

# A Practical Study of ACTS:

## Take It To Them!

### “Putting the GO Back in the Gospel”

#### Study Number Two – Acts 2:1-47

There are a lot of mountain peaks in the Bible. We become aware of this in the book of Genesis and go all the way through the book of Revelation. There are certain places where we climb a peak and that's God moving into human history.

For instance in Genesis says:

#### Genesis 1:1

In the beginning God created the heavens and the earth.

That's a beginning. It's a mountain peak.

And as we move through Scripture, in Genesis 6:5 says:

#### Genesis 6:5

God saw the wickedness of man was great on the earth and that every imagination of the thoughts of his heart was only evil continually.

And out of that God sent the flood. Another mountain peak. Another intervention of God in human history.

We move all the way down to Luke 2 and we read:

### Luke 2:6-11

And it came about that while they were there, the days were completed for her to give birth. And she gave birth to her firstborn son, and she wrapped him in clothes, and laid Him in a manger because there was no room for them in the inn. And in the same region there were shepherds staying out in the fields and keeping watch over their flocks by night. And an angel of the Lord suddenly stood before them and the glory of the Lord shone around about them, and they were terribly frightened. And the angel said to them, “Do not be afraid, for behold, I bring you good news of a great joy which shall be for all the people. For today, in the city of David there has been born for you a Savior who is Christ the Lord.

Then we see Matthew 27:46, the Lord Jesus cries:

### Matthew 27:46

... “Eli, Eli, lama sabachthani,” ... “My God, My God, why have You forsaken me?”

Another mountain peak. It is Christ being forsaken by the Father who is being made sin for us. And then just turn over

one chapter to Matthew 28 and see another mountain peak:

### Matthew 28:1-6

Late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning and his garment as white as snow, and the guards shook for fear of him and became like dead men. And the angel answered and said to the woman, “Do not be afraid, for I know that you are looking for Jesus who has been crucified. He is not here. He has risen, just as he said. Come and see the place where he was lying.”

Mountain peaks in divine revelation as God sovereignly intervenes in human affairs. The next two that are still yet future are going to come pretty quickly. We just can't see what's going on in the Middle East and the things that are taking place over there without being aware of the fact that there are two more sovereign interventions in human history that are still history.

The first one is the RAPTURE of the church:

### 1 Thessalonians 4:16, 17

The Lord himself will descend from heaven with a shout...

And that can happen at any point. There's nothing standing in the way of that. Israel is certainly in the land, although they're there in unbelief. There's nothing remaining for Christ to split the skies and come again.

In Revelation 19:11-16 John sees the heavens open and Christ comes back to set up His kingdom. Those are two mountain peaks that are yet future.

We're at another mountain peak in our message. It's Acts chapter 2. It's called PENTECOST. It's going to be God's sovereign intervention again into the arena of human history. It's been building.

We watched the preliminary preparation for Pentecost in our last study. We noticed, first of all in the preparation, the ascension of our Lord. He left them behind, committing to them the responsibility of being witnesses.

Having left He said wait here in this city of Jerusalem. They're all from Galilee, about 60-80 miles to the north, and He says stay here. Something's going to happen here pretty soon so stay here and wait. And they did.

And while they were waiting, old Peter just couldn't stand waiting more than about seven days and it was ten days before this all took place. He had to stand up and find a replacement for Judas Iscariot and that's the last part of the passage that we looked at.

And we ended the study with the statement: “everything is now ready.” We’re ready for what’s going to happen.

Now don’t lose the atmosphere. Don’t lose the framework or we’re going to get lost in chapter 2.

What’s the first thing we have to remember? This is a Jewish audience. It’s not only a Jewish audience, but they are meeting in the synagogue. They have their stars of David on and they don’t know anything about the church of Jesus Christ. It’s yet future.

And on top of that, everything they’ve talked about had to do with the kingdom and not with the church. So where we are in this study has nothing to do with the framework that we have to think about. So we have to force ourselves back into the circumstances of these people who are listening.

If we can do that, then it’s going to be okay. I think we’re going to be able to move ahead and be on target.

Christ had to leave before the Holy Spirit came.

### John 14: 16, 17

I will ask the Father and He will give you another helper, that He may be with you forever, that is, the Spirit of truth, whom the world cannot receive because it does not behold Him or know Him. But you know Him because He abides with you and will be in you.

Let's give this section a couple of them then we'll dig in.

## Title #1: Moving from the Kingdom to the Church

We're leaving the Kingdom for the time being and we're moving toward the church. That's going to happen in this chapter.

## Title #2: Birthday of the Church

This is the Birthday of the Church that we're going to experience in our study.

It gets tiring fighting the dogmatism and the division in the body of Christ. They say the older we get the more we want peace and unity and love and oneness. When we come to a chapter like this, we find that Christian brothers and sisters have their bloody swords and they're ready to cut somebody to pieces at the drop of a hat over some verse that they've taken out of context to prove a point.

The reason Acts is so hard to understand is it is a historical account. It is not doctrinal teaching.

Did we treat the newspaper as a textbook that we get our rules and regulations for our vocation from? Or did we get it just simply for information to know what is going on?

We treat the newspaper as getting the scores from last night's

ballgame, reading all the latest information on what's going on. But that's not our textbook. If we're a student, we go to school and study the textbook. The textbook for the New Testament church is the epistles. Acts is the newspaper. This is a reporter on the scene telling us what happened when the Kingdom was set aside and the church began.

Now don't treat it as a textbook and build doctrinal suppositions on the book of Acts because there's no way we can do it.

What happens here in Acts 2 is different in Acts 8 and it's different in Acts 10 and it's different in Acts 19. That's why when we start building something on that to try to find some consistency about it, it'll just blow us away and we'll get discouraged. So we mustn't do that.

**v. 1 And when the day of Pentecost had come, they were all together in one place.**

“And when the day of Pentecost had come,”— this is going to be great—“they were all together in one place.”

Now what is Pentecost?

Pentecost is the FEAST OF FIRST FRUITS. It is also called the FEAST OF WEEKS.

