

## THE BOOK OF ACTS AND THE BIBLICAL STORY

The Gospels were the long awaited appearance of the Old Testament prophesied Messiah. He was presented to Israel (Matthew 10) so they could take the message of Messiah to the Gentiles (Abrahamic Covenant). But Israel rejected Messiah (Matthew 12), claiming He was from Satan. So Jesus took 12 apostles aside (Matthew 13) and trained them in the message of forgiveness of sins and imputed righteousness through Christ paid for in His death and validated in His resurrection. They were then to take this message to the Gentiles (Matthew 28:19).

Israel had requested a sign from Jesus in Matthew 12. That “sign” was the sign of Jonah, or the sign of resurrection. It is important to realize that resurrection was a “sign.” A sign is a part or a symbolic fulfillment of an Old Testament prophecy. By doing a part, or a symbol, Jesus shows that He can do the whole thing . . . but later. Resurrection is the sign that through resurrection He begins the “Exodus” out from under Roman dominion (they had sealed Him in the tomb) and returns to heaven from where He will complete the Exodus of Israel back to the land by resurrecting their bodies (like He was) and bringing them back with Him to conquer the Gentile oppressors at His Second Coming.

Now that sign of resurrection occurred in the Gospels, but was never preached to Israel there as was promised. That sign of resurrection is preached to Israel . . . in the Book of Acts, a continuation of the Gospel of Luke. It is there that Peter preaches the

evidence of the resurrection on the Day of Pentecost (Acts 2) and to Jerusalem (2—7), Judea and Samaria (8—9), and then Paul preaches to the Jews (and then Gentiles) throughout the three missionary journeys until ultimately the resurrection is preached to Jews in Rome.

Thus what this sign of resurrection is doing when it is preached to Israel is confirming their rejection. In the Gospels they had rejected Jesus as the fulfillment of the Old Testament prophecies based on His words and works. In the Book of Acts they will reject a living Messiah, one who was resurrected. Thus the Book of Acts will preach to the Jews throughout to confirm the rejection they made in the Gospels and will justify the fact that God has set them aside for a while.

This sign of Jonah demonstrates that this nation will be like Jonah and reject the preaching of forgiveness, like the Pharisees, like the Elder Son (Luke 15), like the Rich Man in Luke 16 (Rich Man and Lazarus) and now like Israel from Jerusalem to Rome.

While some Jews do receive in each of the areas, most of the Jews reject this message of resurrection. Thus the message of Messiah is confirmed to, and rejected by, the Jews in Jerusalem, Judea and Samaria and then finally the exiles in Gentile areas. Thus the rejection of Messiah that occurred in Matthew 10—12, and finally in the crucifixion in Matthew 28, is now confirmed throughout the world, beginning at Jerusalem, in Judea and Samaria, and finally to the diaspora throughout the Gentile lands, ending in Rome.

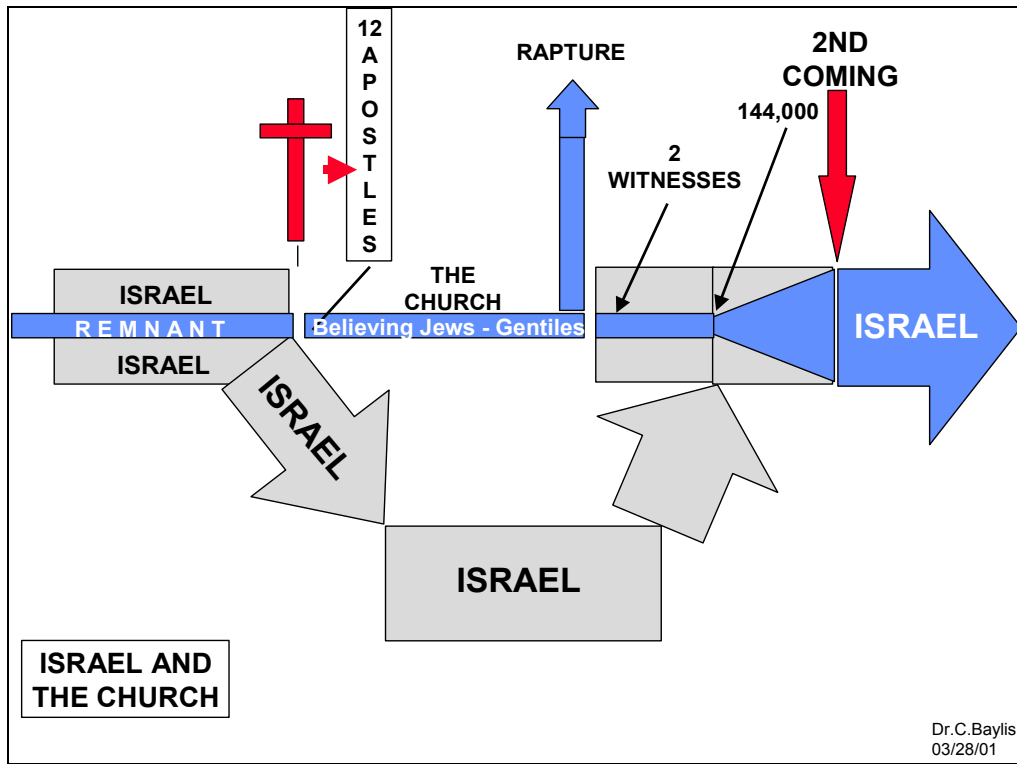
### **The Age of the Apostles**

The apostolic age, which is located by the large red arrow in the chart above, is a time of delay, where God, having announced the impending judgment by His Son's appearance on earth, delays that judgment until His return (Psalm 110). Righteousness has been imputed fully to believers now so that men may walk on the basis of a guarantee of eternal life which will be fully realized when they are resurrected.

It should be emphatically noted that there is no hope that the Kingdom will occur in this present life or present age. One will have to die for the Messiah of Psalm 2 and be resurrected by Him in order to join Him in the Kingdom reward. Thus, a believer must forsake this mortal life and its hope for kingdom enjoyment now, and instead join in suffering in this age based solely in the confidence one has in the King and His Kingdom, and the ability of God to resurrect the believer as He did His Son.

- The Sign of the Resurrection is the validation for the believer to give up his life since he will be resurrected.
- The believer has been granted full righteousness, and his citizenship in the Kingdom is with the Christ, who sits in the heavens at the right hand of the Father waiting to conquer the enemies physically.

- In the absence of the King, the Apostles have been granted power from Christ to form the church, perform affirming miracles and give their inspired eyewitness testimony of Christ (e.g., the Gospels) and how it conforms to the Old Testament.
- The Age (but not the Book of Acts which is only part of the age) will end with the Second Coming of the Christ for judgment, to resurrect the believers into the Kingdom (note that the church age believer will be “raptured” prior to the actual descent of Christ to the earth).



### The Rejection and Return of the Nation Israel The Church as the Body of Christ

At the appearance of the Christ in the first century AD, Israel rejected Him fully, aligning with the Nation, Rome, to destroy God’s Son in an attempt to deny Him His Kingdom of Psalm 2. In the Gospels, Jesus presented Himself on the basis of His words and works as conforming to the Old Testament anticipation and Israel rejected Him. The sign of resurrection was given to them to affirm that He was indeed their Christ and they should repent. Thus this sign will be preached to Israel in the Book of Acts, from Jerusalem through Judea and Samaria and ultimately in Rome, yet they will reject the sign that was meant to bring them to Christ.

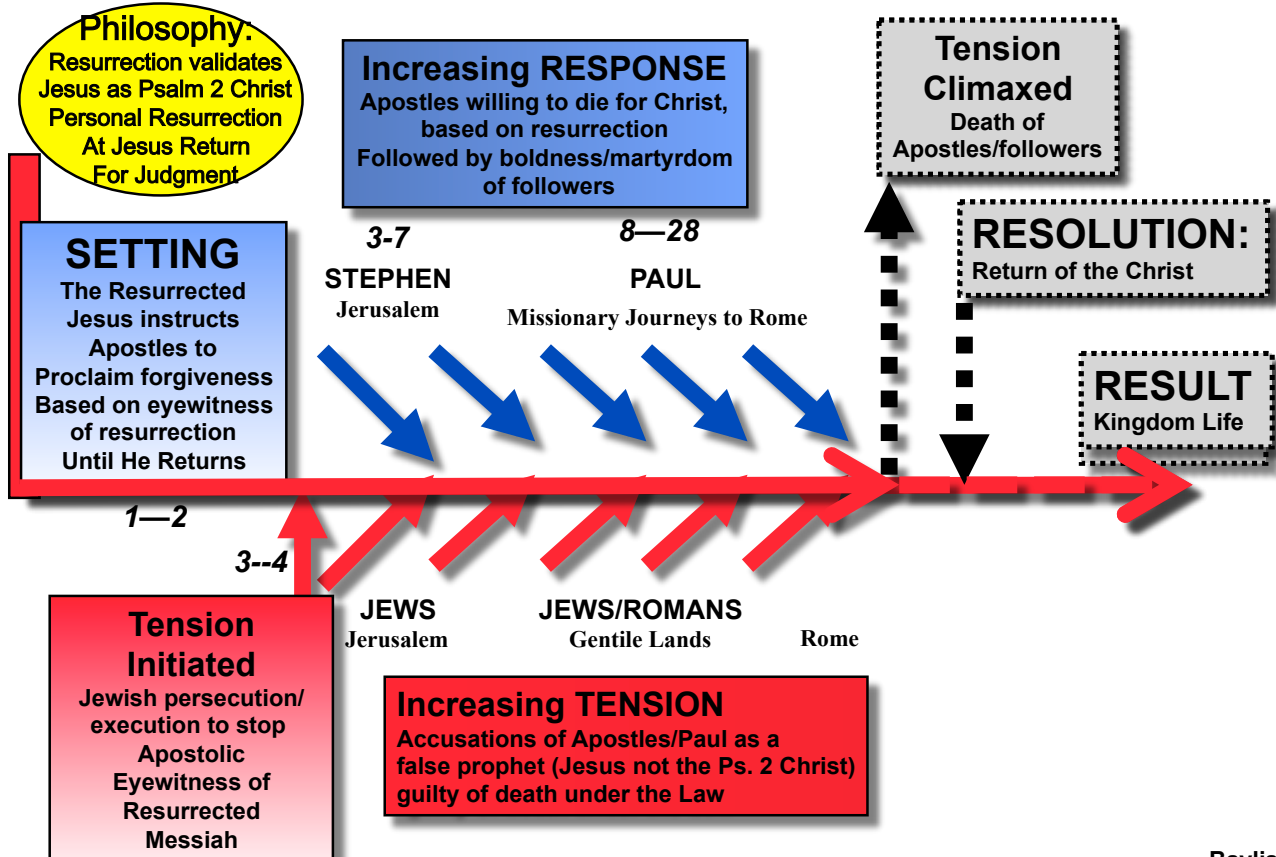
<sup>39</sup> But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; <sup>40</sup> for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and

three nights in the heart of the earth. <sup>41</sup> "The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. (Matthew 12:39-41)

