

Acts Series

Lesson #20

March 29, 2011

Dean Bible Ministries

www.deanbible.org

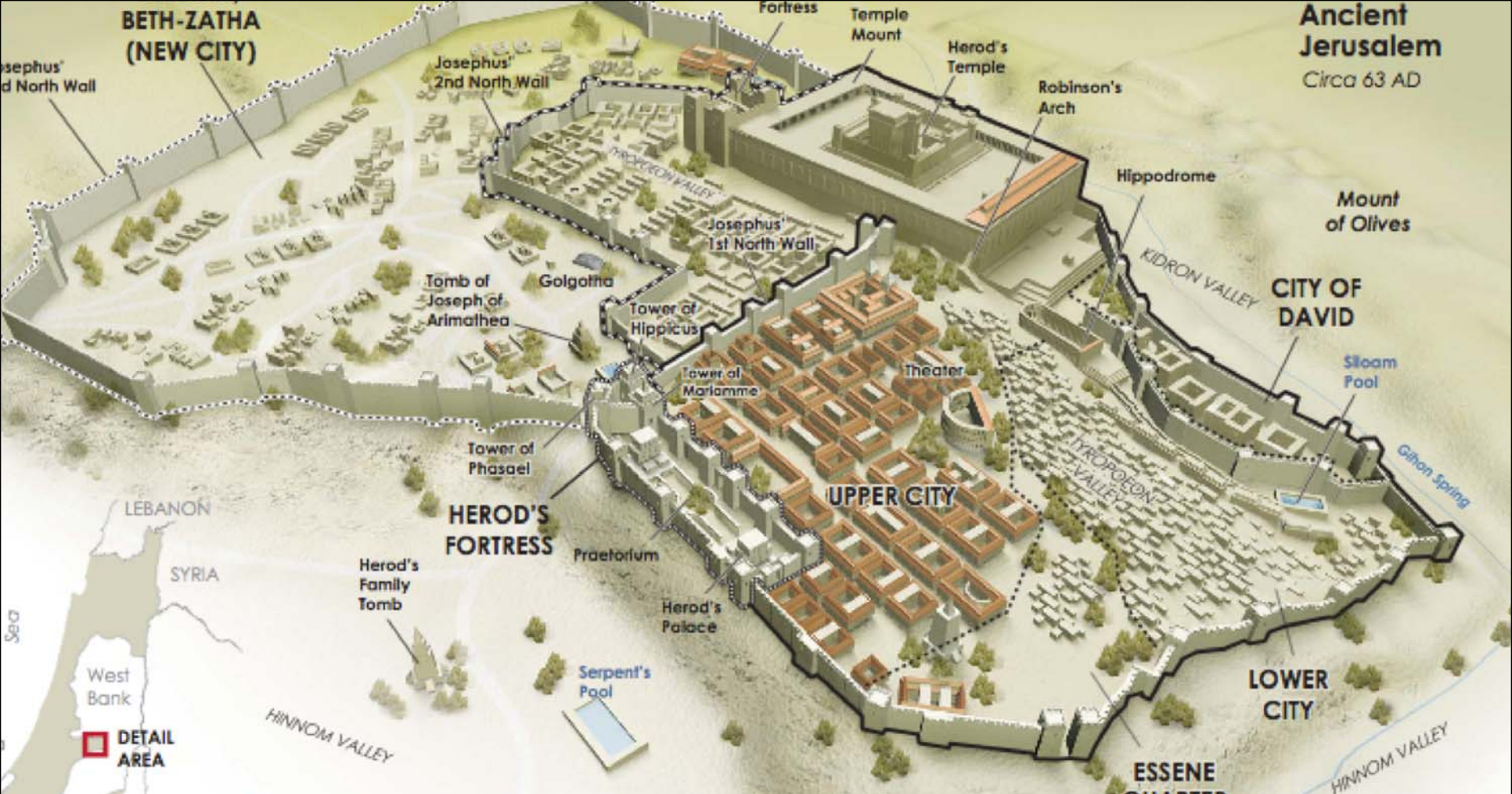
Dr. Robert L. Dean, Jr.

