

# Acts Chapter Two

*A New Repository for the Kingdom  
To the Jew First, Also to the Gentile*

(The first part of this article will deal with the importance of understanding *EXACTLY* what happened in Acts chapter two — the foundational chapter for properly understanding events throughout Acts — which is part and parcel with understanding the distinction between two Greek words for “fill,” used in the opening four verses.

And understanding the difference between these two words, having to do with a peculiarity existing during the Acts period, is fundamental and primary to understanding various things about this period [along with certain things about Jewish history, the Tribulation, and the Messianic Era].

Then, the latter part of this article will deal with other peculiarities existing during this period, *apart from which NEITHER Acts NOR the epistles written both during and after this time can be properly understood.*)

On the day of Pentecost, 33 A.D., one hundred twenty believers were waiting in a house in Jerusalem for the Spirit which Jesus had promised ten days prior to this time.

*They were “all with one accord in one place,” waiting (Acts 1:15; 2:1).*

(Note the significance of the number *one hundred twenty* [10X12], particularly contextually.

“Ten” is the number of *numerical completeness*, and “twelve” is the number of *governmental perfection*.

Christ had just spent “forty” post-resurrection days instructing His disciples in things pertaining to “the kingdom of God” [Acts 1:3]. Now, ten days later [again, completeness shown in both the numbers “forty” and “ten”], something very significant *in relation to the KINGDOM previously proclaimed* was about to occur [events on the day of Pentecost].)

*THEN*, “when the day of Pentecost was *fully come*,” just as the Lord had previously promised (though not having specified the particular day), the one hundred twenty were *ALL* “immersed in the Holy Spirit” (literal rendering of the promise in Acts 1:5 [*cf.* Matt. 3:11, *lit.*, immersion “in water,” “in Holy Spirit,” and “in fire”]):

“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.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4).

As seen, the promise concerning the Spirit being sent in Acts 1:5 had to do with *an immersion in the Spirit*; and that promise was fulfilled in Acts 2:2 (the house *filled*, those inside *immersed*).

Then *these disciples were also, correspondingly, filled with the Spirit* (vv. 3, 4). And this can be seen occurring at subsequent times in other parts of the Book of Acts as well (*e.g.*, 10:45; 11:15, 16; *cf.* 9:17, 18; 13:9).

A two-fold experience of the nature seen in Acts 2:2-4 though *has NO PARALLEL in Christendom today*.

When an individual is saved by grace through faith today, the norm is *ALWAYS the SAME*.

“Immersion” in the Spirit *ALWAYS* occurs at the point of salvation (I Cor. 12:13), and “a filling” with the Spirit is *ALWAYS* a subsequent experience, progressively occurring over time (having to do with maturity in the faith, wrought through an assimilation of the Word [cf. Eph. 5:18-20; Col. 3:16, 17]).

(Note that *NEITHER immersion in the Spirit*, occurring at the time of one’s salvation, *NOR* the subsequent *filling with the Spirit*, can have anything to do with one’s salvation experience per se.

*If* either had to do with one’s salvation, salvation *could ONLY* be seen occurring different ways in different dispensations, for, throughout the three dispensations during Man’s Day — Gentile, Jewish, Christian — immersion in the Spirit is something peculiar to the present [Christian] dispensation.

The means which God uses to restore ruined man *were SET in the opening chapters of Genesis and can NEVER change*.

Thus, to see either *the immersion in the Spirit* or *a filling with the Spirit* having to do with one’s presently possessed salvation is an *IMPOSSIBILITY*.

The immersion in the Spirit has to do with *the new creation* “in Christ,” [cf. II Cor. 5:17; Gal. 3:26-29], which, again, *has NOTHING to do with one’s presently possessed salvation*.

And the filling with the Spirit, having to do with dwelling in the Word — an eating of His flesh and a drinking of His blood [cf. John 6:53-56; Eph. 5:18-20; Col. 3:16, 17] — *has to do with something subsequent to the immersion in the Spirit; this has to do with the continuing process of salvation, the salvation of the soul*.