Israel will then be "set aside" for a time while the ministry of the Christ continues through His apostles who will form the "body of Christ", called the church, to represent Him during this delay period of time. The body will be removed from the earth by Christ at the "rapture" at which time Israel will be drawn back to God during the first part of the tribulation period (3-1/2 years). At the midpoint of the tribulation, Israel will (begin to) turn to Christ and reject the Antichrist and his nation, Rome.

The Antichrist will attempt to extinguish Israel during the last 3-1/2 years of the tribulation, yet they will be saved by the return of Christ (Zechariah 14) and will physically enter the earthly Kingdom of their Christ.

The Church will be the representative of Christ during this age. The Apostles are the eyewitnesses of the life and resurrection of Christ and will testify to the church in the Gospels, Acts, and the Epistles. As Jews and Gentiles believe they are joined into this new body. At the same time Israel is also confronted by this eyewitness account, and while some accept, the nation continues to reject.



**The Story of Acts:**  
**The Ministry of Jesus through Apostles**

### The Story of the Book of Acts

The Book of Acts is in story (narrative form). It is most important to understand its function as story, else one will not be able to understand or interpret it properly.

#### **Setting: Acts 1--2**

Settings are to story as a foundation is to a building. Everything in the building comes back or is related to the setting. Thus the author provides all the information necessary to guide the reader through the book. All the expectations, main characters, purposes, are in the setting (or anticipated). It is from the information in the setting that the plot will unfold.

The setting of the Book of Acts is in Chapters 1—2. This can be quickly ascertained as the setting normally proceeds until the antagonist (or antagonism) appears and the conflict is introduced. That conflict will occur full force in chapters 3--4 when the Jews violently oppose this movement of the apostles.

In the setting, one will find the conditions from which the story will unfold. One will meet the main character, the situation, and the philosophy by which the Main Character will proceed throughout the story and bring it to victory in the end.



**Main Character: GOD: through His Messiah Jesus represented by Apostles**

The Main Character of the Book, the Hero, is the same as through the whole of the Biblical Story. God is the Creator, He is the One to whom Satan attacked with the conflict, and He is the One who will be victorious in the end.

**God**

In the book, Jesus introduces God in 1:3-4 where He is informing them of the Kingdom of God and what the Father had promised (the Holy Spirit), which the apostles had heard from Jesus. Thus one can see that God is the ultimate Head while Jesus is the Representative who administers God's desires on earth. Jesus, the Christ, is the means by which God will solve the conflict. Note that throughout this book, Jesus is alive and is actively administering God's program through the apostles.

**Jesus**

Jesus was, and is, His Representative (Image) to enact all His requirements into the world and restore the Kingdom to God. Jesus was this Messiah in the Gospels. He has been killed, but resurrected. Now, alive, He will ascend and will continue to represent the Father from His right hand through the disciples.

**The Apostles**

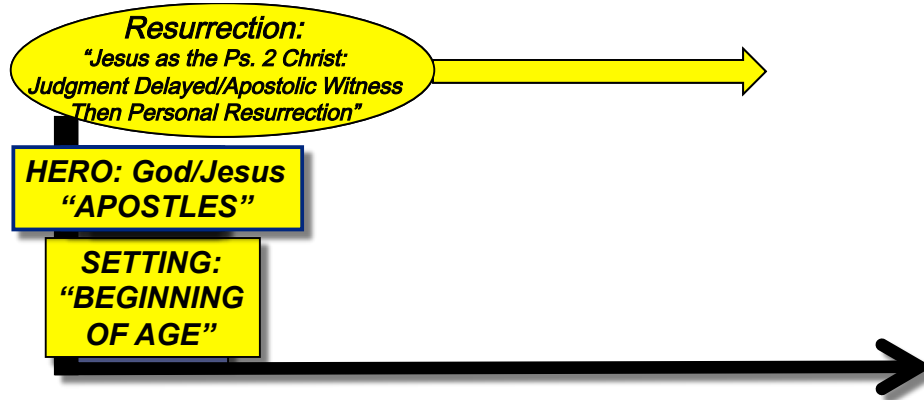
The disciples, while not being the Main Character(s) will represent the Main Character (God) and His Anointed (Jesus) by delivering His Word. Thus, since Jesus is absent physically, the apostles will act on His behalf as He, alive, enables them. Since they represent Him they will suffer the brunt of the persecution by the antagonists, because they (the seed of the serpent) cannot kill Jesus (the Seed of the Woman) any longer. Of course, since He has demonstrated His Messianic right by the sign of resurrection, it is apparent that He will conquer them ultimately in His return. In the setting, Jesus, now alive as a testimony to His resurrection (affirming Him as the Psalm 2 Christ who will conquer the Gentiles), is the One who will give the philosophy of the book.

**Philosophy: The Resurrection as an Indication of Imminent Kingdom / Judgment**

The resurrection of Jesus Christ and all it means is the basis of God's philosophy in the Book of Acts. The resurrection demonstrates to the Jews (and the Gentiles) that this Man, Jesus, is the Christ and He is the standard by which God will ultimately judge them through Him. It indicates that (Psalm 110) after a time of sitting at the right hand of the Father, He will return to conquer the earth and bring in the Kingdom.

Thus, and this is important, the fact that Jesus has been resurrected and is alive is testimony that these followers will also be resurrected upon His return to conquer the Gentiles and rebellious ones who follow them. So a believer will not see that coming in this body but must suffer and die for Jesus and be resurrected into the kingdom.

This testimony is to be taken to Jews in Jerusalem (those who claim to have returned from exile), then to Jews in Judea and Samara (Jews who intermarried with Gentiles) and finally to the dispersed Jews throughout the world. It will be revealed in Acts 10 that this gospel (good news of the Kingdom validated by resurrection) will also go to Gentiles throughout the lands, simply because the Jews once again confirm they will not take the message of Messiah to the Gentiles because they will not, like Jonah, embrace Him for themselves. Thus the 12 apostles representing Jesus will take this message to the Gentiles.

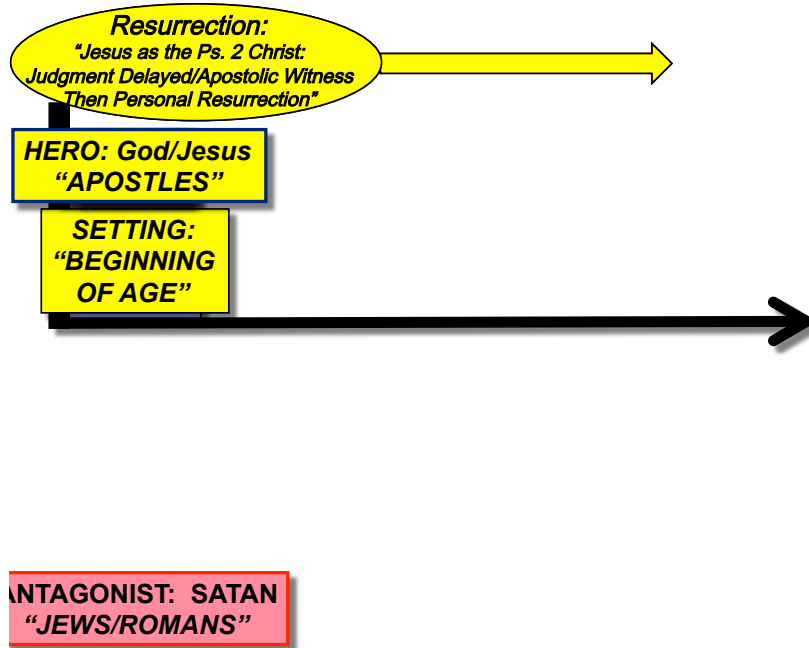



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**Antagonists: The Jews (who join the Gentiles – cf. Psalm 2)**

