

**Outlines
in
Acts 2**

In this **second chapter** of Acts we encounter a momentous divine work – the **birth of the Church** and an equally wondrous and coincident act of divine grace – the **gift of the Spirit**, as promised by the Lord in Acts 1 and in John 14:16-17. It is yet another instance of divine *promise* followed by divine *accomplishment* which stamps God's word as yea and amen!

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth **with** you, and shall be **in** you.”

The birth of the Church and its union with the Head

Prior to the events of Acts 2 the Church which is Christ's Body was not in existence. This chapter brings before us the commencement of the Church through incorporation, and it intimates the union of the Church, the Body, with its ascended Head – Christ. Let us be careful to always associate the latter with the former – and perhaps we can ensure this with the phrase “*no incorporation without unification.*” It was the *Body* that was soon through divine grace to be added to and would later become the object of persecution. “And he [Paul] fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me” (Acts 9:4).

A number of things had to take place before that radiant day dawned.

1. Israel as a *nation* had to be **set aside** on account of its unbelief.
 - a. This was done *prospectively* in Matthew 12-13 and consummated *judicially* at Calvary, when the nation crucified the holy and just One. “Then answered all the people, and said, His blood be on us, and on our children” (Matt 27:25 cf Rom 9-11).
 - b. The setting aside of Israel allowed the *Gentiles* to come into blessing and the Church to come into being. There was *no* re-offer of the kingdom to Israel in Acts or any time thereafter.
2. Christ had to be **crucified** in order for the Church to be **sanctified**. He loved the Church and gave Himself for it (Eph 5:25).
3. Christ, the Head of the Body in victory had to be **glorified** (Acts 1:9)
4. The testimony to His life and resurrection had to be **purified** (Acts 1:15-26)
5. The coming of the promised Spirit had to be **identified** (Acts 2:2-4)

Chapter 2

Verse 1. “And when the day of Pentecost was fully come, they were all with one accord in one place.”

1. Day of Pentecost: This was the 50th day after the feast of first fruits (the wave sheaf typifying Christ in **resurrection**).
2. Coming after the wave sheaf the Feast of Weeks or Pentecost foreshadows Christ in His **ascension** and the harvest that would follow. “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (Jn 12:24).
3. It was the time of ingathering of the **harvest** represented by two wave loaves (typifying the Jews and Gentiles).¹ “And other sheep I have (the Gentiles), which are not of this fold (the Jews): them also I must bring, and they shall hear my voice; and there shall be one fold (one flock, His Body), and one shepherd (the Lord of the harvest)” Jn 10:16.²
4. Fully come: That is, the promised Spirit and the baptism of the Spirit did not come one moment before the appointed time, thus the antitype perfectly fulfilled the type.³

5. *One accord and one place*: They were in mind unified. A necessary condition that foreshadowed the truth noted by Paul: "For we being many are one bread, and one body" (1 Cor 10:17).

Verses 2-3. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

1. The coming of the Holy Spirit is identified:
 - **audibly** (a sound as a rushing wind),
 - **visually** (the cloven tongues as of fire)
 - **orally** (the spoken tongues).
2. The cloven tongues - they looked like fire, signalled God's blessing and the presence of His Spirit. They are never seen again. Fire was used before the Jews to signal the presence of God and His holiness (Ex. 3:2, 13:21, 19:18, 24:17; 4 Deut. 5:4).
3. In this verse we have the baptism of the Spirit which refers to the Holy Spirit putting those 120 believers gathered in Jerusalem at the time of Pentecost into a united membership - the Body of Christ and united to Him the glorified Head in heaven.
4. The baptism of the Spirit, then, refers to the creation of the Church, which is His Body. This was the baptismal blessing spoken of by the Lord and John the Baptist.
5. The Body of Christ is not an organization but an organism – living stones (1 Pet 2:5).

