

**Life of Peter – Bellevue Church of Christ**  
**Auditorium Class – Spring 2016**

**Lesson XI – The Commencing\***  
**Acts 2:1-47**

**Pentecost**

-50 Days after  
Passover  
-Feast of Weeks  
-Lev 23:15-22

**Tongues-Languages**

**Cornelius**

-Acts 10:44-46

**Twelve men**

-Acts 19:1-7

**Not Universal**

-1Co 12:30

**Tongues, Prophecy & Interpretation**

-1Co 14:1-33

**I. Correction**

**Section (14-21)**

Peter uses this text in Joel as for an explanation of what was happening to them and the basis for the sermon that follows

**Joel 2:28-32**

**II. Conviction**  
**Section (22-37)**

Acts 9:1-19  
Acts 22:1-16  
Acts 16:25-34

**-Credible Christ (22)**

**-Crucified Christ (23)**

**-Conquering Christ (24-32)**

Peter offers this Psalm as evidence of his statements in 23 & 24

**-Psa 16:8-11  
-2Pe 1:20-21**

<sup>1</sup>When the day of **Pentecost** arrived, **they** were *all together in one place.*

<sup>2</sup>And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.

<sup>3</sup>And divided **tongues as of fire** appeared to them and rested on each one of them.

<sup>4</sup>And they were all *filled with the Holy Spirit* and began to *speak in other tongues* as the **Spirit** gave them utterance.

<sup>5</sup>Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

<sup>6</sup>And at this sound the multitude came together, and they were bewildered, because each one was *hearing them speak in his own language.*

<sup>7</sup>And they were amazed and astonished, saying, “**Are not all these who are speaking Galileans?**

<sup>8</sup>And how is it that we hear, each of us in *his own native language?*

<sup>13</sup>But others mocking said, “They are filled with new wine.”

<sup>14</sup>But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

<sup>15</sup>For these people are not drunk, as you suppose, since it is only the third hour of the day.

<sup>16</sup>But this is what was uttered through the prophet Joel:

<sup>17</sup>“*And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;*

<sup>21</sup>*And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.*

<sup>22</sup>**Men of Israel,** hear these words: **Jesus of Nazareth**, a man attested to you by God with **mighty works and wonders and signs** that God did through him in your midst, *as you yourselves know*—

<sup>23</sup>this **Jesus**, delivered up *according to the definite plan* and foreknowledge of God, **you crucified and killed** by the hands of lawless men.

<sup>24</sup>God *raised him up, loosing the pangs of death*, because it was not possible for him to be held by it.

<sup>25</sup>For **David** says concerning him, “*I saw the Lord always before me, for he is at my right hand that I may not be shaken;*

<sup>26</sup>*therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.*

<sup>27</sup>*For you will not abandon my soul to Hades, or let your Holy One see corruption.*

**Who Got the Power?**

**(1) John 14-16**

The promise of the coming Spirit was made to the apostles in the upper room

**(2) Acts 1:1-8**

A series of relative pronouns links the promise (1:5,8) to the Apostles in 2:2.

**(3) Acts 1:9-11**

Shows those who were given the promise (1:5,8) were “men of Galilee.” This fits the Apostles (2:7).

**(4) Acts 1:12-13**

Those who received the promise (1:5,8) are named – They were the apostles.

**(5) Acts 1:26-2:1**

Apostles mentioned in 1:26 – “they” in 2:1 links the next words to the apostles.

**(6) Acts 2:1-4,14**

All who received the baptism of the Spirit spoke in other languages. Only 12 men were speaking.

{ John 3:16  
Rom 10:13  
1Pe 3:18-22

{ Heb 2:1-4  
Matt 12:22-32  
John 3:1-2

{ Rom 3:21-26  
Matt 27:25  
Psa 16:8-11

The actions of the Jews were directly opposed to the actions of God

<sup>28</sup>You have made known to me the paths of life; you will make me full of gladness with your presence.'

<sup>29</sup>"Brothers, I may say to you with confidence about the patriarch David that **he both died and was buried**, and his tomb is with us to this day.

<sup>30</sup>Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,

<sup>31</sup>he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

<sup>32</sup>This Jesus God raised up, and of that we all are witnesses.

<sup>33</sup>Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

<sup>34</sup>For David did not ascend into the heavens, but he himself says,

*"The Lord said to my Lord, Sit at my right hand,*

<sup>35</sup>*until I make your enemies your footstool."*

<sup>36</sup>Let all the house of Israel therefore know for certain that God has made him both **Lord and Christ**, this Jesus whom you crucified."

<sup>37</sup>Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "**Brothers, what shall we do?**"

<sup>38</sup>And Peter said to them, "**Repent** and be baptized every one of you in the name of Jesus Christ **for the forgiveness of your sins**, and you will receive the gift of the Holy Spirit.

<sup>39</sup>For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."

<sup>40</sup>And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation."

<sup>41</sup>So those who received his word were baptized, and there were added that day about three thousand souls.

<sup>(2)</sup> <sup>(1)</sup> And they devoted themselves to the apostles' teaching and fellowship, to the <sup>(3)</sup> breaking of bread and <sup>(4)</sup> the prayers.

<sup>43</sup>And awe came upon every soul, and many wonders and signs were being done through the apostles.

<sup>44</sup>And all who believed were together and had all things in common.

<sup>45</sup>And they were selling their possessions and belongings and distributing the proceeds to all, as any had need.

<sup>46</sup>And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts,

<sup>47</sup>praising God and having favor with all the people. And **the Lord added to their number** day by day those who were being saved.