And, though one’s eternal salvation always remains in view, *the central subject in the whole of the matter, as seen in Scripture, is ALWAYS upon the continuing aspect of salvation, which has to do with the coming kingdom of Christ, with realizing or not realizing an inheritance in this kingdom.*)

Thus, the immersion *IN* the Spirit and the filling *WITH* the Spirit *NEVER occur at the same time today*, as in the first two chapters of Acts and several other parts of the book. And there is a *clearly revealed reason* why these differences exist in Scripture.

In short, one experience (an immersion in the Spirit [Acts 2:1, 2]) is seen at the beginning of the re-offer of the kingdom to Israel and continues following the re-offer; and the other (a filling with the Spirit [Acts 2:3ff]) is peculiar to the Acts period, the time of the re-offer of the kingdom.

The emphasis in Acts chapter two is on *ISRAEL and the KINGDOM, NOT on the CHURCH*.

Though the Church was brought into existence on this day as the entity in possession of “the kingdom of the heavens” and the entity through which God would begin extending a re-offer of the kingdom to Israel, events throughout Acts chapter two *are essentially Jewish, NOT Christian*.

Acts chapter two records the beginning of a re-offer of “the kingdom of the heavens” to Israel, an offer connected with Joel’s prophecy (vv. 16-21), and an offer attended by signs, wonders, and miracles (vv. 6-13, 43).

And *the immersion in and the filling with the Spirit* which were brought to pass on this day had to do with two things:

- a) *The beginning of the CHURCH (an immersion in the Spirit).*
- b) *A beginning fulfillment of Joel’s prophecy (a filling with the Spirit, which had to do with ISRAEL and the proffered KINGDOM).*

A filling with the Spirit *in connection with Joel’s prophecy* — something experienced by individuals on the day of Pentecost and at subsequent times during the period when the kingdom was being re-offered to Israel (from 33 A.D. to about 62 A.D.) — *CANNOT be the norm for ANY type Christian*

*experience today, for Joel's prophecy is NOT presently being fulfilled. The fulfillment of this prophecy has been set aside UNTIL that time when God once again resumes His dealings with Israel.*

## Two Explanatory Greek Words

Though Christians experience an immersion in and a filling with the Spirit throughout the present dispensation, there are marked differences when these experiences are viewed in the light of a beginning fulfillment of Joel's prophecy in Acts chapter two. The latter is something which the Spirit of God deals with in the New Testament through the use of two different Greek words for "fill."

### 1) *Pimplemi*

The word in the Greek text for *fill* in Acts 2:4 is not the same as the word for *fill* in Eph. 5:18 (for Christians today).

The word used in Acts 2:4 is *pimplemi* (*pletho* [a different rendering of the same word] in some lexicons or concordances), and the word used in Eph. 5:18 is *pleroo*. Both words mean "to fill"; but there is a contextual difference in how the words are used, seen in *the purpose* in view.

*Pimplemi* in Acts 2:4 is used in a manner which refers to individuals being filled with the Spirit in view of *an end to or a conclusion to something being attained*.

This is the word, for example, which is used referring to Elizabeth being brought to full-term in her pregnancy, prior to the birth of John the Baptist (Luke 1:57). And, in conjunction with this thought, it is also the word used of John the Baptist being "filled with the Holy Spirit, even from his mother's womb" (Luke 1:15).

John was the forerunner of the Messiah. He was the one who *initially* appeared to Israel, proclaiming, "Repent ye [a plural pronoun, *the entire nation*], for the kingdom of the heavens is *at hand*" (Matt. 3:2).

And note the terminal point — *the kingdom WAS AT HAND*. And John was *filled with the Spirit, from his mother's womb, to proclaim this fact as he went forth preparing the way for the Messiah* (cf. Isa. 40:3; Luke 1:17).

