

Lifting Up The STANDARD

“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him” (Isaiah 59:19).



Challenging And Encouraging God's Remnant To Remain Faithful

Issue 12

Are We Guilty of Proof Texting Concerning The Local Church? - Acts Ch.2



“The day of Pentecost Was Fully Come”

Acts 2:1

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

Chapter two begins telling us that, **“the day of Pentecost was fully come.”** Pentecost had come every year for 1500 years, now it was **“fully come.”** The Greek word, “sumpleroma” means **“to completely fulfill.”** It was the fulfillment of all the Old Testament harvest celebrations.

Pentecost was strictly Jewish! No Gentiles were allowed at this Jewish feast. It says, *“they were all with one accord.”* That would be impossible if Gentiles were present. **About twelve years after the day of Pentecost Peter said to Cornelius,** *Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation.* (Acts 10:28).

All these years after Pentecost Peter had just learned that it was acceptable for him to mingle with the Gentiles. He said to Cornelius, *“but God hath shewed me that I should not call any man common or unclean.”*

The word “they” is in the Book of Acts 389 times. It occurs over twenty times in the first two chapters of Acts and always refers to Jews and only Jews. Verse one says, *“they were all with one accord.”*

God gives us a record of those nations that were present that day when *“Pentecost was fully come.”* Verse six tells us they were **“Jews, devout men, out of every nation under heaven.”** We are told that they said, *“we do hear them speak in our tongues the wonderful works of God”* (Verse 11).

Peter Took Control of The Situation **Acts 2:14-16**

“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

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Article

The Difference Between “The Church” And “The Movement”

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...continued from page one 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;

“But Peter”

The phrase “But Peter” is found several times in the New Testament. Prior to the resurrection we find the phrase was concerning his weakness.

Matthew 26:58.

“But Peter followed him afar off”

Luke 9:32. “But Peter...heavy with sleep.”

John 18:16.

“But Peter stood at the door without.”

Mark 14:29.

“But Peter said...although all shall be offended, yet will not I.”

Things Changed Following The Resurrection

Acts 2:14.

“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.”

Acts 4:19.

“But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.”

“This Is That”

Peter said, “**this is that which was spoken by the prophet**

Joel.” Peter said, Joel prophesied this day would come. We do not have to guess what was happening, we need only to look at what Joel the prophet said.

Acts 2:17

Peter’s quote from the Book of 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.”

“It Shall Come To Pass In The Last Days”

What last days was he talking about? The phrase “last days” occurs eight times in the Word of God. Peter was referring to the last days of the dispensation of the Law.

Hebrews 1:2 says God,

“Hath in **these** (Present tense 2000 years ago) **last days** spoken unto us.” (The recipients of Paul’s letter).

The Book of Hebrews was written to reveal to the Jewish Christians of Paul’s day that Judaism had come to an end.

In Second Timothy 3:1, when Paul referred to the last days of the local church age, he referred to something that was still in the future. Paul said, “This know also,

that in the last days perilous times **shall come**” (future tense).

Concerning the last days of the local church age we read,

“There **shall come** (future tense) in the last days scoffers, walking after their own lusts” (Second Peter 3:3).

In Acts 2:16 when referring to Joel’s prophecy Peter said “**this is that**.” (present tense).

Women Preachers?

Acts 2:17

“And it shall come to pass in the last days... your daughters shall prophesy.”



If this portion of Scripture is talking about the local church age we should have woman preachers. God does not have a cafeteria style doctrine where we take what we like and leave what doesn’t fit our fancy.

Philip’s Daughters Prophesied Two Thousand Years Ago

Acts 21:8-9 says Philip had “four daughters, virgins, which did prophesy.”

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Again, if we are going to force the local church into this portion of Scripture we have no right to take what we like and leave what we do not like.

Many doctrines held by the promoters of the charismatic movement would never have been received by any thinking Christian; if these verses had been left in their context and the local church had not been forced into Scriptures where God did not put the local church.

In Joel 2:27-28 we have Joel's prophecy concerning when the day of Pentecost was fully come.

He said, "And ye shall know that **I am in the midst of Israel**, and that I am the LORD your God, and none else: and **my people** shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and **your daughters** shall prophesy, your old men shall dream dreams, your young men shall see visions."

When Peter quoted from Joel's little seventy-three verse Book, he was quoting from a Book that is totally Jewish in context and in content.