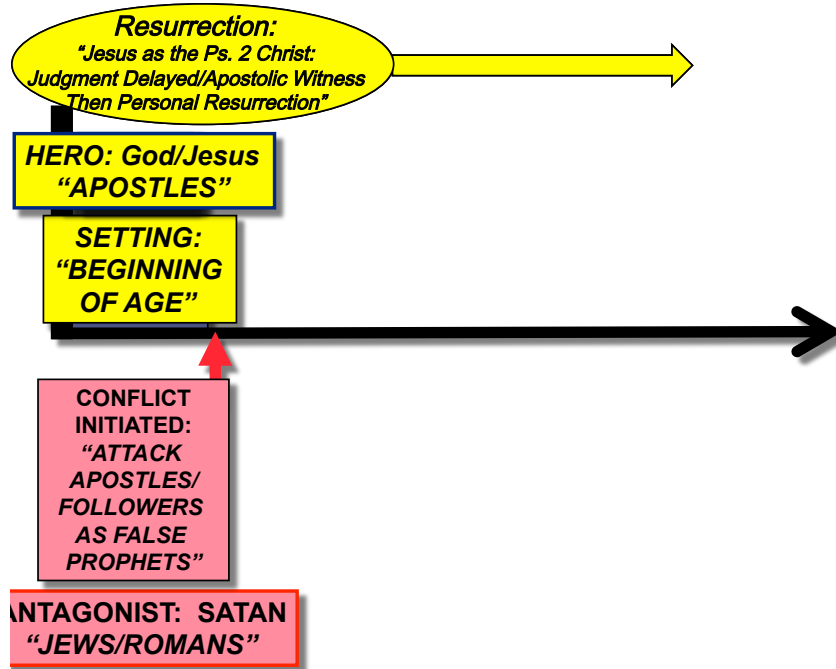
The antagonists are introduced and identified in the setting, but do not actually antagonize until Acts 3. Peter labels them in Acts 2 where he states that they (the Jews) killed the Messiah and then exhorts Jews to believe and leave this rebellious nation that is now in apostasy. It should be noted that while the Gentiles clearly oppose this Messiah (Psalm 2:2), the Jews will join with them to oppose the Lord's Christ.





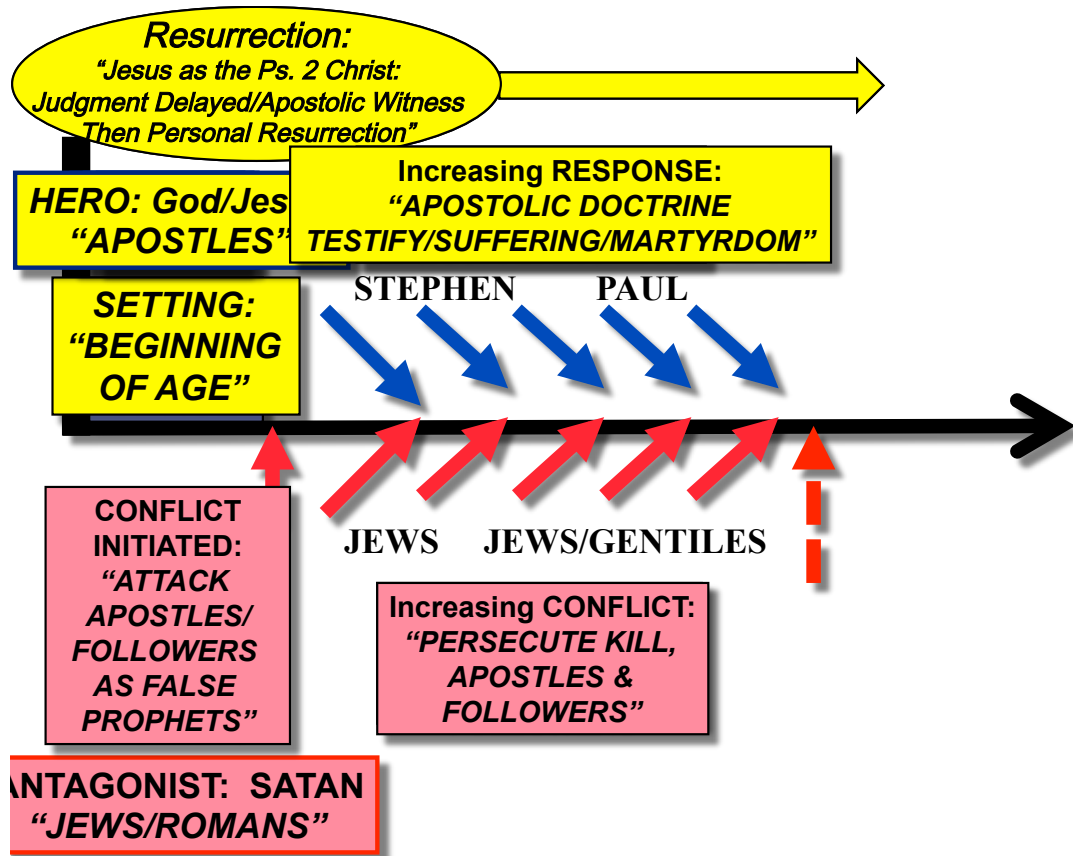
### **Tension (Conflict) Introduced: Acts 3--4**

Satan's henchmen, the Jews, through the ruling Sanhedrin, initiate the conflict. In response to the healing of the lame man by a living Jesus (a miracle done by Jesus (see John 5) and repeated now through Apostles), the Jews attempt to flog and punish the apostles, warning them not to give testimony to this living Jesus (resurrection). This begins the antagonism and the continuing tension throughout the book which continues even today (Jews persecuting Jewish Christians and opposing the message of Messiah).



### **Rising Tension / Rising Response (Acts 5—28)**

Throughout the rest of the book the Jewish (joined at times by Gentile) antagonists will persecute the apostles and attempt to kill them and their followers (because they cannot attack God or Jesus any longer). The apostles will testify that Jesus is alive, and as the Psalm 2 Christ, will return to establish His kingdom with the faithful and destroy the opposition (them).



**Rising Response**

The **Apostles** will minister to Jews, and then to Gentiles, regarding the philosophy of resurrection, which indicates the coming kingdom. They will invite men and women to join them in identity with this Messiah, Jesus, and suffer during this period while waiting for His return.

They will be followed by **the faithful**, those who know the Apostolic Doctrine and, like the apostles, are willing to die for the Psalm 2 Christ, knowing they will be resurrected into His kingdom (Dan. 12:1-2).

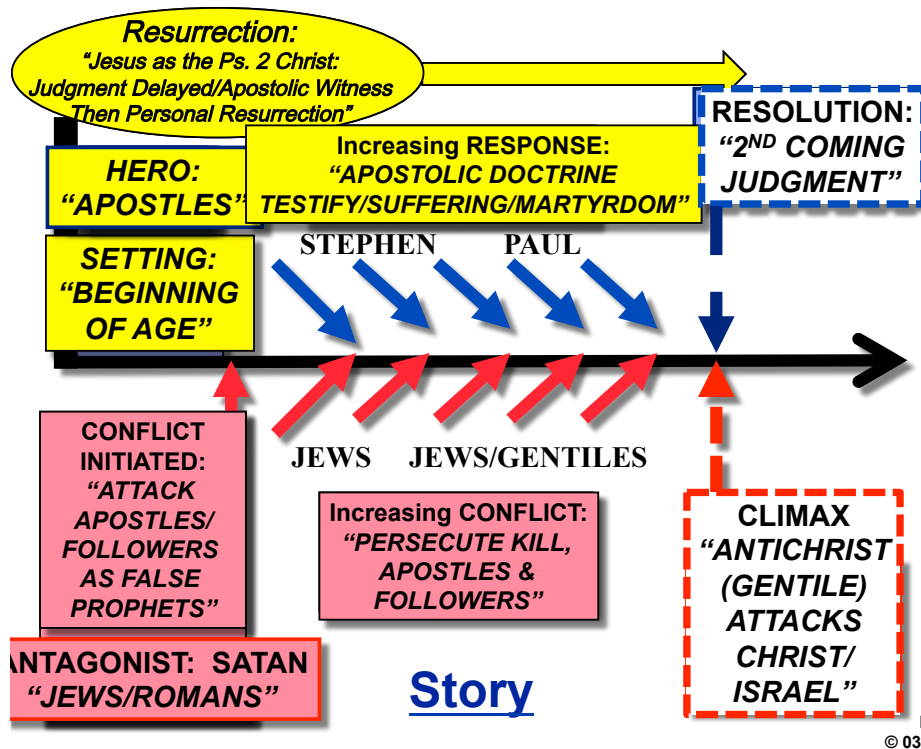
This movement of faithful response will be **led by the Apostles**, climaxed by the first martyr, Stephen, then pass through the martyrdom of James, include the jailing of Peter, the persecution of Paul and his companions throughout the missionary journeys and ultimately to his imprisonment in Rome where he testifies there of this living Messiah, Jesus.

**Rising Tension**

This testimony of the Apostles directly confronts and places guilt on the Jerusalem Jews. The killing of their Messiah is not a casual confrontation, but the ultimate sin against God. Thus, as they did in the Gospels, they will continue to oppose this allegation, which is that the Messiah is the One they killed. However, the resurrection of Jesus, as the sign, stands as a testimony against them. Thus they will continue to kill and persecute anyone who identifies with Messiah. This results in the jailing and punishment of the Apostles, the killing of Stephen and James, and ultimately the persecution of Paul and his band all the way to Rome.

**The Resolution / Validation**

An interesting part of the Book of Acts is that it, as almost everyone recognizes, is missing a conclusion. There is no winner declared through some victorious event and thus comes to no conclusion or resolution. However, the absence of this necessary part is exactly what the book wishes to convey. The book itself is not the complete story. The complete story is the Biblical Story and Acts is simply an “Act” within that historical “play.” Thus, like with an “Act” in a play, the reader must know the rest of the story in order to interpret that “Act.”