This word for “filled” is used *five times* in the Book of Acts referring to individuals being filled with the Spirit.

*The first occurrence* has to do with events on the day of Pentecost (2:4).

*The second* has to do with Peter addressing the Sanhedrin (4:8).

*The third* has to do with individuals collectively (as on the day of Pentecost [4:31]).

*And the fourth and fifth* have to do with Paul, following his conversion on the Damascus road (9:17; 13:9).

*In the first three occurrences*, where a filling with the Spirit is referred to by the word *pimplemi*, a message to the Jews is in view; and that message is accompanied by signs, wonders, and miracles (2:43; 4:14-16). That is, a re-offer of the kingdom to Israel is in view, accompanied by miraculous signs.

And the re-offer of the kingdom is continued *in the fourth and fifth occurrences* of the word, following Paul being introduced in the book.

When Israel had reached a climactic point in the nation's rejection of the kingdom in Acts 7:54ff (similar to the climactic point which the nation reached in the original offer:

*Paul (Saul)* appears in the book for the first time (Acts 7:58).

The *Samaritans* from Acts 1:8 appear in the book for the first time (Acts 8:5).

And *Paul* was subsequently set apart as the apostle who would carry the message concerning the proffered kingdom to the Gentiles (Acts 9:1-15).

Note the order for the proclamation of this message as originally given to the disciples in Acts 1:8:

“But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Paul was the one called to carry this message to the latter group (Rom. 11:13; Gal. 2:7).

And the word *pimplemi* is used of Paul being empowered through the filling of the Spirit, to carry this message, simply because the offer of the kingdom was still open to Israel (with the fulfillment of Joel’s prophecy still in view).

And the offer would remain open for over two and one-half more decades.

The fact that the offer was still open to Israel was the reason Paul ALWAYS went “to the Jew first” before turning to the Gentiles, though he was the apostle called to go to the Gentiles.

The order in Rom. 1:16, in accord with Acts 1:8, was “to the Jew first, and also to the Greek [Gentile]” (cf. Rom. 2:9, 10); and Paul didn’t, he couldn’t, violate this order (note that the Book of Romans was evidently written near the end, though within the approximately thirty-year period in which the kingdom of the heavens was re-offered to Israel).

## 2) *Pleroo*

The word *Pleroo* though, used for being filled with the Spirit in Eph. 5:18, is used in a different manner. Both *pleroo* and *pimplemi* mean “to fill”; and both words can be used referring to an END or to the FULFILLMENT of something, such as “time,” etc. (e.g., Acts 7:23, 30).

But the use of *pleroo* in Eph. 5:18 is NOT connected with Joel’s prophecy. The Holy Spirit previously used *pimplemi*

for that purpose, at a time when the fulfillment of Joel's prophecy was in view.

(Note that the Holy Spirit was very careful in His use of words in Acts 2:2-4.

The word used for "fill" in verse two is *pleroo* [same as in Eph. 5:18], referring to the house where the one hundred twenty disciples were waiting *being filled* by "a rushing mighty wind."

But the Spirit of God changed words when He wanted to reveal that those inside that house had been "filled" with the Spirit in verse four, *having to do with Joel's prophecy*.

Here He used *pimplemi*, and He continued to use *pimplemi* for this purpose [or the cognate, *pleres* (6:3, 5, 8; 7:55; 11:24)] in other parts of the Book of Acts.)

Joel's prophecy either being fulfilled or not being fulfilled is *the KEY*.

The Spirit used *pimplemi* to describe His filling work *IN CONNECTION WITH the fulfillment of Joel's prophecy*; and the Spirit later used *pleroo* to describe His filling work *APART FROM the fulfillment of Joel's prophecy*.

This is *the distinguishing difference* which marks the way that the two words are used in Scripture.

(The preceding presents the basics of how two different Greek words for "fill" are used in the New Testament — something which will allow a person to better grasp the true nature of that which began on the day of Pentecost and continued for some thirty years.

