_\_\_\_\_, and unto the (h) \_\_\_\_\_  
part of the earth. (i) (Acts \_\_\_\_\_)*

**Possible score 100%**

**My score \_\_\_\_\_%**

**Have your supervisor initial here \_\_\_\_\_ before advancing to the next section.**



### III. THE CHURCH AND PENTECOST (Acts 2:1-40)

It was mandatory that all males in Israel should make their appearance before Jehovah three times during the year, the gathering place being the center of worship (Exodus 23:17; 34:23). The accepted occasions for such gatherings were: (1) the Passover and the Feast of Unleavened Bread, which would be observed in March-April according to our calendar; (2) the Feast of Weeks or of the barley harvest (Pentecost) which occurred fifty days after the waving of the sheaf of the firstfruits before Jehovah during the days of unleavened bread, corresponding to our early June; (3) the Feast of Tabernacles which took place in our October.

Inasmuch as Jerusalem was the center of worship for the Jews, one can imagine the vast crowds that came from all parts of the Roman Empire. Albert Barnes says that we are told that the Roman Titus laid siege to Jerusalem around the Passover season, when perhaps as many as three million people were in the city. Pentecost was a very popular time in Jerusalem. Many remained in the city from the Passover season, and since sea travel was much safer in later spring, some preferred to come to Jerusalem for Pentecost rather than for the Passover.

God always acts on time, and His schedule is that of one who knows intimately the details of the future. Pentecost was to mark a mighty step in the expansion of Christianity numerically and geographically. Everything was timed correctly in the planning of God.

#### A. The Phenomena of Pentecost (2:1-13)

##### 1. The meeting-place (2:1)

Pentecost was called *the feast of harvest* (Exodus 23:16) because the barley harvest which began at the Passover ended at this time. It was also called *the feast of weeks*, as in Exodus 34:22, because it was a week of weeks after Passover. It was that festival of all the festivals obligatory upon the males in Israel, which was most largely attended by Jews from foreign parts. As a festival of thanksgiving for the firstfruits of the harvest gathered during the seven weeks interval, when now the grain made into flour was offered (Leviticus 23:13), it had an appropriate significance as the day for ingathering and presentation to the Lord of the substantial produce of "His harvest."

The *corn of wheat* that had fallen into the ground had indeed died, and brought forth much fruit (1 Corinthians 15). And all this glorious ingathering of souls is "His harvest," or the firstfruits of His sacrificial death.

*And when the day of Pentecost was fully come* (vs. 1) has in it the idea of fully affixing. The interval of time--seven sevens of days or seven weeks--being completed and the Fiftieth Day is now arrived, but not yet finished. It had begun but was not yet past. It says, . . . *they were all with one accord in one place*. The one place was a house and in the house they were sitting (vs. 2). Not all are agreed that this was the upper room of Acts 1:13, although we see no reason to think they were gathered elsewhere. It is entirely possible that the upper room was considered to be a kind of headquarters for the Apostles. Acts 1:15 indicates that there were 120 gathered there, although we have no way of knowing how many of these were present when the Holy Spirit descended; perhaps more, perhaps less.

To be of *one accord* is to be "of one mind." There was no disunity; they were of one mind acting in obedience to the command of the Lord (Luke 24:49-53).

## **2. The miracle (2:2-4)**

*And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting* (Acts 2:2). The sound was startling, it took them by surprise. They were filled with alarm. There came out of Heaven a sound, a word in the Greek applied to any noise, sound, or report, e.g., the sound of a trumpet (Hebrews 12:19). It appeared to rush down from the sky, it attracted their attention because of the direction from which it came as well as by its suddenness and violence. It was as of a violent blast borne along or rushing along like a tempest. It does not appear that there was any wind; but the sudden sound was like such a violent tempest. The wind becomes a symbol of the Divine influence, as in John 3:8. It is invisible and yet mighty, and thus beautifully represents the Holy Spirit and His mighty work. The sound as of a gale then was emblematic of the mighty power of the Spirit of God.

It was the sound that filled the room where they were assembled; not the wind, for there is no evidence that wind actually existed. When all was quiet--when there was no actual storm, no wind, no rain, no thunder--such a rushing, tempestuous sound must have arrested their attention and directed all minds present to a phenomenon unusual and unaccounted for--apart from God.

God had promised to send the Spirit (John 14:16-19, 26; 16:7-11). Some have taught that the Holy Spirit was given at Pentecost because the Disciples prayed. There is no indication here that the descent of the Spirit of God was contingent upon prayer. The Spirit of God was given because God is faithful to His word of promise.

*And there appeared unto them cloven tongues like as of fire, and it sat upon each of them* (2:3). Wuest's Expanded Translation puts it: "And there appeared to them tongues that had the appearance of fire, these tongues being distributed among them and one of these tongues took up a position upon each of them." The Berkeley Version says, "There appeared to them also tongues like flames that were distributed and that settled on each one of them."

They saw that which had the form of a tongue--long, slender, perhaps pointed, and with the appearance of fire. The tongue is the instrument of speech, language; and it is undoubtedly significant of the fact that God miraculously bestowed upon each of the Disciples the ability to speak to the glory of God in the language of others. Is not fire associated with Deity in the Word (Exodus 3:2-3; 19:16-20; Deuteronomy 4:24; Hebrews 12:29)? Fire as related to Deity speaks of holiness, power, cleansing, and illumination. All these qualities are in some way associated with the ministry of the Spirit. The Disciples present in the upper room, or wherever they gathered, could hardly doubt that this was miraculous, and in interposition of God. God is at work in fulfillment of His Word of promise.

*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (2:4).* Three expressions were used of the ministry of the Spirit at Pentecost. The Disciples were *baptized* by the spirit (Acts 1:5); they were *endued with power* (Luke 24:49); they were *filled* with the Holy Ghost (Acts 2:4).

Any consideration of the work of the Holy Spirit would be incomplete without reference to His baptizing ministry, and yet, it is on this point of the Spirit's work that so many Christians are divided. That all believers are baptized by the Spirit of God is certain from 1 Corinthians 12:13, this baptism by the Spirit marking the believer's identification with the body of Christ, His Church.

