

## LESSON 12

### GREAT BIBLE THEMES

In lessons 4 and 5 we noticed the teaching of the Bible regarding the two major covenants. In that study we found that God had prepared the better things for those under the "new covenant." In our last two lessons we have given special emphasis to God's eternal plans as revealed in the Old Testament and Jesus' preparation for this great work that should follow his life on the earth. We referred repeatedly to the kingdom of heaven. We noticed that it was established after his death and ascension. This fits into the former discussion of the covenants because the new kingdom and all the blessings that were to belong to it may be called the blessings of the "new covenant". The new covenant under Christ is not to be understood as something different from the kingdom, but both terms refer to the same thing.

The second chapter of the book of Acts records a great day in the development of God's plans. It tells of the coming of the Holy Spirit on the first Pentecost after the resurrection of Jesus from the dead. For the first time in all history the blessings that God had designed for all nations became a reality. We want to devote most of our study today to this chapter. A review of Lesson 10 at this point will help prepare us for it.

Some questions for our consideration: . . .

1. What happened on the first Pentecost after Christ's resurrection?
2. What passages definitely identify the coming of the Holy Spirit with God's kingdom?



\_\_\_\_\_ from on \_\_\_\_\_.” You should recall that Jesus had just given the apostles the great commission and had said these things just before he ascended into heaven. This period of waiting lasted ten days. Of the fifty day period, he appeared to his apostles for forty days (Acts 1:3) before he ascended. This leaves ten days of waiting. We want to notice three things about this last verse. First, Christ said he would send the \_\_\_\_\_ upon them. We want to ask two questions about his promise; namely, what did this promise include and how was it fulfilled? Second, they were to wait in the city of Jerusalem. How does this fit into God’s plans as revealed by his prophets? Thirdly, they were to be endued with power from on high. Is this to be associated with the kingdom of God? What power had been promised and how did it come to the apostles?

We get further light on this reference to the promise of the Father in Acts 1:4-5. “And, being assembled together with them, commanded them that they should not \_\_\_\_\_ from \_\_\_\_\_, but \_\_\_\_\_ for the \_\_\_\_\_ of the \_\_\_\_\_, which, saith he, \_\_\_\_\_ . For John truly baptized with water; but ye shall be \_\_\_\_\_ with the \_\_\_\_\_ not many \_\_\_\_\_.” Two additional ideas from these verses are, first, they had heard this promise from Jesus. When had they heard it from him and what did this promise include? These important questions are discussed in the next paragraph. The second idea is that Jesus identified this promise with that made by John the Baptist who had promised that some should receive the baptism of the Holy Spirit. You will find that promise recorded in **Matthew 3:11, I indeed baptize you with water**

**unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: (AKJV), Luke 3:16, John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: (AKJV), and Mark 1:7-8, and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. (AKJV)**

Now to a more detailed study of the question underlined in the paragraph above regarding this promise of the Father and what it included. This question is very important as it helps us to understand the work God had in mind in sending the Holy Spirit as he promised. The 14<sup>th</sup>, 15<sup>th</sup>, and 16<sup>th</sup> chapters of John are devoted to Christ's farewell discourse to his apostles. In this discourse, he made reference to this promise a number of times. In the following verses from these chapters we have eight statements which tell us what this promise of the Father was to include. We are leaving eight sets of blanks, one for each of the eight statements. Notice them carefully.

John 14:16-17, "And I will pray the Father, and he shall give you another Comforter, that he may \_\_\_\_\_  
 \_\_\_\_\_;  
 \_\_\_\_\_; Even the Spirit of truth; whom the  
 \_\_\_\_\_,  
 because it seeth him not, neither knoweth him; for he  
 \_\_\_\_\_,

\_\_\_\_\_”  
\_\_\_\_\_.

John 14:25-26, “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_,  
\_\_\_\_\_  
\_\_\_\_\_,  
\_\_\_\_\_  
\_\_\_\_\_.

John 15:26, “But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, \_\_\_\_\_

\_\_\_\_\_.”

John 16:7-8, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will \_\_\_\_\_

\_\_\_\_\_, \_\_\_\_\_, and of \_\_\_\_\_,  
\_\_\_\_\_, and of \_\_\_\_\_:”

John 16:12-13. “I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he, the Spirit of truth, is come, he will \_\_\_\_\_

\_\_\_\_\_; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will \_\_\_\_\_

\_\_\_\_\_”  
 \_\_\_\_\_.

There is some overlapping in these statements, but they give Christ’s own words regarding this promise of the Holy Spirit, and what he was being sent to do. It will be very helpful if you re-read these eight (8) statements a number of times before reading further. How many times is the term Comforter used? \_\_\_\_\_ How many times is the term Holy Ghost used? \_\_\_\_\_ The term Spirit of truth? \_\_\_\_\_ These all refer to the same thing.

Now turn to the second chapter of Acts to see just how this promise of the Father was fulfilled. It would probably be a better statement to say that in Acts 2, we have the beginning of the fulfillment of this promise of God, because it was not completed on this one day, but was to be a continuing guide to direct the apostles into all truth. Read Acts 2:2-5 in this connection. Remember that these events came at the close of the ten (10) day waiting period. Would you say that the Holy Spirit came with a sound that could be heard and with cloven tongues like fire that could be seen? Notice especially the last part of verse four, “and began to speak with other tongues, as \_\_\_\_\_  
 \_\_\_\_\_.” How would you put this expression in your own words? Would you say that the apostles were giving God’s message in the words that the Spirit directed?

