

The Book of Acts
Lesson 2. Acts Chapter 1

- I. Acts 1. (1:1-6:7). All is taking place in Jerusalem. There is no sense of time given to us here. Luke is giving us little pictures, little vignettes, of the early Church.
- a. 1:12-26. Narrative of community before the coming of the Holy Spirit. What was the community like before the coming of the Holy Spirit?
- i. They were bereft of their beloved Jesus, but were able to hear His last words to them as He spoke to them face to face before He ascended.
 - ii. They were without the presence of Jesus through the filling and residence of the Holy Spirit in them. :4-5 is future tense in Lukes thinking (ILT). This fits perfectly with what Luke is saying in Luke 24:44ff.
 - iii. The community was small, being made up of the insiders accumulated during Jesus' earthly ministry. :13-15.
 - iv. They were obedient to the light they had received. :12a.
 - v. They were deeply involved in prayer, :14. For what, we don't really know, for we are not told. But out of that prayer came an important development explained in :15-26.
 - vi. They were patient, having waited around for about 10 days on they didn't know what. Lev. 23 tells us there is 7 sabbaths in between the Passover and Pentecost plus one day=50 days-40 days=10days.
 1. The Lord was not actually with them for 40 days (that would require the accusative case in greek), but through a period of 40 days He did the many convincing proofs. Ch. 1:3.
 - vii. They heard things from the Holy Spirit while waiting on the "promise of the Father", whatever that was going to be. So they did some administrating and fulfilled some Scripture.
 - viii. They didn't vote concerning this issue of filling the place of Judas. Lots were given to them (edokan). The prayer points out that the Lord chose the man, not the 12.
 - ix. They had among them The Twelve, who were also 'Apostles'.
 1. The Twelve—as a whole group. We never see in the scripture "the twelve Apostles". 1Cor.15:5—The Twelve; the name of the group. See Acts 6—the Seven, for the name of the Group of men we normally call 'deacons'. 1Cor.15:5....and then to the rest of the Apostles. Mk.4:10, 6:7, 9:35; Jn.6:67—Dodeka—12. Mark says He chose The Twelve who He also called "apostles". Therefore, part of what they were was

apostles. But this does not limit The 12 as the only apostles.

2. Lu.8:1; 9:1; 9:12; 18:31; 22:3; Acts 6:2. Luke does not limit ‘apostleship’ to the 12. Acts 14:4,14—the apostles, Barnabas and Paul. Therefore, “The 12 Apostles” is not a term used by Luke. Therefore, it is not that nothing can happen without The 12 apostles.
 - a. Gal. 3:5. No apostle present here.
 - b. Rom.16:7. The husband/wife team. Both called apostles.
 - c. Gal.1:19. James called an apostle—a quasi-official term.
 - d. 1Cor.9:5-6. Barnabas called an apostle.
 - e. 1Cor.15:5. ...all the apostles (there were more than The 12).
3. What are then, Apostles?
 - a. 1Cor. 12:28. Apostle is a gift of the Spirit.
 - b. 1Cor.9:1. To have seen the risen Lord? (He does not say that.) Or to be appointed by X; to be commissioned by X to do a task.
 - c. 1Cor.4. Paul refers to Apollos as an Apostle along with himself.
 - d. 1Cor.9:1. Founding of the Church at Corinth.
 - e. 2Cor.3:2; 10:16. If they’re the real thing, why don’t they go out and poineer a Chruch?? Why work in another’s field??
 - f. 2Cor.12:12. Performing of miracles (by Paul at least).
 - g. 1Cor.9:5, 2Cor.12. Apostles are people known as being qualified to live off the churches they founded.
4. Reconstruction of the term/understanding of “Apostle”.
 - a. Term goes back to Jesus.
 - b. First usage was that of functionality, and was not a term of “official-ness”.
 - c. Term given to those commissioned for missionary work.
 - d. The 12 were apostles, but not the only ones.
 - e. During the Judaizing controversy, they tried to limit the term to The 12, or at least far enough down so that Paul could be excluded. From here, the term began to take on “official” status.
 - f. The tendency was then to see The 12 as the apostles. By the end of the first century, The 12 are seen as the guarantors of Jesus—the Apostolic Succession.