The Lord does the work of salvation  
**We do not earn it!**

II Sam 7:12-13  
Psa 89:3-4  
Isa 9:6-7  
Isa 11:1-10  
Jer 23:5-6  
Eze 34:20-24  
Eze 37:15-28

-Crowned  
Christ (33-36)

**Psalm 110:1**

**III. Conversion  
Section (38-41)**

The "gift" is the  
Spirit  
-Appositional  
genitive in the  
original Greek

**Acts 10**

**IV. Continuation  
Section (42-47)**

#### Regular Adherence:

##### (1) The Truth

-John 14:26; 16:13

##### (2) The Tie

-Heb 10:23-25

-1Jn 1:3

##### (3) The Table

-Acts 20:7

-1Co 10:16

-1Co 11:17-34

##### (4) The Throne

-I Thes 5:17

-Rom 12:12

#### Reverent Awe:

-Ecc 5:1-7

-Heb 2:1-4

Mark 16:19  
Luke 22:69  
Acts 7:56  
Rom 8:34  
Col 3:1  
Heb 1:3  
Heb 10:12  
Heb 12:2

God does  
something for us  
in Baptism, we do  
nothing for him  
(i.e. it does not  
cause us to earn  
our salvation)

**See Also...**  
**Acts 4:32-37**

If this is a  
prescription for an  
**absolute** community of  
goods, why would Paul  
instruct that a  
"collection" be taken  
in I Cor 16:1

-however, we must come  
to an understanding  
that our "possessions"  
are not our own

#### Resolute Accord

##### Single Minded

-Acts 4:32

-Phil 2:1-4

##### Sacrificial

-Luke 14:33

-Rom 12:1-2

-Heb 13:15-16

-1Jn 3:17

### Pentecost

#### **Leviticus 23:15–22 (ESV)**

<sup>15</sup> “You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. <sup>16</sup> You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. <sup>17</sup> You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. <sup>18</sup> And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. <sup>19</sup> And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. <sup>20</sup> And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. <sup>21</sup> And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

<sup>22</sup> “And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God.”

**Pentecost** (pen’tuh-kawst; from the Gk., ‘fiftieth’), a religious observance that has roots in the OT and continues to be observed in both Judaism and Christianity.

As a designation for a particular religious observance, the Greek word appears only twice in the LXX, namely, in Tob. 2:1, and 2 Macc. 12:32. In the Hebrew OT, the customary name for the observance is the Feast of Weeks (Heb. Shavuot). It is regarded as the second of three obligatory observances, coming between Passover and Tabernacles (cf. Exod. 23:14-17; 34:18-24; Deut. 16:16; 2 Chron. 8:13). In Exod. 23:16, it is called ‘the feast of harvest, of the first fruits of your labor, of what you sow in the field.’ In Exod. 34:22, the Feast of Weeks is further defined as ‘the first fruits of wheat harvest.’ These phrases indicate that the Feast of Weeks was originally an agricultural festival, an occasion on which the community was expected to show gratitude to God for the first fruits, i.e., the early harvest.

**Dating:** The dating of this festival also suggests its original agricultural context. Deut. 16:9 says that it is to be dated seven weeks ‘from the time you first put the sickle to the standing grain.’ Lev. 23:15-16 directs: ‘And you shall count from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be, counting fifty days to the morrow after the seventh sabbath.’ Josephus calculated the date of Pentecost as the fiftieth day after the first day of Passover, and, in time, this manner of calculation became standard.

According to OT regulations, one was not allowed to work on the day of Pentecost. The sacrifice of various animals and of bread made from newly harvested grain was required (cf. Lev. 23:15-21; Num. 28:26-31).

In the Hellenistic period, (300 B.C.-A.D. 300) Pentecost began to lose its association with agriculture and came increasingly to be associated with the religious history of the Hebrew people. The book of *Jubilees*, continuing to refer to it as ‘first fruits’ (22:1), identifies it with the covenant between God and Noah (Jub. 6:1-21; cf. Gen. 8:20-22; 9:8-17). It was probably after the destruction of the Temple in A.D. 70 that Pentecost was finally transformed into an observance of the giving of Torah on Mount Sinai. Exod. 19:1 was interpreted to mean that the

interval between Passover and the arrival at Sinai was fifty days. Thus, in Judaism, *Shavuot* continues to be an observance of thanksgiving for Torah.

The NT shows clearly that Pentecost was celebrated in the first century and that it came to have a special Christian significance. In writing to the Corinthians, Paul says that he plans to stay in Ephesus until Pentecost (1 Cor. 16:8). Apparently, he expects his readers to understand his meaning, a fact that has led some interpreters to suggest that Pentecost had become a Christian observance as early as Paul's time. Paul does not make another explicit reference to Pentecost, but in Rom. 11:16 he appears to have the observance in mind when he speaks of offering a lump of dough as first fruits.

**Pentecost in Acts:** The book of Acts also speaks of Pentecost in connection with Paul's travels (20:16), but of greatest interest is the description of the first Pentecost after the death and resurrection of Jesus (Acts 2:1-42). In this passage, the apostles and others have convened in Jerusalem on the day of Pentecost. The author of Acts reports that there was a sudden sound 'like the rush of a mighty wind' (v. 2) from heaven, followed by 'tongues as of fire, distributed and resting on each one of them' (v. 3). As a result, the apostles began to speak in tongues, i.e., in languages that were understood by Jews and proselytes from many nations. The apostle Peter then interpreted the event as a fulfillment of the prophecy of Joel 2:8-32. He proclaimed that the last days had arrived and that Jesus had been raised from the dead, and he called for repentance. As a result, about three thousand persons were added to the group of believers.