And possessing at least some understanding of this period is vital to a correct understanding of the central subject matter in both the Book of Acts [which presents a history of this period] and the epistles which follow [which were written both during and immediately following this period].)

## A Thirty-Year, One-of-a-Kind, Period

The Acts period, a thirty-year period following the gospels, stands *ALONE* in its peculiarity. There was *NOTHING* like it *EITHER* before this time *OR* after this time.

And certain existing conditions, peculiar to this time, *MUST be understood, else the Book of Acts (and the continuing epistles) CANNOT be properly understood.*

As well, a number of the epistles were written during this time, and *EXACTLY* the same thing can be said about properly understanding certain things in these epistles, along with the epistles written following this time.

The Epistles, Acts, the Gospels, and the O.T. *are ALL* inseparably related, one to the other. The gospels flow out of the O.T., Acts flows out of the gospels, and the epistles flow out of Acts.

*FAIL to properly understand that which precedes and it is IMPOSSIBLE to properly understand that which follows!*

### 1) Beginning—the Church, the Re-offer of the Kingdom

Acts chapter two is one of those pivotal chapters in Scripture.

*Go RIGHT here and you have the proper, God-provided information — the proper building blocks — to move on through Acts into the epistles!*

*BUT, go WRONG here and the far-reaching, NEGATIVE consequences are ENDLESS!*

This chapter begins by bringing *the one new man* “in Christ,” the Church, into existence (vv. 1, 2).

And this new entity was immediately empowered (vv. 3, 4) to begin re-offering the kingdom to Israel, to be followed by an offer of the kingdom to those beyond Israel (“Samaria, and unto the uttermost part of the earth” [vv. 5ff; cf. Acts 1:8]).

*Prior to this time there was NO new man, ONLY Israel and the nations.*

*This new man, the Church, had previously been both mentioned and alluded to (Matt. 16:18; 21:43).*

*And, as well, the Church had previously been seen in the parables (Matt. 13:1-33; 24:40-25:30).*

*Or, going back to the O.T. foundational material, the Church had previously been seen in the types, beginning with Eve in Gen. 2 (cf. Gen. 5, 24, 41; Ex. 2; Ruth 3, 4).*

*BUT NOW, in the very opening scene in Acts chapter two, immediately preceding the beginning of the re-offer of the kingdom to Israel, the Church is brought into existence and immediately empowered for the task at hand.*

*And those initially comprising the Church, the one hundred twenty disciples, were in a position to do this because the Church was NOW the repository of the heavenly promises and blessings previously offered to, rejected by, and taken from Israel (Matt. 21:33-45; cf. I Peter 2:9, 10).*

*And this newly formed and empowered entity immediately began the task at hand (vv. 4b ff).*

(Things erroneously taught at this opening place in the Book of Acts have taken many different forms over the years, which could be somewhat categorized in two realms:

1a) The Church not beginning until mid-Acts [usually seen as ch. 13], or the end of Acts [ch. 28].

2a) Those properly understanding that the Church began in Acts 2, *BUT*, improperly seeing God dealing with a growing Jewish Church during the opening years [until Acts 10] and with a combined Jewish and Gentile Church during the remainder of Acts.

On thoughts of attempting to see the Church *NOT* beginning *UNTIL* near the middle or at the end of Acts, a *MAJOR*, insurmountable problem would immediately be seen.

The kingdom had been taken from Israel, with a view to *the one new man* being brought into existence as the repository of the kingdom, the one who *could NOW* bring forth fruit where Israel had previously failed [cf. Matt. 21:18-43; I Peter 2:9, 10].

And *IF this new man* — *the one NOW* in possession of the heavenly promises and blessings — *was NOT* present at the beginning of Acts 2, the re-offer of the kingdom to Israel could *NOT* have begun at this early point in the book.

