

LESSON 2

PART I: THE ENDOWMENT OF THE CHURCH WITH POWER

ACTS 2:1-41

Introduction

A small number of the disciples had been given the commission to carry the Gospel to all parts of the world. From the human perspective, the task was impossible. If the commission had been limited to Palestine, the ratio of Christians to the unsaved Jews would have been one to thirty thousand. However, with the population of Gentile nations added to the unsaved Jews, the responsibility of each Christian was multiplied. The accomplishment of the commission was humanly impossible.

Questions have been raised concerning the meaning of the giving of the Spirit on the Day of Pentecost. Luke previously indicated that the Spirit was present in connexion with the birth of Jesus. He also described the giving of the Spirit to Jesus in the anointing at His baptism. Luke implied that the work of the Seventy was accomplished by the power of the Spirit (cf. Luke 10:17-24). The power for victory in establishing God's Kingdom on earth was given through the Holy Spirit (cf. Luke 11:14ff.; Matt. 12:28). According to John, Jesus taught that a man does not enter the Kingdom until he is born of the Spirit (3:5). John also indicated that Jesus gave the Holy Spirit to the disciples before His ascension (20:22). These Scriptures make the events on the Day of Pentecost more difficult to understand.

The Relation of the Kingdom and the Church

Confusion may exist in understanding the concepts of the Kingdom of God and the Church. Jesus used primarily the concept of the Kingdom, using 'church' only twice, according to the Synoptics. By Kingdom, He meant the people of God who had submitted to God's control and were loyal servants of their King.

The Church is composed of those who have been born into the Kingdom. When the people of God assemble for worship and service, they are "the Church" (assembly). The same Kingdom citizens are "the Church" even when they are scattered in doing the work of the Kingdom. The Church takes on structure and organization for carrying out the work of the Kingdom (bringing aliens into the Kingdom and teaching them how to live as Kingdom citizens).

The Old Testament View of the Spirit

Limitation of space permits only a summary of the Old Testament doctrine of the Spirit. This summary is important, however, as a background to the events of Pentecost.

The Old Testament doctrine of the Spirit does not emphasize the personality of the Spirit as separate from the Father. Since God is spirit, His activities in history are either through angels (messengers) or His Spirit. God's creative power was exercised through His Spirit (cf. Gen. 1:2). The Hebrew word for Spirit also means "breath" or "wind" (cf. John 3:5). The Spirit of the Lord gave to Ezekiel the vision of the Valley of Dry Bones (37:1ff.). The breath of the Lord restored life to the lifeless bones (Ezek. 37:5ff.).

The Spirit endowed men with special gifts, such as wisdom,

There are three facts which make the coming of the Spirit at Pentecost difficult to understand:

1. The Spirit was already present in the birth and ministry of _____.
2. The Spirit was present in the work of the S _____.
3. John said that Jesus gave the Spirit to the disciples before the _____ .
(Jesus, Seventy, ascension)

What did Jesus mean when He used the term 'Kingdom'? _____

(The people of God who had submitted to God's control and were loyal servants of their King)

The Church is composed of those who have been born into the _____ .
(Kingdom)

What is the work of the Kingdom? _____

(To bring aliens into the Kingdom and teach them how to live as Kingdom citizens)

understanding, and craftsmanship (cf. Exod. 31:3). The judges of Israel were given wisdom and victory in war by the Spirit of God (cf. Judg. 3:10). The Spirit of the Lord gave to Samson unusual strength (Judg. 14:6). The Spirit of the Lord qualified the king of Israel for leadership (cf. 1 Sam. 16:13f.).

In addition to endowing men with divine strength and wisdom, the Spirit was the source of the prophetic message (cf. Mic. 3:8). Micah implies that false prophets were devoid of the Spirit of the Lord. False prophets prophesied from their own spirits and had no vision from the Lord (cf. Ezek. 13:3). From the early days in Israel, the Spirit was related to the function of prophesying (cf. 1 Sam. 10:6, 9). True prophets spoke forth the Word of the Lord which apparently came to them through the activity of God's Spirit. Towards the end of the period of the prophets, Joel predicted that in the last days God would pour out His Spirit upon all flesh, enabling all His people to prophesy. It appears that the Spirit would make God's Word known to His people through dreams and visions (cf. Joel 2:28f.). The concept of the role of the Holy Spirit in the activity of prophecy is stated in 2 Peter 1:21. True prophecy originated not in the will or mind of men but holy men spoke the Word of God as they were moved by the Holy Spirit.