- i. Office=you obey me.
 - ii. Function=you have authority to preach in Jesus' name and authority to serve. 2Cor.10:8!!
 - iii. The Apostolic Succession resides in the Gospel itself, not in persons.
 - g. The NT is just not specific (even in 1Timothy.)
 - i. Aramaic 'shalah' means 'messenger. When translated into greek it becomes either aggelos or presbuteros!!
 - ii. This whole thing is born out of tradition and culture. This is how it developed in the NT.
 - iii. The texts do not teach on this. They simply let us in on what was happening at the time.
- x. Applications:
 1. It is worth waiting on God and doing exactly what He says.
 2. Focus on Acts 1:8. Get the nucleus worshipping and fruitful first, then go to outreach.
 3. Even when we jump the gun, God accomodates us.
 4. There is a good reason why God says/does what He says/does, even if we don't see it right away. The times we do finally see it are proof enough that He has reasons even when we are not brought into His counsel.
 5. The Holy Spirit is the compass/GPS device in this church. Fellowship is important. Living up so that we don't have to pray up...
 6. Never despise small things, small beginnings, or the things that are despised in the eyes of the mighty and powerful of the world.
 7. We do not have to worry about 'becoming a Judas', for there was only one ordained to be such, about which also the Scriptures prophesy.
 8. What will we do when someone does something weird in the service?
 9. The K.of.G. always relates to Jesus message to people now. Luke 11:20; 12:31-32; 14:15-23; 16:16; 17:20-21; 23:42-43. These speak to the 'presentness' of the K of G. Thus, in Acts, the K of G is still being preached (Acts 8:12) and equated with Jesus. Acts 28:23, 31....the K of G is always coupled with Jesus. This must all go back to Luke 24:44-49—you cannot preach Jesus/K of G till the Spirit/Power comes upon you.

- a. Could this be the reason many of us are powerless to live the Overcoming Christian life, let alone preach and proclaim the Lord/K of G?
- b. The desired effect of the ability to preach the K of G was made possible by the filling of the Holy Spirit. W/O the filling of the Spirit; without the baptism of the Spirit, there can be no power to proclaim Christ and His kingdom.
 - i. See also under I. c. ii. 1.
- c. And what is this Kingdom of God and Jesus? Profoundly this:
 - i. That God is the KING, and He RULES over all.
 - ii. That Jesus is both LORD and CHRIST, to whom everyone must and will bow the knee. Acts 2:36; Rom.10:9.
 - 1. We must confess Him as LORD, not Savior.
 - 2. We must come under His Lordship.

10. Concerning 1:6-11.

- a. Luke's view of the Church.
 - i. Will you restore the K to Israel now? The Church is not 'new' Israel based upon 'old' Israel's rejection, but is the result of historic Judaism being divided over this Jesus. The Church is the true Israel; a continuation of Jew (and Gentile) who believe. See Rom. 1:16; 9-11 (11:26); Gal. 6:16.
 - ii. Luke's Eschatology.
 - 1. All Luke is about is to adjust the Church to the fact that since the 'soon return of the Lord' hadn't taken place, they would have to knuckle down and get busy with business.
 - iii. Luke's idea of the coming of the H.S.
- b. 2:1-41. The Pentecostal Narrative. The correct exegetical question to ask is, "What is Luke's interest in the Pentecostal Narrative? (But many people have hermeneutical questions and do not ask the right exegetical question. Many people want the text to answer the questions *they* have about the Holy Spirit, gifts, power, salvation, preaching, and many other things; but they fail to realize that the text is not about necessarily answering their questions, but about revealing what Luke was trying to say.)