- **Joel 2:27**, "I am in the midst of **Israel**."
- **Joel 3:2**, "my heritage **Israel**."
- **Joel 3:16**, "voice from **Jerusalem**."
- **Joel 3:16**, "the children of **Israel**."
- **Joel 2:32**, "in **Jerusalem** shall be deliverance."
- **Joel 3:1**, "the captivity of **Judah** and **Jerusalem**."
- **Joel 3:6**, "**Judah** and the children of **Jerusalem**."
- **Joel 3:16**, "utter his voice from **Jerusalem**."
- **Joel 3:16**, "strength of the children of **Israel**."
- **Joel 3:17**, "then shall **Jerusalem** be holy."
- **Joel 3:20**, "**Judah** shall dwell for ever."
- **Joel 3:20**, "and **Jerusalem** from generation to generation."

We are guilty of proof texting if we pick and choose Scriptures out of context to prove our point of view.

Saved From What?

Peter was still quoting Joel's prophecy when he said,

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be **saved**" (Acts 2:21).

The question should be asked, saved from what? In Peter's quote from Joel we have the word "saved." In Joel's prophecy the word used is "**delivered**."

Joel 2:32 says,

"whosoever shall call on the name of the LORD shall be **delivered**."

The Hebrew word translated "delivered" is *malat*. It occurs ninety-five times in the Old Testament and is always used in reference to being saved physically.

Below are a few examples of physical salvation in the Old Testament

Numbers 10:9,

"ye shall be **saved** from your enemies."

Second Samuel 19:9,

"**saved** us out of the hand of our enemies."

Second Samuel 22:4,

"so shall I be **saved** from mine enemies."

Nehemiah 9:27,

"**saved** out of the hand of their enemies."

Psalms 18:3,

"**saved** from mine enemies."

Psalms 44:7,

"thou hast **saved** us from our enemies."

First Samuel 4:3,

"**saved** us out of the hand of our enemies."

First Samuel 7:8,

"**saved** us out of the hand of the Philistines."



First Chronicles 16:35,

"**Save** us...from the heathen..."

Psalms 106:47,

"**Save** us...from among the heathen."

In Acts 2:21, The Greek word translated "saved" is *sōzō*. It occurs 118 times in the New Testament. The word is used only a few times concerning being saved in the sense of trusting Christ as Saviour. By far the large majority of times it refers to being saved physically.

Below are a few examples of physical salvation in the New Testament

Matthew 1:21,

"Lord, **save** us: we perish."

Matthew 14:30,

"and beginning to sink, he cried, saying, Lord, **save** me."

Matthew 16:25,

"whosoever will **save** his life shall lose it."

Matthew 27:40,

"**save** thyself."

Matthew 27:42,

"He **saved** others."

Matthew 27:42,

"himself he cannot **save**."

Matthew 27:49,

"let us see whether Elias will come to **save** him."

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David Cloud

For An Article Concerning

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Comparing Paul's "Whosoever"

When considered in the context of Acts 2 Peter quoted Joel and was obviously referring to a physical salvation when he said, "whosoever shall call on the name of the Lord shall be **saved**" (Acts 2:21).

In Romans 10:13 Paul also said, "whosoever shall call upon the name of the Lord shall be **saved**."

If we keep this verse within the context of Romans chapter ten it is obvious that Paul is referring to trusting Christ as our personal Saviour.

He said, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be **saved**."

Paul continued in verse ten saying, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto **salvation**."

In verse twelve Paul added, "**there is no difference between the Jew and the Greek**: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be **saved**."

Paul's invitation in Romans 10:13 to "whosoever" had nothing in common with Peter's "whosoever" (Acts 2:2).

Paul said, "**there is no difference between the Jew and the Greek**" (Romans 10:12).

Concerning Peter's invitation in Acts 2:2 there was a difference. It was not for the Gentiles.

Concerning the eternal salvation of an individual, "there is no difference between the Jew and the Greek."

When Peter referred to the Nation of Israel being saved from her enemies and having a literal kingdom established on earth, there was a difference between the Jew and the Greek. That message was only for "the lost sheep of the house of Israel" (Matthew 15:24).

Paul's Invitation To Trust Christ As Saviour Was A Kind Message

- **Galatians 1:3**, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ..."
- **Galatians 1:4**, "Who gave himself for our sins..."
- **Galatians 2:20**, "I live by the faith of the Son of God, who loved me, and gave himself for me."
- **Ephesians 5:25**, "Christ also loved the church, and gave himself for it."
- **First Timothy 2:6**, "Who gave himself a ransom for all..."
- **Titus 2:14**, "Who gave himself for us, that he might redeem us from all iniquity..."
- **Romans 10:15**, "preach the gospel of peace, and bring glad tidings of good things!"