The Word of God embodied power. In the creation account, God spoke and the commanded event came to pass. Prophets who spoke the Word of the Lord were assured that the predicted event would take place. The Spirit not only revealed God's Word but brought the predicted event to pass.

Since the Spirit was the instrument in the Word of the Lord, there could be no true prophecy of divine revelation without the activity of the Spirit. The Rabbis believed that the Law of Moses contained the complete revelation of God; therefore, the Spirit was no longer active in prophecy after 400 B.C. The voice of prophecy was silent until the appearance of John the Baptist.

Three important functions of the Spirit of God in the Old Testament are—

1. God's power in relation to physical existence including creation and the giving of life;
2. God's endowment of the political leaders of Israel to qualify them for their task;
3. the endowment of prophets to enable them to speak the Word of the Lord.

The connexion of the Spirit with Jesus' birth and baptism is closely related to the first two emphases of the Old Testament. Jesus was given a human body as a result of the activity of the Spirit. He was anointed as God's chosen Leader or Messiah by the Spirit. For the disciples to be able to carry on the ministry of Jesus, they too must receive the filling of the Spirit. This filling was promised by the Father (cf. Isa. 42:1ff.; Luke 3:16). Jesus instructed the disciples to continue in Jerusalem until they had received the promise of the Father (Acts 1:4), which was related to the baptism with the Holy Spirit mentioned by John (Acts 1:5). The promise of the Father or the baptism with the Holy Spirit would take place "not many days" after the ascension (apparently ten days later on the Day of Pentecost).

The Descent of the Spirit at Pentecost

Acts 2:1-13

The meaning of the symbols (vv. 1-4)

The disciples became aware of the coming of the Spirit through the senses of hearing and sight. They heard a noise like a rushing wind. Wind was used often to describe the invisible

God's creative power was exercised through
His _____
(Spirit)

In the Old Testament, the Spirit gave men gifts, such
as, _____, _____, _____,
_____, and _____
(wisdom, understanding, craftsmanship, victory,
strength)

The Spirit brought _____ events to pass.
(predicted)

Spirit. Violent wind symbolized power. The sound enabled the disciples to understand that the Spirit had descended to fill them with power for the work of the Kingdom.

The visible symbol was described by the disciples like tongues of fire which rested upon each one of them. Fire usually refers to purification, but *tongues* of fire might emphasize the role of the Spirit in *speaking* the Word of God. Verse 4 emphasizes that the filling of the Holy Spirit enabled the disciples to speak the Word of God even in other tongues. The filling of the Spirit on the Day of Pentecost was the fulfilment of the promise of the Father and the prediction by John that Jesus would baptize His disciples with the Holy Spirit.

The miraculous witness of the disciples (vv. 5-13)

During the festivities of Pentecost, Jerusalem was crowded with Jews and proselytes (Gentiles who had adopted Jewish worship and had submitted to Jewish rituals). The noise of the coming of the Spirit attracted the multitudes. The Galilean disciples were telling about the resurrection of Jesus Christ and the Pentecostal pilgrims from various parts of the Roman Empire understood the message in their own language or dialect. Scholars have been unable to agree on the nature of the miracle. Some believe the Pentecostal phenomenon to have been the witness of the disciples in foreign languages. Others believed that the disciples spoke in ecstatic speech since they were accused of being drunk. Those who ridiculed the disciples and accused them of being drunk may have based their accusations on the unbelievable story of the resurrection of Jesus rather than the unintelligible speech of the disciples. Intoxicated men are capable of unbelievable tales! Also, intoxicated men speak freely about subjects which might get them into trouble. The speech of the disciples was intelligible, but their message and courage were incredible! Rational men likely would not have been so foolish; therefore, they were judged to have been drunk.