\* \* \* \* \*

**Response**

- (1) All males in Israel had to appear before Jehovah three times during the year, the accepted occasions for such being the following: (a) \_\_\_\_\_  
 (b) \_\_\_\_\_  
 (c) \_\_\_\_\_.
- (2) Why is Pentecost called *the feast of harvest* (Exodus 23:16)? \_\_\_\_\_  
 \_\_\_\_\_
- (3) The Feast of Harvest (Pentecost) occurred \_\_\_\_\_ days after the waving of the sheaf of the firstfruits before Jehovah during the days of unleavened bread.
- (4) Give Scriptural proof that the Disciples were definitely instructed by Jesus Christ to remain, or tarry, at Jerusalem until they be endued with power from on high. \_\_\_\_\_

- (5) What does it mean to be of *one accord*? \_\_\_\_\_
- (6) How is the miracle of the Spirit's descent upon the Disciples described in Acts 2:2? \_\_\_\_\_  
\_\_\_\_\_
- (7) Had the Lord Jesus Christ promised the coming of the Spirit? (a) \_\_\_\_\_  
Cite two passages. (b) \_\_\_\_\_ (c) \_\_\_\_\_.
- (8) Examine Acts 1:5; Luke 24:49; Acts 2:4 and cite the three words that designate the work of the Holy Spirit at Pentecost. (a) \_\_\_\_\_,  
(b) \_\_\_\_\_, (c) \_\_\_\_\_.

\* \* \* \* \*

We have made reference to 1 Corinthians 12:13 as a key passage, the understanding of which will guard us from much error on the subject of the baptism of the Holy Spirit. The passage reads, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

The passage declares that all believers are baptized by the Spirit. When the apostle said "all" to the Corinthian church, he meant that all born-again persons in the church at Corinth were baptized by the Spirit of God. Knowing the tragic conditions in Corinth and that the believers are frankly designated as carnal (1 Corinthians 3:3) and not spiritual, it would follow that it is absolutely impossible to legitimately promote any doctrine that affirms that the baptism by the Holy Spirit is dependent upon one's spiritual condition or attainments. If one teaches that the baptism of the Spirit follows upon prayer, upon meditation, upon spiritual exercises, and achievement of victory in Christ, it is to teach the same without one shred of Biblical evidence with which to support it. How can one account for the fact that Paul said that all the believers at Corinth were baptized by the Spirit, if the baptism is dependent upon spiritual attainments or exercises?

Next, note that the baptism of the Holy Spirit in this passage (1 Corinthians 12:13) is not a promise held out to believers; it is a statement of fact, a fact already past. No Christian is offered the prospect of a future baptism by the Spirit, and all who wait for such, wait in vain for reality. Those who wait and expose themselves to error, and in particular to the deceptions of Satan, may receive something, but not the baptism by the Spirit of God. For true believers this is not a promise or a prospect; it is a fact already past.

Proof of this is in the fact that the expression *are we all baptized* is an aorist form in the Greek text, and reads, "were we all baptized." It is past for the Corinthians, and for all the Corinthians. It is not something to be anticipated; it is a fact to be accepted by faith.

The passage declares that by *one Spirit are we all baptized into one body*. In the baptism by the Spirit some believers think in terms of receiving something; of something being put into them. Rather, the Scriptures indicate that believers were placed by the Spirit of God into something, namely, the body of Christ, His own blood-bought and Spirit-born Church. The new birth (John 3:3-7) gives us new life; the baptism by the Spirit of God gives us a new place--in Christ.

Believers are not commanded to be baptized by the Spirit, but they are commanded to be filled with the Spirit of God (Ephesians 5:18). The baptism by the Holy Spirit of God, placing us into, identifying us with the body of Christ, His Church, gives us our place in that body; the infilling of the Holy Spirit (as in Ephesians 5:18) gives us the power with which to fill that place.

Once again--the grammar indicates that the baptism by the Spirit for the Corinthians, for the saints at Pentecost in Jerusalem, for all of us who have been saved since Pentecost, is a judicial fact declared by God. It is not an experience; it is a fact declared by the throne of God. When believers were baptized by the Spirit of God at Pentecost, God declared them placed into the Body of Christ, His Church. Since all Corinthians were declared to be so baptized by the Spirit, the same would be true of all believers in all other New Testament churches, and all believers of all time. All truly born-again believers were at the moment of regeneration identified with the Church, His Church or Body. It is not a repeatable matter; it is done once for all, done with finality, even as declared by the use of the grammatical construction of 1 Corinthians 12:13 (*are we all baptized*).

At Pentecost, when all believers gathered before God were baptized into the Body of Christ, His Church, the Church was born. The Church did not exist in the Old Testament as some affirm. Jesus spoke of the Church as future (Matthew 16:18). All references to the Church (the assembly), as in Matthew 18:15-19, have to do with legislation for the Church yet future. The Church does not exist before Acts 2; after Acts 2, it is referred to as existing. We view Acts 2 as the birthday of the Christian Church, on which day all believers present were identified with, placed into, baptized into one Body. This is God's judicial assessment of Pentecost. It is past, and we must not and do not seek it as a future experience.

We should note that, according to the proper construction and understanding of 1 Corinthians 12:13, the believer is not baptized "into" the Holy Spirit, but "by" the Holy Spirit. The Holy Spirit is the agent of the baptism or identification with the Body of Christ. He actively baptizes the Christian into the Body.

Referring again to Luke 24:49, to be *endued with power* is to be clothed with, or equipped with, spiritual power for service. It is intimately related to being

filled with the Spirit (Ephesians 5:18). To be filled with the Spirit is to be surrendered to His sovereign lordship in one's life (Romans 12:1-2), obedient to His Word (1 John 2:3-6). When in undisputed control of the life, the Holy Spirit delights to minister through the believer, and He will work through the Christian in no less terms than His power, for He is God.

\* \* \* \* \*

**Response**

- (9) How many of the Corinthian believers were baptized by the Spirit of God? \_\_\_\_\_
- (10) Were they baptized *by* the Holy Spirit, or *into* the Holy Spirit? \_\_\_\_\_
- (11) Was this an experience or was it a judicial declaration of God as being true from God's viewpoint? \_\_\_\_\_
- (12) Was the baptism by the Spirit dependent upon spiritual attainments on the part of the Corinthians? \_\_\_\_\_
- (13) Is the baptism by the Spirit declared by Paul something to be sought for or anticipated as Christians? \_\_\_\_\_
- (14) Is the believer urged to seek, to agonize, to pray for the baptism of the Holy Spirit? \_\_\_\_\_
- (15) What is the difference between the baptism by the Spirit and the filling of the Holy Spirit? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

Associated with the miracle of Pentecost is the gift of "tongues," as in Acts 2:4. They were "filled" with the Spirit of God, a fact that obviously indicates that they were under the control of the Holy Spirit

"Tongues" (Greek, *glossais*) are known languages; that is, languages known, recognized by men from various parts of the Roman Empire. The ability to speak in recognizable languages was obviously miraculous, and an integral

part of the miraculous phenomena of Pentecost. Before going further with this passage, note that in 1 Corinthians 14:21-22, it is distinctly said in the light of Isaiah 28:11-12, that tongues are a sign to Israel. Tongues in the Corinthian Church were languages to be recognized and understood by those whose language was spoken; so at Pentecost. tongues were used in Corinth for the giving of thanks and not for preaching (1 Corinthians 14:2,16-17); so it was at Pentecost. They spoke of the *wonderful works of God* not of the wonderful Word of God. Praise is often involved also with praying and singing unto Him.