*In fact, there could NOT* have been a re-offer UNTIL well after Stephen's death in chapter seven, the dispersion of believing Jews in chapter eight, Paul's conversion in chapter nine, and the onset of his ministry in the latter part of chapter eleven.

And, of course, it is a simple matter to see that the re-offer of the kingdom to Israel began in Acts 2. *THAT'S* what the complete chapter is about — *the one new man* "in Christ," now the repository of the kingdom, brought into existence at this time to begin the re-offer of the kingdom to Israel.

Also, in this respect, note that *ISRAEL* occupies the center of attention throughout this chapter, *NOT* the newly formed *CHURCH*. And that is *NOT ONLY* true here *BUT* throughout Acts. *ISRAEL, NOT* the *CHURCH* — "to the Jew first..." — occupies the center of attention throughout this thirty-year period.

Though a parallel exists between events in the gospels [during the offer of the kingdom] and events in Acts [during the re-offer of the kingdom] — events preceding, then following, those in Matt. 12; and events preceding, then following, those in Acts 7 — *the Church NO* more became the center of attention after events in Acts 7 than it had previously become the center of attention in the gospels after events in Matt. 12.

*Whether in the gospels or in Acts, ISRAEL occupies center-stage throughout.*

And the preceding can easily be shown from a correct outlook on the book, beginning with events on the day of Pentecost in chapter two.

Then, the erroneous way that many individuals see *God dealing with a growing Jewish Church throughout the first ten chapters of Acts, and a combined Jewish and Gentile Church after that*, will be dealt with later in this article.)

On the day of Pentecost in 33 A.D., Jerusalem was filled with Jews from *the diaspora*, from “every nation under heaven,” in Jerusalem to keep the feast of Pentecost — the second of three Jewish festivals which Jewish males were required to be present in Jerusalem to observe (Unleavened Bread, Pentecost, and Tabernacles [Lev. 23:14-17]).

Josephus, a first-century historian, states that it was not uncommon to have as many as 2,000,000 Jews from the diaspora in Jerusalem on the day of Pentecost at this time.

And these Jews, from all the different nations (sixteen nations are mentioned in verses 9-11, though that number *could ONLY* have been representative [for there were Jews present “from every nation under heaven”]), began to hear the kingdom being re-offered to Israel from one hundred twenty individuals who, prior to that time, had no knowledge of these different languages.

But here they were, speaking *ALL of these languages*, possibly as many as one hundred and twenty different languages, maybe even more.

They had been empowered by the Spirit to proclaim the message at hand *in these different Gentile languages*.

(This event — speaking in other languages, without a prior knowledge of these languages — evidently has a counterpart in both Jewish history and prophecy.

Some eight hundred years prior to this time, God had commanded Jonah to go to Nineveh and proclaim a particular message to the inhabitants of that city. How did Jonah accomplish this task without possessing a knowledge of the language spoken by those in Nineveh — a city located out in the Gentile world, hundreds of miles away from Israel?

Or, note the antitype of that event, which has to do with Israel, yet future, fulfilling the nation's calling as God's witness to the nations.

When the 144,000 Jews proclaim the gospel of the kingdom to the Gentiles worldwide during the last half of the Tribulation (Matt. 24:14), how will they be able to do this, not knowing the languages of these different nations?

Then when the entire Jewish nation carries God's message to the various Gentile nations worldwide during the succeeding Millennium, how will they be able to do this, not knowing the languages of these different nations?

[It is sometimes taught, based mainly on an incorrect understanding of Zeph. 3:9 that there will be one common, worldwide language during the Millennium.

The text though should properly be translated, "purity of lips," rather than "a pure language" (KJV; cf. NASB, NIV).

Suffice it to say that such would be contrary to a number of things in Scripture, beginning with Gen. 11 (in association with the subject at hand), then with Jewish evangels going worldwide to the nations in that coming day.

Note Zech. 8:23 in this respect]:

"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

A proper knowledge of that which occurred in Jerusalem in Acts 2, immediately following the Spirit empowering the one new man for the task at hand will provide the answer for all three of the preceding times, times when this has occurred in the past and will occur again yet future.