It is possible that after the 120 disciples were filled with the Holy Spirit, they scattered throughout the crowd and began to give witness concerning the resurrection of Jesus and the arrival of the Kingdom of God. Many interpreters stumble on the problem of the nature of the miraculous gift of tongues and miss the message. The primary message is that God's Spirit, who was promised by the Father, qualified the disciples for witnessing to the people from various nations of the world. To a degree, the Great Commission was fulfilled on the Day of Pentecost. After the Church was filled with the power of God's Spirit, the forces of Satan could not prevent the spread of her witness and the growth of the Kingdom on earth. The fulfilment of the Great Commission by a few was possible because of the qualifying power of God.

Peter's Sermon Acts 2:14-36

Peter explained first that the boldness of the disciples was not due to intoxication. Fifty days earlier, the Galileans had been fearful to identify with Jesus. Now they boldly announced in public their loyalty to Him. Both their boldness and their message were astonishing.

Peter supported the activities and message of the disciples by referring to the Old Testament. He used Joel 2:28-32 to identify the events at Pentecost as the beginning of the last days. The Spirit, which enabled the Old Testament prophet to see visions and speak forth the Word of God, was now poured upon all flesh.

The Spirit came like a rushing _____ which symbolized _____
(wind, power)

The visible symbol of the coming of the Spirit was tongues of _____ which emphasized the Spirit's enabling the disciples to speak the _____ of _____
(fire, Word, God)

Give two possible interpretations of the speech of the disciples after the coming of the Spirit.

1. _____
 2. _____
- (1. They spoke in foreign languages.
2. They spoke in ecstatic speech.)

The coming of the Spirit qualified and empowered the disciples for witnessing to the "_____ part of the _____."
(uttermost, earth)

In Peter's sermon he supported the disciples' activities and message by referring to the _____
(Old Testament)

Previously, only the occasional prophet had been enabled to speak the Word of the Lord. Joel predicted the time when every disciple would be endowed with the Holy Spirit and qualified to speak forth (prophecy) God's message. The prophecy of Joel also includes apocalyptic language which refers to heavenly phenomena of the sun, which gives light, being darkened and the moon being turned into blood. These unusual events would signify the great Day of the Lord.

The Day of the Lord originally referred to God's blessings and the deliverance of His people from the enemy. In the eighth century Amos had warned that the Day of the Lord was a day of judgement but not against Israel's enemies. The sinfulness of Israel would bring God's wrath in "that day" instead of His blessings (cf. Amos 5:18). In the day of Joel, God's wrath was expressed in the plague of locusts, the medium of God's judgement. The people were warned to repent, and they would then receive God's blessings—an out-pouring of His Spirit. Peter believed that the day predicted by Joel had arrived. It was a day of blessings for those who had repented, and it resulted in the out-pouring of God's Spirit. It was a day of judgement and punishment for those who were in rebellion against God. Whoever called on the name of Yahweh (applied to Jesus—cf. v. 21) would be saved.

The Day of the Lord or the last days did not mean the immediate end of time. It referred to the last period of God's dealings in history. This period might last for many years. It is a time when Satan's kingdom is being broken by the Kingdom of God, and the major weapon for this victory is the Cross. The preaching of the Cross and Resurrection is the strategy used for victory. Peter employed that strategy on the Day of Pentecost and victory was experienced.

Peter argued for the credibility of the resurrection by pointing out that Jesus' earthly life was marked by unusual divine power (vv. 22-24). The miracles were signs which God had performed through Him. They gave evidence that God was with Him and approved of His teachings and ministry. The Jews had disapproved of His claims and had put Him to death. Since God raised Jesus up it was evident that God approved of Jesus; thus the Jews who opposed Jesus were opposing God. They were described as godless and wicked men.