Within the literary context of Acts, the events associated with Pentecost constitute the fulfillment not only of the prophecy of Joel but also of the promise of Jesus. In Acts 1:8, just prior to his ascension, the risen Jesus had said, 'You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.' Thus, the events of Pentecost are presented in Acts as the fulfillment of this promise: on that day, the Holy Spirit did indeed come upon the apostles and empowered them to witness to Jesus the Christ. The event is celebrated in many Christian bodies on Pentecost Sunday, which is the seventh Sunday after Easter in the church calendar. **See also** Acts of the Apostles, The; Feasts, Festivals, and Fasts; Spiritual Gifts; Tongues as of Fire; Tongues, Speaking with. J.B.T.<sup>1</sup>

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<sup>1</sup> Achtemeier, P. J., Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary*. San Francisco: Harper & Row.

Holy Spirit Notes / Questions

***Jesus' Teaching on the Spirit (John 14, 15, and 16)***

**Matthew 26:20 (ESV)**

<sup>20</sup> When it was evening, he reclined at table with the twelve.

*Who was the audience of Jesus' teaching? (Matt 26:20)*

**John 14:16–18 (ESV)**

<sup>16</sup> And I will ask the Father, and he will give you another Helper, to be with you forever, <sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

<sup>18</sup> "I will not leave you as orphans; I will come to you.

- The Other Helper, Counselor, Comforter - John 14:16-18

- *parakletos: one called alongside of*

**John 14:25–26 (ESV)**

<sup>25</sup> "These things I have spoken to you while I am still with you. <sup>26</sup> But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

- The Spirit Comes in Christ's Name to Teach and Remind - John 14:25-26

- *What does it mean to "come in the name of..." something?*

- *Can this promise be applied universally to all Christians?*

- *Does this promise benefit all Christians?*

- *Why was this teaching and reminding necessary?*

**John 15:26–27 (ESV)**

<sup>26</sup> “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.<sup>27</sup> And you also will bear witness, because you have been with me from the beginning.

- The Spirit Testifies About Christ - John 15:26-27
  - *How can we recognize the work of the Spirit? (I Cor 12:3, I John 4:2,3)*

**John 16:5–11 (ESV)**

<sup>5</sup> But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’<sup>6</sup> But because I have said these things to you, sorrow has filled your heart.<sup>7</sup> Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.<sup>8</sup> And when he comes, he will convict the world concerning sin and righteousness and judgment:<sup>9</sup> concerning sin, because they do not believe in me;<sup>10</sup> concerning righteousness, because I go to the Father, and you will see me no longer;<sup>11</sup> concerning judgment, because the ruler of this world is judged.

- The Convicting Ministry of the Spirit - John 16:5-11
  - *What three things does Jesus say that the Spirit will convict the world of?*
  - *How does the Spirit convict the world of these things.*

**John 16:12–13 (ESV)**

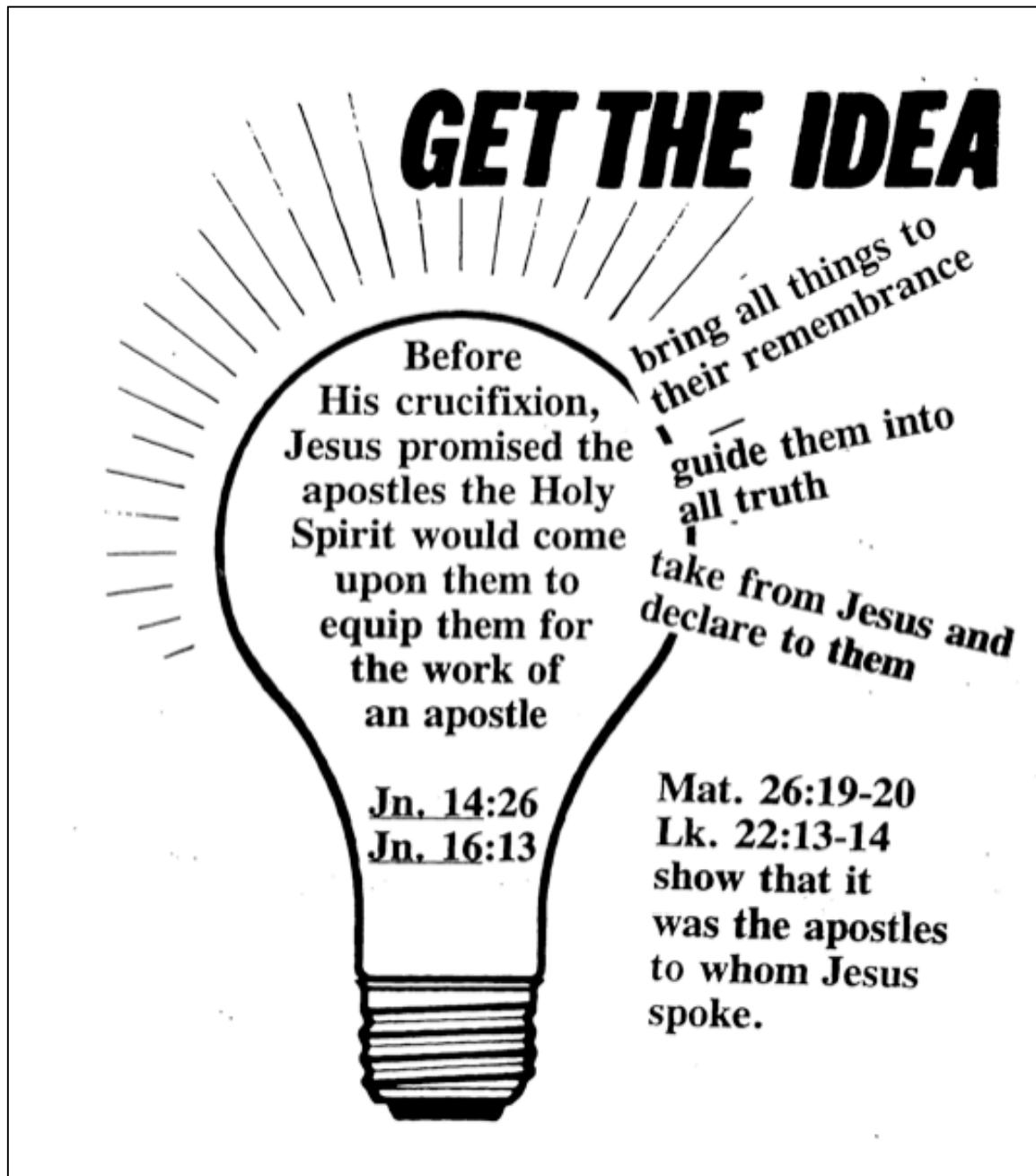
<sup>12</sup> “I still have many things to say to you, but you cannot bear them now.<sup>13</sup> When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