For additional information on the preceding, refer to the author's book on Jonah, *O Sleeper! Arise, Call!*)

The Jews hearing these men speaking in all these different languages *had NO understanding of what was happening*.

They were "amazed," "confounded," they "marveled," for they knew that these ordinary Jews, Galileans, were incapable, within their own power, of doing that which was being done (vv. 4b-12).

Others though, mocking, accused these men of drunkenness (vv. 13-15).

Then Peter, standing up with the other eleven disciples (the Twelve evidently being singled out of the other disciples), began to explain this supernatural phenomenon, using Joel's prophecy — "this is that which was spoken by the prophet Joel..." (vv. 16-21), referring to the latter part of Joel 2, which is Messianic in its scope of fulfillment.

Joel's prophecy was beginning to be fulfilled and could have been realized in its fullness had the Jewish nation heeded the message and done that which had previously been stated by John, Jesus, the Twelve, and the Seventy in the gospels, or what Peter would go on to state at the end of this message in Acts.

Peter then spent the larger part of his message dealing with the fact that Israel had rejected and crucified their King, but God had raised Him from the dead, placing Him at His right hand.

And the resurrected Christ would remain at God's right hand for a specified period of time — "Until I make thy foes thy footstool" (vv. 22-36).

## 2) *The Question, the Answer, Ensuing Results*

Then, a company of the Jews "pricked in their heart

[Gk., “stunned,” “smitten” (to the very core of their being, with strong emotionalism involved)]...said unto Peter and to the rest of the apostles”:

“Men and brethren, what shall we do?” (v. 37b).

And Peter told them *EXACTLY what they MUST do*:

“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 [‘unjust’] generation“ (vv. 38b-40).

The message at the beginning of the re-offer of the kingdom to Israel was identical to the message seen at the beginning of the original offer to Israel — repentance and baptism (cf. Matt. 3:2).

The kingdom had originally been offered to the nation which had been the repository of the kingdom since the inception of the nation during Moses’ day.

And the matter can be carried to a time behind that to Abraham’s day (500 years earlier), and behind that to Shem, then all the way back to Adam, 2,000 years preceding Abraham.

Abraham and his progeny through Isaac, Jacob, his twelve sons, and their descendants are the ones specifically singled out relative to the matter (Gen. 12:1-3; 22:17, 18; 26:3-5; 28:3, 4).

But, moving back nine generations prior to Abraham, Shem is seen as somewhat setting the stage for Abraham’s later appearance.

Shem was *the ONLY* one of Noah's three sons possessing a God —“Blessed be the Lord, the God of Shem” (Gen. 9:26).

And the *SAME* thing is seen relative to Abraham, Isaac, and Jacob, each, as Shem, possessing a God (cf. Gen. 28:13; Ex. 3:15; Matt. 22:32; Acts 7:32).

*THEN*, accordingly, Israel, a descendant of Shem through Abraham, Isaac, Jacob, and his twelve sons, was the *ONLY* nation to later possess a God (e.g., Gen. 33:20; Ex. 5:1; Deut. 33:26).

To understand how Shem could be seen as the repository of *HEAVENLY* promises and blessings in relation to the kingdom, take the matter back to Adam.

Adam had been created to take the kingdom from the disqualified incumbent ruler (Satan [*ruling from the HEAVENS over the EARTH*]) and, with Eve at his side, rule the kingdom.

Adam was the original *REPOSITORY* of the *KINGDOM* (Gen. 1:26-28), a *KINGDOM*, as seen in these three verses from Genesis chapter one, to have *BOTH HEAVENLY and EARTHLY* spheres.

But Adam, through sin, was disqualified, *though he could ONLY have retained his status relative to the kingdom, which was the reason for his creation, his very existence, and, as well, the reason for his fall and subsequent salvation.*

Had the kingdom been taken from Adam at this time (as it was later taken from Israel in Matt. 21:43), man *could NEVER* realize the reason for his creation in the beginning, or the reason for his salvation today.

