**The Book of Acts**

Theme of Acts:

There is not so much a single theme, as there are multiple themes or lines to the story, as this is an historical document.

The themes are mostly established in the first chapter.

I. The work of the Holy Spirit in establishing the Church. Acts 1:2, 1:4-5, 1:7, 1:16

Acts of the Apostles could very well be called Acts of the Holy Spirit.

II. The Kingdom of God. Acts 1:3, 1:6

III. The growth and development of the Church. 1:8

IV. Fulfillment of Old Testament Prophecy 1:20

All of these themes are found even more so in Acts Ch 2

Suggested Book for the Class

[Acts of the Apostles, A Small Group Bible Study Guide](http://www.amazon.com/dp/0985010223/ref%3Drdr_ext_tmb) by [Ted LaFemina](http://www.amazon.com/s/ref%3Drdr_ext_aut?_encoding=UTF8&index=books&field-author=Ted%20LaFemina)

Timeline

AD 30 Pentecost Acts 2

32 Church Scattered after Stephen martyred. Acts 8:1-3

33 or 34 Conversion of Saul/Paul Acts 9:1-22

about 37 First Gentiles baptized. Acts 10-11:18

42 or 43 Barnabas joins Paul in Antioch. Acts 11:22-24

45-47 Paul’s first missionary journey Acts 13-14

48 Council in Jerusalem. Acts 15Chapter 15 (14 years after Paul’s conversion)

48-52 Paul’s second missionary Journey (end fixed by Gallio’s

 proconsulship) Acts 16-18:22

52-57 Paul’s third missionary journey Acts 18:23-Acts 21:16

57 Paul arrested in Jerusalem

57-59 Paul a prisoner in Caesarea

60-62 Paul a prisoner in Rome Book of Acts ends.

62 Probably freed. Went to Spain?

65 (?) Martyrdom in Rome

Luke/Acts is one long book, broken up into two parts, perhaps in part because it did not fit on a single scroll.

Luke: Jesus goes to Jerusalem.

Acts: Jesus goes out from Jerusalem (through his apostles)

Who is Theophilus? Is he, literally, a lover of God? Is he an actual person-a recent convert to whom Luke wrote? Is he a fictitious person—a creation to represent the Gentile audience of the book? Most likely, he was a real person named Theophilus, as he is addressed as “most excellent Theophilus.”

Acts 1:1 All Jesus began to do and to teach. Here we see that Jesus is still a major character in Acts. Jesus continues to work in Acts.

Examples:

He works miracles: Acts 3:6,10,30, Acts 9:34, Acts 13:11, Acts 14:3.

He is seen at God’s right hand Acts 7:55-56.

He appears to Saul Acts 9:4-5.

He speaks to Ananias Acts 9:10-16.

He tells Peter to go to Cornelius’ house Acts 10:13-15.

He comforts Paul and Silas in prison Acts 18:9-10.

He sends Paul to preach to the Gentiles Acts 22:17-21.

He tells Paul he must go to Rome in chains Acts 23:11

Q: What do we learn from all this?

**I. Even more so, we see the Holy Spirit acting and controlling events in Acts.**  This is the Holy Spirit whom Jesus sent.

Acts of the Apostles could very well be called Acts of the Holy Spirit.

Acts 1:2 Instructions through the Holy Spirit.

1:4-5 Wait for the Holy Spirit.

1:7 Power from the Holy Spirit.

1:16 The Holy Spirit spoke the prophecies

2:1-4 The Holy Spirit falls on the apostles.

2:17-18 Pouring of the Holy Spirit prophesied in Joel.

4:8 Peter spoke, as he was filled by the Holy Spirit.

4:25 He spoke through David.

4:31 They were filled with the Holy Spirit and the house was shaken.

5:32 The Holy Spirit witnesses to the resurrection.

6:3-6 Those known to be full of the Holy Spirit chosen to lead.

7:55 Stephen was full of the Holy Spirit.

8:29 The Holy Spirit tells Philip to share with the Ethiopian Eunuch.

9:31 The Church strengthened and encouraged by the Holy Spirit.

10:19 The Holy Spirit tells Peter to go with the three Gentile visitors.

10:44-47 The Holy Spirit fell on Cornelius and his house (confirming that salvation was for the Gentiles too).

11:28 The Holy Spirit tells Agabus about a famine in the Roman world.

13:2-4 The Holy Spirit set apart Barnabas and Saul for missionary work, and sends them off.

13:52 The disciples filled with joy and with the Holy Spirit.

15:28 The Holy Spirit influenced the decision of the Jerusalem Council.

16:7 The Spirit of Jesus prevents them from going to Bithyia.

20:22 Paul compelled by the Holy Spirit to go to Jerusalem.

20:23 The Holy Spirit warns Paul of danger.

20:28 The Holy Spirit makes and chooses elders.

21:11 The Holy Spirit tells Agabus how Paul will die.

Q: What does all this tell you?

**II. Acts and the Kingdom of God.**

Acts 1:3 What was Jesus talking about? The Kingdom of God.

OK. What, then, was he talking about? Acts 1:6 The disciples were sure confused about this!

Acts 2 The Kingdom comes, as prophesied again and again in the OT.

The Day of the Lord in the Old Testament is a day the Kingdom comes.

(Acts 2:17-21 esp. v. 20 TDOTL)

Acts 10 The Kingdom comes to the Gentiles.

Acts 8:12 Philip proclaims the Kingdom, 14:22 We are on our way into the kingdom of God, 19:8 He persuaded them about the kingdom of God., 20:25 Paul preached everywhere about the Kingdom of God, 28:23,31 Paul preached the kingdom of God.

**III. Acts as a story of the growth and development of the Church and the spread of the gospel.**

Acts 1:8 A scary vision. Yet, that is what they did.

Acts is not just a series of nice, unconnected stories. It is a record of a movement which, in the end, completely, absolutely, totally, forever, changed the world. It is hard for us to imagine how much they changed the future course of human (and eternal) history.

The Roman Empire was an amalgam of an ancient polytheism, local gods, Greek philosophies (Pytharorean, Epicurean, Stoic, Neoplatonist), Gnosticism, Greek, Egyptian and Persian Mystery religions and Persian dualist religions.