**The Resolution: The Second Coming, Judgment and the Kingdom**

This is contained within the pages of the Book of Acts as part of the philosophy. In delivering the philosophy in Acts 1, Jesus states the following, thus indicating the

ultimate event to which these Apostles would go, even though it would not occur within the book itself. In these passages, the Kingdom of God is the ultimate event to which these Apostles were headed. Jesus explained it to them (1:3). They responded, hoping the Kingdom was to appear at that time. But it was not time as Jesus responded concerning the delay, a time in which they would take their eyewitness account to the world (1:8). Then, He announced the time of the Kingdom and His return in 1:11-12, where the angels reference the Second Coming to the Mount of Olives from Zechariah 14, which ushers in the Kingdom.

<sup>3</sup> To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of* forty days and speaking of the things concerning **the kingdom of God**.

(Acts 1:3)

<sup>6</sup> So when they had come together, they were asking Him, saying, "Lord, is it at this time You are **restoring the kingdom to Israel?**"

(Acts 1:6)

<sup>11</sup> They also said, "Men of Galilee, why do you stand looking into the sky? **This Jesus**, who has been taken up from you into heaven, **will come in just the same way** as you have watched Him go into heaven." <sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

(Acts 1:11-12)

In Acts 3 after the initial act of healing that spurs the antagonistic action in Acts 4, Peter preaches to the Jews regarding the delay of the Kingdom.

<sup>18</sup> "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. <sup>19</sup> "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; <sup>20</sup> and that He may send Jesus, the Christ appointed for you, <sup>21</sup> whom heaven must receive **until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time**.

(Acts 3:18-21)

Thus the book, not having this conclusion, shows that the validation is still to come and thus the invitation to escape judgment and join the Kingdom is still open. **Thus believers today are to live knowing they will die for the Christ and be resurrected into the Kingdom of YHWH's Christ.**

Psalm 2 expresses this in 2:12, where it says, "Kiss the Son, lest He be angry and you perish in the way, for His wrath may soon be kindled." Thus, the

Apostles have entered the age where the Son has been “begotten” (validated) as verified by the resurrection and there is a delay, waiting until the wrath is kindled.

The period of time marked by the introduction of the tension by the antagonist (Satan and his minions, the Jews and Gentiles), and based on the Sign of Resurrection, ends with the validation of the saints as they appear with their Christ as He descends from heaven in judgment. He will judge the enemies of Psalm 2 and escort the resurrected believers into the Kingdom.

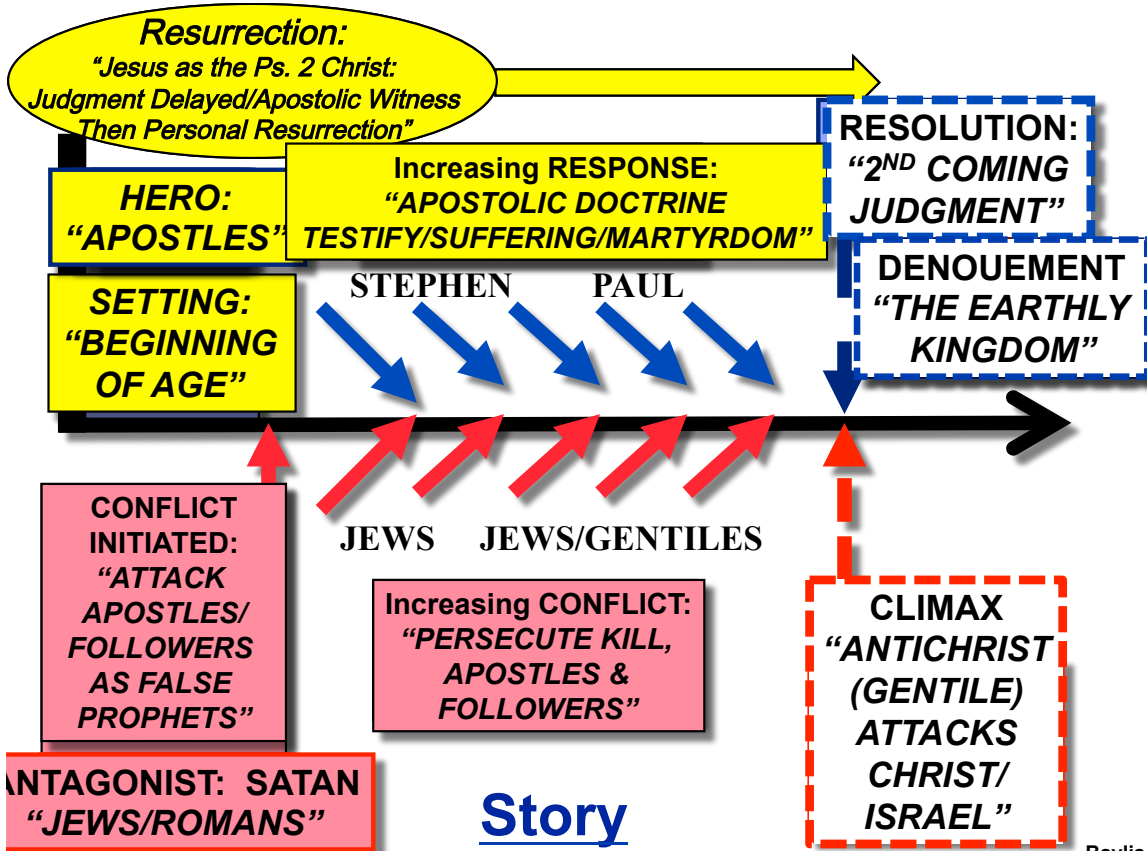
This summary of the Philosophy is throughout the book, but can be seen concisely in Paul’s sermon at Mar’s Hill in Athens as he speaks to Gentiles.

<sup>30</sup> "Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, <sup>31</sup> **because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed**, having furnished proof to all men by raising Him from the dead."  
(Acts 17:30-31)

Thus the book is only the first part of the final part of the story. The validation and denouement of the Kingdom is yet to come.

### **The Denouement / Results**

The results of the validation (2<sup>nd</sup> Coming) are the entry into the Kingdom. Forever and ever the believer will enjoy the Kingdom of YHWH’s Christ.



## **The Story of Acts and the Gospels**

In dealing with the Book of Acts as story, it cannot be separated from Volume 1 in Luke. However, as one examines their narrative movement, the literary parallels cannot be avoided.

### **The Setting: The Validation of Jesus and the Apostles**

#### **Gospels**

In the Gospels, particularly Luke, the setting is that of the introduction of Jesus as arriving on the scene as the fulfillment of the Old Testament anticipation of the Christ. John the Baptist and the Voice from heaven affirm it as being the fulfillment of the Psalm 2 Christ as well as the whole Old Testament.

#### **Acts**

The Book of Acts is similar in layout. The announcement now is not of the fulfillment of the Old Testament as such, but a testimony that the resurrection has occurred, thus giving the affirmation that He has indeed fulfilled it. The resurrection itself, is revalidated by the tongues miracle in Acts as a clear indication that the Day of the Holy Spirit and the Fullness of Times has begun; that is that full righteousness is revealed in the full atonement and presence of the Christ. Thus that which was promised in Matthew 1—3 has been validated by the resurrection in Acts 1—2, that Jesus is the Christ of the Jews.

### **The Tension: Attacks by the Jews, Faithfulness to God by Jesus and the Apostles**

#### **The Gospels**

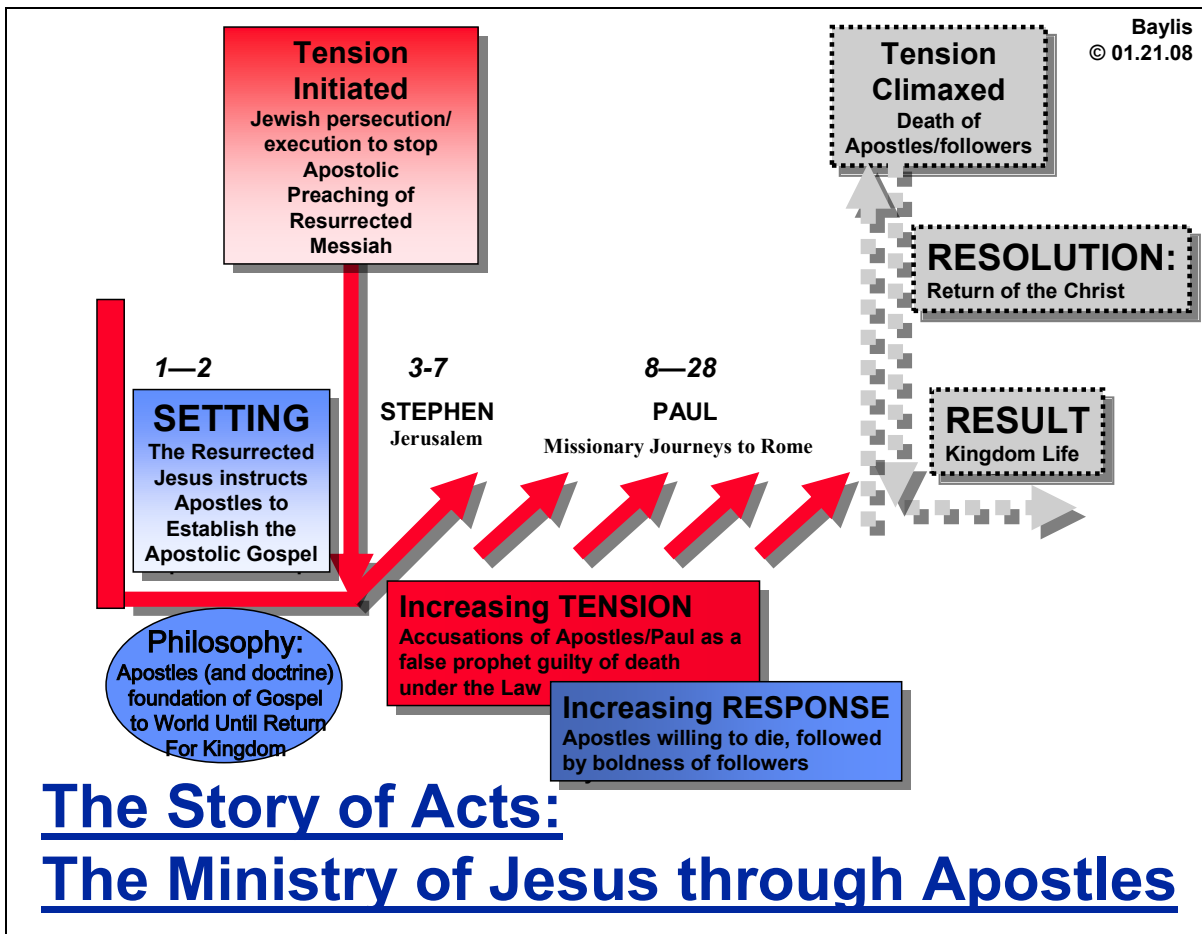
The persecution begins with the appearance of Satan in Matthew 4 to issue the temptations to the Christ of Psalm 2. It then continues through Jesus' affirmations and signs that He is this Christ, until ultimately they kill Him on a cross. The persecution began in John with the healing of a lame (actually "sick") man while Matthew's signs in chapter 8—9 include a paralytic.