The Acts of the Apostles

“To the end of the earth”

Acts 1:8

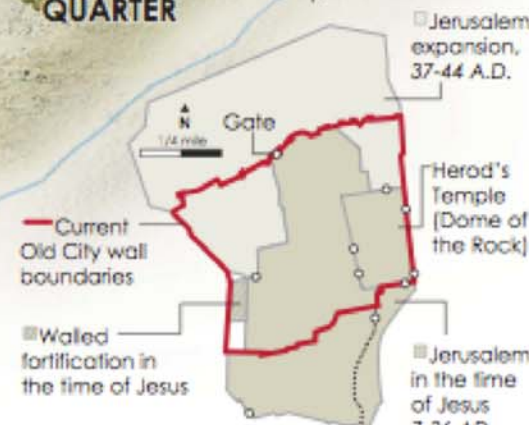




Ancient Jerusalem
Circa 63 AD

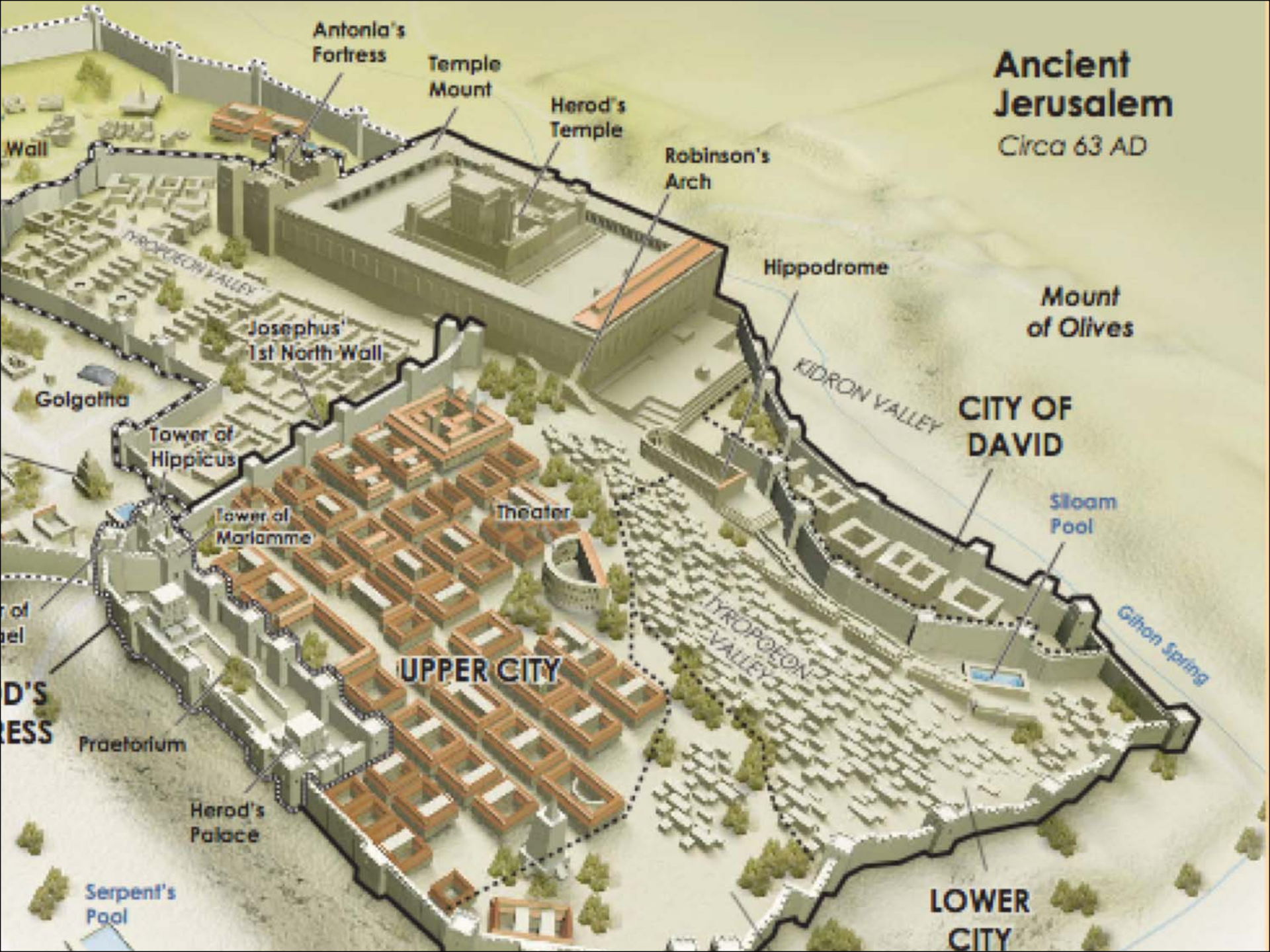
Jerusalem

By 34 BC, under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 AD.



Ancient Jerusalem

Circa 63 AD



Antonla's
Fortress

Temple
Mount

Herod's
Temple

Robinson's
Arch

Hippodrome

Mount
of Olives

Josephus'
1st North Wall

KIDRON VALLEY

CITY OF
DAVID

Golgotha

Tower of
Hippicus

Theater

Tower of
Marlamme

Siloam
Pool

of
gel
D'S
RESS

Praetorium

Herod's
Palace

TYROPOEON
VALLEY

Gihon Spring

UPPER CITY

Serpent's
Pool

LOWER
CITY

Acts 2:9, “Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

Acts 2:10, “Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,”

Acts 2:11, “Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.”

Acts 2:11, “Cretans and Arabs—we hear them speaking in our own tongues the wonderful [mighty, great] works of God.”

15 geographical areas

at least 6 languages, perhaps more

Samaria

Philip preached the kingdom of God, 8:12

People believed and were baptized, 8:12

Peter and John came down from Jerusalem, vs. 14

They then prayed to receive the Holy Spirit, who had not yet fallen on them, vs. 16, though they had already been water baptized.

Peter and John laid hands on them and then they received the Holy Spirit. No tongues mentioned.

Gentiles with Cornelius

Peter explains the Gospel and who Jesus is, 10:34–44

While he was speaking the Holy Spirit fell upon them (*epipto*)