It must be remembered that Paul made it crystal clear that the Jews require a sign (1 Corinthians 1:22). The Jews were used to signs from God in ancient times. We have no record of what was said by the use of tongues at Pentecost, but that they were a sign from God validating His work. When Thomas said, *Except I shall see . . . I will not believe* (John 20:25), he expressed very much the Jewish attitude toward things purportedly from God. In some cases tongues became a sign to saved Jews who were in "doubt" about certain things; in other instances tongues were a sign to unsaved Jews for the purpose of validating the gospel message. We note the events of Acts 2:5-13 first, and then we will refer to other passages demonstrating the purpose of tongues.

### **3. The multitude (2:5-13)**

*And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language (2:5-6).*

Jews were present at Pentecost (and in Jerusalem) from all parts of the Roman Empire. The city was full of strangers, foreigners, and upon hearing believers praise God in languages basically unknown to them, languages they had never learned, and yet languages understood by all who came from distant points of the Empire where the Aramaic of Palestine was not spoken, they were confounded. They just did not know how this was possible. It was a sign and calculated by God to inspire awe and wonder. It savored of the supernatural. Men heard Galileans who had never learned the languages they spoke, speak of the wonderful works of God. By the way, Galileans were regarded as ignorant, rough people, and when these people were heard to praise God in many other languages, all of which were understood by those who heard, they could not but consider it miraculous and of great significance. God was at work! God was saying something to the nation of Israel! This was a sign!

In verses 8-11, the word "tongue" is the Greek *dialekto*, from which we gain our word dialect. It can point to a foreign language, or to a modification of Hebrew. It is synonymous with *glossais* or languages. The many areas, far-flung areas, of the Roman Empire are named in the passage, and it was amazing, a significant miracle indeed!

Consider this tremendous, miraculous gift as a sign! First, Acts 2 provides a sign to the Jews. The demonstration at Pentecost was for the Jews and this is

clear from the fact that Peter addressed his message to them. In fact, the gospel was preached to none but Jews for some time after Pentecost. The miraculous gift was given for the purpose of convincing Jews that Jesus was Messiah, and that the message of the gospel was the message of God. Otherwise the message would not have been validated or accompanied by miraculous signs and powers (cf. Nehemiah 2:1-4).

Secondly, in Acts 10:1-11:18, we find that Cornelius and his house (Gentiles) spoke in tongues when they were saved. A careful study will show that this was a sign also to the Jews that the gospel was really for the Gentiles. Until this time, Peter (Acts 10:28) with his Jewish co-workers, and the Jews at Jerusalem (Acts 10:45-46; Acts 11:1-18) did not believe that the gospel was for the Gentiles. When the same gift received by Jewish disciples at Pentecost was poured out on Gentile converts, it was God's way of saying that all the blessings of the gospel are extended likewise to Gentiles.

Thirdly, in Acts 18:24-19:7, we note that Apollos had gone to Ephesus and preached in the synagogue of the Jews knowing only the baptism of John. Then Paul came to Ephesus and found certain disciples there. Of course, these were not disciples of Christ, having not believed on Him yet (Acts 19:4-5). Apollos had preached unto them *knowing only the baptism of John*. Therefore, he knew nothing of the finished work of Christ on the Cross. When Paul came, he had a different message and preached unto them that they should believe on Christ Jesus.

Inasmuch as Paul's ministry had been questioned by the Jews (Acts 15:1-2; Galatians 1:6-9), the question would arise: who were these disciples to believe--Paul or Apollos? It seems clear that Paul's message was of God, and the giving of the Spirit and tongues through the laying on of Paul's hands was God's way of putting His approval upon Paul and his message. Obviously, in this case, the sign was again one given to Israel.

Tongues were very prominent in Corinth. The reason for this is found in the facts of Acts 18:1-11. Paul was preaching in the synagogue there and testified to the Jews that Jesus was Christ. They opposed and even blasphemed his message. This constituted a crisis for Paul. Paul said, *From henceforth I will go unto the Gentiles*. He departed, going next door to the synagogue and there he established the church. Therefore, the tongues of Corinth, next door to the synagogue, were a definite sign to the Jews that Paul's message concerning Messiah was of God.

Tongues were given as a sign with which to convince the Jew during this great transition period--represented by the Acts and before the New Testament was completed--to convince the Jew that the gospel message was of God, that Jesus Christ was Messiah, and that the way was open for Jew and Gentile alike to partake of the grace of God in salvation. With the passing of the transition period, and with the completion of the New Testament scriptures, Jew and Gentile must depend now upon the completed Scriptures and not upon out-

ward signs. They must believe all that God has said, and this without miraculous accompaniments.

\* \* \* \* \*

**Response**

(16) What is the simple meaning of "tongues" in Acts 2? \_\_\_\_\_  
\_\_\_\_\_

(17) Paul taught that tongues were for a sign to the (a) \_\_\_\_\_

Cite a passage of Scripture to prove this. (b) \_\_\_\_\_

(18) Cite three passages in Acts in which the gift of tongues was involved in attesting the gospel message and the inclusion of the Gentiles in the purpose

of God. (a) \_\_\_\_\_ (b) \_\_\_\_\_

(c) \_\_\_\_\_.

\* \* \* \* \*

**B. The Preaching of Pentecost (2:14-40)**

Enemies of the gospel accused the believers of drunkenness (2:12-15), and in this atmosphere of suspicion and opposition Peter preached. Peter's sermon at Pentecost, so far as the record is concerned, was reasonably short. It was Christ-centered, Biblical, simple in its language, pointed in its application, and it got results. It was honored by God.

Peter spoke of *Jesus' credentials* (2:22). Reference is made both to His humanity, or manhood, and to His ministry. Jesus was approved by the fact that God performed miracles and wonders and signs through Him, these things therefore, becoming the credentials of the man Christ Jesus. The people knew these things; they could not deny the fact that by these credentials He demonstrated that He was Messiah (Isaiah 29:18; 35:5-6). He demonstrated that He had power over disease (Matthew 8:1-4); over demons (Matthew 8:28-34); over death (Matthew 9:18-26). Was He not Messiah?