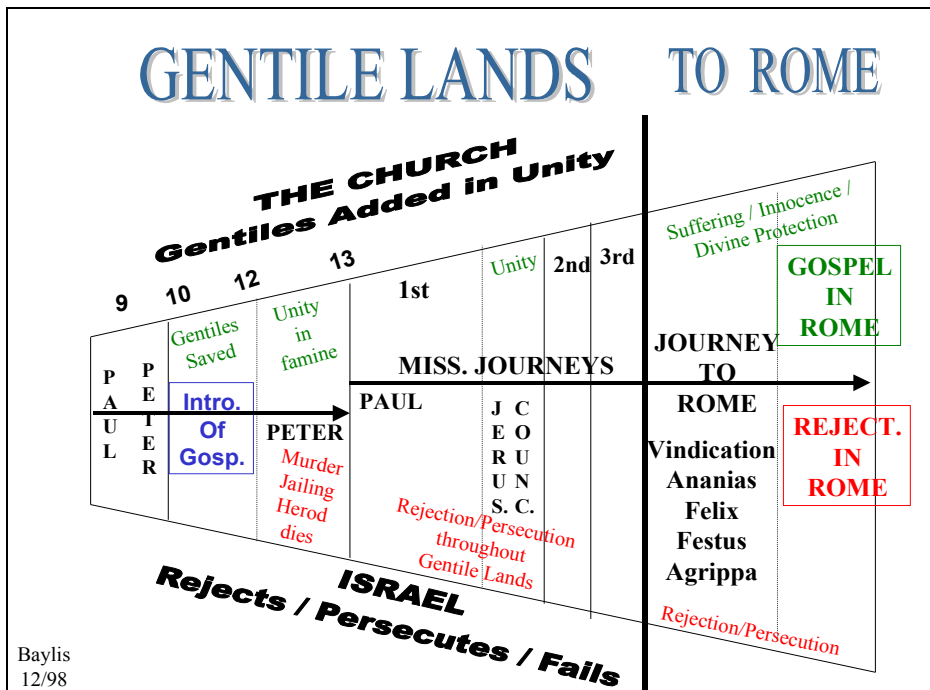
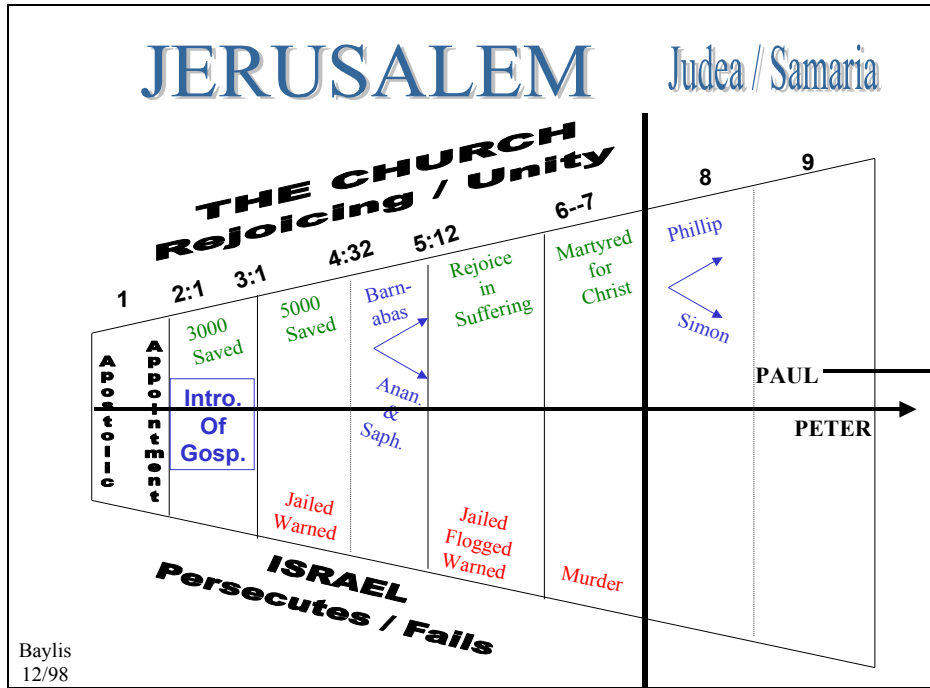
#### **Acts**

Like the Gospels the persecution begins in Chapter 4 based on a lame man's healing in chapter 3. This persecution continues to increase until, like the killing of Jesus, they kill Stephen (since they can't re-kill Jesus, they kill His representative). This is why the similarity exists between what Stephen goes through and Jesus, so that the reader identifies the Jews are rejecting Jesus once more. Then, except for gaps the



persecution continues until Paul goes through trials (similar to, but more formal than Stephen's), which bears similarities to the Lukan trials of Christ. Thus, the increasing tension climaxes with the Jewish rejection in Jerusalem with Stephen (similar to Christ in the Gospels), yet continues with Paul until the end of the book. Since the resurrection was the validation in the Gospels, which anticipated the Second Coming of Christ, now the actual Second Coming of Christ is the resolution in the Book of Acts, but it does not occur there but later.





<u>TO WHOM</u>	<u>EXTERNAL</u>	<u>EXTERNAL</u>	<u>INTERNAL</u>
<u>Scripture</u>	<a href="#">1:1--2:47</a>	<a href="#">3:1--4:31</a>	<a href="#">4:32--5:11</a>
<u>MAIN CHAR.</u>	<a href="#">PETER</a>	<a href="#">PETER &amp; JOHN</a>	<a href="#">APOSTLES</a>
<u>AFFECTED</u>	<a href="#">ISRAEL</a>	<a href="#">ISRAEL</a>	<a href="#">CHURCH</a>
<u>Sign &amp; Wond.</u>	<a href="#">Tongues</a>	<a href="#">Healing @ Sol's. Port.</a>	<a href="#">Power Wit.of Res.</a>
<u>Explanation or Illustration</u>	<a href="#">Explanation</a>	<a href="#">Explanation</a>	<a href="#">Barn-abas</a> <a href="#">Anan. &amp; Sapph.</a>
<u>RESULT</u>	<a href="#">4000 Saved</a>	<a href="#">5000 Saved</a> <a href="#">Jailed Warned</a>	<a href="#">FEAR</a>

<u>TO WHOM</u>	<u>EXTERNAL</u>	<u>EXTERNAL</u>	<u>INTERNAL</u>
<u>Scripture</u>	<a href="#">5:12-42</a>	<a href="#">6:1--8:1a</a>	<a href="#">8:1b-40</a>
<u>MAIN CHAR.</u>	<a href="#">APOSTLES</a>	<a href="#">Emissary STEPHEN</a>	<a href="#">Emissary PHILIP</a>
<u>AFFECTED</u>	<a href="#">Leaders of Israel</a>	<a href="#">ISRAEL</a>	<a href="#">CHURCH</a>
<u>Sign &amp; Wond.</u>	<a href="#">Healing @ Sol's. Port.</a>	<a href="#">Signs &amp; Wonders</a>	<a href="#">Signs &amp; Wonders</a>
<u>Explanation or Illustration</u>	<a href="#">Explanation</a>	<a href="#">Explanation</a>	<a href="#">Simon</a> <a href="#">Philip</a>
<u>RESULT</u>	<a href="#">Rejoice in Suffering</a> <a href="#">Jailed Flogged Warned</a>	<a href="#">STONED</a>	<a href="#">Preach</a>

## ACTS

### **Background**

#### **Authorship**

Most agree that Luke, as a sequel to the gospel narrative of Luke, wrote the book. The introduction names it as such, both books being addressed to Theophilus. The 'we' sections (16:10-40, 20:5-28:31) are most likely used by someone close to Paul, of whom Luke would qualify. Further the books were kept together as one in the earlier manuscripts. The history of the early church further declares that Luke was the author.

#### **Date**

Since the book does not mention the fall of Jerusalem, some would say most likely that the book was written prior to A.D. 70. Further, there is no mention of Paul's death, likely A.D. 66-68. Further there is no mention of the persecutions of the Christians in Rome during the reign of Nero in A.D. 64. A date of 60-62 is most likely for the book. However, it must be noted that this is a book with a purpose, as opposed to a complete historical narrative, and as such is not required to include all material up to the date of writing.