The work of the Spirit at Pentecost was fourfold (which we learn from Acts 2 and from the Epistles):

- a. The *baptism* of the Spirit – the incorporation by the Spirit.
- b. The permanent *indwelling* of the Spirit – the gift of the Spirit.
- c. The individual *sealing* of the Spirit – the earnest of our inheritance in the Person of the Spirit.
- d. The *filling* of the Spirit – the empowering by the Spirit.

The first will never be repeated, the second two are automatic upon conversion and the fourth is realised upon personal subjection to the Spirit after conversion.

Verse 4-12: In these verses we have the manifestation of the Spirit to Israel.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

Filled with the Spirit

1. Being filled by the Spirit was not just a Pentecostal occurrence. Elizabeth and Zacharias were filled before the birth of the Church at Pentecost (Luke 1:41; 67). So too, Bezaleel for his work on the house of God – the Tabernacle.
2. The filling is sometimes spoken of as the "fullness of the Spirit." It refers to the Spirit within the believer *governing* and *enabling* the believer.
3. It is scripturally incorrect to illustrate the Spirit's filling as some do as filling a glass with water. Unlike the believer the glass is *empty* or *partially* empty before the filling. A believer cannot be fully or partially empty of the Spirit. A person either has the indwelling Spirit or they have not the indwelling Spirit. There can be no such thing as "being topped-up" by the Spirit. "If any man hath not the Spirit of Christ, he is none of His" (Rom 8:9).

Speaking in tongues

1. These were foreign languages spoken miraculously. "Every man heard them speak in his own language." They were not ecstatic utterances as some believe.
2. The Feast of Pentecost was one of three occasions when devout male Jews who were dispersed initially under the Assyrians over different regions (vv.9-11), made their pilgrimage to their beloved Jerusalem.⁵
3. There was therefore at that time in Jerusalem, a large influx of Jews who were born and bred in many different lands, who spoke the languages of those lands - Gentile languages.
4. It was also a feast and a time when devout Jews would commemorate God's blessing to the nation - the 'in-gathering' of the harvest.
5. They would also remember that the harvest made provision for other peoples, the poor and the stranger - the *Gentiles*, "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God" (Lev 23:22).

Tongues of the NT– are they a heavenly prayer language?

1. Many assert they pray using some unintelligible utterance. Our test must be the Bible.
2. The four occasions where tongues were spoken during the early days of the Church, recorded in Acts 2:4; 2:5-11; 10:44-46 and 19:5-6, reveal no "praying in ecstatic utterances" – in fact on these occasions the inspired word used is "speaking," with every Greek word for prayer under divine inspiration excluded.
3. There is not an instance where prayer is recorded in the NT which is associated with ecstatic utterances.
4. If tongues are a special prayer language then it fosters spiritual elitism before the throne of God, because Paul tells us plainly that not every believer had the gift of tongues. "Have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor 12:30).

Verses 13-41: This section falls naturally into **five** sections as follows:

- Verses 13-21: The **explanation** of the manifestation of the Spirit to Israel.
- Verses 22-23: The **condemnation** of Israel in the light of the Spirit's manifestation.
- Verses 24-36: The **proclamation** of Christ to Israel in the light of the condemnation.
- Verses 37-41: The **conviction** as a result of the proclamation of Christ to Israel.
- Verses 42-47: The **manifestation** of the conviction to Christ.

Verses 13-21: The explanation of the manifestation of the Spirit to Israel.

"Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, 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 on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

1. Peter stands up with the **eleven**. We see here the full complement of 12 comprising the witness to the 12 tribes that would have been represented among the influx of Jews from every nation gathered to celebrate Pentecost at Jerusalem.⁶
2. It is thus to the Jew first and Peter the apostle to the Jews exercising the keys to the kingdom.