Peter then spoke of *Jesus' crucifixion* (2:23). G. Campbell Morgan said, "We are saved not by the murder of a man. We are saved by the death of One who was delivered up by the determinate counsel and foreknowledge of God." The death of Christ was part of the eternal plan and purpose of God, whereby the Son of God voluntarily offered Himself as the sacrifice for man's sins. Man bears the responsibility for his part in that death, both Jew and Gentile each having their part in the crucifixion of Christ. He was delivered in the eternal counsel of God, and put to death by the hands of men. God raised Him from the dead.

Peter addressed himself to the *conquest of Jesus* (2:24,32-36). The Berkeley Version renders verse 24, "Him God raised up by unfastening the cords of death: for He could not be held in its grip." Death could not hold Him, and on the third day He was raised out of death. The Disciples were witnesses to His resurrection (2:32). He is ascended to the right hand of God (Mark 16:19; Luke 24:26,50-51; Acts 1:9). Was it not expressly declared that the coming of the Spirit was contingent upon His ascension (John 16:7)? In His ascension He entered upon the fullness of His priestly ministries including intercession (John 17; Romans 8:34; Hebrews 7:25); the work of the Advocate as in 1 John 2:1-2. It is His joy to appear in the presence of God for us, or in our behalf (Hebrews 9:24).

Peter boldly declared, and with great conviction accompanying his message, that this Jesus whom they crucified was both *Lord and Christ* (2:34-36). The nation of Israel should therefore acknowledge Him. He was not an imposter.

Peter's *command* in 2:37-39 is of the greatest importance. Convicted to the heart of hearts (vs. 37), they cried out for instruction. *Men and brethren, what shall we do?* Peter's reply has often been misinterpreted, but it was simply, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost* (vs. 38).

There is no saving power in the waters of baptism, nor did Peter teach that baptism could save. Baptism was, and is, only an outward confession of an inward work of Divine grace in man. Baptism is a public means of declaring the fact that by our faith we have been identified with Jesus Christ in His death, burial, and resurrection, and henceforth we are His disciples. Peter called his countrymen to repentance. Repentance is a change of mind. It involves a change of viewpoint (intellectual), a change of feeling (emotional), and a change of direction (volitional). It involves the whole man in a complete change.

This passage in Acts is particularly important because of its dispensational significance. For a discussion of this, please refer back to the course, God's Plan of the Ages, STEP VI. Remember that those addressed here were Israelites (or Proselytes to Judaism) and that Israel had officially rejected Jesus Christ in the declaration, *We have no king but Caesar*. What the people are called upon to do here is to repudiate that position by the public act of being baptized in the name of Jesus (hence identifying themselves with Him) before God could bestow upon them the Holy Spirit.

While we can perhaps learn something of the significance of Baptism as it relates to the believer's identification with Christ, the case is not typical of the usual New Testament pattern where the believer receives the gift of the Holy Spirit upon his act of believing faith, and then testifies to it by the outward act of baptism.

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 4.5 points.**

- (1) All males had to appear before the Lord three times each year according to the demand of God. List these three occasions. (a) \_\_\_\_\_  
(b) \_\_\_\_\_ (c) \_\_\_\_\_.
- (2) Did the Disciples have specific instructions to wait in Jerusalem for the coming of the spirit? (a) \_\_\_\_\_ Give Scriptural proof. (b) \_\_\_\_\_
- (3) Cite Scriptural proof that Jesus had promised the spirit to the Disciples.  
\_\_\_\_\_
- (4) Name three miraculous accompaniments associated with the descent of the Spirit of God in Acts 2.  
(a) \_\_\_\_\_  
(b) \_\_\_\_\_  
(c) \_\_\_\_\_
- (5) Was the Spirit of God sent at Pentecost because the Disciples prayed?  
(a) \_\_\_\_\_ Explain. (b) \_\_\_\_\_  
\_\_\_\_\_
- (6) The Disciples were not only baptized by the Spirit, but they were also said to be  
(a) \_\_\_\_\_ and (b) \_\_\_\_\_ with power.
- (7) What is the meaning of "tongues"? \_\_\_\_\_

- (8) When were the Corinthians baptized by the Holy Spirit? (a) \_\_\_\_\_  
\_\_\_\_\_ How many of them were baptized by the Spirit?  
(b) \_\_\_\_\_ Was their baptism by the Spirit due to their  
spiritual attainments? (c) \_\_\_\_\_
- (9) The Jews demanded a (a) \_\_\_\_\_. Cite the three passages in  
Acts wherein the Holy Spirit was given with the accompaniment of tongues.  
(b) \_\_\_\_\_ (c) \_\_\_\_\_ (d) \_\_\_\_\_.
- (10) Explain the place of baptism in Acts 2:38. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Possible score 100%**

**My score \_\_\_\_\_%**

**Have your supervisor initial here \_\_\_\_\_ before advancing to the next section.**



#### IV. THE CHURCH AND ITS CONVERTS (Acts 2:41)

Moses wrote: *Thrice in the year shall all your men children appear before the Lord God, the God of Israel* (Exodus 34:23 cf. Exodus 23:17). The Law required that all males should appear on three occasions before the Lord, the gathering to take place at the center of worship. These occasions were 1. the Feast of the Passover and unleavened bread which took place in our March-April; 2. the Feast of Weeks or of the harvest, occurring fifty days after waving the sheaf of the firstfruits before Jehovah during the days of unleavened bread (Pentecost, taking place in the early part of our June); and 3. the Feast of the Ingathering or Tabernacles occurring in our October.

After Jerusalem became the center of Israel's religious life, one can imagine the tremendous crowds that gathered there from all over the known world on the feast days. It was such a crowd that gathered when our Lord was put to death in fulfillment of the Passover, and now in Acts 2 at Pentecost, the Feast of Weeks, Jews were assembled from every part of the vast Roman Empire.

Albert Barnes says, "We are told that when Titus besieged Jerusalem, an event which occurred at about the time of the Passover, there were no less than three million people in the city."

##### A. The Exercise of Faith (Acts 2:41a)

In the power of the Spirit, Peter preached his masterful sermon. Smitten with the conviction of the Spirit, his hearers cried, *Men and brethren, what shall we do?* His reply was, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Peter riveted their attention to the great truths of repentance, remission of sins, and regeneration. He did not declare that baptism had sacramental value; that is, that it was a means of grace and necessary to the new birth. Baptism was intended to be an outward testimony of the remission of sins already experienced.

Did such preaching get results? It did, and it always will. *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.* Many happily welcomed the gospel. The grammar of the passage indicates that they received the gospel with finality. They believed the Word of God; they received it by faith, and they were saved. The transaction with God was complete.