- i. A four part outline to the narrative.
 - 1. 2:1-4. Description of the phenomenon.
 - 2. 2:5-13. Initial reaction of the crowd.
 - 3. 2:14-36. Peter's speech. He explains the behavior in terms of promise/fulfillment. He ties it to Jesus' ministry of death/resurrection and exaltation. Proclamation of Jesus as LORD.
 - 4. 2:37-41. Reaction of the crowd.
 - a. Proper response.
 - b. Results.
- ii. The text.
 - 1. :1. What does 'pantes' mean? It means the 120+ people in the upper room. Same as in 1:15. There are no chapter breaks for Luke. Temple or upper room? Probably not the Temple. Cf 1:13-15.
 - 2. :2 Oikon. Never used of the Temple in this way. But :14 and :41 give the impression that it is a very large place. :46 clearly shows they were in the Temple. Therefore, at some moment in time, the thing must have moved to a larger arena. Luke is not concerned with location, but phenomenon.
 - a. Audible. :2. Sounded like a mighty, driven wind and it filled the house.
 - b. Visible. :3. Tongues (cloven) as of fire sit on each head. Implications: cf. Luke 3:16 and Jesus' baptism in Holy Spirit and fire.
 - c. Result:
 - 3. :4. All filled with the Holy Spirit and spoke with tongues. Cf. Isaiah—heteros glossais=foreign languages.
 - a. 2 Important questions:
 - i. Does Luke see it as a hearing or a speaking phenomenon?
 - ii. Do Luke and Paul have the same understanding?
 - iii. First: Ecstatic utterance heard as a language. 10:46, 19:6 simply state that they spoke in tongues. There is no 'foreign language' mentioned, so why must it be so in 2:4? Judeans are in the list, therefore, ecstasy spoken, but heard as Aramaic. Luke sees it as a hearing phenomenon. Cf. :4 lalein. Also, :8* has dialektos—language of birth—not a dialect, but a real language. 10:46 can't be resolved, for there were no foreigners

there to hear, nor were there any foreigners to hear in 19:6. Thus, Luke most probably sees it in 2:4 to be an ecstatic language, with God giving those who heard it a miracle of hearing it in their own language. Compare this with 1Cor.12:10 where there is a spiritual gift of “interpretation of tongues”.

Interpretation is not the same as what happened here in Acts 2; nor is it “translation”.

- iv. **Second:** 1Cor.14:20-25. Tongues is not a good thing with unbelievers present. But Luke here likes it for unbelievers.
 1. When they are spoken in the church context/public meeting context, tongues are for a sign for unbelievers...just as they were a sign for unbelievers in Acts 2.
 2. 14:5 allows for tongues if there is an interpreter so that the believers in the church might receive edification. Thus, when in the Church context, the public use of the tongues ought to be limited to use when there is an interpreter available so that the meaning can be explained to those.
 3. There is no prohibition against the use of tongues during a service of the church by the believer who has the ability to use it. It is just that it should not be made “public”. Therefore, one can edify himself with his ability to pray in tongues anytime he wishes, including in church...just don’t pray so loudly that you draw attention to yourself. It would be the same for your praying in English during the service....that could be just as “out of order” if it interrupted what was going on.
- v. 1Cor.14:1-2.
 1. Speech to God through the spirit.

2. "...in [*his*] spirit he speaks mysteries.
 3. :3. Edification of the speaker.
 4. :10 is an analogy and therefore cannot describe in essence what it is. It cannot be what is used to illustrate it—a known (or lost) language.
 5. :14. "My spirit prays..."
- vi. These passages are apples and oranges. What Paul minimizes is not the gift, but unintelligibility within the community. 14:2, 13-14 prove that Paul is for tongues. 14:27-8—if no interpreter, then speak to yourself and God. :19—I wish you all could speak in tongues, but in the church...
 - vii. Luke deals with a different context than Paul. Here, there are unbelievers. This is significant for Luke. Therefore, the two have different functions. We think Paul saw it not as language but ecstatic utterance. Isa. 28 seems to imply language, but Paul called it tongues of angels and the analogy of languages many (14:10) is just that—an analogy. Therefore, it cannot be what it is designed to illustrate. Therefore, Paul sees it as ecstatic. Paul sees it as language of heaven, not an earthly language. And, Luke saw it as the same, but with a miracle of hearing accompanying it.
- iii. :5-13.
 1. :5. katoikew. Diaspora come back to live in Jerusalem; or those living in Jerusalem from the beginning of their lives. It is ambiguous. These men represent the nations. But Luke doesn't make a point of them going back to spread the gospel in their lands, yet, because in the next narrative, we have the activity in Jerusalem.
- c. 2:1-13. All nations are already gathered in Jerusalem to hear the gospel. What special thing did God do beforehand to insure the Gospel had the desired effect?
 - i. God had, through the feast of Passover and Pentecost, gathered Jews from around the world in to Jerusalem so that they could hear the good news of sins forgiven through repentance and faith in the blood of Jesus the Christ. :5.