3. “This is that which was spoken of by the prophet Joel.” There was as I understand it, no fulfilment here of Joel’s prophecy *fully* or *partially* for the following reasons:
 - a. Peter does not refer to a *fulfilment* in any form as he and other inspired writers readily do when applicable (i.e., Acts 1:16; 3:18).
 - b. Joel’s prophecy is wholly to do with *Israel* the nation in a coming day – the Tribulation and the Millennial kingdom, as given by the “Great and notable day of the Lord,” the heavenly portentous signs and wonders, the “pouring of the Spirit on all flesh.”
 - c. Joel refers to a time identified as a period that *shall come to pass afterwards* (Joel 2:28). Peter refers to *this* period as the *last days* (Acts 2:17). Peter cannot be referring to the church period because it had just begun. The term ‘last days’ in the O.T. refers to the Millennium, the time of Israel’s earthly blessings: “*in the last days...the Lord’s house shall be established ...and shall be exalted above the hills...and all nations shall flow unto it..*” (Isa 2:2-4; Micah 4:1-7). These are the days before the eternal state. This is quite distinct to the use of *latter Days* in the O.T. which is the time of Tribulation. Joel 2:30-32 speaks of the latter days - Israel’s salvation (the faithful remnant) during the Tribulation. (Deuteronomy 4:30 etc.) In all this, the Church period is never in view.
 - d. The Church and the Spirit’s baptism are not subjects revealed in OT prophecy.
 - e. The expression “this is that” is unique and refers to the like *phenomenon* – that this is the same type of activity of the Spirit that Joel spoke of, so do not resist it or be un-accepting of it.

Verses 22-23: The condemnation of Israel in the light of the Spirit’s manifestation.

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”

1. Peter broadens the application from the immediate *locality* to one of *nationality* - “ye men of Israel” – it is their title *theocratically* (given by God to Jacob).
2. In so doing he puts the condemnation on a national basis and confirms the 12 as witnesses to Israel (Acts 1:15-26).
3. Under inspiration he uses the *derisive* name used by the Jews for the Lord – “Jesus of Nazareth.” It was the name inscribed on the cross. “Can anything good come out of Nazareth?” (Jn 1:46).
4. Then in rebuke he identifies that name with the Man “approved of God” and condemns them nationally for rejecting and crucifying Him who was delivered by the determinate counsel and foreknowledge of God – and so confirms the divine authority and pedigree of Jesus of Nazareth.
5. Their rejection was in spite of the wondrous divine miracles and signs given in grace.
6. In all this he confirms that the nation has been judged and set aside and a new people have been brought into God’s grace and favour through Christ.

Verses 24-36: The proclamation of Christ to Israel in the light of the condemnation.

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him [Christ], I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

It is instructive to note that the message to the nation centred on the **resurrection** of Christ. His resurrection was an emphatic reproof of the false witness brought against Him. “We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands” (Matt 14:58). The Lord of course was misquoted. To this He answered nothing, save to admit “I am,” when asked if he was “the Christ, the Son of the Blessed.” Further, the resurrection of Jesus of Nazareth was a categorical admonition of the Jews who delivered Him into Gentile hands and subsequent death: it vindicated *all* that He had said and claimed (Acts 4:1-2).

1. Peter therefore begins with the proclamation of the resurrection of Christ – and to this all 12 were chosen and were to bear witness (Acts 3:15; 4:33; 5:30; 10:40, cf 13:30-32).
2. Christ was “raised by **God**,” indicating His resurrection was the vindication of the holiness of a thrice holy God.
3. Peter quotes from a Davidic psalm. He could have chosen from a number of psalms but chose Psalm 16, because it speaks *prophetically* of the **resurrection** of Christ, which answered the *reality* of their witness to it. Death had no claim on Christ (v 24). Others were raised only to die again.⁷
 - a. V 25: The **equality** of the Godhead: “I have set the LORD [Jehovah] always before me: because He is at my right hand, I shall not be moved.”
 - b. V 26: The **delight** of the Son in doing the will of God. “Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope.”
 - c. V 27: The **vindication** of God in Christ: “For thou wilt not leave my soul in hell [Hades – His spirit]; neither wilt thou suffer thine Holy One to see corruption [His body].” Unlike David and mere men, death had no claim on Him because He was the sinless Son of God.⁸
 - d. V 28: The **glorification** of Christ. “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”
4. Peter now identifies himself with the nation – “men and brethren” and contrasts Jesus of Nazareth with the revered patriarch David.
 - a. Christ is the greater Son of Israel because He alone among the sons of Israel rose from the dead and ascended to the right hand of God. Peter quotes Psalm 110 (the most frequently quoted psalm in the NT).
 - b. The psalm is Messianic and confirms the deity and priestly royalty of Christ, revealing the Messiah as the Everlasting Priest and King exalted and glorified (v.1). “The Lord said unto my Lord [David’s Lord], who is the second Person in the statement - Christ.
 - c. In accordance with the doctrine of this psalm, Peter declares the proper dispensational title of Jesus of Nazareth – this same Jesus is by divine right both **LORD** and **CHRIST**.