Peter's second argument to support the resurrection is based on Psalm 16:8-11 (vv. 25-31). Peter argued that the Psalm could not have referred to David because David's flesh had undergone decay after his burial. The presence of David's tomb indicated that his body continued in the grave and his soul was in Hades (the realm of the unseen). Peter contended that David spoke prophetically in the Psalm concerning his descendant. He interpreted the Psalm to contain a prediction of the resurrection of the Messiah, a descendant of David.

The third support for the resurrection of Jesus given by Peter is personal witness (vv. 32-33). The disciples had witnessed the appearances of the resurrected Lord and were convinced that He had been exalted to the right hand of God. The noise which the people had heard, the visual appearance resembling fire, and the unbelievable message concerning the resurrection of Jesus could be explained only as the fulfilment of God's promise of the Holy Spirit.

Peter concluded the sermon by emphasizing that the resurrection and exaltation of Jesus established Him as both Lord and Messiah (vv. 34-36). The people had rejected Jesus because He refused to be the kind of Messiah they desired. God had demonstrated His approval of the nature of Jesus' Messiahship by raising Him from the dead.

Peter believed the Day of the _____, predicted by Joel, had arrived. It was a day of blessings for those who _____ and a day of judgement for those who _____ against God.

(Lord, repented, rebelled)

Peter argued for the credibility of Jesus' resurrection by pointing out that His earthly life was marked also by unusual divine _____

(power)

Peter supported the _____ with Psalm 16:8-11.

(resurrection)

Peter's personal witness supported Jesus' _____

(resurrection)

Peter emphasized that Jesus' resurrection and exaltation established Him as _____

and _____

(Lord, Messiah)

The Response of the People
Acts 2:37-41

John's Gospel records the promise of Jesus that when the Holy Spirit came He would convince the world of sin because it believed not in Jesus. The promise was actualized on the Day of Pentecost. The people were deeply convicted and asked Peter and the rest of the Apostles what they could do. Peter instructed them to "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repent means "to change one's mind." The people had been wrong concerning the nature of the Messiah. They had added tragedy to their error by crucifying God's Chosen One. They needed to change their minds about Jesus and to show their loyalty to Him by being baptized in His Name. Baptism outwardly identifies the believer as a disciple of Christ. Recognizing their wrong and changing from rejection to acceptance of Christ, symbolized by baptism, would bring forgiveness of sins.

To accept Jesus as their Messiah and Deliverer is the basis for receiving the gift of the Holy Spirit by which persons are born into the Kingdom of God. Peter did not instruct the Jews to "be baptized . . . in the name of Jesus Christ *for* (in order to receive) the remission of sins," but to "be baptized . . . in the name of Jesus Christ *for* (because of) the remission of sins" (v. 33). A criminal receives punishment *for* (because of) his crime but not to encourage or cause the crime. An employee receives a reward *for* (because of) his faithful service. This translation is consistent with the meaning of the Greek grammatical structure of the sentence, and it harmonizes with other New Testament teachings concerning salvation by faith rather than by baptism.

According to verse 39, Peter explained that the promise of the Father to bestow His Spirit upon His servants would include the Gentile nations— "all that are afar off" (cf. Isa. 42:1). Not every Jew or Gentile would enter the Kingdom— only those whom God called to Himself. Peter implied that the people of the world are divided into two groups: those who are controlled by Satan and oppose God and those who walk under the control of the Holy Spirit in the Kingdom of God. The generation opposed to God and His Messiah is already condemned. Peter exhorted the people to escape from "this perverse generation." Luke notes that about three thousand souls were saved that day.

The conversion of representatives of various nations on the Day of Pentecost explains how the Gospel spread rapidly to various parts of the Roman Empire. Although Luke does not tell of the origin of the churches in Rome or Egypt, he does note that persons from those countries were present on the Day of Pentecost and heard the Gospel.

What is repentance? _____

(to change one's mind)

Why should one be baptized? _____

(to symbolize one's change from rejection to acceptance of Christ)

The Gospel spread to various parts of the Roman Empire ("the uttermost part of the earth") through the conversion of representatives of various nations on the _____ of _____.