- The Spirit as a Guide into All the Truth - John 16:12-13

**John 16:14–15 (ESV)**

<sup>14</sup> He will glorify me, for he will take what is mine and declare it to you.<sup>15</sup> All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

- Jesus' Summary of the Spirit's Work - John 16:14-15
  - *He [Spirit] shall glorify Me [Jesus]...*



*Graphic courtesy of Dr. Marlin Connelly*

***The Fulfillment of Jesus' Promise to the Apostles (Acts 1&2)***

*What are the arguments that the promises made in Acts 1:5 & 8 were a one time “contract” made only to the apostles?*

- John 14-16: The same promise was made to the apostles as Jesus ate with them at the Passover meal (See above).

**Acts 1:1–8 (ESV)**

<sup>1</sup> In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup> until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

<sup>4</sup> And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

<sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

- Acts 1:1-8: A series of relative pronouns links the promises to the apostles who are mentioned in verse 2.

**Acts 1:9–11 (ESV)**

<sup>9</sup> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup> And while they were gazing into heaven as he went, behold, two men stood by them in white robes, <sup>11</sup> and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

- Acts 1:9-11: Those who were given the promise were described by the “two men in white” as “Men of Galilee.” This description fits the apostles (except for Judas who was not present).

**Acts 1:12–13 (ESV)**

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away. <sup>13</sup> And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

- Acts 1:12-13: Those who were given the promise are listed by name in verse 13.

**Acts 1:26–2:1 (ESV)**

<sup>26</sup> And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

<sup>1</sup> When the day of Pentecost arrived, they were all together in one place.

- Acts 1:26 - 2:1: Apostles are directly referenced in the last verse of chapter one, and a personal pronoun in 2:1 links the next words to the apostles.

**Acts 2:1–4 (ESV)**

<sup>1</sup> When the day of Pentecost arrived, they were all together in one place. <sup>2</sup> And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. <sup>3</sup> And divided tongues as of fire appeared to them and rested on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

**Acts 2:14 (ESV)**

<sup>14</sup> But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

- Acts 2:1-4, 14: All who received the baptism of the Spirit spoke in other languages, yet only twelve were speaking in verse 14.

1. **John 14-16 -- The promise was made to the apostles as Jesus ate with them in the Passover meal.**
2. **Acts 1:1-8 -- A series of relative pronouns links the promise (in vs. 5 and 8) to the apostles (in v. 2).**
3. **Acts 1:9-11 shows those who were given the promise (vs. 5, 8) were "men of Galilee." This fits the apostles.**
4. **Acts 1:12-13 -- Those who received the promise (vs. 5, 8) are named -- they were the apostles.**
5. **Acts 2:1-4, 14 -- All who received the baptism of the Spirit spoke in other languages. Yet, only 12 men are shown speaking.**