**They believed in their soul, the Holy Spirit came after they believed, but with no external confession of Jesus or other indication.

Then they were baptized with water
Then they spoke in languages and exalted God.

Paul in Ephesus

Paul came to Ephesus (AD 52–53) and found some disciples of John the Baptist, 19:1–3

They were ignorant of the Holy Spirit, 19:2

They had been baptized into John's Baptism, 19:3

So they were Old Testament saints, heard of Jesus and His baptism, and were then baptized by Paul,
Acts 19:5–6

When Paul laid hands on them, the Holy Spirit came upon them and they spoke in tongues and prophesied,
Acts 19:6

1 Cor. 13:8, “Love never fails.

But whether there are prophecies, they will fail;

whether there are tongues, they will cease;

whether there is knowledge, it will vanish away.”

Four Interpretive Keys

1. The significance of the shift in **verbs** and **voice** in verse 8,
2. The meaning of “the perfect” (τέλειος, *teleios*) in verse 10,
3. The temporal shift from “now” to “then” in verses 12 and 13, and
4. The point of the two illustrations in verses 11 and 12.

1 Cor. 13:8, “Love never fails.

But whether there are prophecies, **they will fail;**

whether there are tongues, they will cease;

whether there is knowledge, **it will vanish away.**

καταργέω (*katargeō*),

“to be abolished”

In short, I do not think that very much can be made of the use of *παύσονται*, (*pausontai*- “cease”) in verse 8, any more than one can make much of other stylistic features that regularly escape detailed comment (e.g., prophecy and knowledge change their order when Paul moves from vs. 8 to vs. 9).