(Day, Pentecost)

PART II: THE ACTIVITIES OF THE NEW CHRISTIANS

ACTS 2:42-47

Instructions (vv. 42-43)

After the Church experienced a large number of additions, she needed time to train the new disciples. The number of new converts who continued in Jerusalem in fellowship with the Apostles is uncertain; however, they apparently remained long enough to learn more about the activities and teachings of Jesus. Luke notes that they devoted themselves to the Apostles' doctrine or teachings. The Apostles were the authentic teachers of what Jesus had said and done. Probably their teachings focused on helping new converts memorize the sayings of Jesus and a brief account of His activities. Also, they emphasized the fulfilment of Old Testament Scriptures since the early converts were primarily from among the Jews. The teaching sessions were accompanied by periods of fellowship and rejoicing together in the Lord.

Whether "the breaking of bread" referred primarily to the partaking of the Lord's Supper or the eating of meals together is uncertain. Perhaps they met each evening in homes and shared a common meal. It appears that the early disciples combined a fellowship meal with the Lord's Supper.¹ The disciples experienced God's power and presence in prayer; therefore, they continued in the fellowship of prayer. Their genuine experience of the presence and power of God created a feeling of awe and resulted in many miracles taking place through the Apostles. Luke does not emphasize the miracles but refers to them as signs which indicated the continued presence of the power of God in their midst.

Fellowship—not officers, organization, or facilities—is the basic characteristic of the New Testament Church. The traditional Baptist definition of the Church has neglected this primary element. Instead of defining the Church as "a body of baptized believers," it would be better to speak of "a fellowship of God's people who by faith are indwelt by the Spirit and who have publicly proclaimed their relation to Christ through baptism."

Spontaneous sharing (vv. 44-47)

The joy of the new life in Christ gave rise to the spontaneous act of sharing possessions. Contemporary communism is based on the view that material goods should be shared equally. Communistic governments attempt to force the economic principle of equal sharing upon their people; however, the perverted nature of man prevents the principle from working successfully. There is not equal sharing in the communistic societies by those who have advantage over the masses.

The first community which had material possessions in common based their actions on love instead of force. Few early Christians were wealthy. Those who had property and possessions sold them and made the revenue available to anyone who might have need. Several factors contributed to their course of action.

1. The reality of God's presence and the joy of walking in the power of the Kingdom brought satisfying joy which supplanted attachment to material possessions.
2. The belief in the imminence of Christ's return caused material possessions to be of less value.
3. The love and concern for those in need resulted in actions to meet those needs.

¹ This is the opinion of Frank Stagg, *The Book of Acts*, p. 66, and others.

What was the Apostles' doctrine? _____

(the Apostles' instruction concerning the sayings and activities of Jesus)

The early disciples apparently combined a _____ meal with the _____ Supper.

(fellowship, Lord's)

What was the basic characteristic of the New Testament Church? _____

Define Church. _____

(fellowship. Compare your definition with the text.)

What was the spontaneous reaction of the early Christians to the joy of their new life in Christ?

(sharing of possessions)

What was their motive for sharing? _____

(love)

The joy of the new Christians and their love for one another and for the Lord were evident to the people outside the Church. The new Christians continued to realize that their new joy and success in their spiritual lives came from God. They continued to praise God and give Him glory for what was happening. The Lord used their daily witness to bring about the salvation of many.

The efforts of the communal pattern of life eventually resulted in serious problems. The deception relative to the amount of property sold and the discrimination in distribution of funds hindered the fellowship and the love expressed in voluntary sharing. Deception, self-assertion, and discrimination continued to plague the communistic pattern of life.

The Lord used the early Christians' daily _____
to bring about the _____
of many.

(witness, salvation)

PART III: EVIDENCES OF THE POWER OF THE KINGDOM

ACTS 3:1-26

The healing of a lame beggar (vv. 1-10)

The power of the Spirit was not limited to the prophetic function of proclaiming the Word of God. The Jew did not separate the spiritual from the physical as sharply as modern man tends to do. The physical blessings or sufferings were interpreted to be the results of the spiritual condition of a person. Modern man tends to separate the spiritual and the physical, and he assigns the control of physical events to natural law instead of spiritual conditions.