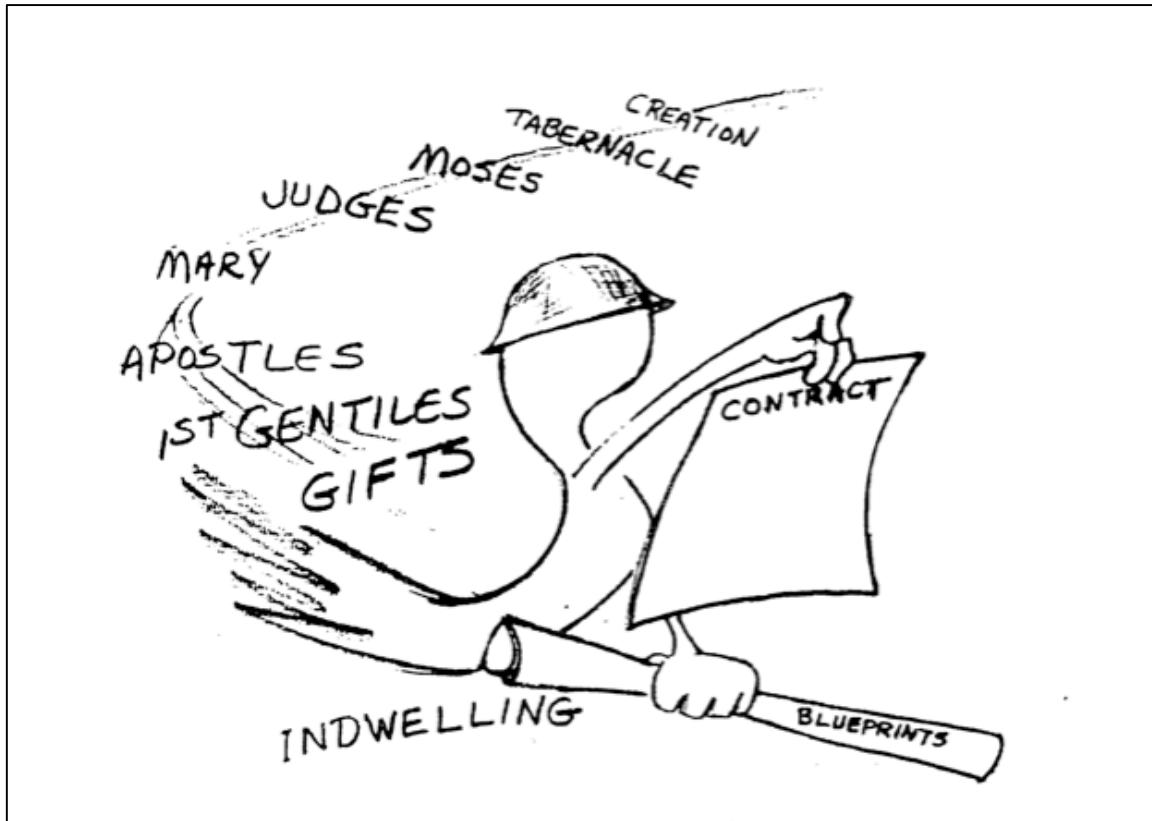
WHO GOT  
THE POWER

?

*Graphic courtesy of Dr. Marlin Connelly*

*Other One-Time “Contracts” That God Made With Individuals or Groups Through His Spirit For a Specific Purpose:*

- Samson Judges 14 & 15
  - Mary Matt 1:18-21 ; Luke 1:26-38
  - Apostles Acts 1 & 2
  - First Gentiles Acts 10 & 11
  - Spiritual Gifts Acts 8 ; I Cor 12



*Graphic courtesy of Dr. Marlin Connelly*

***The “Baptism of the Holy Spirit”***

*Types of Baptism mentioned in the New Testament:*

- The baptism unto Moses (I Cor 10:1-2)
- The baptism of sufferings (Mark 10:35-40)
- The baptism for the dead (I Cor 15:29)
- The baptism of the Holy Spirit (see below)
- The baptism of fire (Matt 3:11 ; Luke 3:16 ; ...see below)
- The baptism of John the Baptist (Acts 19:2-4)
- The baptism of the Great Commission (Mark 16:15 ; Matt 28:15-20)
- *One Baptism (Eph 4:4-5) - Which one is the ONE?*

*John’s Prediction - (Matt 3:11 ; Mark 1:8 ; Luke 3:16)*

- John does not state that every subject of the coming kingdom would be immersed in the Holy Spirit
- Prediction should be understood in the light of its fulfillment (two instances)

*Promise Fulfilled (Acts 1:5 ; 2:1-4 ; 10:44-48 ; 11:15-18)*

- Acts 1:5 - Immersion of the Spirit promised only to the Apostles (see notes on previous page)
- Acts 2:1-4 - Holy Spirit poured out on Apostles (see notes on previous page). This pouring out led to the Gospel being introduced to the Jews.
- Acts 10:44-48 - Cornelius’ household immersed in the Spirit. The pouring out led to the Gospel being introduced to the Gentiles. This occurred approximately 10 years after Pentecost.
- Acts 11:15-18 - Peter defends his actions by pointing out that the Spirit had come upon the Gentiles in the same way as He had the apostles in the beginning (Pentecost).
- In both instances, the Holy Spirit came from Heaven without any intervention of human agency.
- The baptism in the Spirit of these two groups brought the message of the Gospel to all mankind.
- “Baptism” = word is used to represent the abundant and overwhelming outpouring of the Spirit

*“...and with fire” (Matt 3:11 ; Luke 3:16)*

- The “unquenchable” fire of Hell (Matt 3:12)
- “...and with fire” not included in Mark 1:8 and Acts 1:5

***“...the gift of the Holy Spirit” (Acts 2:38)***

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

*What is the “gift of the Holy Spirit?”*

The phrase “gift of the Holy Spirit” in Acts 2:38 is in the genitive case in the Greek. This grammatical construction permits many potential translations based on the phrase by itself. Of these possibilities, there are only two which could possibly apply based on the context:

1. Subjective Genitive - “the gift from the Holy Spirit”

Example from scripture:

John 4:10 - Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

If this is the correct interpretation, then what is the “gift” which would have been received from the Holy Spirit after their baptism is Acts 2?

*Salvation:* Does scripture support the idea that salvation is from the Spirit? Does the context of Acts 2:38 support this?

*Miraculous Gifts (1 Cor 12):* Can the two promises made in Acts 2:38 be universally applied to ALL who repent and are baptized (Acts 2:39)? Is there any evidence in scripture that all Christians received miraculous gifts?

2. Appositional Genitive - “the gift which is the Holy Spirit”

Examples from scripture:

Mark 1:28 - “the region of Galilee”                      Acts 16:14 - “the city of Thyatira”

Luke 2:41 - “the feast of the Passover”                      Rom 4:11 - “the sign of circumcision”

John 2:21 - “the temple of His Body”                      Heb 6:1 - “a foundation of repentance”

Acts 4:22 - “the miracle of healing”                      Rev 2:10 - “the crown of life”

Is there additional evidence from scripture that the Spirit Himself is given to the Christian?

Acts 5:29-32 ; Rom 8:9-11 ; 1 Cor 6:18-20 ; Gal 4:4-7

- *Atonement and Sanctification:* Rom 5:1-5

**Tongues**

*Cornelius*

**Acts 10:44–46 (ESV)**

<sup>44</sup> While Peter was still saying these things, the Holy Spirit fell on all who heard the word.<sup>45</sup> And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.<sup>46</sup> For they were hearing them speaking in tongues and extolling God. Then Peter declared,

*Twelve men*

**Acts 19:1–7 (ESV)**

<sup>1</sup> And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples.<sup>2</sup> And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.”<sup>3</sup> And he said, “Into what then were you baptized?” They said, “Into John’s baptism.”<sup>4</sup> And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.”<sup>5</sup> On hearing this, they were baptized in the name of the Lord Jesus.<sup>6</sup> And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.<sup>7</sup> There were about twelve men in all.