They had three major feasts that every male Jew had to go to. He had to go to PASSOVER, he had to go to the FEAST OF

## FIRST FRUITS, and he had to go to the FEAST OF TABERNACLES.

They were supposed to show up if they were in the radius of Jerusalem so they could get there for those. If they were far away, the one thing in their life that they would like more than anything else is to have the privilege of being in Jerusalem at Passover. If they had to choose, that's the one they tried to be there for.

But all the local Jews in the area converged on Jerusalem at this time. How do we get Pentecost?

It's 7 Sabbaths, plus 1 and we have Pentecost.

Seven Sabbaths from Passover plus one to Pentecost.

Seven Sabbaths is 49 days, plus one Sunday—fifty.

This is 50 days since the crucifixion of Jesus Christ, the Passover Lamb. Now it's time for Pentecost.

Pentecost is this time of the coming of the Holy Spirit. So we know that it's on Sunday. Seven Sabbaths have passed. The Law was for the Sabbath wasn't it? And the Sabbath was a part of the Law.

Grace is on Sunday. That's why we celebrate the first day of the week. Pentecost came on this day.



Alright, isn't that amazing they're altogether in one place? They were obedient.

And in our last study the Lord says, "You know y'all stay in Jerusalem." And they're all here. Thomas is here too. That's amazing. He's the one that checked out on the night of the crucifixion and he wasn't there on Resurrection morning. And now they're all together in one place. Something good has to happen.

**v. 2 And suddenly there came from heaven a noise like a mighty wind borne violently, and it filled the whole house where they were sitting.**

"And suddenly there came from heaven a noise like a mighty wind borne violently, and it filled the whole house where they were sitting."

Now some people have tried to depict this as a horizontal wind—a tornado blowing through the place.

It says, "a noise like a rushing, mighty wind came from heaven." It's "like a wind." It doesn't mean that it's just blowing papers and everything all over the place.

In John chapter 3 when Jesus was talking to Nicodemus, He said the Spirit is like a wind. It blows where it desires to blow. We can see the sound of it but we can't tell where it's coming from and where it's going.

The first phenomenon that indicates something big is getting ready to happen is the breaking of the sonic boom. It is a loud noise able to be heard all over Jerusalem. So it gets their attention, first of all this “mighty wind borne violently.”

**v. 3 And there appeared to them tongues as of fire being distributed among them, and they sat on each one of them.**

“And there appeared to them tongues as of fire being distributed among them, and they sat on each one of them.”

Now we know something's going to happen.

With their ears they hear this horrendous sound. With their eyes they all of a sudden see what looks like a flaming fire on the head of every one of them that's sitting there. It's like something is getting ready to happen.

The ear-gate has been appealed to and now with the eye-gate—they also see something. It “sat on each one of them.” Nobody is left out here in this situation.

**v. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, even as the Spirit was giving them the ability to speak out.**

“And they were all filled with the Holy Spirit and began to speak with other tongues, even as the Spirit was giving them the ability to speak out.”

They were “filled with the Spirit” and the next phenomenon—the third—is they “began to speak” in languages. Now this is not sanctified gibberish. There’s no place in the Bible for that. What we have here is something that is a very normal, natural phenomenon given by the Spirit for a very express purpose.

Paul had a problem. He had one church that really had difficulty with this and it’s the Corinthian assembly. And when he talks to the Corinthian assembly, he spends three chapters dealing with this problem.

And when he comes to talk about the business of the wrong use of tongues, this is what he says:

### 1 Corinthians 14:21, 22

In the law it is written, “By men of strange tongues and by the lips of strangers I will speak to this people. And even so, they will not listen to me,” says the Lord. So then tongues are for a sign, not to those who believe but to the unbelievers...

What’s he saying? The wind was a sign. The flame of fire was a sign. And the tongues were also for a sign.

What is the sign of people speaking in all different languages? Well Isaiah 28:11 tells us.

### Isaiah 28:11

Indeed he will speak to this people through stammering lips and a foreign tongue.

Deuteronomy 28:49 tells us:

Deuteronomy 28:49

The Lord will bring a nation against you from afar from the end of the earth, as an eagle swoops down, a nation whose language you shall not understand.

What is the sign to the unbelievers that are standing there listening to this? The sign maybe is the opera's over for a while. There is a new program beginning.

“You’ve been the apple of my eye. You’ve been the pain in my neck long enough.”

The church is beginning. And to every Jewish listener, foreign languages indicated the fact that their promises were being set aside. That is a sign of DIVINE JUDGMENT.

“You Jews are not the only ones now. It’s not just going to be spoken in Hebrew. This message is going to go to the whole world! The Kingdom’s been set aside! You’ve had your shot, you’ve had your time! I presented the Kingdom to you! You rejected Me! Hung Me on a Cross! And now I’m going to the Gentile world.”

It's a sign to them that all of these things now have been set aside and they're going on from here. It's a sign to unbelievers not to believers.

Some have said, "But didn't these fellas wait there for 10 days and pray and get into the mood for having the Spirit come upon them? And shouldn't we get into waiting meetings, pleading and begging for God to intervene and for this all to happen?"

Pentecost would have happened if those guys would have all gone back to Galilee. They just would have missed it.

The only reason the Lord said for those guys to stay is because their homes were north. And Pentecost would have taken place on the day of Pentecost and they wouldn't have had the blessing of being there to experience it and to enjoy it if they would have been gone. In the same way that Thomas missed that shot with the resurrected Christ that first night because he was off somewhere instead of with the rest of the fellas.

Galatians 4:4 and 5 is a very interesting couple of verses.

### Galatians 4:4, 5

When the fullness of time was come, God sent forth His Son...

Right on schedule Jesus drops into the human arena, born through a virgin in the little city of Bethlehem in the line of David, perfectly on schedule.

The crucifixion was on schedule. The resurrection was on schedule. Pentecost was on schedule.

Another thing that's on schedule is the rapture of the church and it ain't very long. It'll be perfect when we get to glory and He unrolls the canvas of our lives. We're also going to see that every day of our lives was perfectly planned by divine design. The problem is we too often don't cooperate with it. We become frustrated. We become defeated. We become broken individuals.