Logically, it makes absolutely no sense that a Jewish movement, led mostly by poor, uneducated people, from a relatively insignificant province in the Roman empire, with a world view diametrically opposed to that of the Roman/Greek world, following a leader who was executed at a young age—one who never wrote anything and who never left a 100 mile radius of his place of birth, who did not even speak Greek could do what none of the barbarians could do—conquer Rome.

This is what we need today. The only hope for this world is for us to change the world all over again. We need a new revolution like that we find in Acts.

Logically, we should not be able to do it, but they did.

Acts 5:38-39 They were of God and no one was able to stop these men! This is just as true today.

Why did the church change the world in the first through third centuries?

If we are from God, no one and nothing will be able to stop us.

What can we learn from this to apply to ourselves?

1. Early on it was the incomparable zeal and personal conviction of those who had personally known Jesus of Nazareth and those directly influenced by these witnesses. This was a Jesus movement. What do we learn from that?

2. Add to this the powerful truth-claims related to fulfilled prophecies, miracles and the resurrection. The movement was based on truth-claims which were supported by evidence and which made sense. What do we learn from that?

As the immediacy of the events faded and as these influences naturally were reduced somewhat as well, why did the church continue its exponential growth? These two alone were not enough for Christianity to conquer the Pagan religions and Greek philosophy.

3. Because of the obvious and inescapable moral/ethical superiority of the adherents to this growing Christian movement.

4. Because, after Origen, Christian theology was seen as intellectually on par with the Stoicism and neo-Platonism if its day, but with much to offer to the common person that these did not offer.

Christianity answered the answers that thinking people ask far better than any other world view out there.

5. Having been established as a movement with intellectual credentials, the church offered meaning, purpose and dignity for both poor and rich, for both the intellectual and the uneducated. Perhaps most significantly of all, it offered the same meaning and purpose and nearly the same dignity for both male and female—something that the mystery religions and the “true philosophy” absolutely did not offer. Many of the influential church members in the first three centuries were female and this is no accident.

6. Because it is the truth and God was behind this movement.

Growth of the Church in Acts.

Acts 2:41 Three thousand added that day.

Acts 4:4 The number of disciples grew to five thousand.

Acts 5:14 More and more men and women believed in the Lord and were added to their number.

Acts 5:28 You have filled Jerusalem with your teaching. (Note, they have now completed the first stage of Acts 1:8)

Acts 6:7 The number of disciples increased rapidly and a large number of priests were obedient.

Acts 8:4 Those scattered preached the word wherever they went.

Acts 9:31 The Church grew in numbers throughout Judea, Galilee and Samaria. (completing stage 2 and 3)

Acts 11:24 a great number of people were brought to the Lord.

Acts 16:5 the churches were strengthened in the faith and grew daily in numbers.

Acts 17:6 These men have caused trouble all over the world. (completing stage 4 o Jerusalem, Judea, Samaria and to the ends of the earth)

**IV. Acts and the use of prophecy.**

Acts 1:3 (also Acts 8:26-34 esp. v 34) Is52:13-Is53:12 Early on in the Christian movement the church leaders were all Jewish. Consequently, the gospel was presented from an all Jewish perspective.

Acts 2:17-21 Joel2:27-32 Scriptures used to prove Jesus to be the Christ. Jews see signs as evidence of the Day of the Lord—a day when God intervenes in human affairs. Pay attention!!! Spirit being poured out. This was also prophesied in Ezekiel 36:24-30 and Ezek 37:11-14-24-28 note v. 25 about David.

Outline of most sermons in Acts:

I. Jesus worked miracles, therefore he is Lord.

II. Jesus fulfilled prophecies, therefore he is the Messiah.

III. Jesus died for your sins and was raised from the dead. Therefore he is Saviour.

IV. Repent and be baptized.

Acts 2:25-28 Resurrection prophesied. Psalm 16:8-11

Acts 2:34-35 Ps110:1, Ps110:4 Resurrection prophesied

Acts 3:11-26 esp. v.18 🡪 Is59:1-12, Ps22:12-18 Suffering Messiah

 V22-23 🡪 Dt18:15, 18, 19 Jesus like Moses

 V25 🡪 Gen 12:3, 18:18, 22:18, Jesus like Abraham

Acts 4:8-12 What is the conflict going on here? Sadducees vs Pharisees at Sanhedrin.

 V11 🡪 Ps118:22

Acts 4:25-26 Ps2:1-2 This a Messianic prophecy that actually uses

 the word messiah. Messiah = anointed, chosen

 one, deliverer.

Now, let us begin our somewhat haphazard study of Acts, chapter-by-chapter.

Acts 1 Jesus makes last preparations for his disciples to carry on the work (Acts 1:8). How?

a. Teaching about the kingdom.

b. Sending the Holy Spirit to help them.

c. Giving them a vision/mission.

d. Getting them organized (in this case, choosing a twelfth apostle)

This is what we need to get about the mission.

Acts 2 The Church begins.

Some have described Acts 2 as the hub (ie hub of a wheel) of the Bible.

It is the essential turning point. It is the initiation of God’s final plan. Everything God had planned from the beginning is now in place.

Note Acts 2:17 In these last days…. We are living in the last days (Hebrews 1:2 In these last days….) There is no plan B. Premillenialists are wrong on this.

Salvation as once and for all been delivered to the saints (Jude 3). This is the start of “the last days!”

This is why there was a great outpouring of the Holy Spirit at Pentecost. It was a great fanfare for the greatest event in history—the offering of salvation to mankind. All of salvation history pointed to this momentous event. Notice, as predicted by Jesus in Matthew 16:19, Peter is given the keys to the kingdom of heaven. Peter unlocks the door. [Note: I already mentioned the outline of this sermon earlier in the notes. Miracles = Lord prophecy = Messiah cross = Savior therefore repent and be baptized]

This is a one-off event (except, of course, for Acts 10:44-48. This was essentially the equivalent for the Gentiles of what had happened for the Jews at Pentecost. Naturally, Peter made the connection and offered baptism to the Gentiles. How can we be sure of this? Look at Acts 11:15-17 “As he had come on us at the beginning.”)

Acts and the Holy Spirit

1. The miraculous pouring out of the Holy Spirit, as prophesied by John the Baptist (Matthew 3:11) Joel (Joel 2:28-32) and Jesus (Acts 1:8), . Acts 2 and Acts 10. This was a one-off (or two-off) event given by God as a declaration of the coming of the Kingdom of God to Jew and Gentile.