Early church members continued to participate in Temple ceremonies. Peter and John were on the way to the Temple at the hour of prayer at three o'clock in the afternoon. This hour was the time of the second daily sacrifice of a lamb. While the carcass of the animal was on the ramp, the priest withdrew to the chamber of hewn stone for the incense offering and the recitation of a benediction, the Ten Commandments, and the Shema ("Hear thou!"—Deut. 6:4). As Peter and John were on their way to the Temple for this service, a beggar caught their attention with his cry for alms. The beggar was forty years old and had been lame from his birth. He was brought every day to the Temple in order that he might ask alms for a livelihood. Since the giving of alms was a recognized act of piety, he expected to receive something from Peter and John who were entering the Temple. It seems that he was not accustomed to looking at those from whom he requested alms. Peter said, "Look at us;" the man fixed his gaze upon them. He was probably disappointed when Peter informed him that he had no silver or gold. However, his disappointment changed to joy when he experienced the gift of healing through the name of Jesus Christ of Nazareth.

As an Apostle, Peter was commissioned by Jesus Christ to represent Him in ministry. Peter's works were performed in the name of the Lord who commissioned him. Peter commanded the man to walk "in the name of" or by the authority of the Lord. He took him by the right hand and raised him up and immediately the man received strength in his feet and ankles. He began walking and leaping for joy. He realized that the act of healing was by the power of God; therefore, he praised God. He entered the Temple with Peter and John and was soon recognized by the people as the lame beggar who sat daily by the gate Beautiful.

The miracle was a sign of the Kingdom of God. Isaiah had spoken of the Messianic Age in which the "lame will leap like a deer, and the tongue of the dumb will shout for joy" (35:6—NASB). Peter had explained in his sermon on the Day of Pentecost that the glorious Day of the Lord had arrived in Jesus. The time was attested by God with miracles and wonders and signs (cf. Acts 2:22). The act of healing the lame man was an expression of mercy, but it was also a sign of the arrival of the Kingdom in Jesus Christ.

Peter's second sermon (vv. 11-26)

The miracle of healing attracted the attention of the people and gave Peter opportunity to speak again in the name of Jesus. Peter needed to correct a mistaken notion in the minds of the people who gathered in Solomon's colonnade. The two questions with which he began the address reveal the people did not yet understand that the power of the Kingdom had arrived in Jesus, and they tended to attribute to Peter the miracle of healing. Peter explained that the supernatural power did not reside in himself

Peter and John were on their way to the _____
at the hour of _____
because the early Christians had continued to participate in _____ ceremonies.

(Temple, prayer, Temple)

Peter was able to heal the man because, as an Apostle, he was commissioned by _____
to represent Him in _____

(Jesus, ministry)

The healing of the lame man was a sign of the arrival of the _____ of _____

(Kingdom, God)

List the two mistaken ideas Peter attempted to correct in his sermon.

1. _____

2. _____

(Compare your answer with the text.)

but came from the One who had commissioned him and whom he represented.

The people could not deny that a miracle had been wrought. Peter used the miracle to prove that Jesus Christ whom the people had rejected and had put to death was approved of God. Christ would not have had the supernatural power for the miracle had He not received it from God. It was God who glorified His Servant Jesus.

Jesus had been condemned as an impostor who blasphemed by claiming a special relationship to God. The supernatural power which the Father had bestowed upon the Son proved that He was holy and righteous. This contradicted the judgement of the Jews. They had chosen a murderer in preference to Jesus who is the Author of life. Even the self-seeking Pontius Pilate was more righteous than the Jews because he desired to release Jesus. The wickedness of the Jews was manifested through their choice of a murderer in preference to the Author of life. Peter asserted that God raised Jesus from the dead, and he pointed to the healed man as evidence of the resurrection.

Peter made reference next to the fact that the Old Testament predicted the Messiah. The Jews had not expected a suffering Messiah because they had not connected the Servant of Isaiah 53 with the Messiah. Peter acknowledged that the people had acted in ignorance of the Scripture. He admonished them to repent, the condition for the forgiveness of sins. Repentance would bring them into the Kingdom of God where they would experience the refreshing presence of the Lord. Repentance would hasten the time when Christ would come again and all things would be established which God had spoken by the mouth of His holy prophets. The Kingdom (rule) of God would be established through repentance.