Here in this situation, this is not some dramatic situation that is a textbook for all believers to have the Holy Spirit in their lives. Most of these fellows that are working in this direction say this tongues phenomenon is the sign to believers that they've really got it. It sure doesn't say much about the mighty roaring wind or the flames of fire. They just pick one of the signs. That's not fair. We don't pick and choose what we want out of the Bible and then leave the rest of it!

We don't see anywhere in the Book that it says here at this point that we're supposed to duplicate Pentecost. We're not going to duplicate any of these peaks of God's sovereign intervention, whether it's creation or the flood or the birth of Christ.

J. Vernon McGee has a commentary where he says wouldn't it be interesting if the wise men would show up in Bethlehem again a year later and say, "Hey we had so much fun back

here last year. Can we do this one more time?” And Herod said, “Well did you find him last year? Was he born last year?” “Yah.” “Well he isn’t being born this year. And we aren’t having the same program this year we had a year ago.” (source unknown)

And yet it seems like in the day which we’re living, if we’re going to be the super saints, if we in fact are going to experience the latter reign—which by the way isn’t coming until after the return of Christ, and if we are going to experience this, we’ve all of a sudden got to change our whole program attack. And to know that we have it, we have to divide the body of Christ between the haves and the have nots.

And that’s the greatest tragedy in the world. We’ve taken things so out of context and we’ve done horrible exegesis and study of the word of scripture. And as a result of that, we have the division in the body of Christ that’s incredible.

Now there is only one place in the Bible where the baptism of the Holy Spirit is spoken of after this passage. It’s in 1 Corinthians 12:13. Here Paul, instructing the Corinthians, says:

### 1 Corinthians 12:13

We have all been baptized by one Spirit into one body.

The Holy Spirit’s function, when He came, was to take these

separate entities and put them all together in one body which we're going to call the Church. So this is the beginning of that

Ruth Calkin in her little book *Lord, Could You Hurry A Little?* has a great poem that gives a little insight:

(Lord, Could You Hurry a Little? by Ruth Harms Calkin)

Lord, for many months I prayed  
To be filled with the Holy Spirit,  
That I might have more of Jesus.  
But slowly you are teaching me  
That to be filled with the Holy Spirit means  
That Jesus has all of me.

(source unknown)

The focus of the Holy Spirit is to glorify Jesus Christ, not to glorify Himself. And the tragedy in the church today is that we have so much misunderstanding about the baptism of the Holy Spirit and the filling of the Spirit.

We are baptized by the Holy Spirit into the body of Christ the moment we receive Christ. We're taken out of Adam and we're placed into Jesus Christ at the moment we receive Him.

Filling with the Spirit happens on a daily basis. We can grieve the Holy Spirit by sin in our life. We can quench Him by saying no. Perhaps we're out of fellowship with the Lord and we feel depressed, we feel down, we feel really discouraged. Shame on us.



We're there and the Spirit of God is expressing this grief inside of us. What needs to be done is to deal with that—clear that up. And immediately once again we're filled with the Spirit.

That's why Paul in Ephesians 5:18 says—PRESENT TENSE—“be continually being filled with the Spirit.”

Self-intervene, self gets involved. We do things wrong. We live in the flesh instead of the Spirit. We get angry. The old nature jumps out and does something. That has to be dealt with to again experience the filling of the Spirit in our lives. And that's different. We're not talking about that here. We're talking about the baptism of the Holy Spirit placing a person into the body of Christ.

The late F. B. Meyer spoke one night on the filling of the Holy Spirit and a lady came up to him and said, “You know I really long to be filled with the Spirit.” She says, “I'm going to spend some time tonight with the Lord.” He saw her the next day and he said, “Did you spend that time?” She said, “Yes. I don't feel any different. Nothing has happened.” She said, “I just have an overwhelming love and a sense of the presence of Jesus Christ.” And Dr. F. B. Meyer said, “You're filled with the Spirit.”

(source unknown)

We will glorify Jesus Christ in a deep love and awareness of His presence. The evil one, in order to effect a tremendous

division in the body of Christ, has taken something so beautiful as this and used it just to divide Christians to fight with each other. And to use their tongues to slash one another instead of evangelizing the world with a sanctified tongue filled with the love of Jesus Christ. We're spending our time arguing over whether we do this or whether we do that.

**v. 5 Now there were Jews living in Jerusalem, devout men, from every nation under heaven.**

“Now there were Jews living in Jerusalem, devout men, from every nation under heaven.”

**v. 6 And when this sound was heard, the multitude came together, and were bewildered, because they were each one hearing them speaking in his own dialect.**

“And when this sound was heard, the multitude came together, and were bewildered, because they were each one hearing them speaking in his own dialect.”

It's a miracle of languages. This is better than the U.N. Security Council when we have all these nations hearing everything in their own language! These fellows are hearing a message in their own language from people who are localized Galileans. And that's what the miracle is at this particular point.

They're saying it is in fact a language.

**v. 7 And they were amazed and marveled, saying:  
“Behold, are not all these who are speaking  
Galileans?”**

“And they were amazed and marveled, saying: ‘Behold, are not all these who are speaking Galileans?’”

Now we’re going to weave **FOUR QUESTIONS** through the passage. It’s kind of interesting, sometimes when we just study and study and study, then all of a sudden see the passage break out.

The passage breaks out on the basis of four questions that are asked by these fellas. Here’s question #1 right here:

1. “Behold, are not all these who are speaking Galileans?”

We recognize their Texas accent, huh? They’re from Galilee and here they are speaking in our language.

This is just like the incarnation. We have a star, shepherds, an angel, wise men and a virgin having a baby. All of those things together produce the incarnation.

Here this is a miraculous phenomenon producing some very definite effects. These men are “amazed” at what they hear.

**v. 8 And how is it that we each are hearing in our own  
dialect in which we were born?**

“And how is it that we each are hearing in our own dialect in which we were born?”

There's question #2.

How can we hear this “in our own dialect [where] we were born?”