2. The promised gift of the Holy Spirit which is a deposit, guaranteeing our salvation until the coming of Jesus (Eph 1:13-14), which is received by the “one baptism” (Ephesians 4:4-5). Acts 2:36-41, Acts 5:32, Acts 19:1-7. This is the only aspect of the Holy Spirit which is ever promised to Christians in general. It is the one received upon obedience.

3. The miraculous gifts of the Holy Spirit, given by the laying on of hands of the apostles. Acts 8:14-17, Acts 19:4-7, 2 Tim 1:6, Hebrews 2:4.

Some teach that the receipt of such gifts is the real sign of our salvation. This is not biblical. There is no general promise to believers that they will receive such miraculous gifts.

Acts 2:42-47 Clearly, the church in Jerusalem is intended by God (and by Luke) to serve as an example of the ideal church—a model church.

a. Great commitment.

b. Great worship.

c. Great fellowship/family/benevolence.

e. Great growth.

Yet, the church in Jerusalem had its share of problems!!! (see Ch. 5 and Ch. 6)

Acts 3 and 4 A great follow-up to a great beginning.

Acts 3 is a sermon with same outline, more or less as Acts 2.

Boldness of Peter and John before the Sanhedrin (leading council of Saducees and Pharisees). We see their great boldness. Acts 4:13 They had been with Jesus….

Would people take note that you have been with Jesus? Have you been with Jesus?!!!

4:32-37 Another picture of the ideal church. Q: What do you see in this church that we can grow in?

Acts 5. The result of great growth is persecution. 5:28 “you have filled Jerusalem with our teaching.” (They have now achieved step one of Jesus’ plan for them). 5:29 We must obey God, not man. Have we been persecuted lately? Hmmmm…..

Acts 6: The first problem in the church.

The problem. Many (most?) of those in the church in Jerusalem were “Greek” Jews—the diaspora. ie. they were not from Jerusalem, and presumably they had not jobs. It seems these new Christians decided to stay in Jerusalem because there was no church where they came from. They were living “on the dole.”

Can you see how this might have led to a problem? Who were the more “committed” Christians? The Greek-speaking ones. Who was supporting them? The Aramaic-speaking ones.

They were human….. Resentment developed. The “Hebraic” Christians began taking care of their own before the Greek ones.

Q: What should the evangelists in the church do? Ans: Evangelize.

Was it because it was “beneath” them to wait on tables?

Solution: Choose men full of the Holy Spirit.

Q: Who should be placed in leadership positions in the Church? The most talented? Q: How can we tell those who are most “full of the Spirit?”

v. 5-6 the first deacons?

Acts 6:8-15 Greek speaking non-Christian Jews clearly jealous of the Christians. Yet, they cannot find any basis for charges against their spokesperson Stephen (like Daniel in Daniel 6), so they rise trumped up charges that he is speaking against the Law of Moses. Daniel 6:4-5

“They could find no corruption in him, because he was trustworthy and neither corrupt nor negligent. Finally these men said, “We will never find any basis for charges against this man Daniel unless it has something to do with the law of his God.”

Hopefully, that is all your co-workers could find on you.

Ch 7 Stephen’s speech.

This is one of the boldest speeches in history. His outline:

At every single important point in Jewish history, the Jewish leaders have resisted those sent to them by God.

v. 9 brothers jealous of Joseph, betray him for 20 pieces of silver. (see the analogy to the Jews of Stephen’s day?)

v. 27, 35 (to Moses) “who made you our ruler”? (see the analogy to the Jews of Stephen’s day?)

v. 39 They refused to obey Moses (the one like Jesus v. 37), they rejected him and went back to Egypt. (see the analogy to the Jews of Stephen’s day?)

summary: v. 51-53 No wonder he was stoned. The first of many martyrs for the faith. (note: Martyr = witness)

Acts 8:1-4 God forces the Church to begin doing what he had told them to do in Acts 1:8. I love v. 4

Skip Acts 8:9-25 Philip in Samaria. Here half-Jews (Samaritans) begin to be converted.

Acts 8:26-40 Ethiopian Eunuch baptized.

The Eunuch may have been a convert (proselyte) to Jerusalem. Even today, there is a significant black Jewish population in Ethiopia.

 There are two kinds of proselytes in Rabbinic Judaism; *ger tzedek* (righteous proselytes, proselytes of righteousness, religious proselyte, devout proselyte) and *ger toshav* (resident proselyte, proselytes of the gate, limited proselyte, half-proselyte)

A "righteous proselyte" is a gentile who has converted to Judaism, is bound to all the doctrines and precepts of the Jewish religion, and is considered a full member of the Jewish people. The proselyte is circumcised as an adult (milah l'shem giur), if male, and immerses in a mikvah to formally effect the conversion.

A "gate proselyte" is a resident alien who lives in the Land of Israel and follows some of the customs. They are not required to be circumcised nor to comply with the whole of the Torah. They are bound only to conform to the Seven Laws of Noah (do not worship idols, do not blaspheme God's name, do not murder, do not commit fornication (immoral sexual acts), do not steal, do not tear the limb from a living animal, and do not fail to establish rule of law) to be assured of a place in the world to come. They could only enter the gate of the Gentiles at the temple.

Side note: Some teach that baptism includes sprinkling. OK, then wny did they get down from the chariot, go into the water and then come back out of the water? (8:38)

Acts 9:1-19, Acts 22:3-21 and Acts 26:12-18.

This is truly one of the most remarkable personal transformations in history. Paul was an amazing man in his own right. A Hebrew of Hebrews.” “Pharisee of Pharisees” (Phil 3:5). He studied under Gamaliel (Acts 22:3), the most famous Jewish Rabbi of his day. The most zealous man of his day (Phil 3:6). A man clearly of conviction. He was an extremely sincere Jew. A very persuasive speaker (Acts 9:22 He powerfully proved that Jesus was the Christ). Being from Tarsus (southeastern Turkey) he spoke good Greek.

We can see why God chose Saul.

Did he seem like a good candidate for conversion?

Would you have shared with Saul?

Q: Who would be the hardest imaginable person for you to share with?

Possibly he was actually open, despite all appearances. Why? Because he had personally witnessed the conviction of Stephen and others. Paul was attracted to “The Way.”

What was his secret? Humility. I make myself a slave of all men (1 Cor 9:19). I am the chief of sinners (1 Tim 1:15).