~D. A. Carson

“For we know in part [ἐκ μέρους, *ek merous*], and we prophesy in part [*ek merous*]. (1 Cor. 13:9)

“But when the perfect [τέλειον, *teleion*] comes, the partial [*ek merous*] will be done away [*katargeo*]. (1 Cor. 13:10)”

Four Observations on vs. 8

1. **Prophecy and Knowledge are both partial.**
2. **Prophecy and Knowledge are both abolished (καταργέω, *katargeo*), tongues cease (*παύο*).**
3. **Prophecy and Knowledge are abolished by the “perfect.”**
4. **Maturity “abolishes” or supersedes childishness (vs. 11).**

Seven Interpretations of the “Perfect”

“Completion”

Completed Canon

Mature Church

“Perfection”

Death, face to face with
the Lord

Rapture

Second Coming

Eternal State

Eschaton

1 Cor. 13:11, “When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things.”

1 Cor. 13:12, “For now we see [ourselves] in a mirror dimly, but then face to face; now I know myself in part, but then I shall know myself fully just as I also have been fully known.”

1 Cor. 13:12, “For now we see [ourselves] in a mirror dimly, but then face to face; now I know myself in part, but then I shall know myself fully just as I also have been fully known.”

ἄρτι *arti*,

Now, presently,
when used with
nuni in the same
context it has the
more immediate
sense

1 Cor. 13:12, “For now we see [ourselves] in a mirror dimly, but then face to face; now I know myself in part, but then I shall know myself fully just as I also have been fully known.”

ἄρτι *arti*,

Now, presently,
when used with
nuni in the same
context it has the
more immediate
sense

αἴνιγμα, *ainigma*,

a riddle, a puzzling manner

Num. 12:6, “He said, ‘Hear now My words: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream.

Num. 12:7, “ ‘Not so, with My servant Moses, He is faithful in all My household;’ ”

Num. 12:8, “With him I speak mouth to mouth, even openly, and not in dark sayings (αἴνιγμα, *ainigma*, LXX), and he beholds the form of the LORD. Why then were you not afraid to speak against My servant, against Moses?”

1 Cor. 13:12, “For now we see [ourselves] in a mirror dimly, but then face to face; now I know myself in part, but then I shall know myself fully just as I also have been fully known.”

ἄρτι *arti*,

Now, presently,
when used with
nuni in the same
context it has the
more immediate
sense

αἴνιγμα, *ainigma*,

a riddle, a puzzling manner

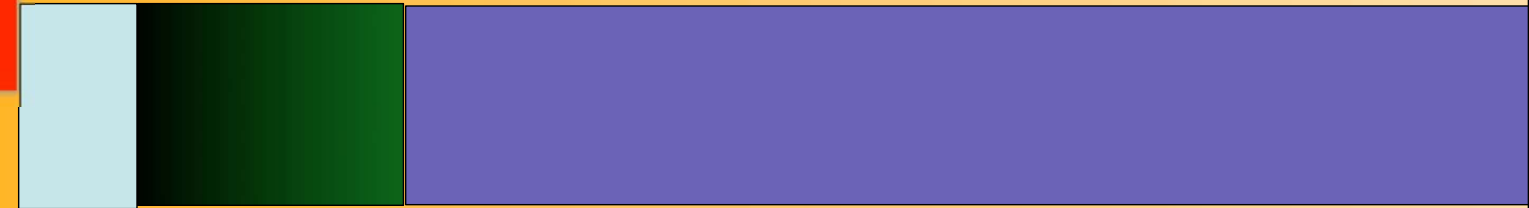
ἐκ μέρους *ek merous*

in part (see vs. 9)
knowledge and prophecy are
incomplete, “in part.”

1 Cor. 13:12, “For now [ἄρτι *arti*; now in this pre-canon period] we see in a mirror [incomplete canon] dimly [αἴνιγμα, *ainigma*] but then [when the canon is complete] face to face; now [ἄρτι *arti*] I know in part, but then I shall know fully [ἐπιγινώσκω, *epiginosko*] just as I also have been fully known.”



Canon
Post-Apostolic Period
A.D. 95–



Pre-Canon
Apostolic Period
A.D. 33–95

1 Cor. 13:13, “But now [νῦνί, *nuni*] abide faith, hope, love, these three; but the greatest of these is love.”

2 Cor. 5:7, “for we walk by faith, not by sight —

2 Cor. 5:8, “we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.”

Rom. 8:24, “For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?”