Now there's a list of 15 of them, just to give us an idea how many people are there at the Feast of First Fruits.

**v. 9 Parthians and Medes and Elamites, and those who are dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,**

“Parthians and Medes and Elamites, and those who are dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,”

Doesn't this just sound like a newspaper article? A phenomenon of the Spirit of God has come and all these countries were represented in that. It sounds just like a first-hand, on the spot report.

**v. 10 Phrygia and Pamphylia, Egypt and in the parts of Libya about Cyrene, and the sojourning Romans, both Jews and Gentile converts to Judaism,**

“Phrygia and Pamphylia, Egypt and in the parts of Libya

about Cyrene, and the sojourning Romans, both Jews and Gentile converts to Judaism,”

Not the church! They don't understand it at all.

**v. 11 Cretans and Arabs—we are hearing them speaking in our languages the mighty works of God?”**

“Cretans and Arabs—we are hearing them speaking in our languages the mighty works of God?”

What are they talking about “in the languages”?

These fellows are hearing the peaks we were just talking about: “the mighty works of God.”

They're speaking words of creation, words of the cross, words of the resurrection, words of His coming again, words of His ascension! In all of these languages they're speaking these “mighty works of God.”

**v. 12 And they continued in amazement and great perplexity, saying to one another, “What is the meaning of this?”**

“And they continued in amazement”—naturally—“and great perplexity, saying to one another,”—question #3—“What is the meaning of this?”

We could characterize many individuals with one of the five

words of the folks who are seeing this phenomenon:

1. “bewildered,”
2. “amazed,”
3. “marveled,”
4. “continued in amazement,”
5. “great perplexity.”

And their question:

“What is the meaning of this?”

Tongues are for a sign to the unbeliever.

They’re saying, “What is the meaning of this?”

“Everybody’s speaking in our languages! It’s a miracle! “

What does that mean?

**v. 13 But others were mocking and saying, “They are full of sweet wine.”**

“But others were mocking and saying,”—and we always have these fellows around—“They are full of sweet wine.”

They're drunk! They're carrying on like they've been to a party!

**v. 14 But Peter, having taken his stand with the eleven, raised his voice and declared to them: “Men of Judea, and all who are living in Jerusalem, let this be known to you, and pay attention to my words.**

“But Peter, having taken his stand with the eleven,”

We're getting ready to look at something so fantastic. This is the first sermon in the Bible. Who's preaching it? A guy who seven weeks ago denied that he even knew the Christ or the crucifixion.

We don't say 50 days can make a difference in a person's life. This is not the same Peter we once knew. He was a dumb fisherman who stumbled around and made so many miserable mistakes. He is going to defend what's happening and this is the most magnificent address. This one and the one we're going to look at when Stephen gives his final shot in chapter 7 are some of the most fantastic words ever put in the scripture. Oh get ready! We're treading on sacred ground.

“But Peter, having taken his stand with the eleven, raised his voice and declared to them: ‘Men of Judea, and all who are living in Jerusalem, let this be known to you, and pay attention to my words.’”

Is he taking control of the situation? It's “Men of Judea,”

people in Jerusalem because that's what Jesus said.

## Acts 1:8

You shall be witnesses unto Me both in Jerusalem...

He's starting right where the Lord told him to start.

“let this be known to you, and pay attention to my words.”

Does he have some confidence? He says, “Y'all just shut up and listen! Pay attention to what I have to say to you here!”

**v. 15 For these men are not intoxicated, as you are assuming, for it is only the third hour of the day (9:00 a.m.).**

“For these men are not intoxicated, as you are assuming, for it is only the third hour of the day (9:00 a.m.).”

People have barely gotten out of bed and had breakfast and here they are accusing them of being drunk with sweet wine! Now he gets ready to preach his message.

Dwight L. Moody makes this statement:

(The Life of Dwight L. Moody by W. R. Moody)

I can imagine that when Christ said to the little band around Him, “Go ye into all the world and preach the Gospel,” Peter



said, “Lord, do You really mean that we are to go back to Jerusalem and preach the Gospel to those men that murdered You?” “Yes,” said Christ, “go hunt up that man that spat in My face; tell him that he may have a seat in My Kingdom yet. Yes, Peter, go find that man that made that cruel crown of thorns and placed it on My brow, and tell him I will have a crown ready for him when he comes into My Kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into My brow, and tell him I will put a scepter in his hand, and he shall rule over the nations of the earth, if he will accept salvation. Search for the man that drove the spear into My side, and tell him there is a nearer way to My heart than that. Tell him I forgive him freely, and that he can be saved if he will accept salvation [that I have to give] as a gift.”  
(source unknown)

Peter’s now preaching to the murders of Jesus Christ.

**v. 16 But this is what was spoken of through the prophet Joel:**

“But this is what was spoken of through the prophet Joel:”

He pulls a minor prophet out to whom they can relate. Some people don’t quite understand that since Peter doesn’t see the church in between yet, he only sees the kingdom. He goes on and quotes the whole passage. He doesn’t use the word fulfilled however. Part of this passage is yet to be future. Naturally we’re going to see it here.

**v. 17** ‘And it shall be in the last days, God says, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

“And it shall be in the last days, God says, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”

**v. 18** Even upon my bondslaves, both men and women, in those days I will pour forth of my Spirit and they shall prophesy.

“Even upon my bondslaves, both men and women, in those days I will pour forth of my Spirit and they shall prophesy.”

**v. 19** And I will bring forth miracles in the heaven above, and signs on the earth beneath, blood and fire and vapor of smoke.

“And I will bring forth miracles in the heaven above, and signs on the earth beneath, blood and fire and vapor of smoke.”

**v. 20** The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord shall come.

“The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord shall come.”

That is before the Kingdom comes, this is going to happen.

Pillars of smoke, atomic clouds, the moon being turned into blood, the sun being darkened—all of it describes the holocaust of the tribulation period just prior to Christ coming to set up His kingdom, that glorious day. It’s obvious that these things are yet to be fulfilled. That’s future!

The book of Revelation verifies that as well as the rest of the minor and major prophets, that this time is coming. The part he’s focusing on is the pouring out of the Spirit of God upon all flesh.