Clearly, Luke sees the conversion of Saul/Paul as a key moment in Church history, and rightfully so. But we should remember that his history is not a complete one. Other apostles went into Egypt (Mark) and into Mesopotamia and further east (Thomas), but Luke does not tell this story.

Very roughly: Acts 1 Ministry of Jesus to the apostles.

Acts 2-12 Peter’s ministry to the Jews.

Acts 13-28 Paul’s ministry to Greeks.

9:2 Christianity is called “the Way” Christianity is not merely a religion—a list of prescribed rites and a list of dos and don’ts, it is a way of Life. It is a way of living.

Ch 10 Another key transition in Acts and in the history of the Church.

Cornelius a God-fearer. Probably a ger toshav (resident proselyte, proselytes of the gate, limited proselyte, half-proselyte).

10:1-3 You would think that Peter or another Christian would have shared with him.

Why did God choose Cornelius?

-Roman centurion

-God fearer: attended synagogue and modified his life so as not to offend the Jews

-Gifts to the poor

-Influence

-All of family feared God

-His heart to share God with others

10:9-20 Peter has a vision 3 times!!!! Peter, Kill and eat!

10:17 While Peter was wondering about the meaning of the vision. How thick could he be????

10:34-35 After several years and after 3 visions and after the Holy Spirit told him to go with the men, Peter is finally catching on.

Q: Are there any Scriptures that prophecy salvation for the gentiles?

[Isaiah 49:6](http://www.biblegateway.com/passage/?search=isaiah%2049:6&version=NLT) He says, “You will do more than restore the people of Israel to me.

 I will make you a light to the Gentiles,

 and you will bring my salvation to the ends of the earth.”

[Zechariah 2:11](http://www.biblegateway.com/passage/?search=Zechariah%202:11&version=NLT) 11 Many nations will join themselves to the Lord on that day, and they, too, will be my people. I will live among you, and you will know that the Lord of Heaven’s Armies sent me to you.

Isaiah 11:10 The Root of Jesse will spring up, one who will arise to rule over the nations: the Gentiles will hope in him.

What about the entire book of Jonah!!!!

[Isaiah 56:3-7](http://www.biblegateway.com/passage/?search=isaiah%2056:3-7&version=NLT), [Isaiah 60:1-3](http://www.biblegateway.com/passage/?search=isaiah%2060:1-3&version=NLT), [Jeremiah 16:19-21](http://www.biblegateway.com/passage/?search=jeremiah%2016:19-21&version=NLT), [Malachi 1:11](http://www.biblegateway.com/passage/?search=malachi%201:11&version=NLT) [Genesis 12:3](http://www.biblegateway.com/passage/?search=genesis%2012:3&version=NLT), [Psalm 22:27](http://www.biblegateway.com/passage/?search=psalm%2022:27&version=NLT), [Isaiah 42:4](http://www.biblegateway.com/passage/?search=isaiah%2042:4&version=NLT) and many, many more.

Q: Who are you prejudiced against? Who do you not share with? Who do you think would never be open?

Acts 11: Of course, the Jewish Christians in Jerusalem were happy to know that Gentiles were now being saved.

Not!!!!!!!!!!!!!!!

## The Reaction

The events at Caesarea had scarcely been concluded before the news of this Jewish-Gentile alliance had spread to Hebrew Christians in Jerusalem, some sixty-five miles to the southeast. Note carefully the following:

“And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, ‘You went in to men uncircumcised, and did eat with them’” (Acts 11:2-3).

The term “contended” is from the Greek diakrino, which here signifies “to take a firm position against,” and the imperfect tense form suggesting persistent opposition. It was a volatile situation; one that could have damaged the early church dramatically.

Acts 11:19-30 The Church in Antioch. Antioch became an important center for Christianity for the next several centuries. Antioch was an ideal launch-pad because it had a large Jewish population. It was a cutting-edge church. More open to doing new things.

11:26 “First called Christians at Antioch.” (Christ is a Greek word from Chrestus)

Q: What were they called before this? “The Way”

Barnabas and Saul go to Antioch. God is preparing them for the First Missionary Journey.

Note: I am skipping Acts Ch 12

Acts 13 The first missionary journey. 13:1-3 Chosen and sent by the Holy Spirit. Saul, Barnabas and John-Mark (who is probably the same Mark who wrote the book of Mark)

The date: About AD 44-45. Paul has been a Christian for perhaps ten years or so.

Went first to Cyprus, then to south-central Asia Minor

Aside: Luke and Archaeology.

I found myself brought into contact with the Book of Acts as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne upon me that in various details the narrative showed marvelous truth. In fact, beginning with a fixed idea that the work was essentially a second century composition, and never relying on its evidence as trustworthy for first century conditions, I gradually came to find it a useful ally in some obscure and difficult investigations.

Luke is a historian of the first rank; not merely are his statements of fact trustworthy; he is possessed of the true historic sense; he fixes his mind on the idea and plan that rules in the evolution of history, and proportions the scale of his treatment to the importance of each incident. He seizes the important and critical events and shows their true nature at greater length, while he touches lightly or omits entirely much that was valueless for his purpose. In short, this author should be placed along with the very greatest of historians.

Sir William Ramsay, St. Paul, the Traveler and the Roman Citizen, (Hodder and Stoughton, 1920

Who was Sergius Paulus? A [boundary stone](https://en.wikipedia.org/wiki/Boundary_marker) of [Claudius](https://en.wikipedia.org/wiki/Claudius) mentioning Sergius was discovered at Rome in 1887 by Sir William Ramsay. It records the appointment (AD 47) of the [Curators](https://en.wikipedia.org/wiki/Curator) of the banks and the channel of the river [Tiber](https://en.wikipedia.org/wiki/Tiber), one of whom was Sergius. Since Paul's journey to Cyprus is usually dated to the first half of the 40s (and some scholars date his visit even earlier), it is thought Sergius may have first served three years as Proconsul at Cyprus, then returned to [Rome](https://en.wikipedia.org/wiki/Rome), where he was appointed curator.

Acts 17:6 “city officials” = politarchs Never mentioned in other written sources. People doubted Luke. Then an inscription was found in 1835 in Thessalonika listing six “politarchs”.

Acts 18:11-17 Gallio in Corinth. Inscription found at Delphi mentions Gallio.