It is interesting to note that this outpouring of the Holy Spirit was referred to as a *baptism*. The root meaning of this word is an immersion or dipping. It was never translated into the English language, but is a Greek word that has been given an English ending. Does the term baptism of the Holy Spirit suggest what

was going on this Pentecost? Were the spirits of the apostles completely submerged in or under the influence of the Holy Spirit?

Let us now look at the second question listed above, namely, How did the fact that the apostles were to wait in Jerusalem fit into God's plans as revealed by the prophets? For a brief answer to this we want to refer to the last expression in Isaiah 2:3. ". . . for out of Zion shall go forth the law, and the \_\_\_\_\_

\_\_\_\_\_." Would this indicate that God had planned for this new movement to begin in Jerusalem? You may recall that in this same connection Isaiah had spoken of the mountain of the Lord's house that was to be established. We are studying of this establishment today.

The third question raised above is: Is the fact that they were to be "endued with power from on high" to be associated with the coming of God's kingdom? Read **Mark 9:1, And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. (AKJV)** Was the kingdom to come with power? \_\_\_\_\_. See **Acts 1:8, But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. (AKJV)** Were they to receive power when the Holy Spirit was to come upon them? \_\_\_\_\_ We have also noticed that God had promised to raise up a king to sit on David's throne. Does Peter's statement in **Acts 2:30-31, 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. (AKJV)**

associate Christ and the happenings on this Pentecost with the promise?

Peter's sermon is recorded in verses 14 through 36. By careful reading you will notice that Peter placed special emphasis upon the fact that Christ had been raised from the dead. This point is so important that Paul later wrote in 1 Corinthians 15:13-14, "But if there be no \_\_\_\_\_ of the \_\_\_\_\_, then is \_\_\_\_\_ not \_\_\_\_\_: And if \_\_\_\_\_ be not \_\_\_\_\_, then is our \_\_\_\_\_, \_\_\_\_\_, and your faith is also \_\_\_\_\_."

The people were convinced that they had sinned against God by rejecting Christ and wanted to know what they should do to be saved. Notice verse 37. "Now when they heard this, they were

\_\_\_\_\_ and said unto Peter and the rest of the apostles, \_\_\_\_\_, \_\_\_\_\_?" The next verse gives the answer, "Then Peter said unto them, \_\_\_\_\_, and be \_\_\_\_\_ every one of you in the name of Jesus Christ for the \_\_\_\_\_, and ye shall receive the \_\_\_\_\_, and ye shall receive the \_\_\_\_\_."

Notice the two things they were told to do, and the two promises made to them when they obeyed. Here is a very important question for us to consider. Was this answer designed especially

for that one occasion? Verse 39 answers this for us. "For the promise is unto \_\_\_\_\_, and \_\_\_\_\_  
\_\_\_\_\_, and to all that are \_\_\_\_\_, even as many as the Lord our God shall call." Would this be God's answer to the believers here in the 21<sup>st</sup> century who are convicted of their sins against God? Could we also claim the same two blessings that are promised them?

Let us also associate these events with a passage we have previously studied in Matthew 16:13-19. To whom had the keys of God's kingdom been given? \_\_\_\_\_. Did he use these by admitting people to the blessings of forgiveness and the gift of the Holy Spirit on the conditions that they repented and were baptized in the name of Jesus? Would we consider this the way of admittance to this eternal kingdom for people of all nations? Notice too that this reference in Matthew used the terms "kingdom of heaven" and "church" interchangeably. Which term is used in the last verse of Acts 2? \_\_\_\_\_

## TEST

1. The Holy Spirit (Ghost) is known by several names: (a) the Spirit of truth, (b) the Comforter, (c) the Holy Ghost, (d) the Spirit of power. Which one is not a name used to describe the Holy Spirit? \_\_\_\_\_
  
2. The Holy spirit was to: (a) be with the apostles only in the beginning of their work, (b) teach them all things, (c) bring all things to their remembrance, (d) testify of Christ, (e) show them things to come, (f) guide them into all truth, (g) reprove (convict) the world of sin. Which one is incorrect?  
\_\_\_\_\_
  
3. The Holy Spirit came upon the apostles in such a way that he was not seen nor heard. (True or False)  
\_\_\_\_\_
  
4. Our faith in Christ becomes vain (of no value) when: (a) our faith works by love, (b) we obey the commandments of Christ, (c) we deny the resurrection, (d) we demonstrate our faith in action. \_\_\_\_\_
  
5. Pentecost always came on: (a) Saturday, (b) Sunday, (c) Thursday, (d) Friday. \_\_\_\_\_
  
6. The "promise of the Father" refers to: (a) the coming of the Comforter, (b) the converting of the Gentiles, (c) Christ's reign in the city of Jerusalem, (d) crucifixion of Christ.  
\_\_\_\_\_
  
7. The world (can, cannot) receive the Holy Spirit.  
\_\_\_\_\_

8. The word of the Lord concerning freedom from sin was to first go forth from: (a) Rome, (b) Antioch, (c) Jerusalem, (d) Paris. \_\_\_\_\_
  
9. The question asked of Peter and the rest of the apostles as found in Acts 2:37 was asked because: (a) the people were saved, (b) they wanted to obtain faith, (c) they were convicted of sin, (d) they were ignorant of the teaching that there is nothing for man to do to receive remission of sins.  
\_\_\_\_\_
  
10. Peter's answer was: (a) Pray for the Holy Spirit, (b) Repent and be baptized every one of you, (c) There is nothing you can do, (d) Repent and believe, for the remission of sins.  
\_\_\_\_\_

**Score:** 10 points for each correct answer \_\_\_\_\_

### Correct answers to questions of lesson 11:

1. (was not)
2. (c)
3. (b)
4. (a)
5. (true)
6. (d)
7. (a)
8. (b)
9. (c)
10. (2)