And so he goes to the prophet Joel.

**v. 21 And it shall be that everyone who shall call upon the name of the Lord shall be saved.’**

“And it shall be that everyone who shall call upon the name of the Lord shall be saved.”

“Whosoever will may come.” (ref. Revelation 22:17)

What is the difference between that and what they know?

Salvation to these fellas is NATIONAL. Do the sacrifices, put

faith in the sacrifices, come to the priest, do the things in the temple, and national salvation. It comes from the nation Israel.

Now salvation is going to change. Salvation is going to be INDIVIDUAL. Each person is responsible.

“whosoever will may come and call upon the name of the Lord he shall be saved.” (ref. Revelation 22:17)

Personal—Individual.

So that’s the reason for that statement. Now look at verse 22.

There’s very little said about the Holy Spirit and it’s all about Jesus.

In our next study we’re going to hear the word of Jesus 40 times in that study. These men preached Jesus. They were not preaching the Holy Spirit because the Holy Spirit throws light upon the person of Christ. He glorifies Jesus Christ.

Now look at him. He hits them head on—verse 22. This is the best part of it! Follow this.

**v. 22 Men of Israel, listen to these words: Jesus the Nazarene, a man who has been demonstrated to you by God to be that which He claims to be with works of power and wonders and signs which God**

**performed through Him in your midst, just as you yourselves are knowing.**

“Men of Israel, listen to these words: Jesus the Nazarene, a man who has been demonstrated to you by God to be what He claims to be with works of power and wonders and signs which God performed through Him in your midst, just as you yourselves are knowing.”

He says, “I’m talking to you about Jesus Christ. He’s been here and His claims were He’s the Son of God!” And He verified all of that. This is His claim! Peter is defending Him as being God in human flesh.

Then, in the very next verse he talks about what happened.

**v. 23 This man, having been delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.**

“This man, having been delivered up by the predetermined plan and foreknowledge of God [the Father], you nailed to a cross by the hands of godless men and put Him to death.”

First of all, we have His CLAIMS. “You guys killed God.”

And then turn around and talk about His CRUCIFIXION.

First, about His PERSON and then about His PURCHASE.

It's almost like the story has to end there, right?

“You did it! You killed God! That’s it!”

That ain’t it. Look at the next verse.

We have the PERSON. We have the PURCHASE, but we have the POWER of God intervening. Here’s another peak in history!

**v. 24 Whom God raised up, putting an end to the birth pains of death, because it was not possible for Him to be mastered by it.**

“Whom God raised up, putting an end to the birth pains of death, because it was not possible for Him to be mastered by it.”

“Low in the grave He lay,  
Jesus my Lord.  
Up from the grave He arose,  
He arose a Victor o’er the dark domain!  
Death could not hold Him!  
He broke the bands asunder.”  
(source unknown)

“put an end to the birth pains of death, because it was impossible for Him to be mastered by it.”

He's preaching the Resurrection of Christ here—the heart of his message. Now watch this! Oh this is great!

If we go over to Israel, we're going to be impressed by one thing—David. There's a Star of David flying everywhere. There are hotel Davids. There's Davids this and Davids that, Davids everything in Jerusalem. David's their hero. So what does Peter do? He turns to David to really prove his point! This is masterful.

**v. 25 For David is saying concerning Him, 'I was always beholding the Lord in my presence; because He is at my right hand, in order that I might not be shaken.'**

“For David is saying concerning Him, “I was always beholding the Lord in my presence; because He is at my right hand, in order that I might not be shaken.”

Where's that taken from? That is Psalm 16.

Now watch, he's going to work right on through it.

**v. 26 On this account my heart was made glad and my tongue rejoiced. Moreover my flesh also will abide in hope;**

“On this account my heart was made glad and my tongue rejoiced. Moreover my flesh also will abide in hope;”

**v. 27** because you will not abandon my soul to Hades, neither will you permit your Holy One to see corruption.

“because you will not abandon my soul to Hades, neither will you permit your Holy One to see corruption.”

**v. 28** You made known to me the ways of life; you will fill me with joy with your presence.’

“You made known to me the ways of life; you will fill me with joy with your presence.””

That’s the end of Psalm 16.

Now what does that mean? He’s getting ready to apply it.

David’s saying, “Lord, You love me so much You’re not going to leave my soul in the place of the departed dead when I die. My body’s not going to see corruption when I die.”

On the surface that’s what it looks like is actually being said. But now Peter says, “I have something I want to tell you.

**v. 29** Men, brothers, I may speak to you with utter freedom of speech concerning the patriarch David, because he both died and was buried and his tomb is with us to this day.

“Men, brothers, I may speak to you with utter freedom of



speech concerning the patriarch David,”

“Y’all don’t have an argument. You’ve got the evidence right here in the city. There’s no way you can argue over what I’m getting ready to tell you. I’ve got perfect freedom to tell you and any clear thinking individual has got to realize what I’m getting ready to tell you is as plain as the nose on your face.”

“may speak to you with utter freedom of speech concerning the patriarch David, because he both died and was buried and his tomb is with us to this day.”

There’s the greatest argument in the world. He said, “David died! They put David in a grave! He did go to Hades and his body is decaying in a tomb right out here in Jerusalem! Y’all can’t argue with that.”

The difference between the Messiah’s tomb and David’s tomb is one’s full and the other’s empty. And that’s the whole point of his argument.

Can’t argue with that! David spoke of the Resurrection of Christ 700 years before it happened.

Now look at verse 30.

**v. 30 And so, because he was a prophet, and knew that God had sworn to him with an oath that from his offspring He would seat one upon his throne.**

“And so, because he was a prophet, and knew that God had sworn to him with an oath that from his offspring He would seat one upon his throne.”

We had that in the Davidic covenant. The Lord said, “Somebody from your family’s going to sit on your throne forever.” So he’s coming right at them.

**v. 31 He looked ahead and spoke concerning the resurrection of the Christ (Messiah), that He was neither abandoned to Hades, nor did His flesh see corruption.**

“He looked ahead and spoke concerning the resurrection of the Christ (Messiah), that He was neither abandoned to Hades, nor did His flesh see corruption.”