Acts 19:22 Mentions Erastus Erastus Inscription in Corinth

Back to Acts 13

Acts 13:9 This is the first use of Paul. This is not like Simon who Jesus gave the name Peter to. Paul was his Greek/Roman name. Saul was his Jewish/Aramaic name. In the spirit of “becoming all things to all men, he began to use a name more familiar with the Greeks he was reaching out to.

Acts 13:13 On to Asia Minor. John Mark chickened out and went home.

Acts 13:16-41 The first (recorded) public sermon to the Gentiles in Pisidian Antioch. This is for Paul what Acts 2:17-41 is for Peter. The outline is almost identical to Acts 2.

Let’s look at some of the O.T. Scriptures that Paul uses to preach to the Jews at this synagogue:

13:22 John the Baptist testifies that Jesus is Messiah.

13:27 When the Jews condemned Jesus it fulfilled prophecy (Isaiah 53, for example)

13:29 The did all written about him (Psalms 22, Isaiah 53, etc.)

13:30-35 But God raised Jesus from the dead, also as prophesied (using Isaiah 55:3, Psalms 16:10)

13:38-39 Salvation in and through Jesus declared.

13:44 The reaction was almost as amazing as in Acts 2.

The Jews were jealous. This was the pattern. Paul always went to the Jews first (Romans 1:16 First for the Jews, then for the Gentiles), but then preached to a principally Gentile audience.

Paul desperately wanted the Jews to be saved. Romans 9:1-5 then Romans 11:11-21.

Acts 14 In Iconium, Lystra and Derbe. The Jews stir up trouble and persecution ensues.

A funny scene in Acts 14:8-15 This was a really pagan place.

Acts 14:19-20 Paul is stoned and left for dead. Preaching the word will bring on persecution. V. 22 “We must go through many hardships to enter the Kingdom of God.”

Acts 15 The Council in Jerusalem.

Judaizers began to influence the Church. Acts 15:5. Galatians 2:11-13 At one point, they strongly influenced even Peter and James (presumably well before Acts 15, while Paul was still in Antioch)

The issue? Jewish Christians were strongly persecuted by non-Christian Jews. It was tempting to compromise the freedom we have in Christ. Jewish Christians were still observing nearly all the Jewish traditions, such as Sabbath, kosher food, observance of Jewish festivals and so forth. They confused tradition with truth.

Questions:

Should Gentiles be circumcised?

Note: Paul had Timothy circumcised (Acts 16:3), yet he refused to let Titus be circumcised (Galatians 2:3).

Q: Why did he have a different policy for the two?

In the first case, he did not want Timothy’s uncircumcision be a stumbling block. In the second case, people were demanding Titus be circumcised. Paul refused.

Should Gentile Christians observe kosher laws? Should they observe the Sabbath?

Acts 15:15 James quotes Amos 9:11-12.

The decision: Gentiles were asked to avoid the most offensive acts to the Jews, which is to not eat food sacrificed to idols, strangled animals and blood.

This is a great example of Christians finding a reasonable compromise on debatable matters, taking into account both the sensitivities of certain
“weak” brothers, but also the freedom we have in Christ. These principles are found in Romans 14:1-15:4 and 1 Corinthians 10.

Paul and Barnabas had a sharp disagreement. What did they decide to do? Continue the work in the way that they felt God was calling them to do it. They split it up. Paul went east to Syria and Cilicia and Barnabas went west to Cyprus. They taught and strengthened the churches and served God and kept their friendship.

Why did they see things differently even though they were both great men of God?

Who was right?

What implications does this have for us today?

Barnabas was related to John mark.

Barnabas was a shepherd at heart.

Paul was about the work and fighting through challenges.

Paul needed reliable people to go on such dangerous missions.

Paul saw John Mark’s failings (Acts13:13). Both were right.

John Mark made good with Paul later: Col4:10, Philemon 23, 2 Tim4:11

**CH 16**

The second Missionary Journey Acts 16:1-18:22 Christianity comes to Greece.

Paul first returns to Derbe, Lystra and Iconium. Acts 16:5 And the churches grew in numbers….

Acts 16:3 Paul circumcises Timothy, as previously mentioned.

Acts 16:6-10 Paul’s vision of a Macedonian man. First Christian mission in Europe. Paul goes to Philippi, which was the first city without a significant Jewish population. (again we see the role of the Holy Spirit)

Acts 16:13 No synagogue to visit. First convert is a woman.

Q: Why did Paul begin with women? (because they were who were there!)

Acts 16:16-40 Paul and Silas stripped, beaten, flogged and put in prison. (Because of a woman Paul healed from demon possession)

Perhaps the strong reaction was in part because there were no Jews in this city, so Christianity had less protection. (supported by 16:20-21)

Acts 16:25 Singing and praying. Q: What would you have been doing?

16:33 Some use this as a proof-text for infant baptism.

16:37 Here Paul does something he did not normally do, which is defend himself from persecution. Why did Paul bring up his Roman citizenship after the fact of the beating and jailing? Maybe it would help protect the fledging church that he would have to leave behind. There is no doubt that this church survived and prospered. Paul writes to them later in Phillipians and says that they were close to his heart (Phil1:3-7).

**Acts 17**

In Thessalonica, Berea and Athens. (I am skipping Thessalonica and Berea)

Acts 17:16-34 Paul explains Christianity to Athenian intellectuals at the Areopagus. Jerusalem meets Athens.

v. 18 Paul confronts the Epicureans and Stoics

Epicureans: A philosophical pseudo-religion, founded by Epicurus in 307 BC.

Epicurus was an atomist which was the closest equivalent of an atheist at that time. A more accurate description would be deism which proposes a God/designer who does not interact with his creation (Newton, for example) He was a skeptic of God intervening in human affairs. The greatest “good” in Epicureanism is pleasure and the absence of pain, but most Epicureans were not hedonists (pleasure for pleasure’s sake), but rather preached a modest lifestyle, avoiding extremes. Epicureans might fit in well in today’s modern society, except for their emphasis on moderation.

Stoicism: A philosophy founded in the 3rd century BC by Zeno. Similar to Buddhism. It teaches detachment from emotion (thus stoicism). Its concept of God is found in nature/creation. They have been described as penentheists (God is in everything). This “God” is completely impersonal—kind of like the “Force” of Star Wars. To the Stoic, the best indication of the quality of one’s life is not his/her beliefs, but the way he lives his life. The ideal person is the sage—the virtuous and wise person.