Peter's Words Were Very Different



- **Acts 2:23**, "by wicked hands have crucified and slain."
- **Acts 2:36**, "Jesus, whom ye have crucified."
- **Acts 3:15**, "killed the Prince of life."
- **Acts 7:52**, "ye...the betrayers and murderers."

"The Holy One of Israel"

In verse twenty-seven Peter referred to Christ as "**the Holy One**." Psalm 89:18 says, "**the Holy One of Israel is our king**." Peter quoted Psalm 16:10 to the Jews where it says that God would not "suffer thine Holy One to see corruption."

Peter also said that God "**would raise up Christ to sit on his throne**" (Acts 2:30). Peter was not talking about pulpits and pews in a local church. He was talking about Israel's King being raised up to sit on His throne. It was not too late for the Jews to repent as a nation and accept their King.

"The Holy One of Israel" was their coming Messiah. The Jews who were listening to Peter knew exactly who the Holy One of Israel was.

Isaiah prophesied about the Messiah more than any other Old Testament prophet. It is not by chance that he referred to Him as "**the Holy One of Israel**," twenty-five times.

- **Isaiah 1:4**, "the Holy One of Israel."
- **Isaiah 5:19**, "the Holy One of Israel."
- **Isaiah 5:24**, "the Holy One of Israel."
- **Isaiah 10:20**, "the Holy One of Israel."
- **Isaiah 12:6**, "the Holy One of Israel."
- **Isaiah 17:7**, "the Holy One of Israel."
- **Isaiah 29:19**, "the Holy One of Israel."
- **Isaiah 30:11**, "the Holy One of Israel."
- **Isaiah 30:12**, "the Holy One of Israel."
- **Isaiah 30:15**, "the Holy One of Israel."
- **Isaiah 31:1**, "the Holy One of Israel."
- **Isaiah 37:23**, "the Holy One of Israel."
- **Isaiah 41:14**, "the Holy One of Israel."
- **Isaiah 41:16**, "the Holy One of Israel."
- **Isaiah 41:20**, "the Holy One of Israel."
- **Isaiah 43:3**, "the Holy One of Israel."
- **Isaiah 43:14**, "the Holy One of Israel."
- **Isaiah 45:1**, "the Holy One of Israel."
- **Isaiah 47:4**, "the Holy One of Israel."
- **Isaiah 48:17**, "the Holy One of Israel."
- **Isaiah 49:7**, "the Holy One of Israel."
- **Isaiah 54:5**, "the Holy One of Israel."
- **Isaiah 55:5**, "the Holy One of Israel."
- **Isaiah 60:9**, "the Holy One of Israel."
- **Isaiah 60:14**, "the Holy One of Israel."

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The Response of The People “What Shall We Do?”

Verse 37

“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?”

Peter’s Answer

Verse 38

“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.”

Notice The Order - This Is Not Local Church Doctrine

Peter said...

1. “repent.”
2. “be baptized.”
3. “every one of you.”
4. “in the name of Jesus Christ.”
5. “for the remission of sins.”
6. “and ye shall receive the gift of the Holy Ghost.”

Repent and be baptized???

Is that what we teach unsaved people to do? Is it not repent and be saved?

Second Corinthians 7:10

says, “For godly sorrow worketh repentance to salvation,” not unto baptism.

Baptized in the Name of Jesus Christ???

Jesus said, when going to “all nations” we are to baptize “in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19).

Baptized for the remission of sins???

The Baptism for the remission of sins was John’s baptism for the nation of Israel. It has nothing in

common with local church baptism.

- **Mark 1:4**, “*John* did baptize in the wilderness, and preach **the baptism of repentance for the remission of sins.**”
- **Luke 3:3**, “And he came into all the country about Jordan, preaching **the baptism of repentance for the remission of sins.**”
- **Acts 2:38**, “Then *Peter* said unto them, Repent, and be **baptized every one of you in the name of Jesus Christ for the remission of sins.**”

Finally Peter said,

“ye shall receive the gift of the Holy Ghost.”

When a person trusts Christ as his or her Saviour the Holy Spirit begins the process. This does not happen after baptism.

Verse 41

“Then they that gladly received **his word** were baptized: and the same day there were added **unto them** (No Gentiles) about three thousand souls.”