#### **Goal**

The goal of Acts is to instruct the church in its beginnings, and by doing such to encourage believers to continue to boldly spread the gospel. The book tells the final rejection of the Jewish nation and the rise and growth of the church in unity and brotherhood. The book however, stops in mid-growth, ending somewhat up in the air. This is a literary device to indicate to the reader that the movement of the church is continuing as it reveals a partial history, incomplete until the validation of the Second Coming of Christ. Thus the purpose is to give foundations to the believer and encourage him in his movement of the gospel in this age.

Of great note, however, is that this is the "Acts of the Apostles" (even though not an inspired title), and it is of importance that the church recognize that the Gospel that is going out is the **Apostolic Doctrine**. One of the major points, thus, is that this Apostolic Doctrine is the foundation of the church.

#### **Purpose**

The purpose of Acts is to explain to the church the transition between the Old Covenant administration and the New Covenant administration in the apostles anticipating the climactic ending of the Biblical Story. The revelation of the New

Covenant is apparent. However, the most informative item in the book is the movement from Jews to Gentiles in the new structure. While Jews were the full possessors of the Old Covenant, the New Covenant involves Jews still at its center (2--7), but now invites Samaritans and Judeans (8--9), and Gentiles (10--28). This is the revelation that begins in the early part of the book and continues to the end.

### **Structure**

The basic structure used by most is from Acts 1:8. The book is divided into three parts; the Jerusalem ministry (1--7), the Samaritan and Judean ministry (8--9), and the ministry to the uttermost parts of the earth (10-28). Other suggestions on dividing the book are based on the the ministries of Peter and Paul.

However, the literary story structure is most emphatic, which moves with the philosophy of God in His resurrected Son, given to the Apostles to continue the movement of God toward the kingdom.

## Argument

I. **Setting:** God authorizes the movement to the Kingdom as Jesus sits at His right hand through the Apostles and the Apostolic Doctrine. (1:1—2:47).

A. **Character: Apostles:** Jesus, God's Messiah of Psalm 2, prepares and authorizes the Apostles for the spread of the Gospel based on the resurrection. . (1:1-2:4).

1. **Authorization of 11 disciples:** The Disciples are instructed by Jesus that they will be apostles of the Age of the Holy Spirit who would impart to them the knowledge of the Christ and the resurrection.<sup>1</sup> (1:1-5).

1:1 The first account<sup>2</sup> I composed, Theophilus, about all that Jesus began to do and teach,<sup>3</sup> 2 until the day when He was taken up<sup>4</sup>, after He had by the Holy Spirit given orders to the apostles whom He had chosen<sup>5</sup>. 3 To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over *a period of forty days*, and speaking of the things concerning the kingdom of God.<sup>6</sup> 4 And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had

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<sup>1</sup> Recall according to John 14—16 that the Holy Spirit was to come at Jesus' departure to impart the words of Jesus so that men might believe in Him. Thus it is only through the words of the apostles, which are imparted by God through the Holy Spirit that men can perceive the truth of the atonement and its benefits for them.

<sup>2</sup> A reference to the Gospel of Luke, which described the words and works of Jesus until the instructing of the apostles.

<sup>3</sup> In Luke Israel was confronted with the proof of Jesus as Messiah by Jesus' words and works. Acts will convict Israel on the basis of the resurrection, the Sign of Jonah.

<sup>4</sup> This will be shown in Psalm 110 used in Acts 2.

<sup>5</sup> This makes it very clear that the apostles were limited to the 12 chosen by Jesus, and that they were, and will be, uniquely empowered.

<sup>6</sup> The Kingdom was the next event in history and thus it would need to be explained, especially the delay.

promised,<sup>7</sup> "Which," *He said*, " you heard of from Me;<sup>8</sup> 5 for John baptized with water, but you shall be baptized with the Holy Spirit<sup>9</sup> not many days from now. "

2. **Instructions to apostles** regarding their function and enablement in the coming age. Jesus gives them instructions that the Kingdom will be delayed, but they will authoritatively minister the Apostolic Doctrine to the whole world<sup>10</sup> based on their eyewitness testimony of the Christ and His resurrect and will be given supernatural power to perform their function. (1:6-11).

1:6 And so when they had come together, they were asking Him, saying, " Lord, is it at this time You are restoring the kingdom to Israel?<sup>11</sup> " 7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;<sup>12</sup> 8 but you shall receive power when the Holy Spirit has come upon you,<sup>13</sup> and you shall be My

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<sup>7</sup> The "Father" is used for the revelation of God the Father in the Old Testament. Cf. Hebrews 1:1.

<sup>8</sup> The "Son" was the fulfillment of the prophecies of the "Father" in the Old Testament. What the Father had promised was the "Holy Spirit" (Ezekiel 36:26-27, Joel 2:28-32).

<sup>9</sup> This is a reference to Ezekiel 36:26-27 where the "washing with clean water" was done symbolically by John to indicate the anticipation of the actual event, the fullness of the forgiveness of sins. John had said that Jesus would do the event, the washing with the Holy Spirit, the impartation of the New Covenant.

<sup>10</sup> Note that Jerusalem, Judea, Samaria and the uttermost parts of the world are literal. The apostles were to take the gospel to the Jews first (Acts 1—7), and ultimately to the Gentiles (Acts 10—28) in their strongholds. The Book of Acts is outlined on those ethnic divisions, which are also secondarily geographical.

<sup>11</sup> There was no question that the kingdom was going to be Israel's. The question was not regarding that, but when it would come. Apparently while the Lord had told them of the delay, and of the surety of the Kingdom, since the delay was of indeterminate length, they thought the delay was over.

<sup>12</sup> His answer is not that Israel wouldn't receive the kingdom, for it would. His answer was the "when". The "when" was not for them to know.

<sup>13</sup> The difference between the Spirit "in you" or the Spirit "upon you" does not seem to be significant. 1 Peter 4:14 uses "upon", while Romans 8:18 uses "in". References for each to demonstrate significance seem to be lacking.

witnesses<sup>14</sup> both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.<sup>15</sup> " 9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. 10 And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; 11 and they also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."<sup>16</sup>

3. **The prayer for the Holy Spirit:** The disciples return to Jerusalem and devote themselves to prayer regarding their function in the coming age under the power and the revelation through the Holy Spirit.<sup>17</sup> (1:12-14).

1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. 13 And when they had entered, they went up to the upper room, where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James. 14 These all with one mind were continually devoting

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<sup>14</sup> "Witnesses" are eyewitnesses primarily to the resurrection as a validation of who He said He was. However, the validation of resurrection demonstrated the truth of His words and works as fulfillment of the Old Testament expectation of the Christ (cf. Luke 24:48). Acts 1:8, 1:22, 2:32, 3:15, 5:32, 10:39, 10:41, 22:15, 26:16.

<sup>15</sup> His answer continues by telling them that until Israel receives the Kingdom the apostles will testify to the resurrection of the Savior as proof of the completion of the work. This is actually similar to the command of Jesus to the apostles in Matt. 28:19-20. It comes actually from Exodus 19:6 and is the purpose of Israel also according to Genesis 12:1-3. This was also prophesied in Daniel 12:4, in that the Gospel will be magnified and the knowledge (of God in the Christ) will also be full.

<sup>16</sup> This is really the answer to their question, but Scripturally not the date of the Kingdom. The kingdom will come to Israel when the King returns. This is also a connection to Zechariah 14 when the King puts His foot on the Mount of Olives, which is exactly where they were standing. However, the reason the angels ask them, "Why do you stand here looking . . . ?" because they had their instructions to depart and minister in His absence.

<sup>17</sup> This has previously been an instruction to the apostles in Luke 11:13.



themselves to prayer,<sup>18</sup> along with *the* women, and Mary the mother of Jesus, and with His brothers.

4. **The completion of their number**: The apostles choose Matthias to fill Judas' vacancy and complete their number to the 12 (the parallel to the number of tribes of the nation.) (1:15-26).
  5. **The fulfillment of the Holy Spirit**: The apostles receive the Holy Spirit and speak with other tongues.<sup>19</sup> Thus they now have the power to begin the church age and the Apostolic Doctrine on which the church will be founded (2:1-4).
- B. External Ministry of Peter (apostle)**: Peter offers the Holy Spirit to Jews at Jerusalem, thus creating the church. (2:5-47).
1. **Signs and Wonders**: Jews question the significance of the miraculous speaking in other languages. (2:5-13).
  2. **Explanation to Israel**:
    - a. **The Last Days**<sup>20</sup>: Peter explains that this is the fulfillment of prophecy regarding the age of the last days (period between atonement and judgment) as reflected by Joel's prophecy. (2:14-21).
    - b. **Jesus the Anointed One**: Peter explains that Jesus was the ultimate fulfillment of this prophecy as the Anointed One of God, having been exalted to the right hand of the

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<sup>18</sup> First it should be noted that he lists the eleven apostles so the reader will know that they are short one. The prayer here, as elsewhere in the text, is a prayer for what God has promised. This prayer is referenced in Luke 11 for the apostles.

<sup>19</sup> Tongues, here, as well as elsewhere in the Scriptures, are known languages. This was the sign, a clear miracle. These men who had gathered there on Pentecost were hearing in their languages. This was a clear miracle as Peter could only speak in one dialect and thus it appears that the miracle was not that Peter was actually speaking in multiple tongues, but that to each dialect he appeared to be speaking in their dialect. Thus Peter actually was speaking (being heard) in multiple dialects.

<sup>20</sup> Note that Peter is explaining what Jesus said regarding the delay of the Kingdom in 1:4-8. This delay prior to the kingdom had been predicted by Joel, and is the first part of the "last days" (the kingdom being the second and final part. This is what Peter is saying. These are the last days. These days were the "end of the ages" (ta. te,lh tw/n aivw,nwn; 1 Cor. 10:11) or the "fullness of times" (tou/ plhrw,matoj tw/n kairw/n; Eph 1:10) since the fullness of God's gift had been given in Christ.