- ii. What was the “desired effect”?
 1. The desired effect was simply that the first part of the Acts 1:8/Luke 24:44ff outline would be fulfilled: That Jerusalem would receive the witness of the resurrected Christ. (See the Acts schematic).
 2. That the Church would be born, being seen by most simply as a sect of Judaism. (As long as it was viewed as a sect, things were okay, 2:47. But as soon as there were more widespread claims of exclusivity concerning Jesus, the Jewish leaders began to try to put a stop to its influence, chapter 4.
 3. Also, that the first believers would be filled with the Holy Spirit and power; the Holy Spirit that = power; power to effectively proclaim the gospel of Jesus.
- d. 2:14-42. First fruit after the coming of the Spirit was the proclaiming of the Word of God, not Tongues. Tongues is not the emphasis here, but the proclamation of the Gospel of Jesus Christ. What was the first fruit after the coming of the Holy Spirit, according to Luke? What is the emphasis here?
- e. 2:43-47; 4:23-37. Two summaries of life among the earliest believers. What was life like among the earliest believers?
 - i. There was a particular, ad hoc situation going on; one whose response among the people should not be considered a paradigm after which to model our lives, but whose spirit must be captured and followed.
 - ii. A universal and ongoing sense of awe among the believers. (lit., fear was occurring to every soul)
 - iii. H.S. filling in all.
 - iv. They were in one accord.
 - v. They were having a shared desparation. Prov.16:4.
 - vi. Many wonders and signs (attesting miracles) were taking place through the Apostles.
 - vii. There was a miraculous change in the believers’ attitudes toward ownership and economics.
 1. Sharing of food is what caused the friction in Chapter 6. apanta koina han(e) autois: “All things were to them common.” See 4:32ff. The reason there was no need in them was not because they had to liquidate their holdings in order to enter the group. Qumran did this, but not here.
 2. 4:36-37. Barnabas was already a member, but only then...as there was a need expressed...did he sell his stuff. No one claimed anything was his or her own possession—how unAmerican!! What is mine is at the disposal of others who have need. Therefore, it is not really ours at all, but God’s. Not liquidating all, but

holding all in trust, and then distributing as a need arises within the community.

3. This gives so much foundational sense to what happens in chapter 5.
- viii. There was a miraculous change and adjustment in the believers' ordinary priorities.
1. Not everybody is selling their house here! But, they had a sense that all they had was held in trust till there was a need. Then, they would do what was necessary to meet the need.
- ix. There was a spirit of generosity that was pervasive in the community. Background of Jerusalem. (GET THIS!!)
1. Eramaus, Jerusalem in the days of Jesus.
 - a. A few wealthy alongside enormous poverty.
 - b. Jerusalem is incredibly badly located, except if you want a fort, and for religious purposes.
 - c. An extremely high cost of living. Still that way today.
 - d. A city of high unemployment/underemployment with three classes of people:
 - i. Religious.
 - ii. Beggars.
 - iii. Widows (lots of widows)
 - e. The majority of workers were day-laborers. Mt. 20.
 - f. A theology of alms giving developed.
 - g. A daily distribution to widows developed.
 - h. Jesus and disciples were traveling preachers.
 - i. Therefore, what we have in Acts is not an "economic experiment" but something born out of necessity. This crisis of necessity brought out of the early believers this beautiful attitude toward material things that Luke is chronicling.
 - j. Acts 6 is born out of this.
 - x. Others' needs were placed generally higher than one's wants.
 1. The violation of this spiritual attitude was dealt with in a very severe way in chapter 5.
 - xi. There was great unity among the believers.
 - xii. There was great joy among the believers.
 - xiii. There was a lot of eating together as they shared with one another from house to house.
 - xiv. There was a lack of pretence among them.
 - xv. There was praising of God going on.
 - xvi. The believers had the favor of those outside the body.
 1. This was to be short lived, but was nice while it lasted.
 2. The Church's relationship to Judaism is interesting.