Verses 37-41: The conviction as a result of the proclamation of Christ to Israel

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.”

1. Now the Jews identified *themselves* with Peter and the other apostles – “men and brethren.” We see again the importance of the “12” in witness to the nation.
2. The Jews were deeply convicted of the judgment upon them as those who crucified the Son of God and enquired what was to be done.
3. Peter then shifts the matter and addresses their personal “sins,” and prescribes two things they must do - **repent** and be **baptised**. Note the order – repent *first* and then on this new ground be baptised unto the newness of life in Christ (Rom 6-7). “What doth hinder you to be baptised?”

- a. **Repentance** – they must acknowledge their sinful standing before God and turn to Him for salvation. Some regard repentance here to be limited to the wrongful crucifixion of Christ. It would indeed include this, but it appears to be more as seen by:
- The plurality given in the term “sins.”
 - The fact that NT baptism is associated with and follows personal *salvation* in Christ unto eternal life.
 - That if repentance is limited to the national sin of wrongfully crucifying Jesus of Nazareth, then repentance and baptism would seemingly be according to that of John the Baptist. For John preached “the baptism of repentance to all the people of Israel.” (Acts 13:24). “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people [the Jews], that they should believe on him which should come after him, that is, on Christ Jesus” (Acts 19:4).
- b. **Baptism** – NT water baptism as commanded by the Lord in Matthew 28.
- This is *personal* baptism upon a *personal* repentance of sins – “every one of you.”
 - Baptism was the *expression* of their personal repentance.
 - Baptism is based on the *acknowledgement* of and *obedience* to the Lord’s command in Matthew 28.

It was not:

- Baptism based on the evidence of personal repentance. It was not the case here in Acts 2 with the 3,000 saved; it was neither the case with the Eunuch in Acts 8- nor anywhere else in Scripture. If conversion is not genuine then that is solely a matter between the individual and God.⁹ “The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts” (1 Chron 28:9).
 - Baptism by proxy – as in *infant* and *household* baptism. These practices are not found in Scripture and are contrary to it. Those submitting to them are unbaptised.
 - Baptism *for* the remission of sins. The correct rendering is “*Unto* the remission of your sins.” That is, water (NT) baptism is the outward testimony in the light of what took place at conversion – the remission of sins through the death of Christ.
 - A sacrament (a rite that imparts divine grace and life – such as claimed in the “Mass”).
4. Upon their repentance (not baptism) they would receive the gift of the Holy Ghost – His permanent *indwelling* and His *sealing* unto the day of redemption.
 5. Peter brings in the *Gentiles* – “to all that are afar off [the Gentiles], even as many as the Lord our God shall call,” in keeping with the dispensational significance of Pentecost and its two loaves.
 6. They “gladly” received his words and were baptized. There were no conscripts among them.
 7. They were *added* - to the Lord, His Body. The words “unto them” are not in the original and the text should read, “the same day there were added about three thousand souls.” We never read in Scripture of the believers being added to a local church; although we do read of the *churches* themselves growing and increasing in their number.¹⁰

Verses 42-47: The manifestation of the conviction to Christ.