\* \* \* \* \*

**Response**

(1) The opening events of Acts 2 took place on the day of \_\_\_\_\_.

(2) Peter preached in the power of \_\_\_\_\_.

(3) Three great themes on which he focused were (a) \_\_\_\_\_,  
(b) \_\_\_\_\_, and (c) \_\_\_\_\_.

(4) As a result, \_\_\_\_\_ people were converted.

\* \* \* \* \*

**B. The Confession of Faith (Acts 2:41b)**

Having received the Word gladly, they were baptized in obedience to Matthew 28:18-20. In the Book of Acts, baptism followed immediately upon the experience of the new birth. If practiced thus today, some criticism might result and in some instances it would be justified. On the other hand, one desires to conform to New Testament practice. The important matter is that all who are baptized give evidence of the reality of their profession. No more delay than is necessary to establish this reality should be encouraged before public confession of Christ is made by baptism.

Baptism is never associated with infants in the New Testament; the subjects of baptism gladly received the Word, and then were baptized. This is the act of one who is intellectually and morally responsible. Matthew 28:19-20 teaches that men must first become disciples and then be baptized.

\* \* \* \* \*

**Response**

(5) What was the first act of obedience by which the new converts gave expression to their faith? \_\_\_\_\_

\* \* \* \* \*

**C. The Household of Faith (Acts 2:41c)**

In the New Testament, the word "church" (Greek: *ekklesia*) means an assembly of called-out ones, and is used in a twofold sense.

1. It is used of the Church as the Body of Christ (Ephesians 1:22-23; 3:6), comprised of all who have been born again through faith in Jesus Christ by the Holy Spirit (1 Corinthians 12:12-13), beginning at Pentecost and extending to the translation of the saints at His coming (1 Thessalonians 4:13-18). The Church is considered to be a living organism of which Jesus Christ is the Head

(Ephesians 1:22-23; 4:15; 5:23; Colossians 1:18). Each member has his own place, gift(s), and function in the Body of Christ. Many members of this Church are in Heaven.

While terms such as invisible and universal are often applied to the Church which is His Body, they are not to be found in the New Testament as related to the Church. In fact, His Church is visible, the same being made up of Christians, many of whom are still in the flesh while others are in Heaven. Believers are visible people, although when considered from an earthly perspective, believers in Heaven are invisible.

2. It is used of the local church in the New Testament (Acts 8:1; 13:1; 20:17; Romans 16:1). Definition: A New Testament local church (sometimes called the church in particular) is "a congregation of regenerated and baptized believers associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus" (New Hampshire Declaration of Faith).

The word "church" is used about 115 times in the New Testament, and in at least 85 times, it is used of the local church.

The significance of the words of verse 41, . . . *and the same day there were added unto them about three thousand souls* is clear. The converts, having become a part of the Church, which is His body, were added to the local church in Jerusalem.

It is to be noted that in verse 41, the words *unto them* do not appear in the original text. In verse 47 it is said: . . . *And the Lord added to the church daily such as should be saved*. It would seem clear that the reference parallels the one in verse 41, and that in both verses the reference is to additions to the local church. Because they were added to the church daily, it also would be true that converts were being baptized daily. Thus did the household of faith grow at Jerusalem.

\* \* \* \* \*

**Response**

- (6) In what two ways is the word "church" used in the New Testament? (a) \_\_\_\_\_  
(b) \_\_\_\_\_
- (7) How frequently were believers added to the church? \_\_\_\_\_

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 10 points.**

Multiple choice:

- (1) The first gospel sermon was preached during the Feast of \_\_\_\_\_.  
a. Passover                      b. Pentecost                      c. Tabernacles
- (2) The preacher was \_\_\_\_\_.  
a. Peter                      b. Paul                      c. John
- (3) The place was in \_\_\_\_\_.  
a. Jerusalem                      b. Galilee                      c. Mount of Olives
- (4) Those convicted of their sin were told to \_\_\_\_\_.  
a. stop sinning                      b. repent                      c. join the church
- (5) The number of converts was \_\_\_\_\_.  
a. 300                      b. 3,000                      c. 30,000
- (6) These received the Word \_\_\_\_\_.  
a. tearfully                      b. fearfully                      c. gladly
- (7) They gave immediate testimony to their faith by \_\_\_\_\_.  
a. baptism                      b. preaching                      c. martyrdom
- (8) Additions were made to the church \_\_\_\_\_.  
a. daily                      b. weekly                      c. annually
- (9) What are the two New Testament meanings for the word "church?"  
(a) \_\_\_\_\_  
(b) \_\_\_\_\_

**Possible score 100%**

**My score \_\_\_\_\_%**

**Have your supervisor initial here \_\_\_\_\_ before advancing to the next section.**



**V. THE CHURCH AND ITS CHARTER (Acts 2:42-47)**

"We, the People of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." So reads the Preamble to the Constitution of the United States of America, which was adopted by the unanimous consent of the thirteen states on September 17, 1787.

In essence, a constitution, or charter, represents a collection of principles, written or unwritten, by which a political society is governed. The New Testament, as a part of the inspired Word of God and the infallible authority in all matters of faith and life, is, indeed, the constitution, the charter, the supreme and final law for believers. Upon this truth of the final authority of Holy Scripture we stand. In the Bible are inerrant statements of principles by which the New Testament churches were governed and the individual's life was regulated.

The word "charter" comes from the Latin *chartula*, and is defined by Webster as being a written instrument executed in due form as a deed, or a grant, or guarantee of rights, franchises, or privileges from the sovereign power of a state or country. In the light of this, one can see that the Word of God is our guarantee of rights and privileges as Christians and churches.

\* \* \* \* \*



(1) Define a charter. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(2) Why is it proper to call the New Testament the charter of the Church?  
\_\_\_\_\_  
\_\_\_\_\_

\* \* \* \* \*

**A. Doctrine and Duty (Acts 2:42 a)**

*And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread. . . .* The work of Pentecost was real and lasting. Believers continued in the authoritative teachings of the Apostles which they had learned from Christ; they were instructed in Christian doctrine. Doctrine is important, as Guy H. King says, for forward steps. Reproof is for false steps, correction is for faltering steps, and instruction is for first steps (see 2 Timothy 3:16).

The church at Jerusalem continued in the observance of the Lord's Supper, as the words *and in breaking of bread* are to be construed. The Lord's Supper is the second of two New Testament ordinances, and again, as is the case with baptism, there is no sacramental value to be ascribed to the Lord's Supper. The New Testament does not teach that the Lord's Supper is efficacious for salvation from sin. It is not a means of imparting the grace of God. Its Scriptural purpose is to keep fresh in our memory the great sacrifice which does secure our salvation and sharpen our awareness of His coming again (1 Corinthians 11:23-26).