- a. All of their opposition was from Sadducees.
 - i. 4:2 is the theological reason.
 - ii. Also, every Messianic movement upset their regal existence, so they hated the new believers when they started making waves.
 - b. All Israel does not reject the gospel.
 - i. Tens of thousands of Jews believed.
 - ii. The OT promises are that Israel will be gathered first and then the Gentiles. Therefore, Israel is a divided community. The true Israel responds, and then Gentiles are grafted in.
 - iii. It is True Israel + Gentiles vs Unrepentant Israel. Gal.6:15ff.
- xvii. God was saving people every day and adding them to their number.
- f. 4:23-37. Another look at common life. What are some more things about the common life of the believers?
 - i. The point here is that love and caring is portrayed in the community.
- g. 3:11-26. Notable healing followed by the second sermon, different from the first sermon in that it was more Jewish in nature. What is different about the second sermon from the first? (We will look more closely at both speeches/sermons here; the one in 2:14-36 and 3:11-26.
 - i. Outline of 2:14-36.
 - 1. 2:14-21. Explanation of Pentecost.
 - 2. 2:22-32. The presentation of Jesus in two parts.
 - a. :22-24. That God was behind it all—His death.
 - b. :25-32. That God was behind it all—His resurrection.
 - c. :33-36. Conclusion (or 3rd part of presentation of Jesus). Exhaltation of Jesus, which results in the outpouring of the Spirit. David's psalm applies to Jesus because He did ascend. Thus, God made Him both Lord and Christ.
 - ii. Outline of 3:11-26. The outline seems to be tied to 2 vocatives; :12 and :17.
 - 1. 3:12-16.
 - a. Jesus is responsible for the healing.
 - b. The Jews are responsible for killing Jesus.
 - 2. 3:17-19. A call to repentance.
 - 3. 3:21. Jesus will usher in the Jewish end-times hope.
 - 4. 3:22-26. Jesus is the Mosaic prophet. All the prophets witness to this.

- iii. This is the most “Jewish” speech in the book of Acts. It is also the most “primitive” expression of preaching, give the language and expressions used by Luke in describing what Peter said.
1. :13. Ascription of God. This is found in all 3 Gospel. It also recurr in Acts 7:32 in the Stephen speech.
 2. :13-16. Titles of Jesus.
 - a. :13. “pais theou”. See Isa.52:13. This is not “child” but “servant”. “paida” is the language of the “suffering servant”, not of children. It is primitive because of this use of “pais”. If it were late (AD 90), Luke could have used “doulos” (servant) or “wheeos” (son). Therefore, this cannot reflect the late theology of the Church.
 - b. There are none of the terms of traditional Christology here.
 - i. :14. The “Holy and Righteous one” (ton hagion kai dikaion). See Mk.1:24, Jn.6:69 (in NA 26, NASB, etc., not in JKV), and Rev.3:7 for the exclusive use of “hagion” (the Holy one).
 - ii. Dikaion (righteous one). 1Jn.2:1. These reflect the idea of “a prophet like Moses” theme.
 - iii. :15. “ton archagon tas zoas”, the Prince of Life. See also Acts 5:31, Heb.2:10; 12:2. These titles would carry great clout with Jews.
- iv. Christian Coversion in the Book of Acts. Is Acts 2:38 PROGRAMMATIC for Salvatio n??? (NO, it is not!!!)
1. Three components of Salvation in Luke. (See Luke 3:3, 24:47, and Acts 10:43)
 - a. Forgiveness that leads to repentance—always predicated on faith in Christ through God’s grace.
 - b. Gift of the Spirit (Gift who is the Spirit, or gift that the Spirit gives—both are true). This is the mark of the individual believer.
 - c. Baptism in water—incorporation into the community of believers.
 - d. **There is not a single case where “a” and/or “b” is tied to “c”.
 2. 8:12,16-17. a and c and then b.
 3. 8:35. “a” is assumed and then c.
 4. 9:17-18. “a” then an interval, then b, and then c as an entirely different event.