“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

1. In their **attitude** and **activity** these new converts set the pattern for all who follow as members in the Body of Christ which was formed at Pentecost.
2. They were **steadfast** – consistent and persistent in what they had *left* (Judaism) and in what they now *followed* - four aspects of the pattern in attitude and activity for all in the Body.
 - a. The apostles' **doctrine** – the *foundation* truths concerning the Body.
 - b. In **fellowship** – the collective *association* of the Body.
 - c. In the **breaking of bread** – the *collective commemoration* of the Head of the Body.
 - d. In **prayers** – the collective *supplication* and *intercession* by the Body.
3. Doctrine takes its rightful and pre-eminent role by setting the foundation upon which all attitudes and activities must rest – the doctrine of Christ, His work and the principles of local gathering – the church which is the “pillar and ground of the truth” (1 Tim 3:15).
 - a. Galatians 5:7: “Ye did run well; who did hinder you [drive you back] that ye should not obey the truth?”
 - b. 1 John 4:6: “We [the apostles] are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.”
 - c. 1 Corinthians 14:37: “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I [Paul] write unto you are the commandments of the Lord.”
 - d. 1 Timothy 4:16: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself [from the snare of Satan], and them that hear thee.
4. Fellowship – the vital collective partnership in doctrine. Their faith was not cloistered and was manifested in association one with the other.
5. Hebrews 10:25: “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”
6. We read that “fear came upon every soul: and many wonders and signs were done by the apostles.” This was the public manifestation of the wonders of God made possible by the Spirit not being grieved (by teaching wrong doctrine) or quenched (by limiting His ministry).
7. “All that believed were together, and had all things common.”
 - a. We have here the collective generosity and love manifested – the believers sharing the material things as well as the spiritual things. This seemed to be a natural outcome of the four aspects noted above – it was not commanded. Galatians 6:2: “Bear ye one another's burdens, and so fulfil the law of Christ.”
 - b. There was no “admixture” - a mixed multitude. They were marked as being of “one accord.” Philippians 2:2: “Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.
8. The upper-room birthplace of the Church was too small for the 3,000 plus believers, and so we find the Church gathered daily *locally* in one place and in one accord in the Temple court.
 - a. The term “daily” is connected with activities in the temple, not with the activities “house to house.” Therefore a daily observance of the Lord’s Supper is not supported by this verse.
 - b. The context demands that ‘breaking bread’ here refers to the sharing of common meals (their meat) and not to the Lord’s Supper. These meals were part of the domestic communal arrangements among the believers in Jerusalem—having “all things common” (v 44).
9. They were occupied with praising God, and had favour with all the people. How different to Israel who were despised - because they were continually murmuring against God.
10. And the *Lord* added to the church (His Body) *daily* such as should be saved.

- a. The blessing was unto the **LORD** through the convicting work of the Spirit.
- b. It was manifested here through His people, on account of their unity in **obedience**.

“And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam 15:22).

What we have after Acts 2

We began by noting some of the things that did *not* exist before Acts 2. We now note some of the things that *came into* existence in Acts 2.

We have now:

1. The Church **universal** – the body of Christ.
2. The Church **local** – the fellowship in Jerusalem of those within the Body of Christ.
3. In the local church a local **lampstand** in collective light bearing testimony to Christ.
4. In the local church a local **temple** of the Holy Spirit (1 Cor 3:16-17) and for the habitation of God (Eph 2:22).
5. Individual **temples** of the Holy Spirit associated with the permanent indwelling of the Spirit in each believer (1 Cor 6:19).
6. The **fulfilment** of that which was typified in the Passover, Firstfruits and the Feast of Pentecost.¹¹
7. A **new feast** – the Lord’s Supper to be observed locally and collectively.
8. A **new day** – the first day of the week (Acts 20:7) .
9. A **new** (heavenly) **people** with a **new** (heavenly) **hope** – the Bridegroom coming for His Bride.
10. A **Great High Priest** over the house of God – whose house we are (Heb 3:6).
11. An **Advocate** with the Father – Jesus Christ the Righteous (1 Jn 2:1).
12. Another **Comforter** – The Spirit of God.