Had Adam's position as repository of the kingdom been taken away, man *would be FOREVER* estranged from the kingdom, Satan *would CONTINUE* to rule indefinitely, and *there could be NO second Man, the last Adam Who would one day take the kingdom, as seen in Rev. 11:15.*

A Saviour *could* one day make His appearance; *BUT*, even *IF* He appeared as the second Man, the last Adam, *there could be NO KINGDOM* involved, with man's salvation *COMPLETELY DISCONNECTED* from the reason for his creation.

*(In actuality, to see and understand different things about the existence of such a situation, all a person has to do is look at HOW the salvation message is invariably being taught throughout much of Christendom today.*

*Within this message, though the HOW of the message [HOW to be saved] may be essentially correct, there is invariably NOTHING about relating a person's salvation first and foremost to the KINGDOM. THIS is NOT ONLY out of line with the reason for man's creation, subsequent fall, and salvation in the beginning BUT the septenary structure upon which ALL Scripture rests as well, also set forth at the beginning.)*

*Thus, beginning with Adam, it is a simple matter to see and understand HOW Shem (within the lineage from Adam to Abraham) could be the repository of the complete kingdom, both HEAVENLY and EARTHLY.*

*Or taking the matter on down to Abraham, Isaac, Jacob, his twelve sons, and their progeny, it becomes a simple matter to understand HOW Israel could be the repository of the complete kingdom, both HEAVENLY and EARTHLY, as well.*

*It all began with Adam and can be traced from that point through the genealogies in Genesis and Exodus, from Adam to Moses, covering about 2,500 years of human history.*

*This is what was taken from Israel, given to the new nation called into existence at the beginning of Acts chapter two (cf. Matt. 21:43; Acts 2:1, 2; I Peter 2:9, 10), allowing this new nation to begin making the re-offer of the kingdom to Israel.*

*And, with the beginning of the re-offer on the day of Pentecost in Acts chapter two, note the results of this re-offer on that day and in subsequent days:*

*"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

*And they continued steadfastly 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 favor with all the people. And the Lord added to the church [added to the number having previously believed (in the gospels)] daily such as should be saved" (vv. 41-47).

About three thousand responded to the message on that day (v. 41), along with others in subsequent days (v. 47).

And during the first year or two, up to the time of Stephen's message before the Sanhedrin and subsequent death at the hands of those comprising this high council, thousands more had responded to the message, even many of the priests had believed (4:4; 5:14; 6:1, 7).

### 3) *Distinctions, Terms Used*

*BEFORE the thirty-year Acts period (in the gospels), the message pertaining to the kingdom was to the Jew ALONE (Matt. 10:5-8).*

*AFTER this time, after the Acts period (in the epistles), the message was to the one new man "in Christ" ALONE (Eph. 3:1-6; Heb. 2:3, 4; I Peter 2:9, 10).*

*BUT, during the thirty-year Acts period — with the Church called into existence at the very beginning of this time, and with saved Gentiles subsequently being added to the Church (Acts 10ff) — the message was to BOTH, BUT with the Jews holding priority (Rom. 1:16; 2:9, 10).*

Jews being saved during this time (*e.g.*, the 3,000 and 5,000 in Acts 2, 4), contrary to common belief, *DID NOT* become part of the newly formed Church. Rather, they became part of those Jews saved during the original offer of the kingdom, during the previous ministries of John, Jesus, the Twelve, and the Seventy in the gospels.

And the salvation of these Jews [whether in the gospels or in Acts] had to do with a deliverance from an unbelieving, unjust nation, with the kingdom in view (Acts 2:40, 43), *NOT* with eternal salvation.