5. 10:44. “b” is first. Assume “a” has taken place (:43).
 6. 16:31. “a”, assume “b”, then “c”.
 7. 18:8. “a”, assume “b”, then “c”.
 8. 19:1-7. “c” (albeit not Christian baptism). Therefore, assume “a” is going on, then “c”, then “b”.
 9. Not one of these examples supports 2:38 as a “programmatically” text.
 10. **Therefore, there is no pattern in Acts. Luke could have given one. We must have these three, but there is no best/only/right process. In Acts, the emphasis lies on the Spirit—the gift who is the Spirit.
- v. The import of all this for Luke.
 1. **He establishes a paradigm for the Church: The Holy Spirit comes as a result of the exaltation of Jesus.
- h. 4:1-22. Narrative of first encounter with Jewish authorities. We must obey God rather than men. What are some major lessons for us to learn from this encounter with Jewish authorities?
 - i. The resurrection is always distasteful to the devil and his people. :2.
 - ii. :3-4. The important point is that people come to believe the claims of Jesus. The fact that the Apostles were thrown in jail is ancillary. Do we have this type of kingdom view.
 - iii. Being filled with the Holy Spirit is a prerequisite when going before authority. :8.
 - iv. We must be respectful when dealing with authority, for God has established it. Even when the people who stand in the place of authority are abusing the power, we must respect the God who stands behind the authority structure. It is important to be able to give a godly appeal. :8b.
 - v. The Death, Resurrection, Lordship (:12), and ultimate authority and power of God is to be proclaimed. This is in keeping with the understanding of God’s authority structure. It is God who ordained all of this. Remember Acts 2:22ff.
 - vi. :11. Use Scripture or its principles liberally as the situation warrants.
 - vii. :13-14, 21-22. Let God’s work stand for itself. If God is not working, ask yourself, “why”. Do whatever it takes to get God working in your midst so that the devil can have something for which to be upset.
 1. Changed lives can come in many varieties, but all have one thing in common; they are changed for the better by the power of God.
 - a. Physical healings.
 - b. Mental healings.
 - c. Spiritual healings.

- viii. :15-17. Realize that evil, devil-controlled people are not rational in their thinking. They do not seek the good, but only the will of their father. See Romans 3:9-20.
- ix. :19-20. We must obey God rather than any man. We must, therefore,
 1. Be sure of what God says.
 2. Be sure of what it means to us in our own context.
 3. Be willing to face civil authority and answer for our actions if they go contrary to one another.
 4. Recognize that Heb.11 is full of people of faith who have gone before us.
 5. Acknowledge that the whole world lies in the lap of the devil. 1Jn.5.
 6. Remember that we are not citizens of this world, but of Heaven. Phil.3.
 7. Determine to live for the Kingdom and the King.
- x.
 - i. 5:1-11. Narrative of judgment in the community. How does God ‘feel’ or ‘think’ about the holiness of His body?
 - i. The key to understanding this passage is found in 4:32a. They were all unified with God and one another through a common experience (their salvation/H.S. filling experience), a common purpose (the preaching of the gospel of Jesus Christ) and a common crisis (the persecution of the infant Church by the leaders of the people). Their focus was upon what God was doing in their midst. They were all so totally committed to what God was doing that they were willing to view even what they owned as not being exclusively theirs alone, but made all of it available to the Covenant Community as needs were revealed. And, there were plenty of needs, for in chapter 6 there is a description of the basic necessities needed because of the large number of “foreign” Jews who had come to worship at Jerusalem during the season of Pentecost. Surely the visiting Jews’ resources were used up by this time.
 - ii. 4:36 gives a very notable example of this sense of unity amidst their common experience, purpose, and crisis. The son of Nabas (☺) had and sold a tract of land and brought the proceeds to the Apostles, who distributed it according to the needs present. It was a perfectly pure and guileless gift fitting of a man who had such a gift of encouragement...which is why Luke translates the meaning of his name. Compare Phil.4:18.
 - iii. Contrast this beautiful act of sacrificial giving with the account Luke writes for us starting in 5:1 and going through 5:11.
 - iv. It was not that they kept back a certain portion of the proceeds from the sale of the property that roused God to such severe punishment. The point was that they failed to discern the