Peter quoted Deuteronomy 18:15, 16, and 19 which predict the coming of a prophet like Moses. The people were instructed to listen to what the Prophet said. Deuteronomy had been accepted as authoritative by the Jews. If they accepted Peter's identification of Jesus with the predicted Prophet, they would feel obligated to give heed to what Jesus said. Moses warned that every soul who did not listen to the Prophet of the latter day would be destroyed. Many of the Jews had heard the teachings of Jesus and had concluded that He spoke with authority, not as the Pharisees and scribes. Peter used the Scripture to argue that the day of which the prophets had spoken had arrived. Jesus was the predicted Prophet of Deuteronomy 18. Not only did the Law predict the Day of the Lord, but all of the prophets from the time of Samuel onward spoke of the last days. Peter believed that those days had arrived in which God was ready to bless His people and all the families of the earth through them. Since the Day had arrived, only the refusal to repent would deny the Jews reception of the blessings which God had for them.

Was Peter mistaken about the arrival of the last days in which God's Kingdom was established? Was there really a difference in the lives of believers and those who rejected Jesus? Apparently Peter and the other disciples were experiencing power, joy, and relationship to God which brought a new quality of life. The newness of life was the result of walking in the power of God's Kingdom. The Kingdom was established by Jesus and will reach its highest meaning and fullness in the return of Jesus.

Peter used the miracle to prove that Jesus was approved of _____.

(God)

The healing was used as evidence of God's raising of _____ from the _____.

(Jesus, dead)

Peter admonished the people to enter the _____ by _____.

(Kingdom, repenting)

The Kingdom of God will be established through _____.

(repentance)

Peter used the _____ to argue that the day of which the prophets had spoken had _____.

(Scripture, arrived)

The Kingdom was established by Jesus, and it would reach its highest meaning and fullness in the _____ of Jesus.

(return)

Home Study Assignment

Basic study (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. List three facts in the Gospels which make the coming of the Spirit into the world at Pentecost difficult to understand.

(1) _____

(2) _____

(3) _____

2. Write the letter of the correct Scripture by each teaching concerning the Spirit.

(1) The promise of the Father. _____

(2) The baptism of the Spirit. _____

(3) The filling of the Spirit. _____

a. Acts 2:4

b. Acts 1:5

c. Acts 1:4

3. What were three functions of the Spirit in the Old Testament? (1) _____

_____ (2) _____

_____ (3) _____

4. Name the two evidences of the coming of the Spirit on the Day of Pentecost and tell what each emphasized.

(1) _____

_____ (2) _____

5. State the primary purpose of the coming of the Spirit at Pentecost. _____

6. Outline Peter's sermon (refer to Acts 2:15-36 instead of the study guide). (1) _____

(2) _____

(3) _____

(4) _____

(5) _____

7. What is the meaning of repentance? _____

8. Why should one be baptized? _____

9. How was the Gospel spread “unto the uttermost part of the earth” as a result of Pentecost? _____

10. What was the *Apostles’ doctrine*? _____

11. Define Church. _____

12. What did the healing of the lame man signify? _____

13. How did the healing of the man create a dilemma for the Council? _____

Supplementary activities (Levels 2 and 3):

1. Explain the Day of the Lord and tell how Peter related the concept to Pentecost.
2. List the characteristics of the early Christian communal life.
3. Outline Peter’s second sermon (Acts. 3:12-26).

Advanced activities (Level 3):

1. Read pages 50 through 73 in *The Book of Acts* by Frank Stagg.
2. According to Stagg, how does the term the last days relate to the end of history?
3. What was the love or fellowship feast ?

Seminar Discussion

1. What is the meaning of the last days ?
2. What truths was Peter trying to prove in his sermon?
3. How did the early Christian communal life differ from contemporary communism? What are the problems faced by both?