The Disciples apparently observed the Lord's Supper only when gathered together in fellowship and worship (Acts 2:42; 20:7). The Lord's Supper is for regenerated and baptized believers. The injunction of Matthew 28:19-20 is to make disciples, then to baptize them and teach them to observe all things--and this teaching includes the Lord's Supper. The believer is to examine himself in the light of 1 Corinthians 11:28-32.

\* \* \* \* \*



- (3) Name three practices that characterized the life of the original church. (a) \_\_\_\_\_  
(b) \_\_\_\_\_  
(c) \_\_\_\_\_
- (4) What is meant by *the apostles' doctrine*? \_\_\_\_\_  
\_\_\_\_\_
- (5) How can the church today *continue steadfastly in the apostles' doctrine*? \_\_\_\_\_  
\_\_\_\_\_
- (6) Who is eligible to partake of the Lord's Supper? \_\_\_\_\_  
\_\_\_\_\_
- (7) What is it *not* intended to do? \_\_\_\_\_

(8) What, then, is its purpose? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

### B. Prayer and Power (Acts 2:42b-43)

The believers prayed and Jerusalem was filled with a sense of awe. This is evident from the words: . . . *and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.* The power of God was manifested in miracles, which miracles became a Divine attestation to the message and the messengers.

When Christians prayed, things happened. Prayer gets results when the persons praying meet the conditions of God for successful praying. See John 14:13; 15:7; James 1:5-7. Note also Isaiah 59:1-2 and Jeremiah 33:3 as you consider prayer and its power. Prayer is the privilege of the Christian. Prayer, when coupled to obedience in the Christian life, becomes the key to power in service.

\* \* \* \* \*



(9) What was the fourth constant habit that characterized the church in Jerusalem? \_\_\_\_\_

(10) What effect did this practice have on the city as a whole? \_\_\_\_\_

\_\_\_\_\_

(11) Did all members of the church perform miracles? (a) \_\_\_\_\_

Who did? (b) \_\_\_\_\_

(12) The purpose for miracles was \_\_\_\_\_

\_\_\_\_\_.

(13) Think about and explain: Is this purpose for miracles necessary today? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(14) What are the conditions for successful praying? \_\_\_\_\_

\_\_\_\_\_

\* \* \* \* \*

### C. Worship and Work (Acts 2:44-47)

There was a fervent love for one another in the early Church. This was evidenced by the spirit of sacrifice manifest among believers (vss. 44-45). They did not forsake the assembling of themselves for worship, whether in the Temple (for undoubtedly they gathered in the Temple area as believers), or in houses (Acts 18:7; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 2). Their hearts were filled with praise to God--and this, despite the difficulties provoked by their faithful testimony to Jesus Christ.

*And the Lord added to the church daily such as should be saved (vs. 47).* Literally this reads, ". . . the ones being saved." This was not the work of one man like Peter; it was the result of the united testimony of Christians working together for souls. The Church worshiped and worked. It did not engage itself only in worship. There is a time for worship and a time for work. The two go together in the will of God for the local church.

The heritage bequeathed to us as twenty-first century believers by the early Church includes a loyalty to the Word of God, a united Christian fellowship, obedience to Christ's command, a dependence upon prayer, a yoke of Christian love, and faithfulness in soul-winning. This, when put together, spells success in any century of the Church's ministry!

\* \* \* \* \*

#### **Response**

- (15) How would you contrast the practice in Acts 2:44-45 with communism? \_\_\_\_\_  
\_\_\_\_\_
- (16) The life of the early Church was balanced between (a) w\_\_\_\_\_ and (b) w\_\_\_\_\_.
- (17) What characterized the worship of the early Church? \_\_\_\_\_  
\_\_\_\_\_
- (18) Our heritage from the early church has at least six facets, namely:
- (a) \_\_\_\_\_
- (b) \_\_\_\_\_
- (c) \_\_\_\_\_
- (d) \_\_\_\_\_

(e) \_\_\_\_\_

(f) \_\_\_\_\_

\* \* \* \* \*

# Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

**Each answer is worth 4.7 points.**

Fill in the blanks:

- (1) The New Testament is the \_\_\_\_\_ of the Church.
- (2) In it are defined the (a) d\_\_\_\_\_ and the (b) d\_\_\_\_\_ of the Church.
- (3) The early Church was faithful to the Apostles' \_\_\_\_\_.
- (4) *Breaking of bread* refers to \_\_\_\_\_.
- (5) When those outside the Church saw the results of the Church's prayer life, they were filled with \_\_\_\_\_.
- (6) The fellowship of the early Church was characterized by \_\_\_\_\_.
- (7) Fervent love for one another in the early Church was evidenced by a spirit of \_\_\_\_\_.
- (8) The Lord added to their number \_\_\_\_\_.

True or False:

- (9) Doctrine was of minor importance in the early Church. \_\_\_\_\_
- (10) The Lord's Supper is a means of grace for the believer. \_\_\_\_\_
- (11) Prayer coupled with obedience is the key to power in service. \_\_\_\_\_
- (12) Signs and wonders were performed by the believers. \_\_\_\_\_
- (13) The Apostles required the believers to share their goods. \_\_\_\_\_
- (14) Worship and work are both in the will of God for the Church. \_\_\_\_\_

Complete these statements that describe our heritage from the early Church:

(15) Loyalty to \_\_\_\_\_

(16) United \_\_\_\_\_

(17) Obedience to \_\_\_\_\_

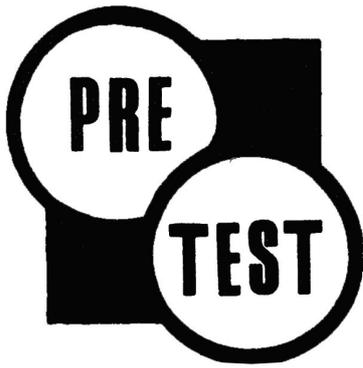
(18) Dependence upon \_\_\_\_\_

(19) Yoke of \_\_\_\_\_

(20) Faithfulness in \_\_\_\_\_

**Possible score 100%**

**My score \_\_\_\_\_%**



**PREPARE YOURSELF!** Turn to page 1, and carefully review the objectives. Then review each section of the STEP, and give special attention to those areas of study that you do not completely understand. It is a good practice to rewrite every incorrect exercise in this STEP. With this done, study the reviews again.