Father<sup>21</sup>, proven by the resurrection (fulfilling the prophesy of David), yet the very One that the Jews killed. (2:22-36).

Acts 2:22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know-- 23 this *Man*, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. 24 "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 "For David

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<sup>21</sup> Psalm 110:1, here quoted by Peter, is referenced for several reasons, the most primary of which is to show exactly where Jesus was, and what function He would fulfill during this period of time.

Psalm 110:1: "The LORD (*YHWH*) says to my Lord (*Adonai*, "my Ruler"): "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."

David, during his Old Testament times, envisions a conversation between the YHWH (the Father here) and the Second Person of the Trinity, the Son, the Ruler, Jesus Christ (cf. Psalm 2 for a detailed definitions of the use of the Titles as used here) prior to His coming to earth, a discussion taking place in the heavenlies. The Father speaks about this future time when He says the following:

"Sit": Sitting in the Old Testament, particularly the priesthood, was the sign of a completed work. One did not sit until he was finished his assignment. Thus there were no seats in the tabernacle, for the priest was never done sacrificing, showing that his work as priest was never done, that sins were never fully taken away under his priesthood. Thus the Father is instructing the Son to "sit", thus indicating a time when the Son's work has been completed. This of course is thus indicating a time when the Son is in heaven, having completed His work of redemption on the cross.

"At My right hand": The right hand of the Father is the place where the Representative sat awaiting orders from the Father as to when and where He would again rise up to operate as the Anointed One. Thus there is a time where the Son will be in heaven after completing His work, sitting in the place of honor, awaiting a time when He will return to operate again for the Father.

"Until I make Thine enemies a footstool for Thy feet.": Notice that this period of time when the Son sits at the right hand of the Father is not a time of peace on earth, for the enemies are still ruling. Thus this shows that the cross will take place, but the victory will be delayed while the Son sits at the right hand of the Father, and then the Son will return to act on behalf of the Father to place the enemies into submission to the Son (cf. Psalm 2).

says of Him, 'I WAS ALWAYS BEHOLDING THE LORD IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, THAT I MAY NOT BE SHAKEN. 26 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL ABIDE IN HOPE; 27 BECAUSE THOU WILT NOT ABANDON MY SOUL TO HADES, NOR ALLOW THY HOLY ONE TO UNDERGO DECAY. 28 'THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE; THOU WILT MAKE ME FULL OF GLADNESS WITH THY PRESENCE.' 29 "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 "And so, because he was a prophet, and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS UPON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY . 32 "This Jesus God raised up again, to which we are all witnesses. 33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. 34 "For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD," SIT AT MY RIGHT HAND, 35 UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET. "' 36 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-- this Jesus whom you crucified."

- c. **Offer of Repentance and Separation from the Nation:** Peter asks them to leave the Jewish (rejecting) nation and be part of a separate movement identified as those who “call upon the Name of the Lord (Jesus).” (2:37-40).

3. **Response:** About 3000 repent. The movement shares all things, praises God and grows based upon the verification of the apostles and their teaching. (2:43-47).

**II. Rising Action: Conflict and Response - The Jerusalem Church:** Bonded together on the basis of “calling” on the resurrected Lord, persecuted (external), expanded in unity under apostolic doctrine (internal). (3:1--8:1a).

- A. External Ministry of Peter:** The apostles minister their message to the Jewish nation that Jesus is alive (the Psalm 2 Christ) and that they must repent. (3:1-4:31).
1. **Signs and Wonders:** Peter and John (apostles) heal a crippled man (verifying themselves and their message) in the Name of Jesus (demonstrating his resurrection) outside the temple. (3:1-11).
  2. **Explanation to Israel:** Peter explains to the people of Israel that Jesus is alive, and He is the fulfillment as the One whom all the scripture has spoken. They must repent and then the Lord will return following the present designated age of delay (3:11-26).
  3. **Response:**
    - a. **The Leaders of Israel:** Throw Peter and John into prison. (4:1-3).
    - b. **Israel (Remnant):** About 4000 repent (4:4)
  4. **Defense to Leadership:** Based on the crippled man's healing, Peter explains that Israel can only be restored through repentance toward Jesus Christ. (4:5-12).
  5. **Response (Contrast):**
    - a. **The Leaders of Israel:** The council gets together and decides to warn them not to speak, for they cannot punish them<sup>22</sup>, since the people are praising God for the miracle. (4:13-22).
    - b. **Believers:** The companions of Peter rejoice and ask the Lord for boldness. (4:23-31).
- B. Internal Message of the Apostles:** The church is to fear<sup>23</sup> the apostolic authority. (4:32-5:11).
1. **Signs and Wonders:** Apostles perform miracles (4:32-33).
  2. **The Church Responds:** The church responds to the authority by showing grace: there was not a needy person among them. (4:34-35).
  3. **Responses (Literary Contrast):**

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<sup>22</sup> Note here the obedience issue. While the apostles are in a confrontation against the rule of the Jews or Gentiles and in obedience to God, the opposing Jews do not confront for fear of the people. Thus it is apparent that the Jews are modifying their belief based on the response of the people.

<sup>23</sup> This passage is related to Deuteronomy 17:12-13.

- a. **Positive:** Barnabas sells his land and gives it to the apostles. (4:36-37).
  - b. **Negative:** Unity apart from apostolic leadership: Ananias and Sapphira sell their land and keep some back, but lie to apostles (Holy Spirit empowered).
    - 1) Ananias dies. (5:1-6).
    - 2) Sapphira comes in and lies also. She dies. (5:7-10).
4. **Response of church:** Fear of apostles.
- C. **External ministry of the Apostles:** The apostolic movement increases. (5:12-42).
1. **Signs and Wonders:** The apostles perform signs and wonders, the number grows, all the sick are being healed. (5:12-16).
  2. **Response:** The high priest and the Sadducees throw the apostles in jail.
  3. **Divine Intervention:** An angel releases them.
  4. **Second Response:** They are brought before the council.
  5. **Explanation:** They testify that they speak God's word and accuse the council of killing Jesus. (5:17-32).
  3. **Third Response:** Gamaliel stands up and states that if it is a fraudulent cult, it will die out since their leader is *dead*. (However, Jesus is alive!) (5:33-42).
- D. **Ministry of Deacons (Apostolic appointees)** (*Note: This deacon section will continue into the Judea and Samaria section with the ministry of deacon Philip*).
1. **Introduction of the deacons:** Problem of apostolic ministry to widows requires selection of table waiters. (6:1-7)
 

The care of widows and orphans is reflected in Deuteronomy as a representation of the heart of God. If a man was prosperous he was never to forget the widows and orphans. Thus it is very important to note that the apostles, while being the top ministers of the Most High God on earth, were humbly serving widows. Yet, the ministry of the Word was specifically an apostolic function (revelation) and thus it was noted that others could do the widow's ministry on behalf of the apostles. Thus men are waiting on the widow's tables on behalf of the apostles, and thus the laying on of hands.
  2. **External ministry of Stephen.** The rejection by the Jerusalem Jews of Christ by executing Stephen. (6:7--7:60).

- a. **Signs and Wonders:** Stephen's message verified by signs and wonders. (6:8).
- b. **Response:** 'Freedmen' object to Stephen's message of the gospel and bring false witnesses (6:9-15).
- c. **Explanation:** Stephen points out that their rejection of Jesus as Messiah is similar to their fathers, rejecting Abraham (in Joseph), and rejecting Moses. (7:1-53).
- d. **Response:** Stephen is stoned, as a further rejection of Christ. (7:54-60).

54 Now when they heard this, they were cut to the quick, and they *began* gnashing their teeth at him. 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing<sup>24</sup> at the right hand of God." 57 But they cried out with a loud voice, and covered their ears, and they rushed upon him with one impulse. 58 And when they had driven him out of the city, they *began* stoning *him*, and the witnesses laid aside their robes at the feet of a young man named Saul. 59 And they went on stoning Stephen as he called upon *the Lord* and said, "Lord Jesus, receive my spirit!" 60 And falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" And having said this, he fell asleep.

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<sup>24</sup> This "standing" is apparently in contrast to the "sit" of Psalm 110. The question is, "Why does Stephen observe Jesus standing?" The first observation is that the Jews would have recognized this as blasphemy since Stephen places Jesus as "My Lord" of Psalm 110, whom they had killed, because they did not hold that He was God, nor the Anointed One of God. The "standing" in relationship to Psalm 110 would likely be in a contrast to the sitting. The "sitting" of Psalm 110 related to the fact that the Son had completed His work, that of the High Priest and the final sacrifice. The next time He stands would be when He arises to put the enemies under His feet. It appears that Stephen may be picturing that Jesus is rising against the enemies (those who are stoning Stephen) indicating that the judgment on these "enemies" was imminent.

Some project that the "standing" is a welcoming of Stephen out of respect for his martyrdom. This is not likely in light of the "sitting" in Psalm 110 which indicates a completed work. Any "standing" would have to be related to that and would indicate either that He is standing to get ready to return and conquer, or errantly that it would interact with the "completed work" of sitting which is not the case. There does not seem to be any Old Testament basis of the Christ standing to be a welcoming gesture. Thus this view appears to be brought in by the interpreter who feels Jesus is showing regard for Stephen's faithfulness. However, the interpretation must be based on context and the issues are about Jesus and the Old Testament prophetic references.

### III. Rising Action: Conflict and Response - The spread of the gospel to Judea and Samaria. (8:1-9:31).

A. **Introduction:** The gospel is spread to Samaria through the persecution in Jerusalem. (8:1-4).

1. Saul leads a persecution against Christians in Jerusalem, which scatters the church, and the gospel, to Judea and Samaria. (8:1-4).