Notice Paul in Acts 17:16-34

v. 17 he **reasoned** in the Synagogue in the market and with the Greek philosophers

v. 22-23 He found common ground. “I see that you are extremely religious in every respect.”

v. 24-28 He described a much superior world view/God to them

God is Creator. (v. 24, 28) He exists outside of Creation. (disproves Stoicism)

God is close by. (v. 27 he is not far from us) (disproves deism and Epicureanism)

God is personal and has given us a purpose. (v. 27)

God will bring everything into judgment. Evil will be defeated (disproves dualism) v. 30,31

Paul quotes from Aratas, a Stoic Philosopher. “For we are his offspring.”

Finally, 7/8 of the way through his treatise, he introduces Jesus.

He had to confront their idea of God before Jesus could make any sense to them.

**Acts Ch 18**

Paul in Corinth. Corinth, like Philippi, was a Roman colony. It was the commercial heart of Greece, being on the strait separating the Peleponnese Peninsula from Greece proper and at the hub of commerce and trade. It was also the center of Aphrodite worship, which was not a good thing, as she was the god of sexuality and of fertility. Worship of Aphrodite meant participating in prostitution in the temple. The moral level of Corinth was very low. Yet, the church flourished there.

Acts 18:1-4, 18-19, 26 Pricilla and Aquila. This was a power couple of the Greek churches. They had been expelled from Rome when Emperor Claudius ordered the Jews to leave. AD 49. That and trial before Gallio (Acts 18:12-16) sets the date for Paul being in Corinth at AD 52-53.

Notice, in Acts 18:1-4 it is Aquila and Pricilla, but later it is Pricilla and Aquila. This seems to indicate that Pricilla was the stronger and more influential of the two.

Acts 18:18-22 Paul completes the 2nd missionary journey, leaving Pricilla and Aquila in Ephesus, where he stayed very briefly.

Acts 18:24-28 (read v. 24-26) Apollos. A Jew of great learning from Alexandria which had a very large Jewish population, and which became, along with Antioch, Ephesus, Jerusalem and Rome, one of the five great centers of Christiantiy. Alexandria was the center of learning for the entire Greek world, with its universities and its great library. Throughout the 2nd and 3rd centuries the greatest Christian teachers came from Alexandria (Justin, Clement, Origen, etc.)

Apollos is like the very sincere, devoted and even well-educated “Christian” we meet today who has been teaching false doctrine. Specifically, he had an incorrect teaching about baptism. How should we treat him? With suspicion? Should we assume he has bad motives? Should we treat him as a non-Christian? Maybe we should apply the Golden Rule here.

Suggestion: If such religious people are treated with respect and some level of acceptance, but we “explain to him the way of God more adequately” then we will find out how sincere he or she truly is. Respect, kindness, patience, but also very strong conviction are the keys to what brought Apollos into the fold. Imagine how God could use you!!!!

**Acts 19-20 Paul’s 3rd Missionary Journey**

Acts 19 Ephesus

Ephesus was the most important, powerful and influential church which was planted by Paul. He spent almost three years there. It seems the principle purpose of his 3rd missionary journey was to strengthen this church in the most influential city in the province of Asia.

Acts 19:1-7 An interesting encounter.

These people, like Apollos earlier (Acts 18:25) had only heard about the baptism of John. How do we know? They were not aware that when we are baptized into Christ we receive the Holy Spirit.

v. 6 As mentioned earlier, this passage could be confusing. Explanation: They had received the Gift of the Holy Spirit (obviously, v. 2-5 and Acts 2:38) when they were baptized into Christ, but they had not received the miraculous gifts of the Holy Spirit, which was only received when an apostle laid hands on them.

Acts 19:8-10 Paul starts a campus ministry at the Lecture Hall of Tyrannus. Because of this wise decision, “all the Jews and Greeks who lived in the province of Asia head the word of the Lord.” What a great plan. Is this our vision? Paul is putting Acts 1:8 into practice in Asia.

Acts 18:17-20 and 23-41 Burning of the sorcery books and a little riot in Ephesus. When Christianity comes to town, it will shake things up and certain sinful activities will lose their market. We should be having this effect and we should anticipate this, as well as some push-back.

**Acts 20 Paul addresses the Ephesian elders.**

Acts 20:17-38 is Lukes most careful and thorough description of Paul’s ministry. It is Paul’s farewell address to the church he held most dear. It is a bit like Matthew 28:18-20 or Acts 1:3-8 for Jesus. We should pay very careful attention to this passage, which is one of the most important in the book.

20:18 You know how I lived in the province of Asia…. Q: How did Paul live? Let it challenge you.

v. 19 I served the Lord with great humility… Imagine having served with such humility that you could look at those you had ministered to in the eyes and make this bold statement.

Is this what your ministry is like?

v. 19 and with tears…. Note the passion of Paul for those he ministered to. Have you cried for them? What were these tears about?

v. 20-21 What did Paul preach? Repentance and faith. Which is harder to call people to????? Repentance or biblical faith?

Another glance at Paul’s ministry is in 1 Thess 2:1-12. Let us be challenged by this. Paul gave himself to those he was ministering to. Like a mother….. Like a father…. Sometimes we must minister like a mother, sometimes like a father.

v. 22-24 Q: Why to Jerusalem? (because the Holy Spirit told him) What was he expecting there? (v. 23 prison and hardships)

Paul’s attitude: If that is where God is sending me, then so be it.

v. 24 I consider my life worth nothing. What was Paul holding on to? Nothing. All of his value came from God. How did it affect Paul to feel this way? Imagine how freeing it is to put your life totally in God’s hands. If only we could do this!!!!! Q: How can you move in a direction to be more like Paul in this?

v. 25-27 How could Paul feel “innocent of the blood of all men.”? Had he literally shared with everyone? No! But he had made the most of every opportunity “to proclaim to you the whole will of God.”

Can you look at your family and make this declaration?

Can you look at your classmates or co-workers or neighbors and declare yourself before them to be “innocent of the blood of all men.”?

What part of God’s will do you hesitate to preach?

v. 28-35 advice to shepherds….

v. 28-31 Protect against false teaching

v. 33-35 Do not seek financial gain, and do not only hang out with the “sharp” but help the weak and the vulnerable.

v. 36-38 A final extremely emotional farewell.