*Not Universal*

**1 Corinthians 12:30 (ESV)**

<sup>30</sup> Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

*Tongues, Prophecy & Interpretation*

**1 Corinthians 14:1–33 (ESV)**

<sup>1</sup> Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.<sup>2</sup> For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.<sup>3</sup> On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation.<sup>4</sup> The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.<sup>5</sup> Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

<sup>6</sup> Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?<sup>7</sup> If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played?<sup>8</sup> And if the bugle gives an indistinct sound, who will get ready for battle?<sup>9</sup> So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air.<sup>10</sup> There are doubtless many different languages in the world, and none is without meaning,<sup>11</sup> but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me.<sup>12</sup> So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

<sup>13</sup> Therefore, one who speaks in a tongue should pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays but my mind is unfruitful. <sup>15</sup> What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. <sup>16</sup> Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say “Amen” to your thanksgiving when he does not know what you are saying? <sup>17</sup> For you may be giving thanks well enough, but the other person is not being built up. <sup>18</sup> I thank God that I speak in tongues more than all of you. <sup>19</sup> Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

<sup>20</sup> Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. <sup>21</sup> In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” <sup>22</sup> Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers. <sup>23</sup> If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? <sup>24</sup> But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, <sup>25</sup> the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

<sup>26</sup> What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. <sup>27</sup> If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. <sup>28</sup> But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let the others weigh what is said. <sup>30</sup> If a revelation is made to another sitting there, let the first be silent. <sup>31</sup> For you can all prophesy one by one, so that all may learn and all be encouraged, <sup>32</sup> and the spirits of prophets are subject to prophets. <sup>33</sup> For God is not a God of confusion but of peace.

As in all the churches of the saints,

**Men of Israel / Jesus of Nazareth**

**Verse 22:**

Men of Israel – Name of highest honor. Involved the covenant and the highest hopes of Judaism. An appeal to show themselves worthy of that name – *Lenski*

Jesus of Nazareth – place of Jesus' residence. Distinguishes the physical man from anyone else with the same name. Common name Yhoshua (Joshua = Jesus) means “Yahweh is help”

**Joel 2:28-32 (ESV)**

<sup>28</sup> “And it shall come to pass afterward,  
    that I will pour out my Spirit on all flesh;  
    your sons and your daughters shall prophesy,  
    your old men shall dream dreams,  
    and your young men shall see visions.

<sup>29</sup> Even on the male and female servants  
    in those days I will pour out my Spirit.

<sup>30</sup>“And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. <sup>31</sup>The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lord comes. <sup>32</sup>And it shall come to pass that everyone who calls on the name of the Lord shall be saved.

**Everyone Who Calls on the Name of the Lord Shall Be Saved**

**Acts 9:1-19 (ESV)**

<sup>1</sup>But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup>and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup>Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. <sup>4</sup>And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” <sup>5</sup>And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. <sup>6</sup>But rise and enter the city, and you will be told what you are to do.” <sup>7</sup>The men who were traveling with him stood speechless, hearing the voice but seeing no one. <sup>8</sup>Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. <sup>9</sup>And for three days he was without sight, and neither ate nor drank.

<sup>10</sup>Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” <sup>11</sup>And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, <sup>12</sup>and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” <sup>13</sup>But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. <sup>14</sup>And here he has authority from the chief priests to bind all who call on your name.” <sup>15</sup>But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. <sup>16</sup>For I will show him how much he must suffer for the sake of my name.” <sup>17</sup>So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord

Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.”<sup>18</sup> And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized;<sup>19</sup> and taking food, he was strengthened.

**Acts 22:1–16 (ESV)**

<sup>1</sup>“Brothers and fathers, hear the defense that I now make before you.”  
<sup>2</sup>And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said:  
<sup>3</sup>“I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. <sup>4</sup>I persecuted this Way to the death, binding and delivering to prison both men and women,<sup>5</sup>as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.  
<sup>6</sup>“As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. <sup>7</sup>And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ <sup>8</sup>And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ <sup>9</sup>Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. <sup>10</sup>And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Rise, and go into Damascus, and there you will be told all that is appointed for you to do.’ <sup>11</sup>And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.  
<sup>12</sup>“And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there,<sup>13</sup>came to me, and standing by me said to me, ‘Brother Saul, receive your sight.’ And at that very hour I received my sight and saw him. <sup>14</sup>And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth;<sup>15</sup>for you will be a witness for him to everyone of what you have seen and heard. <sup>16</sup>And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’

**Acts 16:25 –34 (ESV)**

<sup>25</sup>About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them,<sup>26</sup>and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone’s bonds were unfastened.<sup>27</sup>When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.<sup>28</sup>But Paul cried with a loud voice, “Do not harm yourself, for we are all here.”<sup>29</sup>And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas.<sup>30</sup>Then he brought them out and said, “Sirs, what must I do to be saved?”<sup>31</sup>And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”<sup>32</sup>And they spoke the word of the Lord to him and to all who were in his house.<sup>33</sup>And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.<sup>34</sup>Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.

**John 3:16 (ESV)**

<sup>16</sup>“For God so loved the world, that he gave his only Son, that whoever believes in him should

not perish but have eternal life.

**Romans 10:5-13 (ESV)**

<sup>5</sup>For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. <sup>6</sup>But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) <sup>7</sup>or “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); <sup>9</sup>because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup>For the Scripture says, “Everyone who believes in him will not be put to shame.” <sup>12</sup>For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup>For “everyone who calls on the name of the Lord will be saved.”