**When you are ready, ask your supervisor to initial here \_\_\_\_\_, then take the following pre-test.**

**Each answer is worth 4.3 points.**

- (1) Give the background information of the Book of Acts, including its authorship, time and purpose of writing, and basic outline of its contents. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- (2) Acts 1:8 is often pointed out as the key verse of Acts. Explain why this is so.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- (3) What was God's strategy for the fulfillment of the Church's task? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- (4) When the Holy Spirit descended at Pentecost, the Disciples were said to be baptized (give Scripture reference) (a) \_\_\_\_\_; they were also said to be (b) \_\_\_\_\_ (Scripture) (c) \_\_\_\_\_ and they were (d) \_\_\_\_\_ (Scripture) (e) \_\_\_\_\_.
- (5) Pentecost marks the birthday of the Christian \_\_\_\_\_.

- (6) Was the Church mentioned by the Lord Jesus in the Gospels? (a) \_\_\_\_\_  
Would you say that the reference in Matthew 16:18 is historic or prophetic?  
(b) \_\_\_\_\_
- (7) Who demanded a sign in Scripture: the Jew or the Gentile? \_\_\_\_\_
- (8) Tongues were given to Cornelius and his house as a sign from God. To whom was the sign given? (a) \_\_\_\_\_  
Why? (b) \_\_\_\_\_  
\_\_\_\_\_
- (9) Explain the place of baptism in Peter's reply to the Jews in Acts 2:38. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- (10) Give the meaning of the statement, "The New Testament is the charter of the Church," and explain its significance for us today. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- (11) Name as many characteristics as you can that were common to the early Church.  
\_\_\_\_\_  
\_\_\_\_\_
- (12) What is revealed in Acts 2:42-47 concerning the Lord's Supper? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(13) Aside from the practice of believer's baptism and the observance of the Lord's Supper, what three things would you say chiefly characterized the life and work of the church at Jerusalem? \_\_\_\_\_  
\_\_\_\_\_

(14) How would you explain the secret of the early Church's power?  
\_\_\_\_\_

{15} How did the Church manifest its love toward Christ? (a) \_\_\_\_\_  
\_\_\_\_\_

Toward one another? (b) \_\_\_\_\_

(16) What traits should a prospective church member seek to find in a local church?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Possible score 100%**

**My score \_\_\_\_\_%**

## IN-SERVICE PROJECT

Choose your project from the suggestions below in consultation with your supervisor and after due consideration of the area of greatest need in your church.

1. Prepare and present in prayer meeting a talk based on the following outline:
  - I. The Prayer-life of the Early Church
  - II. The Biblical Requirements for Effective Prayer
  - III. The Challenge to Us as Individuals and a Church
2. Present a plan for strengthening the doctrinal teaching in your church as a whole or in the area of the Sunday School with which you are most closely associated.
3. Plan with your Sunday School class a program for encouraging new converts in spiritual growth and recognition of their oneness with you in fellowship and responsibility. Describe how this program is being carried out with a specific convert.
4. Interview members of your congregation as to how the atmosphere of your church can be made more conducive to Christian worship and how each one feels he personally could better contribute to such an atmosphere. Include your own answer to that question. Then prepare a report of your findings and recommendations for distribution to the membership.

**When you have completed your in-service project, have your supervisor initial here \_\_\_\_\_ before advancing to the STEP-test.**

Supervisor's comments: \_\_\_\_\_

\_\_\_\_\_

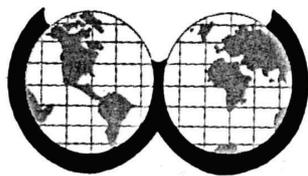
\_\_\_\_\_

### PREPARE FOR THE STEP-TEST

Turn to page 1 again, and carefully review the objectives. Then review each section of the STEP, and give special attention to those areas of study that you do not completely understand. With this done, study the pre-test. When you are prepared, turn in your STEP and request permission to take the STEP-Test.



# CONFIRMATION KEY



**World  
Wide Bible Institutes**



**CONFIRMATION KEY  
THE ACTS OF THE APOSTLES- STEP 1  
THE CHURCH IS BORN**

**I. PREPARATION FOR WITNESS (ACTS 1:1-5)**

- (1) (a) Luke  
(b) Gospel of Luke
- (2) (a) Theophilus  
(b) Lover of God
- (3) (a) Greek  
(b) medicine  
(c) physician and traveling companion to Paul
- (4) (a) A.D. 60-63  
(b) A.D. 32  
(c) A.D. 63
- (5) (a) I. Preparation for Worldwide Witness (Acts 1:1-26)  
(b) II. Witness of the Church in Jerusalem (Acts 2:1-7:60)  
(c) III. Witness of the Church in Transition (Acts 8:1-12:25)  
(d) IV. Witness to the Regions Beyond (Acts 13:1-28:31)
- (6) God's preparation of believers for worldwide witness
- (7) (a) wait  
(b) witness
- (8) (a) the Resurrection  
(b) many infallible proofs
- (9) the resurrection of Christ
- (10) (a) filled with the Holy Spirit  
(b) burned with evangelistic zeal  
(c) exemplified integrity of doctrine  
(d) fervent love for Christ  
(e) Christ was preeminent  
(f) affairs directed by Holy Spirit  
(g) churches recognized sisterly interdependence  
(h) each had independence and sovereignty
- (11) (a) by  
(b) into  
(c) for

**REVIEW**

- (1) Luke
- (2) A.D. 60-63
- (3) God's plan for witness carried out in the church
- (4) (a) I. Preparation for Worldwide Witness (Acts 1:1-26)  
(b) II. Witness of the Church in Jerusalem (Acts 2:1-7:60)  
(c) III. Witness of the Church in Transition (Acts 8:1-12:25)  
(d) IV. Witness of the Church to Regions Beyond (Acts 13:1-28:31)
- (5) false
- (6) true

- (7) true
- (8) true
- (9) true
- (10) witness
- (11) the Holy Spirit
- (12) Christ is alive
- (13) doctrine
- (14) preeminent
- (15) the Holy Spirit
- (16) the Holy Spirit
- (17) the Body of Christ

## II. PLAN FOR WITNESS (Acts 1:6-8)

- (1) the prophets foretold it
- (2) concern with God's timing
- (3) power
- (4) by the Holy Spirit
- (5) witnessing to a crucified and risen Christ
- (6) (a) Jerusalem  
(b) only when the uttermost person has heard
- (7) worldwide

## REVIEW

- (1) false
- (2) true
- (3) true
- (4) true
- (5) true
- (6) false
- (7) b
- (8) c
- (9) b
- (10) c
- (11) c
- (12) (a) power  
(b) Holy Ghost  
(c) witnesses  
(d) me  
(e) Jerusalem  
(f) Judea  
(g) Samaria  
(h) uttermost  
(i) 1:8