ENDNOTES

¹ Some commentators disagree with this interpretation because the two loaves do not reflect the oneness of the Body formed at Pentecost. Against this we may say that the two loaves impress upon us the equality between Jew *and* Gentile within the Body, and so “equality” intimates “oneness.” Besides, was not the “oneness” – the “one new man” (Eph 2:14-16) to be held in “mystery” in the OT? And so we have revealed in the NT “one bread (loaf)” (1 Cor 10:17).

² There was at Pentecost a “new” meal offering (Lev 23:16). As always the meal offering speaks of Christ as the perfect Man, but now we may suggest is seen in “newness” as the Perfect Man as the *Head* of the Church His Body. Further, the wave loaves (unlike the sheaf of firstfruits) were with leaven – but any thought of a sin-tainted Body is negated because of the accompanying sin offering and the fact that the loaves were baked – killing all leaven. Despite its immediate application in the passage, the divine *principle* in Romans 11 holds – if the firstfruit is holy then the lump is also holy. Yet there *was* leaven associated with the loaves, which typifies that as individuals *within* the Body, though eternally perfect in standing before God in Christ, we have sin indwelling – the old man within.

³ The Baptism of the Spirit – the beginning of the Church took place on the *first day of the week*. We determine this from Leviticus 23:16 relating to the Feast of Pentecost. “Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.” So we have 50 days, 7 x 7 = 49 days ending on the 7th Sabbath plus one day, the morrow after the Sabbath, or the first day of the week.

⁴ “And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.” This was the last occasion when the glory of God appeared to the *nation* until the glory appeared again in the Person of His Son (Jn 1:14). But beloved, with us it is altogether more glorious. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor 4:6).

⁵ The other two occasions were the Passover and Feast of Tabernacles.

⁶ Hence the importance in replacing Judas to make up the 12 as continually noted. They were to be witnesses of the Lord’s life from the time of John’s baptism to the resurrection. The former identified the Lord with the call for national repentance and righteousness; the latter with righteousness available to all men. “And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him” (Matt 3:15).

⁷ 1 Cor 15:4: “And that he was buried, and that he rose again the third day according to the scriptures” (i.e., Ps 16).

⁸ **Hell** is in existence (Matt 25:41) but it will only be occupied after the Great White Throne. It is the final eternal abode of the *bodies* and *spirits* of all the *unrighteous*. It corresponds to the word “Gehenna,” and to the expression “Lake of Fire” (Rev 19:20). Death and Hades will be cast into it (Rev 20:14). This is the second death. **Hades** is a two part temporary abode of the *spirits* only. The first part was the abode of the spirits of the *righteous* dead up to the resurrection of Christ (or His ascension as some have it – after that event the spirits of the righteous depart to be with Christ (Philpp 1:23). The first part is referred to as “paradise” as in the instance of the repentant thief and the Lord in Luke 23:43; as “Abraham’s Bosom” in Luke 16:22, where the spirit of the beggar was among those of the righteous dead and the rich man’s with those of the *unrighteous* dead. The gulf between them is unbridgeable. Psalm 16 quoted in Acts 2 has the OT term “Sheol” which is rendered Hades in the NT. The NT context is required to determine which of the two parts of Hades is being referred to.

⁹ Reception to the assembly is another matter. Here we are entitled and indeed responsible to assess doctrine and deeds before receiving a person into the fellowship of collective testimony.

¹⁰ Acts 16:5: “And so were the **churches** established in the faith and increased in number daily.”

¹¹ The Passover was fulfilled in the death of Christ - the Antitype (1 Cor 5:7). The Feast of Firstfruits was fulfilled in the resurrection of Christ – the Antitype. The Feast of Pentecost was also fulfilled – the descent of the Holy Spirit and formation of the Body of Christ being the Antitype. The Feast of Tabernacles however as yet has no antitype as it relates to Israel in a future day. Between it and Pentecost God has in grace brought in the Gentiles and made them in Christ one new man. Future Israel will not be the object or outcome of a harvest but of a trumpet-led gathering.