(Most widely used English translations are misleading in the previous respect when translating Acts 2:41, 47. The translators too often incorporated *interpretation* in their translation of both verses, leaving the impression that believing Jews, beginning on the day of Pentecost, were added to the one hundred twenty proclaiming the message [*e.g.*, “added to them,” “added to the Church”].

This part of the text in v. 41 should literally read, “...and in that day there were added about three thousand souls.” And, in v. 47, continuing from v. 41, this part of the text should literally read, “And the Lord, day by day, was adding to the ones being saved.”

Those being saved in v. 41 [saved from this unjust generation, *NOT* saved relative to eternal life] were added to the numbers previously saved, *i.e.*, to those saved during the offer of the kingdom back in the gospels; and those continuing to be saved in v. 47 were added to the numbers of all who had previously believed [in the gospels and in Acts].

This is where a *MAJOR mistake* is invariably made at the outset [aided in no small part by *interpretative* mistranslations]. Jews believing the message are erroneously looked upon as being added to the newly formed Church, with the Church growing by leaps and bounds, particularly during the first year or two [up to Acts 7, the stoning of Stephen].

*However, that CAN'T possibly be what occurred.*

The kingdom was being re-offered to Israel, and though the Church was in existence throughout the re-offer [it had to be present, for it was the repository of the kingdom], the Jews being saved in Acts *could NO more* become members of the Church than the Jews being saved throughout the gospels.

*WHAT* type re-offer of the kingdom would exist *IF* Jews being saved in Acts became members of the Church [which, becoming part of *the Church, the one new man, a new creation "in Christ,"* would have removed them from the Jewish nation]?

Also note, in this respect, that Jews previously saved in the gospels would have remained estranged from saved Jews forming the Church, remaining among those comprising the old creation in Jacob [Isa. 43:1], producing a schism in the nation relative to the offer and re-offer.

A separation of this nature would exist between two groups of Jews relative to *the SAME MESSAGE pertaining to the SAME KINGDOM — an IMPOSSIBILITY!*

*NO!* Jews saved in Acts, during the re-offer of the kingdom *could ONLY* be added to those who had previously been saved in the gospels, *NOT* added to the newly formed Church.

*ANY outlook on the matter OTHER than the preceding, when thought through, would make NO sense whatsoever!*

Then, to further clarify the preceding, there is the use of terms during the Acts period, which would be out of place following this period (e.g., the word, "Church" [Gk., *ekklesia*, meaning, "called out"], is used a number of times referring to saved Jews, *NOT* to the one new man "in Christ," as in Acts 7:38 [e.g., Acts 2:47, if authentic; the better manuscripts omit the word for "Church," omit *ekklesia*, in this text; cf. 5:11; 8:1, 3; 9:31; I Cor. 15:9; Gal. 1:13]).

Also during this time, "Gentile" is often used relative to saved Gentiles to distinguish them from saved Jews (e.g., Rom. 1:16; 2:9, 10).

Note in the preceding respect, that *Paul, before his conversion, was the great persecutor of “the Church.”*

However, *this CAN’T be referring to the Church made up of the one new man “in Christ,” as seen following the Acts period, or today, for the ONLY ones forming the Church in this respect, up to Acts 10 (following Paul’s conversion [ch. 9]), when the first Gentile was saved, were the one hundred twenty forming the Church in Acts 2.*

*Paul persecuted believing Jews, a believing part of the Jewish nation, believing that they formed an heretical sect.*

*And Paul’s persecution of believing Jews could very well have begun back during the original offer of the kingdom, during time covered by the gospel accounts, before the Church even existed.*

#### *Closing Thoughts:*

*When it comes to properly understanding Acts chapter two, most Christians today need to disabuse their minds of ONE thing — trying to see salvation by grace in this chapter.*

*THAT ALONE will close the chapter to ANY type proper understanding.*

*Understand HOW the KINGDOM is dealt with in the O.T., THEN in the Gospels, and THEN the natural outflow into Acts can be easily seen and understood.*

*TRY to understand this chapter ANY OTHER WAY, and...*