**v. 32 This Jesus God raised up, to which we are all witnesses.**

“This Jesus God raised up, to which we are all witnesses.”

Isn’t that a fantastic argument?

Major Ian Thomas said it so well in his book *The Saving Life of Christ*:

(The Saving Life of Christ and The Mystery of Godliness by Major W. Ian Thomas)

He had to be what He was in order to do what He did. He had to do what He did in order that we might have what He is. And we must have what He is in order to be what He was. (source unknown)

Isn't that plain? That's the argument of Peter at this point of what in fact took place.

Isn't that something? What a change in Peter.

**v. 33 Therefore having been exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured forth this which you are both seeing and hearing.**

“Therefore having been exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured forth this which you are both seeing and hearing [this day].”

Here he is saying this explains the fact that the Holy Spirit has come. What they've seen and what they've heard is the direct result of His intervention, Christ seated at the right hand of the Father.

**v. 34 For it was not David who ascended into the heavens, but he himself is saying: ‘The Lord said to my Lord, Sit at my right hand,**

“For it was not David who ascended into the heavens, but he

himself is saying: “The Lord said to my Lord, Sit at my right hand,”

**v. 35 until I make your enemies a footstool for your feet.’**

“until I make your enemies a footstool for your feet.””

That’s Psalm 110:1. He comes back to David one more time.

**v. 36 Beyond a shadow of a doubt, therefore, let all the house of Israel be knowing that God made Him both Lord and Christ—this Jesus whom you crucified.”**

“Beyond a shadow of a doubt, therefore, let all the house of Israel”—see who he’s preaching to?—“be knowing that God made Him both Lord and Christ—this Jesus whom you crucified.”“

END OF SERMON.

Wow! What a magnificent piece of exposition.

What kind of response do we get?

**v. 37 Now when they heard this, they were cut to the heart, and they said to Peter and the rest of the apostles, “Men, brothers, what shall we do?”**

“Now when they heard this, they were cut to the heart,”

What’s that mean? That’s the mark that the horse’s hoof makes in the ground. It just got right down through the callouses and really got to the quick.

“and they said to Peter and the rest of the apostles, ‘Men, brothers, what shall we do?’”

Question #4: “what shall we do?”

When we get over to Acts 16, we’re going to hear the Philippian jailer say, “What must I do to be saved?” (ref. Acts 16:30)

Here it’s “what must WE do?”

What are they thinking? Nationally.

We’re responsible for the death of Christ. What are we supposed to do? They’re not asking for anything that relates to their salvation and their eternal destiny. They want to know what do we do since we blew it? We made a big mistake. What do we do to get right with God in that sense?

**v. 38 And Peter said to them, “Repent, and let each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.**

“And Peter said to them, ‘Repent, and let each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.’”

“What y’all have to do is first of all repent. That means take a second thought. Think this thing through once more. Turn around. Decide that you’ve made a mistake. Make it right.”

“and let each one of you be baptized in the name of Jesus Christ”

Why just “baptized in the name of Jesus Christ”?

We say we baptize in the name of the Father, the Son and the Holy Spirit. Why not the Father and the Spirit here?

It’s Jesus Christ they have offended. It’s Jesus Christ they’ve crucified. It’s Jesus Christ they rejected! They already know the Father. They know the presence of the Spirit of God. The focal point is on the Person of Jesus Christ.

Now there’s no place in Scripture that will verify the position that it is necessary to be baptized in order to be saved. That statement can be offensive to some. And let’s be brothers and sisters in Christ.

It’s hard to convince anyone that the thief on the cross was baptized when the Lord said, “today you’ll be with Me in paradise.” (ref. Luke 23:43)

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We would have a hard time producing the evidence that Peter, James and John and a lot of those disciples were also baptized in the sense of going through an ordinance.

So the ordinance of baptism is something to be celebrated whereby we demonstrate publicly what is happening in our lives by receiving Christ. But the minute we make that necessary for salvation, we're making the administration of salvation through human intervention—the hand of a man has to do that. We have to go through an ordinance to be saved. We can't do that.

Acts 2:41—it doesn't happen.

Acts 8:12—it doesn't happen.

Acts 10—it doesn't happen.

It is transition time! Don't build doctrine on what's happening here.

**v. 39 For to you is the promise and to your children, and to all who are far away, as many as the Lord our God shall call to Himself."**

"For to you is the promise and to your children, and to all who are far away, as many as the Lord our God shall call to Himself."

What must we do?

Repent and be baptized.

Be baptized means to be identified with Jesus Christ the Messiah now. We killed Him. We've demonstrated to everybody else that we hated Him. Now be baptized in the name of Jesus Christ. Give that as our public witness, to the rest of the Jews, that we accept Christ as the Messiah.

Now some have said that "baptized for the forgiveness of sins." That word "for" can be translated "because of." And it would be much better to have it translated "because of" here because we'd solve a whole lot of problems.

We are baptized because of the forgiveness of sins when we repented and received Christ.

Baptized for forgiveness of sins because of forgiveness of sins. That's translated exactly that same way in Matthew 12:41 where they repented because of the preaching of Jonah, not they repented for the preaching of Jonah. When Jonah preached, because of his preaching, they repented. And the same word is used here in this situation.

So don't build doctrine.

Also notice here that Peter does not promise them that when they do this, there's going to be a rushing mighty wind and tongues of fire and everybody's going to start speaking languages. Peter saw that at the first of the chapter as God's



sovereign signs that the Spirit had come. Now he doesn't even mention them in the latter part as he speaks to these men as to what will happen.

**v. 40 And with many other words he solemnly affirmed and kept on exhorting them, saying: "Be saved from this perverse generation!"**

"And with many other words he solemnly affirmed and kept on exhorting them, saying: 'Be saved from this perverse generation!'"

We have to make an individual choice to receive Jesus Christ. We have to be saved from this perverse generation.