gravity and importance of the circumstance in which the young, infant Church was embroiled. It was like Uzzah touching the Ark of God (2Sam.6:6-7), and God striking him dead. They failed to discern the “body” of Christ (1Cor. 11 and the communion). They were maintaining a form of godliness, but denying the power of what they were maintaining. Their commitment to what God was really doing was shallow at best, and most probably simply a façade. They were like Simon (Acts 8:9-24) who thought the power of the Gospel was something with which to be played; or Herod (Luke 23:8-10) who thought the power of God was a toy, or again Felix (Acts 24:24-27) who saw the things of God as a means to financial gain.

- v. :3-4 has a wonderful proof of the deity of the Holy Spirit, for one cannot lie to an inanimate object or a “force” of God. One can only lie to a person. :9 also uses language that is reserved for God when Peter mentions “putting the [Spirit of] the LORD to the test.” It is one of the commands in the OT (Dt. 6:16) not to test the LORD. The only place where God actually asks us to “test” Him is found in Malachi 3:10 concerning His promise to meet the needs of His people.
- vi. :4 is also a good support for the fact that the Church was not “Communitistic” in its philosophy or sociology. The land was under the ownership of Ananias and his wife. Further, the price of the land remained under his control after the sale. This willingness in the Church to supply for the needs of the people came not from socialist legislation, governmental force, or a confiscatory tax structure, but from a heart of generosity and sharing produced by the indwelling Holy Spirit. True ‘charity’ can never forced by government, but must be drawn out of a person by the Holy Spirit through the means of a compassionate, transformed heart.
- vii. :5. The words of God can produce some pretty heavy duty effects.
 - 1. Death.
 - 2. Widespread Fear.
- viii. Conclusion.
 - 1. God is serious about His purpose through the Church.
 - 2. God is willing to make examples of people so that the rest will fear and walk rightly.
 - 3. Unified movement with Him in His purpose is one of God’s great desires. Compare 1Cor.1:10.
 - 4. 1Cor. 10:9, along with Acts 5:9 warns us not to put the LORD to the test.
 - 5. God is doing this kind of church-planting work at SSC.

6. It's not about the money; God doesn't want false witness nor only part of us.
 7. Others
- j. 5:12-42. Another run into with the Jewish authorities. Here we go again! What else can be learned from this encounter?
- i. Signs and wonders were taking place at the hands of the Apostles *among the people*. See Gal. 3:5 for miracles without Apostolic presence. Where are the signs and wonders among us? Let's start praying for a powerful move of the LORD among *the people of the Church*.
 - ii. 5:12-16; 2:14-21. When did this Last Day end? Has it ended? Where today are the powerful works of God that we see here in the book of Acts? Should we expect to see them again? Should we pray for the power of God to come to the Church again so that we can see the kind of results in our day that He gave in the day of the Apostles?
 1. The Joel passage is cited by Peter as being, to a certain extent, fulfilled in his day.
 2. The Joel passage cannot have been completely fulfilled in Peter's day, for the signs in the heavens and the earth have not taken place yet. Revelation clearly sees them as taking place immediately before the second coming of Jesus.
 3. So, how do we pray? We pray for miracles. We expect miracles. We trust God to give them. We have lost nothing at all if we do not get that for which we have prayed.
 - iii. 5:17-18. The devil will never quit until the LORD has bound him up. he
 - iv. There has to be a commitment made before hand. Before the trouble starts... Before the building project starts one must sit down and figure whether or not he has enough materials and money to complete it. Before the plowing takes you into the heat of the day, you had better already have decided how much you need to accomplish. Otherwise, you might be tempted to quit.... A more up to date illustration would be how many "sales" calls one needs to make, or how many patients one needs to see, or how many lines of code one needs to write, or...
 - v. What are some characteristics needed to get through something like what the Apostles went through?
 1. Foresight.
 2. Commitment.
 3. Pertinacity.
 4. Fidelity.
 5. Toughness.
 6. Stamina.