**I Peter 3:18-22**

<sup>18</sup>For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, <sup>19</sup>in which he went and proclaimed to the spirits in prison, <sup>20</sup>because they formerly did not obey, when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. <sup>21</sup>Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

**Mighty Works and Wonders and Signs**

**Hebrews 2:1-4**

<sup>1</sup>Therefore we must pay much closer attention to what we have heard, lest we drift away from it. <sup>2</sup>For since the message declared by angels proved to be reliable and every transgression or disobedience received a just retribution, <sup>3</sup>how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, <sup>4</sup>while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

**Matthew 12:22-24**

<sup>22</sup>Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. <sup>23</sup>And all the people were amazed, and said, “Can this be the Son of David?” <sup>24</sup>But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.”

**John 3:1-2**

<sup>1</sup>Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.”

**Foreknowledge of God / Crucifixion**

**Romans 3:21-26**

<sup>21</sup>But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—<sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup>whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup>It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

**Matthew 27:24-26**

<sup>24</sup>So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." <sup>25</sup>And all the people answered, "His blood be on us and on our children!" <sup>26</sup>Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

**Prophecy from David**

**Psalm 16:8-11**

- <sup>8</sup> I have set the Lord always before me;  
because he is at my right hand, I shall not be shaken.
- <sup>9</sup> Therefore my heart is glad, and my whole being rejoices;  
my flesh also dwells secure.
- <sup>10</sup> For you will not abandon my soul to Sheol,  
or let your holy one see corruption.
- <sup>11</sup> You make known to me the path of life;  
in your presence there is fullness of joy;  
at your right hand are pleasures forevermore.

**II Peter 1:20-21**

<sup>20</sup>knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. <sup>21</sup>For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

**Psalm 110:1**

- <sup>1</sup> The Lord says to my Lord:  
"Sit at my right hand,  
until I make your enemies your footstool."

**Son of David**

**II Samuel 7:12-13**

<sup>12</sup>When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. <sup>13</sup>He shall build a house for my name, and I will establish the throne of his kingdom forever.

**Psalm 89:3-4**

<sup>3</sup>You have said, "I have made a covenant with my chosen one; I have sworn to David my servant:  
<sup>4</sup>I will establish your offspring forever, and build your throne for all generations."

**Isaiah 9:6-7**

<sup>6</sup>For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup>Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

**Isaiah 11:1-10**

<sup>1</sup>There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. <sup>2</sup>And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. <sup>3</sup>And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, <sup>4</sup>but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. <sup>5</sup>Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

<sup>6</sup>The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. <sup>7</sup>The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. <sup>8</sup>The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. <sup>9</sup>They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

<sup>10</sup>In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire, and his resting place shall be glorious.

**Jeremiah 23:5-6**

<sup>5</sup>"Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. <sup>6</sup>In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'

**Ezekiel 34:20-24**

<sup>20</sup>"Therefore, thus says the Lord God to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. <sup>21</sup>Because you push with side and shoulder, and thrust at all the weak

with your horns, till you have scattered them abroad,<sup>22</sup> I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep.<sup>23</sup> And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.<sup>24</sup> And I, the Lord, will be their God, and my servant David shall be prince among them. I am the Lord; I have spoken.

**Ezekiel 37:15-28**

<sup>15</sup>The word of the Lord came to me:<sup>16</sup> “Son of man, take a stick and write on it, ‘For Judah, and the people of Israel associated with him’; then take another stick and write on it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him.’<sup>17</sup> And join them one to another into one stick, that they may become one in your hand.<sup>18</sup> And when your people say to you, ‘Will you not tell us what you mean by these?’<sup>19</sup> say to them, Thus says the Lord God: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand.<sup>20</sup> When the sticks on which you write are in your hand before their eyes,<sup>21</sup> then say to them, Thus says the Lord God: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land.<sup>22</sup> And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms.<sup>23</sup> They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

<sup>24</sup>“My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes.<sup>25</sup> They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children’s children shall dwell there forever, and David my servant shall be their prince forever.<sup>26</sup> I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore.<sup>27</sup> My dwelling place shall be with them, and I will be their God, and they shall be my people.<sup>28</sup> Then the nations will know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forevermore.”

**Right Hand of God**

**Mark 16:19**

<sup>19</sup>So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God

**Luke 22:69**

<sup>69</sup>But from now on the Son of Man shall be seated at the right hand of the power of God.”

**Acts 7:56**

<sup>56</sup>And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.”

**Romans 8:34**

<sup>34</sup>Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

**Colossians 3:1**

<sup>1</sup>If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.

**Hebrews 1:3-4**

<sup>3</sup>He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, <sup>4</sup>having become as much superior to angels as the name he has inherited is more excellent than theirs.

**Hebrews 10:12-13**

<sup>12</sup>But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, <sup>13</sup>waiting from that time until his enemies should be made a footstool for his feet.

**Hebrews 12:1-2**

<sup>1</sup>Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, <sup>2</sup>looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

**Continuation Section**

**Intro: III. The Church at Sardis, Rev. 3:1-6:**

**Revelation 3:1-6 (ESV)** <sup>1</sup>And to the angel of the church in Sardis write: The words of him who has the seven spirits of God and the seven stars.

I know your works. You have the reputation of being alive, but you are dead.

<sup>2</sup>Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God.<sup>3</sup>Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.<sup>4</sup>Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.<sup>5</sup>The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.<sup>6</sup>He who has an ear, let him hear what the Spirit says to the churches.

This is the sad portrait of what can happen to a church when they forget where they have come from, where they are going, and what their purpose as a church is. What are four characteristics of living things?

- (1) *Living things are made up of cells.*
- (2) *They need food.*
- (3) *They exhibit growth.*
- (4) *They reproduce.*

The church at Sardis had a reputation for being alive, but they were as good as dead. The Lord didn't give us a direct explanation for His words "*you are dead*" in Revelation 3:1, but it is reasonable to believe that these Christians were weak in the same four areas that are unique to a living organism.