It says they that gladly receive **Peter’s word**. Peter’s word was to Israel **about her kingdom**. They received his word like multitudes of people who were baptized by John the Baptist after receiving his word about the kingdom (Luke 7:29).

Multitudes were also baptized by Peter when they heard the same message being preached.

We read, “the same day there was added **unto them** about three thousand souls.”

This was strictly Jewish. Remember, twelve years after time this Jews and Gentiles were still not fellowshiping together (See Acts chapters 10,11).

This verse says nothing about anyone receiving Christ as their Saviour. It says they were baptized “and added **unto them.**” Later in Acts 11:20 where we read about them preaching “**unto the Grecians,**” we read they, “believed, and turned **unto the Lord.**”

Peter’s Message Had A Great Response

Peter was preaching to the nation of Israel telling the “**men of Judaea,**” about their promised kingdom. He had a great response. He was not preaching here about them accepting Christ as their personal Saviour and he was not having people join a local church.

After going into much detail concerning what was happening there on the day of Pentecost Peter said in Acts 2:30 that **Christ had been raised up “...to sit on his throne.”** Thousands were responding to the idea of kicking out the Romans.

Who were “they”?

- **Acts 2:14**, “Ye men of **Judaea.**”
- **Acts 2:22**, “Ye men of **Israel,** hear these words.”
- **Acts 2:36**, “Therefore let all the house of **Israel.**”
- **Acts 3:12**, “Ye men of **Israel.**”
- **Acts 4:8**, “Ye rulers of the people, and elders of **Israel.**”
- **Acts 4:10**, “all the people of **Israel.**”
- **Acts 4:27**, “the people of **Israel.**”
- **Acts 4:27**, “the people of **Israel.**”

Verse 42

“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

They Did Four Things

1. They continued in the “**apostles’ doctrine.**”

The word “doctrine” is used in many ways in the Bible and basically means “teachings.”

- **Ephesians 4:14**, “every wind of doctrine.”



- **First Timothy 1:3**, “other doctrine.”
- **First Timothy 6:3**, “doctrine according to godliness.”
- **Second Timothy 4:3**, “sound doctrine.”
- **Hebrews 6:2**, “the doctrine of baptisms.”
- **Revelation 2:14**, “doctrine of Balaam.”
- **First Timothy 4:1**, “doctrines of devils.”
- **Hebrews 13:9**, “strange doctrines.”
- **Second Timothy 3:10**, “my doctrine.”
- **Acts 2:42**, “apostles’ doctrine.”

What was “the apostles’ doctrine”?

We need only to read the Apostle Peter’s message to see that his doctrine had absolutely nothing to do with the local church. **Let us beware of proof texting from this chapter.**

2. They continued in “fellowship.”

The word rendered fellowship, (“*koinwnia*”) denotes having things in common.

Acts 2:44 says,

“And all that believed (the apostles doctrine) were together, and had all things common.”

For years, I used this verse to support my view concerning the beginning of the local church age; however, although church meetings were underway, at this point the Jews had nothing in common with the Gentiles. **As previously mentioned it was about twelve years after Pentecost that Peter said to Cornelius,**

“Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation” (Acts 10:28).

3. They continued in “breaking of bread.”

Was This A Communion Service?

Matthew 14:19,

They “brake” bread when feeding the 5000.

Matthew 15:36,

They “brake” bread when feeding the 4000.

Mark 6:39-46,

They “brake” bread when feeding a crowd.

Mark 8:2-9,

They “brake” bread when feeding a crowd.

Luke 9:14-17,

They “brake” bread when feeding the 5000.

Luke 24:29-30,

They “brake” bread with two men.

Acts 27:35,

They “brake” bread on a ship.

In Acts 2:46 we read, “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.**”

Eating meat has nothing to do with a communion service.

Breaking bread may or may not be a communion service. If we keep within the context of this chapter this was not a local church communion service.

4. They continued in “prayer.”

We are not told what they were praying about. We do know Christ had recently instructed them in Luke 11:2 saying, “When ye pray, say... **Thy kingdom come.** Thy will be done, as in heaven, so in earth.”

We know the next time we find them praying they are not praying for the salvation of souls they are praying for God to “*heal; and that signs and wonders may be done*” (Acts 4:30). The healing ministry was the evidence of the coming of the Kingdom of God (See Luke 10:9).

Verse 43 says, “And fear came upon every soul: and many wonders and signs were done.”