## III. THE CHURCH AND PENTECOST (Acts 2:1-40)

- (1) (a) the Passover

- (b) Feast of Weeks
- (c) Feast of Tabernacles
- (2) The barley harvest which began at the Passover, ended at this time. It was a week of weeks after the Passover.
- (3) fifty
- (4) Luke 24:49
- (5) of one mind
- (6) by the figure of a strong blast of wind, a tempest
- (7) (a) yes  
(b) John 14:16-19,26  
(c) John 16:7-11
- (8) (a) baptized  
(b) filled  
(c) endued with power
- (9) all were baptized
- (10) *by* the Holy Spirit
- (11) a judicial declaration
- (12) no
- (13) no
- (14) no
- (15) In the baptism the believer is placed in the Body of Christ; in the filling of the Spirit, the believer is empowered to fill that place.
- (16) languages (recognizable)
- (17) (a) Jew  
(b) 1 Corinthians 14:21-22
- (18) (a) Acts 2:1-4  
(b) Acts 10:1-11:18  
(c) Acts 18:24-19:7

## REVIEW

- (1) (a) Passover  
(b) Feast of Weeks  
(c) Feast of Tabernacles
- (2) (a) yes  
(b) Luke 24:49
- (3) John 14:16-19,26; 16:7-11
- (4) (a) sound as a blast of wind  
(b) fire  
(c) the gift of tongues
- (5) (a) no  
(b) He was sent in fulfillment of the promise of God.
- (6) (a) filled  
(b) endued
- (7) languages (recognizable)
- (8) (a) when they believed  
(b) all  
(c) no
- (9) (a) sign

- (b) Acts 2:1-4
- (c) Acts 10:1-11:18
- (d) Acts 18:24-19:7
- (10) The Jewish people are being called upon to repudiate by the public act of baptism in the name of Jesus the rejection of Jesus by Israel (hence identifying themselves with Him) before God could bestow upon them the Holy Spirit.

#### **IV. THE CHURCH AND ITS CONVERTS (Acts 2:41)**

- (1) Pentecost
- (2) the Holy Spirit
- (3) (a) repentance  
(b) remission of sin  
(c) regeneration
- (4) 3000
- (5) baptism
- (6) (a) body of believers from Pentecost to the Rapture of the Church  
(b) the local assembly of believers
- (7) daily

#### **REVIEW**

- (1) b
- (2) a
- (3) a
- (4) b
- (5) b
- (6) c
- (7) a
- (8) a
- (9) (a) the whole Body of Christ from Pentecost to Rapture  
(b) local assembly of believers

#### **V. THE CHURCH AND ITS CHARTER (Acts 2:42-47)**

- (1) a written instrument executed in due form as a deed or a grant or guarantee of rights, franchises, or privileges from the sovereign power of a state or country
- (2) it defines the rights, privileges, and duties of believers and the Church
- (3) (a) doctrinal teaching  
(b) fellowship  
(c) breaking of bread
- (4) their authoritative teaching as they learned it from Christ
- (5) by adhering strictly to the Word of God
- (6) regenerated and baptized believers
- (7) confer grace or salvation
- (8) it is a remembrance of Christ's sacrifice and coming again
- (9) prayer
- (10) a godly fear (or awe)
- (11) (a) no

- (b) Apostles
- (12) to attest the message and messengers
- (13) no because we have the Apostles' complete message and record of its attestation in God's completed written revelation
- (14) faith, cleansing from daily sin, and obedience
- (15) it was a voluntary expression of love and recognition of oneness
- (16) (a) worship  
(b) work
- (17) praise and fellowship, partaking of the Lord's Supper, prayer
- (18) (a) loyalty to Word of God  
(b) united Christian fellowship  
(c) obedience to Christ's command  
(d) dependence on prayer  
(e) yoke of Christian love  
(f) faithfulness to soul-winning

## REVIEW

- (1) charter
- (2) (a) doctrines  
(b) duties
- (3) doctrine
- (4) the Lord's Supper
- (5) fear
- (6) love, unity, sharing
- (7) sacrifice
- (8) daily
- (9) false
- (10) false
- (11) true
- (12) false
- (13) false
- (14) true
- (15) Word of God
- (16) Christian fellowship
- (17) Christ's command
- (18) prayer
- (19) Christian love
- (20) soul-winning

## PRE-TEST

- (1) Written by Luke, A.D. 60-63, covering Church History A.D. 32-63, era of its birth and spread; outline:
  - I. Preparation for Worldwide Witness (Acts 1:1-26)
  - II. Witness of the Church in Jerusalem (Acts 2:1-7:60)
  - III. Witness of the Church in Transition (Acts 8:1-12:25)
  - IV. Witness to the Regions Beyond (Acts 13:1-28:31)

- (2) describes the power, purpose, focus, method, and extent of the church's mission as Acts will trace it in detail
- (3) from Jerusalem to become an ever-expanding and perpetual witness
- (4)
  - (a) Acts 1:5
  - (b) endued with power
  - (c) Luke 24:49
  - (d) filled with the Spirit
  - (e) Acts 2:4
- (5) Church
- (6)
  - (a) yes
  - (b) prophetic
- (7) the Jew
- (8)
  - (a) Peter, his co-workers, and the Jews
  - (b) to convince them that the gospel was extended to the Gentiles as well as to the Jews
- (9) The Jewish people are being called upon to repudiate by the public act of baptism in the name of Jesus the rejection of Jesus by Israel (hence identifying themselves with Him) before God could bestow upon them the Holy Spirit.
- (10) The doctrines, duties, privileges, and responsibilities of the Church as given by the Lord are set forth; any claim to be part of the Church of which Christ is the Head must be measured by the New Testament
- (11) filled with the Holy Spirit, evangelistic zeal, integrity of doctrine, and fervent love for Christ and one another
- (12) baptized believers observed the Lord's Supper obediently and often
- (13) prayed, loved one another, and worked fervently
- (14) the filling of the Holy Spirit and their prayer life
- (15)
  - (a) in worship, praise, and witness and obedience
  - (b) fellowship and sharing
- (16) fidelity to right doctrine and behavior, unity and warm Christian fellowship, genuine love and caring, fervent witness



**STUDENT GOALS**

STEP-test date \_\_\_\_\_

Pages in STEP \_\_\_\_\_

Pages per day necessary  
to meet goal \_\_\_\_\_

**GOAL CONTROL**

Date begun \_\_\_\_\_

Date finished \_\_\_\_\_

STEP-test score \_\_\_\_\_