Remember the verse last week? "Judas turned aside to go to his own place." (ref. Acts 1:25)

Judas made an individual choice to turn aside to go to his own place.

Everyone is not a Christian. That would be a miracle if everyone knew the Person of the Lord Jesus. Because of that, we have heard once more we're going to make a choice.

We're either going to turn aside or we're going to make a decision to accept Jesus Christ as the Messiah, the Son of God, the sin-bearer. And as a result of receiving Him by faith, He's going to come into our life and we're going to become a brand new creation in Jesus Christ. We're going to begin that

relationship with the Lord Jesus. We're going to "Be saved from this perverse generation!"

**v. 41 So then, those who had received his word were baptized; and there were added that day about three thousand souls.**

"So then, those who had received his word"—and obviously they had repented and received his word—"were baptized; and there were added that day about three thousand souls."

That's quite a harvest from Peter's first sermon!

Someone has said:

There's a great deal of difference between the early church and our churches today. In the early church they prayed for ten days, preached ten minutes and got three thousand souls. Today in the church in the twentieth century, we pray ten minutes, preach ten days and get three we think we've got a revival.

(source unknown)

That's probably as classic an illustration of what the conditions are as can be given.

**v. 42 And they were continually devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers.**

“And they were continually devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers.”

Notice there’s no seeking, there’s no pleading, there’s no begging for something more. There’s not a division in the group of the haves and the have nots here.

**v. 43 And a reverential fear kept on coming upon every soul; and many wonders and signs kept on coming through the apostles.**

“And a reverential fear kept on coming on them”—that’s respect for God’s presence—“and many wonders and signs kept on coming on through the apostles.”

**v. 44 And all those who believed were together, and were having all things in common.**

“And all those who believed were together, and were having all things in common.”

Some people just think that the biggest thing in the world would be if the Lord came in a rushing, mighty wind and tongue in the flame of fire. The greatest miracle in the book of Acts is in verse 44. That is the greatest miracle in the whole book.

“And all those who believed were together,”

Now that is a miracle. That isn't going to last long of course. But the older we get the more we ache for that.

That's the very thing that Jesus prayed for just before He checked it in and went to the Cross. He said, "that they may be one even as we are one." (ref. John 17:21)

That has to be heaven on earth. When we swallow our differences and because of our love for each other and our common love for Jesus Christ, we tear up our labels and we begin to go about the business of being His witnesses.

These fellas were so pure in their relationship. No more struggle about who's going to be first in the kingdom! Nobody decides who's going to wash the feet at the next supper! They're just all together! Boy! God has worked a miracle!

And they're "having all things in common." They're not selfish!

**v. 45 And they were selling their property and possessions, and were sharing them with all, according as anyone was having a need.**

"And they were selling their property and possessions, and were sharing them with all, according as anyone was having a need."

They're selling and sharing here.

**v. 46 And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,**

“And day by day continuing with one mind in the temple,”

They don't have any charge. They still have the Kingdom reference in their mind so they're meeting at the temple. There's a meeting place there. Why not go there?

“and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,”

What are they doing? They're demonstrating unselfish hospitality.

We have an article on hospitality—“The Love of a Stranger.” That's our means of evangelism. They use their homes to meet together.

**v. 47 praising God, and having favor with all the people, And the Lord kept on adding to them daily those who were being saved.**

“praising God, and having favor with all the people. And the Lord kept on adding to them daily those who were being saved.”

Repenting, coming to faith, experiencing the ordinance of

baptism, they come into the body of Christ and they're being added to this group and join the fellowship.

Isn't that a great place to stop?

We have eight lessons out of our message. Let's go over them as we wrap it up.

Lesson #1: The Spirit of God comes exactly on schedule.

The Father had that all planned.

Lesson #2: We are moving from the kingdom to the church.

This is a new entity. All they can think about is the kingdom. But now it's going to be individuals bound together, baptized by the Holy Spirit into a body (the church). We've seen three thousand of them, plus some more that are coming in, as we end our study.

Lesson #3: Tongues were a sign of judgment to Israel.

“Y'all are being set aside for a time. I'm going to fulfill My promise to you one of these days. You're going to go through the time of Jacob's trouble—the Great Tribulation—and I'm going to come back and set up My Kingdom.”

For right now, tongues were a sign to them of judgment to Israel.

Lesson #4: The filling of the Spirit was unanimous on the day of Pentecost.

Every and all occurs every time. The Spirit's filling was unanimous on the day of Pentecost.

Lesson #5: Peter's message focuses on the Lord Jesus Christ.

That's the whole purpose of His message and that brings conviction.

Lesson #6: Peter's message is directed toward Israel.

Lesson #7: Be saved from this perverse generation.

We have to make a decision. We can't go along with it and conform. We have to make a choice.

Lesson #8: Love, fellowship and oneness characterize the new believers.

Oh, to have that today. The sense of the presence of the Spirit of God in our midst, glorifying Jesus Christ.

We would do well to sing with the old hymn writer:

Lord, send the old-time power,  
the Pentecostal power.  
Thy floodgates of blessing on us  
throw open wide.

Lord, send the old-time power,  
the Pentecostal power,  
That sinners be converted  
and Thy name glorified.  
(source unknown)

There's not going to be a revival in the church of Jesus Christ until we're willing to come openly before Him and put aside all of our prejudices and allow the Spirit of God to work in our lives in accordance with His Word and glorify the Person of the Lord Jesus. Then it's going to happen.

Father, we sense Your presence. Thank You that the Holy Spirit can blow like a wind from person to person, from heart to heart. You know the condition of each heart. You know those who've never gotten serious with You. There's been a lot of association without acceptance. A lot of religions are without relationship. They just sort of go through the motions. We pray that this could be their birthday too. That spiritually they'd experience the new birth in receiving Christ. Father, for these precious children of Yours that struggle uphill into the wind a lot. Life gets hurtful and gets pretty lonely at times. We would pray that Your Holy Spirit would blow into their hearts afresh and anew as a result of letting go of these selfish considerations, to be freed to be a servant. To be filled with Yourself, to reach out and in love of the stranger, begin to touch other lives significantly for the Gospel of Christ. In Jesus' name we pray. Amen.