Chapter 21

V7-14 Why would Paul press on to Jerusalem despite the

 warnings of danger from the Holy Spirit?

V18-25

The discussion has shifted from Gentiles needing to follow the law (Acts 15) to Jews who were converts following the Law.

Why was this still an issue in the church?

James wanted Paul to refute the claims that Paul was teaching rejection of the law to Jews. This would probably have been a barrier to the continued evangelization of Jews who had not accepted Jesus as the messiah yet and also a stumbling block for some Jewish brethren.

V29-32

They had seen Paul with Trophimus the Ephesian. Were they following Paul around spying on him? Maybe

How many Roman soldiers were present to save Paul? The text says centurions. Were there 200 soldiers or more?

V33-40

In the end it was not the Jerusalem Jews who started the uproar. As the week for the purification was coming to an end, some Jews from the Dispersion from Asia saw him in the temple. They accused him of teaching against the law and bringing a Gentile into the temple. There was a barrier separating the Court of the Gentiles from the inner parts of the Temple with warning notices on it threatening death to Gentiles who passed it. One such inscription was discovered in 1871 in a cemetery, and a portion of another in 1935 near St. Stephen’s Gate, in Jerusalem. The turmoil came about on the assumption that Paul had brought Trophimus into the Temple. Paul was dragged from the Temple itself into the Court of the Gentiles, which was overlooked by the garrison in the fortress of Antonia, to the northwest of the temple area.

V31

The officer commanding the cohort (a chiliarch or military tribune) was in charge of the Jerusalem garrison. A cohort consisted of six centuries, to which some cavalry was attached. They carried Paul from the Court of the Gentiles into the barracks.

The reference here to Paul being an Egyptian terrorist may be related to a false prophet that the Jewish historian Josephus mentions in his writings (Antiquities XX.8.6). This Egyptian false prophet led an attack on the city of Jerusalem but it was put down by Felix. The word terrorist is the Greek word:

[sikariōn](http://biblehub.com/greek/sikario_n_4607.htm)
σικαρίων  ?
assassins

**Sicarii** (Latin plural of **Sicarius** "dagger-men", in Modern Hebrew rendered *siqariqim* סיקריקים) is a term applied, in the decades immediately preceding the [destruction of Jerusalem in 70 CE](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_%2870%29), to an extremist splinter group[[1]](https://en.wikipedia.org/wiki/Sicarii#cite_note-1) of the [Jewish](https://en.wikipedia.org/wiki/Jew) [Zealots](https://en.wikipedia.org/wiki/Zealotry), who attempted to expel the [Romans](https://en.wikipedia.org/wiki/Roman_Empire) and their partisans from the [Roman province](https://en.wikipedia.org/wiki/Roman_province) of [Judea](https://en.wikipedia.org/wiki/Judea_%28Roman_province%29).[[2]](https://en.wikipedia.org/wiki/Sicarii#cite_note-2) The Sicarii carried *sicae*, or small daggers, concealed in their cloaks, hence their name.[[3]](https://en.wikipedia.org/wiki/Sicarii#cite_note-3) At public gatherings, they pulled out these daggers to attack Romans or Roman sympathizers, blending into the crowd after the deed to escape detection. They were one of the earliest forms of an organized [assassination](https://en.wikipedia.org/wiki/Assassination) society or [cloak and daggers](https://en.wikipedia.org/wiki/Cloak_and_dagger), predating the Middle Eastern [assassins](https://en.wikipedia.org/wiki/Assassins) and Japanese [ninjas](https://en.wikipedia.org/wiki/Ninja) by centuries

V40

Paul spoke to them in the Jewish language which was Jewish

 Aramaic

Acts 22

V1-29

V25

The Lex Porcia and Lex Julia made it against Roman law to flog a Roman citizen.

Chapter 23

V1-11

V1

Ananias was the Jewish high priest from AD 47 to 58. – slap him: He apparently assumed that Paul was lying and tried to intimidate him.

[**v3**](http://www.esvstudybible.org/search?q=Acts+23%3A3)

 Paul, like Jesus, used the metaphor of whitewash for hypocrisy (see [Matt. 23:27](http://www.esvstudybible.org/search?q=Matt+23%3A27)). Tombs were whitewashed to prevent the defilement that would follow if anyone should touch them because they did not see them. Ananias was a particularly bad high priest. For the illegality of Ananias’s action, see [Lev. 19:15](http://www.esvstudybible.org/search?q=Lev+19%3A15).

**Ananias the son of Nedebaeus reigned as high priest from A.D. 48 to 58 or 59 and was known for his avarice and liberal use of violence. He was nominated High Priest in A.D. 48 by Herod Agrippa II and deposed about 10 years later. Josephus says he confiscated for himself the tithes given the ordinary priests and gave lavish bribes to Romans and also Jews (cf. Antiq. XX, 205-7 [ix.2], 213 [ix.4]). He was a brutal and scheming man, hated by Jewish nationalists for his pro-Roman policies. When the war with Rome began in A.D. 66, the nationalists burned his house (cf. Jos. War II, 426 [xvii.6]) and he was forced to flee to the palace of Herod the Great in the northern part of Jerusalem (ibid., 429 [xvii.6]). Ananias was finally trapped while hiding in an aqueduct on the palace grounds and was killed along with his brother Hezekiah (ibid., 441-42 [xvii.9]).**

The background information helps us understand why Ananias is quickly violent toward Paul and why Paul calls him a “white-washed wall.” Ananias was evil in the core, while pretending to be the holy high priest of the Jews.

Paul must have known that Ananias was High Priest. Many scholars believe that Paul’s reply must have been sarcastic to infer that Ananias could never be a true High Priest because of his hypocrisy.

Paul quotes Ex22:28 to prove that he would never insult a true ruler of the people. For the sake of tranquility, the Roman authorities would still allow the High Priest to be called ruler.

V6

The Sadducees denied many aspects of the spiritual world

V23-25

What might be the reason for such a large military escort for Paul (200 infantry, 70 cavalry men and 200 light armed troops ( 475 soldiers in all)?

* 1. Paul could be the source of a riot, the commandant wanted to avoid that.
	2. Paul was a Roman citizen and the commandant was aware of the possible political ramifications of an assassination
	3. The commandant had heard that Paul was “a perfect pest, a fomenter of discord among the Jews all over the world, a ringleader of the sect of the Nazarenes” (Acts23:5) and assumed that Paul was no trivial character in the region.
	4. The political groups in Jerusalem were heavily involved.