1. First, the cells of this church body were not working well. While some members were walking with the Lord (3:4), many others had ceased to function properly.
2. Also, this church had stopped taking in the right spiritual food. The Lord admonished them to begin listening to His Word and Spirit once again (3:3,6).
3. Third, they had stopped growing as a body. Although they had knowledge, their actions left much to be desired.
4. Finally, it is probably safe to conclude that a church in such bad shape was reproducing very little. When Christians get weak and cold, they stop multiplying.

This is a far cry from what was evident in the first local church there in Jerusalem. In the verses we have read today, we can see a church that was alive, growing and serving God with a red-hot fervency. This church was being used by the Lord to impact the world.

**Acts 4:32-37**

<sup>32</sup>Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. <sup>33</sup>And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. <sup>34</sup>There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold <sup>35</sup>and laid it at the apostles' feet, and it was distributed to each as any had need. <sup>36</sup>Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, <sup>37</sup>sold a field that belonged to him and brought the money and laid it at the apostles' feet.

**Regular Adherence**

**Truth – Apostles Teaching**

**John 14:26 (ESV)**

<sup>26</sup>But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

**John 16:13 (ESV)**

<sup>13</sup>When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

**Tie - Fellowship**

**Hebrews 10:23-25 (ESV)**

<sup>23</sup>Let us hold fast the confession of our hope without wavering, for he who promised is faithful.<sup>24</sup>And let us consider how to stir up one another to love and good works,<sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

**1 John 1:3 (ESV)**

<sup>3</sup>that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

**Table – Breaking of Bread**

**Acts 20:7 (ESV)**

<sup>7</sup>On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.

**I Corinthians 10:16 (ESV)**

<sup>16</sup>The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?

**I Corinthians 11:17-33 (ESV)**

<sup>17</sup>But in the following instructions I do not command you, because when you come together it is not for the better but for the worse. <sup>18</sup>For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, <sup>19</sup>for there must be factions among you in order that those who are genuine among you may be recognized. <sup>20</sup>When you come together, it is not the Lord's supper that you eat. <sup>21</sup>For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. <sup>22</sup>What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

<sup>23</sup>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup>and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup>In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>27</sup>Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. <sup>28</sup>Let a person examine himself, then, and so eat of the bread and drink of the cup. <sup>29</sup>For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. <sup>30</sup>That is why many of you are weak and ill, and some have died. <sup>31</sup>But if we judged ourselves truly, we would not be judged. <sup>32</sup>But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. <sup>33</sup>So then, my brothers, when you come together to eat, wait for one another— <sup>34</sup>if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment.

About the other things I will give directions when I come.

**Throne – Prayer**

**I Thessalonians 5:12-22 (ESV)**

<sup>12</sup>We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, <sup>13</sup>and to esteem them very highly in love because of their work. Be at peace among yourselves. <sup>14</sup>And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. <sup>15</sup>See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone. <sup>16</sup>Rejoice always, <sup>17</sup>pray without ceasing, <sup>18</sup>give thanks in all circumstances; for this is the will of God in Christ Jesus for you. <sup>19</sup>Do not quench the Spirit. <sup>20</sup>Do not despise prophecies, <sup>21</sup>but test everything; hold fast what is good. <sup>22</sup>Abstain from every form of evil.

**Romans 12:9-12 (ESV)**

<sup>9</sup>Let love be genuine. Abhor what is evil; hold fast to what is good. <sup>10</sup>Love one another with brotherly affection. Outdo one another in showing honor. <sup>11</sup>Do not be slothful in zeal, be fervent in spirit, serve the Lord. <sup>12</sup>Rejoice in hope, be patient in tribulation, be constant in prayer.

<sup>13</sup>Contribute to the needs of the saints and seek to show hospitality.

### Reverent Awe

#### **Ecclesiastes 5:1-7 (ESV)**

<sup>1</sup>Guard your steps when you go to the house of God. To draw near to listen is better than to offer the sacrifice of fools, for they do not know that they are doing evil.  
<sup>2</sup>Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words be few.<sup>3</sup>For a dream comes with much business, and a fool's voice with many words.<sup>4</sup>When you vow a vow to God, do not delay paying it, for he has no pleasure in fools. Pay what you vow.  
<sup>5</sup>It is better that you should not vow than that you should vow and not pay.<sup>6</sup>Let not your mouth lead you into sin, and do not say before the messenger that it was a mistake. Why should God be angry at your voice and destroy the work of your hands?<sup>7</sup>For when dreams increase and words grow many, there is vanity; but God is the one you must fear.

#### **Hebrews 2:1-4 (ESV)**

<sup>1</sup>Therefore we must pay much closer attention to what we have heard, lest we drift away from it.  
<sup>2</sup>For since the message declared by angels proved to be reliable and every transgression or disobedience received a just retribution,<sup>3</sup>how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard,  
<sup>4</sup>while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

### Resolute Accord

#### **Single-Minded**

#### **Acts 4:32 (ESV)**

<sup>32</sup>Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.

#### **Philippians 2:1-4 (ESV)**

<sup>1</sup>So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy,  
<sup>2</sup>complete my joy by being of the same mind, having the same love, being in full accord and of one mind.<sup>3</sup>Do nothing from rivalry or conceit, but in humility count others more significant than yourselves.<sup>4</sup>Let each of you look not only to his own interests, but also to the interests of others.

#### **Sacrificial**

#### **Luke 14:33 (ESV)**

<sup>33</sup>So therefore, any one of you who does not renounce all that he has cannot be my disciple.

**Romans 12:1-2 (ESV)** <sup>1</sup>I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.  
<sup>2</sup>Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

**Hebrews 13:15-16 (ESV)**

<sup>15</sup>Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.<sup>16</sup>Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.