7. Brokenness before the LORD.
 8. Phil. 1;21; Gal. 2:21.
 9. Filling of the Holy Spirit.
- vi. In what things do we need these characteristics?
1. Marriage.
 2. Business.
 3. Friendship.
 4. Fellowship.
 5. Church-building.
 6. Body ministry.
 7. Prayer.
 8. War.
 9. Family.
 10. Others?
- k. 6:1-7. We find now that there are two groups in the Church; Greek speakers and Aramaic speakers. How many groups are in this church? What can be said about them? What was the problem? What can be said about the solution?
- i. "The Seven".
 1. The term "deacon" is never used. Diakonia is a technical term.
 2. There is no place either Stephen or Phillip are called "deacon".
 3. Stephen is called "one of the Seven".
 4. Phillip is called an "evangelist".
 5. There is no concern for *church order* here. The Apostles simply lay their hands on them for the ministry unto which God has called them....that of ministry to the greek Christians.
 6. This is the beginning of the separation of the Church/Christian movement.
 - a. The Twelve lead the Aramaic Church.
 - b. The Seven began to lead the Greek Church.
 7. The Seven had already been leaders. The Apostles simply recognize their gifts and ministry.
 - ii. All 7 of the men proposed to serve this situation were Greek speakers. They were the leaders of the Greek speaking group in the church.
 - iii. The Church is a sect of Judaism, but we are beginning to see the outward movement of the church.
 - iv. The big distinction here is that God has made this Jesus both Lord and Christ.
 - v. How is it that this sect breaks out of Judaism? The key is the Hellenists (the Greek speaking Jews).
 - vi. The stories of Stephen and Phillip mark this transition.
 - vii. This is the key to the outward movement of the gospel.

1. **The outward movement of the gospel is not coming from an organizational structure that is beginning to grow.**
2. **The outward movement is coming from the fact that men are being released into ministry by the Apostles.**
3. **This movement is the thing about which Luke is writing in the book of Acts.**
4. **Order is not the significant thing. But the *Laying on of hands*, imparting a sort of blessing.**

viii. 6:7.

1. **Verse 7 and before have to do with what happened in Jerusalem.**
2. **Verse 8 and beyond spread out.**
3. **He concludes the first chapter by introducing the next**

ix. How many groups are at SSC?

1. **Original SSC group.**
2. **Newer group that came in after I came as pastor.**
3. **Group coming in now.**
4. **No socially divided groups of people.**
5. **Older cliques of ladies.**
6. **Service oriented division.**
7. **Possible doctrinal or orthopraxy divisions. New people will come in and be assuming more essentials than there are at SSC.**
 - a. **We have to clearly teach our Vision, Purpose, and Mission, as well as the “in essentials; unity, in non-essentials, liberty; in all things, charity.”**

- II. Acts 2. (6:8-9:31) The Expansion on two fronts. The break with Judaism as well as the geographical expansion of the Church.**
- III. Acts 3. (9:32-12:24)**
- IV. Acts 4. (12:25-16:5)**
- V. Acts 5. (16:6-19:20)**
- VI. Acts 6. (19:21-28:31)**