Verse 47

“Praising God, and having favour with all the people. And the Lord added to the **church** daily such as should be **saved.**”

Was this a New Testament Church?

Was The Riot In Ephesus A Church?

We have seen that the Greek word translated *church* is *ekklēsia*. It is translated “assembly” three times in Acts chapter nineteen where it refers to a political assembly. The “town clerk” was in charge of that meeting (Acts 19:35).

Was Moses Assembly In The Wilderness A Church?

Acts 7:37 refers to “the church in the wilderness...in the mount Sina.” Here *ekklēsia* refers to an assembly led by Moses. There was no local church in the wilderness.

Was The Assembly In Acts Chapter Two A Church?

The word *ekklēsia* translated “church” in Acts 2:47 refers to the assembly that was meeting as a result of thousands of people believing what Peter was preaching. We have seen that Peter used the word “saved” when quoting Joel who used the word “delivered” in Joel 2:32.

We have also seen many verses in the Scriptures that refer to Israel being “saved” from her enemies. Acts 2:47 is one of those verses.

I want to emphasize again that Christians were meeting together prior to this message by Peter. He was simply focusing on a different subject.

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Following are a few more verses that might indicate that Christians were assembling.

They Companied Together

- **Acts 1:21**, “men which have **companied** with us all the time that the Lord Jesus went in and out among us.”
- **Acts 4:23**, “they went to their own **company**.”
- **Acts 6:7**, “they went to their own **company**.”
- **Acts 13:13**, “Paul and his **company**.”

They Companied Together In The Context of A Local Church

- **Acts 15:22**, “the whole church...men of their own **company**.”
- **Acts 21:8**, “Paul’s **company** departed.”
- **First Corinthians 5:9**, “not to **company** with fornicators.”
- **First Corinthians 5:11**, “not to keep **company**, if any man that is called a brother be a fornicator.”
- **First Corinthians 5:11**, “not to keep **company**...with a brother...no not to eat.” (Communion).
- **Second Thessalonians 3:14** - “note that man, and have no **company** with him.”

Conclusions From Acts Chapter Two

1. The account in Acts chapter two begins in Jerusalem, on the Day of Pentecost. **No Gentiles were allowed at this Jewish feast.** It would be impossible for them to be “with one accord” if Gentiles were present. Gentiles were considered dogs.
2. According to Acts chapters ten and eleven, about twelve years after Pentecost the Jews were still not “with one accord” with Gentiles
3. The context and the content of Peter’s message was for the Jews only. Peter referred the Jews to Joel chapter two when he explained what was happening. Joel chapter two speaks of the Nation of Israel being, physically saved from her enemies and says nothing about individuals trusting Christ as their personal Saviour.
4. When Peter referred to the “last days,” he was talking about the last days of the dispensation of the Law. When Peter quoted, “your sons and your daughters shall prophesy,” it happened 2000 years ago as Joel said it would.
5. Being saved is not always referring to going to Heaven. Sometimes it speaks of a physical salvation. The content of Bible messages preached to individuals concerning being saved from their sins is very different from the content of Bible messages concerning the Nation of Israel being saved from her enemies.
6. Breaking of bread is not always referring to a communion service in a local church.
7. The word “church” in our King James Bible comes from the Greek word “ekklesia,” which means an assembly. Sometimes it is used concerning assemblies that have nothing to do with a local church.
8. Although a local church was meeting in Jerusalem at the time of Acts chapter two, we have found nothing in Acts chapter two referring to the local church age.

Although churches were meeting, to take Scriptures from this chapter to prove anything about the local church is proof texting.

In our next article we will look at Acts chapter three and Peter’s message.

Points To Ponder



Jude’s Love Letter

“Love, be multiplied”

(Jude 1:2).

“The love of God”

(Jude 1:2).

Exposing,

“...filthy dreamers” (v.8).

Exposing,

“...the way of Cain” (v.11).

Exposing,

“...the error of Balaam” (v.11).

Exposing,

“...the gainsaying of Core” (v.11).

Exposing,

“...the spots in your feasts (v.12)

Exposing,

“...murmurers” (v.16).

Exposing,

“...complainers” (v.16).

Exposing,

“...walking after own lusts” (v.16).

Exposing,

“...great swelling words” (v.16).

Exposing,

“...taking advantage” (v.16).

Exposing,

“...mockers” (v.18).

Exposing,

“...sensual” (v.19).

Exposing,

“...having not the Spirit” (v.19).

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment.”

(Philippians 1:9)