# A Practical Study of ACTS:

## Take It To Them!

### “Putting the GO Back in the Gospel”

#### STUDY NUMBER TWO – ACTS 2:1-47

#### NOTES

v. 1 And when the day of Pentecost had come, they were all together in one place.

v. 2 And suddenly there came from heaven a noise like a mighty wind borne violently, and it filled the whole house where they were sitting.

v. 3 And there appeared to them tongues as of fire being distributed among them, and they sat on each one of them.

v. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, even as the Spirit was giving them the ability to speak out.

v. 5 Now there were Jews living in Jerusalem, devout men, from every nation under heaven.

v. 6 And when this sound was heard, the multitude came together, and were bewildered, because they were each one hearing them speaking in his own dialect.

v. 7 And they were amazed and marveled, saying: “Behold, are not all these who are speaking Galileans?”

v. 8 And how is it that we each are hearing in our own dialect in which we were born?

v. 9 Parthians and Medes and Elamites, and those who are dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

v. 10 Phrygia and Pamphylia, Egypt and in the parts of Libya about Cyrene, and the sojourning Romans, both Jews and Gentile converts to Judaism,

v. 11 Cretans and Arabs—we are hearing them speaking in our languages the mighty works of God?”

v. 12 And they continued in amazement and great perplexity, saying to one another, “What is the meaning of this?”

## NOTES

v. 13 But others were mocking and saying, “They are full of sweet wine.”

v. 14 But Peter, having taken his stand with the eleven, raised his voice and declared to them: “Men of Judea, and all who are living in Jerusalem, let this be known to you, and pay attention to my words.

v. 15 For these men are not intoxicated, as you are assuming, for it is only the third hour of the day (9:00 a.m.).

v. 16 But this is what was spoken of through the prophet Joel:

v. 17 ‘And it shall be in the last days, God says, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

v. 18 Even upon my bondslaves, both men and women, in those days I will pour forth of my Spirit and they shall prophesy.

v. 19 And I will bring forth miracles in the heaven above, and signs on the earth beneath, blood and fire and vapor of smoke.

v. 20 The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord shall come.

v. 21 And it shall be that everyone who shall call upon the name of the Lord shall be saved.’

v. 22 Men of Israel, listen to these words: Jesus the Nazarene, a man who has been demonstrated to you by God to be that which He claims to be with works of power and wonders and signs which God performed through Him in your midst, just as you yourselves are knowing.

v. 23 This man, having been delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

v. 24 Whom God raised up, putting an end to the birth pains of death, because it was not possible for Him to be mastered by it.

v. 25 For David is saying concerning Him, ‘I was always beholding the Lord in my presence; because He is at my right hand, in order that I might not be shaken.

v. 26 On this account my heart was made glad and my tongue rejoiced. Moreover my flesh also will abide in hope;

v. 27 because you will not abandon my soul to Hades, neither will you permit your Holy One to see corruption.

v. 28 You made known to me the ways of life; you will fill me with joy with your presence.’

## NOTES

v. 29 Men, brothers, I may speak to you with utter freedom of speech concerning the patriarch David, because he both died and was buried and his tomb is with us to this day.

v. 30 And so, because he was a prophet, and knew that God had sworn to him with an oath that from his offspring He would seat one upon his throne.

v. 31 He looked ahead and spoke concerning the resurrection of the Christ (Messiah), that He was neither abandoned to Hades, nor did His flesh see corruption.

v. 32 This Jesus God raised up, to which we are all witnesses.

v. 33 Therefore having been exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured forth this which you are both seeing and hearing.

v. 34 For it was not David who ascended into the heavens, but he himself is saying: ‘The Lord said to my Lord, Sit at my right hand,

v. 35 until I make your enemies a footstool for your feet.’

v. 36 Beyond a shadow of a doubt, therefore, let all the house of Israel be knowing that God made Him both Lord and Christ—this Jesus whom you crucified.”

v. 37 Now when they heard this, they were cut to the heart, and they said to Peter and the rest of the apostles, “Men, brothers, what shall we do?”

v. 38 And Peter said to them, “Repent, and let each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

v. 39 For to you is the promise and to your children, and to all who are far away, as many as the Lord our God shall call to Himself.”

v. 40 And with many other words he solemnly affirmed and kept on exhorting them, saying: “Be saved from this perverse generation!”

v. 41 So then, those who had received his word were baptized; and there were added that day about three thousand souls.

v. 42 And they were continually devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers.

v. 43 And a reverential fear kept on coming upon every soul; and many wonders and signs kept on coming through the apostles.

v. 44 And all those who believed were together, and were having all things in common.

## NOTES

v. 45 And they were selling their property and possessions, and were sharing them with all, according as anyone was having a need.

v. 46 And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

v. 47 praising God, and having favor with all the people. And the Lord kept on adding to them daily those who were being saved.

## QUESTIONS:

1. Read Acts 2:1-47 and in your own words pull out the main thought of this passage.

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2. Describe the setting and the manifestations of the coming of the Holy Spirit in verses 1-3.

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3. Why was the multitude bewildered according to verse 6?

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4. What are the two responses in verses 12-13 to this happening?

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5. How does Peter explain this happening, according to verses 16-21?

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6. What does Peter say about Jesus, according to verse 22?

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7. What happened to Jesus, according to verses 32-33?

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8. What does Peter recommend they do, according to verse 38?

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9. What verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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**LESSONS FROM THE PASSAGE:**

What are some of the lessons we can learn from this particular study?

**LESSON #1:** The Spirit of God comes exactly on schedule.

**LESSON #2:** We are moving from the kingdom to the church.

**LESSON #3:** Tongues were a sign of judgment to Israel.

**LESSON #4:** The filling of the Spirit was unanimous on the day of Pentecost.

**LESSON #5:** Peter's message focuses upon the Person of Christ.

LESSON #6: Peter's message is directed toward Israel.

LESSON #7: Be saved from this perverse generation.

LESSON #8: Love, fellowship, and oneness characterize the new believers.