V24

Felix the Governor was procurator of Judaea from A.D. 52 -58 or 59 but had been a military prefect in Palestine before. Felix was the brother of Pallas, the freedman and minister of the emperor Claudius. The date of these events was about AD 56-57

**Context**: Marcus Antonius Felix was the ancient Roman procurator of the Judaea Province from 52-60 AD. Felix’s cruelty and licentiousness, coupled with his accessibility to bribes, led to a great increase of crime in Judaea

Felix coins

V35

Herod’s palace: Once the residence of Herod the great, now the headquarters of the Roman Governor.

It is clear from the presence of the High Priest himself as the head of the delegation making the charges against Paul, that Claudius Lysias’ precaution of using 450 soldiers to protect Paul was well founded.

Chapter 24

V1-5

V5

Now Christianity is being called a sect of the Nazarene. The word “sect” is the Greek word *haerisis*, translated into English would be heresy. What is the Jews basic argument? That Paul is teaching a heresy that is not allowed under Jewish and therefore Roman law.

V10-21

Paul’s defense? Paul makes the argument that he is actually fulfilling the law as a Jew who believes in the prophecies of the O.T.

V21

Where is the O.T. prophecy about the resurrection from the dead? Daniel 12:2

V24 -26

Drusilla was the daughter of Herod Agrippa I (Acts12:1 who died in AD 44) and sister of Herod Agrippa II. She had married King Aziz of Emesa but Felix had recently seduced her from him.

Is it any surprise then that Felix would fear the teachings about righteousness and also was waiting for a bribe? In the end, Felix never released Paul even though he had concluded that Paul was innocent. Thus was the state of affairs in Judea at the time - corruption at the highest levels. Felix was more content with comfort, pleasure, power and appearance than righteousness.

Chapter 25

V1

Porcius Festus was procurator from AD 58 or 59 to 61 or 62. He died in office.

All of the persons in this narrative can be read about in the writings of Josephus.

Chapter 26

V10

I gave my voice against them.—Better, gave my vote. The words show that Paul, though a “young man,” may have been a member either of the Sanhedrin itself or of some tribunal with delegated authority. Theologians/scholars are not in agreement about whether Paul was acting as a recognized authority in the “vote” against the Christians. But it is obvious that Paul sought the authority of his own accord: Acts9:1-2.

V22-23

Paul’s defense: the full gospel message as prophesied in the O.T.

1. Messiah must suffer (Is52:13-53:13)
2. First to rise from the dead (Ps16:9-11)
3. Be a light of salvation to the Jews and Gentiles (Is49:6, Ps22:27)

V24-29

Despite the fact that Herod Agrippa II knew the message. He was not open.

V31-32

Herod Agrippa II also concluded that Paul was innocent of any crime.

Chapter 27

V1-3

V1-2

That we should sail - The use of the term "we" here shows that the author of this book, Luke, was with Paul. He had been his traveling companion, and though he had not been accused, yet it was resolved that he should still accompany him. Whether he went at his own expense, or whether he was sent at the expense of the Roman government, does not appear.

Into Italy - The country still bearing the same name, of which Rome was the capital.

And certain other prisoners - Who were probably also sent to Rome for a trial before the emperor. Dr. Nathaniel Lardner has proved that it was common to send prisoners from Judea and other provinces to Rome (Credibility, part i. chapter 10, section 10, pp. 248, 249).

A centurion - A commander of 100 men.

Of Augustus' cohort: a cohort-was a division in the Roman army consisting of from 400 to 600 men. This was called "Augustus' band" in honor of the Roman emperor Augustus, and was probably distinguished in some way for the care in enlisting or selecting them. The Augustine cohort or band is mentioned by Suetonius in his Life of Nero, 20. It was stationed in Syria during the 1st century A.D. It has been suggested that it was a “corp of officer-couriers” known as “frumentarii” in immediate service to the Emperor, of which transporting prisoners to see the Emperor would have been such a service.

V3

Aristarchus, a Macedonian from Thessalonica was already mentioned twice in Acts, at Ephesus (19:29) and in Macedonia (20:4), a close companion of Paul (Col4:10 and Philem24)

Julius clearly considered Paul a different type of prisoner.

This part of Acts is amazing for its specificity. It names harbors, winds, and navigational issues. It mentions the names of the travelers, the advice of the captain and owner of the ship and the advice that Paul gave.



V14-20

Why were the sailors afraid of the Syrtis Sands? The Syrtis is two bodies of water in the Mediterranean Sea off the coast of North Africa. Even with “good luck” (Procopius’ words), the sailors on the Alexandrian grain ship carrying the Apostle Paul and Dr. Luke were terrified because they knew they were doomed if they hit the Syrtis Sands. The grain ships were the largest ships plying the Mediterranean Sea at that time, with a deep draft, and they would easily have gotten grounded on a sandbar in the middle of no-where and many miles from any shoreline! The old sailor’s axiom would hold true: “Water, water everywhere, but not a drop to drink!” They would have had plenty of grain to eat on the ship, but not a drop of water to go with it. They were afraid of a slow and painful death by dehydration.

Chapter 28

V7-10

 Publius: Tradition says that this Publius became a Christian and ended up being the first bishop of the church in Malta. He was bishop there for 3o years and then went to Athens where he was martyred in 125A.D.

V22

Christianity once again is called a sect. The actual word is: [haireseōs](http://biblehub.com/greek/aireseo_s_139.htm)
αἱρέσεως - choice, opinion

*haíresis* ("a strong, distinctive opinion") is used in the NT of individual "parties (sects)" that operated within Judaism. The term stresses the *personal aspect of choice* – and hence how being a Sadducee (Ac 5:17) was sharply distinguished from being a Pharisee (Ac 15:5; 26:5).

It seems strange that the Jews in Rome had so little knowledge of the events in Judaea. Already in the reign of Claudius, an edict had been issued “that all Jews should leave Rome.” (Acts18:2, AD 49-50) This was alluded to by “the instigation of Chrestus” from Seutonius in “Life of Claudius” (xxv. 4) (Roman historian c. 75-160), secretary to Emperor Hadrian. Since Paul was a Pharisee by training it was quite possible that the Jews in Rome gave Paul a hearing out of respect for his background.