B. **Internal Message of the deacon, Philip:** The apostolic authority as a gift to select men. (8:5-40).

1. **Signs and Wonders:** Philip preaches and heals in Samaria, and many come to the Lord. (8:5-8).

2. **Responses:**

a. **Positive:** Philip, willing to serve as a deacon is granted the ability to do signs and wonders, to verify his message. (8:5-8). *(Refer back to 6:3-5, the beginning of this section for Philip's willingness to serve as a table waiter in the stead of the apostles, i.e., chosen by the church, laid hands on by the apostles, becomes a performer of signs and wonders in their stead to send the message, but none of the deacons are able to have the gift of granting the Holy Spirit, cf. 8:14).*

b. **Negative:** Simon, tries to buy apostolic gift of granting the Holy Spirit, which is given to only 12 chosen men (cf. Acts 1:2, 10:41). (8:9-40).

1. Simon, a popular magician, comes to the Lord through the preaching of Philip, and is amazed at Philip's (apostolically appointed) power. (8:9-13).
2. Simon, not recognizing the authority of apostles, seeks to buy the apostolic gift of granting the Holy Spirit. He is condemned and requests prayer. (8:14-24).

c. **Positive:** Philip is miraculously taken to the Ethiopian eunuch who receives the Word concerning Isaiah 53. (8:25-39).

3. **Response:** Philip continues preaching all the way to Caesarea.

- C. **Introduction to a Jerusalem Jew to take gospel to Gentiles:** Saul's conversion and ministry to Damascus (Gentile) and Jerusalem (Jewish). (9:1-30).

Up until this point the resurrection has only been taken to the Jews in Jerusalem with some ministry to Judea and Samaria. However, the Sign of Jonah (resurrection) at its core was to go to the Gentiles as Jonah went to Ninevah. So, this will be accomplished in Peter at first, and then handed to the Apostle Paul for the remainder of the book, thus fulfilling the prophecy of Jonah in Jesus in the Apostles.

1. **Divine Intervention**: Saul sees a vision of the Lord on the way to Damascus. He is struck blind. (9:1-9).
2. **Conversion**: Ananias is given a vision to take Saul and bring him to his house and restore his sight. (9:10-19a).
3. **Ministry to Damascus**<sup>25</sup>: Saul teaches Jesus in the synagogue at Damascus. (9:19b-22).
4. **Persecution**: The Jews plot to kill Saul, but his disciples let him down over the wall in a basket. (9:23-25).
5. **Ministry to Jerusalem**: Paul is taken by Barnabas to the other disciples. He ministers in Jerusalem. (9:26-28)
6. **Persecution**: The Hellenistic Jews argue and try to put him to death, but he is sent away to Tarsus. (9:29-30).

- D. **Summary: The church at peace** in Judea, Galilee and Samaria, continues to grow. (9:31).

- E. **Peter continues his ministry** throughout Judea, Galilee and Samaria. (9:32-43).

1. Peter heals a bedridden man<sup>26</sup>. All who live at Lydda and Sharon turn to the Lord. (9:32-35).
2. Peter raises Dorcas in Joppa.<sup>27</sup> (9:36-43).

- IV. **Rising Action: Conflict and Response - The gospel goes to the Gentiles** and the uttermost parts of the world. (10:1-28:31).

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<sup>25</sup> Note that Damascus was the very place to which Paul had gone to persecute Christians. Now having come a full cycle he will be under persecution himself.

<sup>26</sup> Refer to Mark 5:41 for a similar miracle by Jesus.

<sup>27</sup> Note the similar miracle in Mark 5:41.



**A. The gospel to the Gentiles: The early churches and Gentile conversions. (10:1-12:23).**

**1. Event: Cornelius converted. (10:1-11:18).**

**a. The conversion of Cornelius and his family. (10:1-48).**

- 1) Cornelius, who has been praying continually sees a vision which tells him to send to Joppa for Peter. (10:1-8).
- 2) Peter sees a vision of unclean animals. He is told to kill and eat, for what God has cleansed is not to be considered unholy. (10:9-16).
- 3) Peter gives those who came from Cornelius house, lodging. (10:17-23a).
- 4) Peter goes to Cornelius' house and is told about his vision. (10:23b-33).
- 5) Peter tells him that all who believe in Jesus have forgiveness of sins. (10:34-43).<sup>28</sup>
- 6) Cornelius' house receives the Holy Spirit and is baptized.<sup>29</sup> (10:44-48).

**2. Internal Response:**

- a. Discussion: The reaction of the Jews to Gentile inclusion: Jews take issue with Peter concerning Cornelius entry into the church. Peter explains to them and they glorify<sup>30</sup> God. (11:1-18).**
- b. Internal Unity: The church at Jerusalem recognizes the movement to Gentiles at Antioch, and sends a gift for the famine (11:19-30)**

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<sup>28</sup> Note that this is a similar message that Peter preached in Acts 2 but now to Gentiles. Note that the word “repent” is used in Acts 2:38, but is not used here, choosing instead to use “believe”.

<sup>29</sup> It is important to note that the Holy Spirit’s presence precedes baptism here, while in Acts 2 it seems to follow or be simultaneous with baptism. Thus, to use Acts 2 to say that the Holy Spirit comes only at baptism would present a difficulty in chapter 10. Note that Acts is speaking of the introduction of groups into the church. This will never be repeated. Thus following this all believers are indwelt at the moment of belief (Eph. 1:13).

<sup>30</sup> Note here that the Jews refer to Cornelius’ belief (10:43) as being “repentance” (11:47).

- 1) **Unity of Jerusalem (Jew) church to Antioch (Gentile):** Some speak only to Jews. Others speak to Gentiles. They call Barnabas who encourages them. He and Saul preach in Antioch for a year. (11:19-26).
  - 2) **Unity of Gentile Church to Jerusalem:** The Antioch church determines to send a contribution to the church at Jerusalem because of the prophesied famine. (11:27-30).
- c. **External Opposition / Failure:** The Jewish king reacts, tries to kill the movement, is killed himself.<sup>31</sup> (12:1-23).
- 1) **Opposition:** Herod kills James the brother of John. He takes Peter also seeking to please the Jews. (12:1-4)
  - 2) **Response of church:** The group prays. (12:5).
  - 3) **Divine Intervention:** An angel leads Peter out to the house of John Mark. The believers there rejoice. (12:6-17).
  - 4) **Response of Opposition:** Herod cannot find Peter, so he executes the guards. Herod brings glory to himself, allowing the people to worship him as god. (12:18-22)
  - 5) **Divine Intervention:** He is struck down. (12:23).
- c. **Inclusio (back to 11:30):** Ministry to poor of Jerusalem completed (12:24-25).
- B. The missionary journeys** confirm the rejection of the Jews and the growth through the Gentiles of the church. (12:24-21:16).
1. **The first missionary journey.** (12:24-14:28).

a. **Antioch:** The church sends them out. (12:24-13:3).

- 1) Saul and Barnabas return from Jerusalem with John Mark. (12:24-25).

24 But the word of the Lord continued to grow and to be multiplied. 25 And Barnabas and Saul returned from Jerusalem when they had fulfilled

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<sup>31</sup> Note here this is validating that this new movement, the church, is supported by God. What is not supported by God is the antagonist Jewish movement supported by their king, who is referred to as a “god”.

their mission, taking along with *them* John, who was also called Mark.

- 2) The Holy Spirit calls Saul and Barnabas for the work. The church sends them out. (13:1-3).

13:1 Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. 2 And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away<sup>32</sup>.

- b. **Saul** causes blindness on an opposing magician, Bar-Jesus or Elymas, and the miracle causes the pro-consul, Sergius Paulus to come to the Lord. (13:4-12).

- 1) The Ministry: Paul preaches in Paphos against the Jewish opposition (13:4-8)

13:4 So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. 5 And when they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. 6 And when they had gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Jesus, 7 who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. 8 But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith.

- 2) The Sign or Wonder: Paul removes the external opposition by giving him blindness in a parallel to

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<sup>32</sup> The word here (*apelusan*) means to "set free", "send away", "divorce". It is a different word than in 13:4 where the Holy Spirit sends them out. The sense here is that they were sent apart from the local group to do ministry apart from them and their responsibilities in the local church.

Paul's Jewish opposition and his subsequent blindness (13:9-11)

9 But Saul, who was also *known as* Paul, filled with the Holy Spirit, fixed his gaze upon him, 10 and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? 11 "And now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand.

3) **The Response:** The Proconsul believes.

12 Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.

c. **The ministry in Pisidian Antioch.** (13:13-52)

1) **Paul** goes to the synagogue at Pisidian Antioch and preaches. (13:13-15).

13 Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; and John left them and returned to Jerusalem. 14 But going on from Perga, they arrived at Pisidian Antioch, and on the Sabbath day they went into the synagogue and sat down. 15 And after the reading of the Law and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it."

2) **The Explanation:** Paul gives them the history that leads to Jesus, verified by His resurrection. He offers them the good news of forgiveness. (13:16b-41).

16 And Paul stood up, and motioning with his hand, he said, "Men of Israel, and you who fear God, listen: 17 "The God of this people Israel chose our fathers, and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. 18 "And for a period of about

forty years He put up with them in the wilderness. 19 "And when He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-- *all of which took* about four hundred and fifty years. 20 "And after these things He gave *them* judges until Samuel the prophet. 21 "And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 "And after He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.' 23 "From the offspring of this man, according to promise, God has brought to Israel a Savior, Jesus, 24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel. 25 "And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.' 26 "Brethren, sons of Abraham's family, and those among you who fear God, to us the word of this salvation is sent out. 27 "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled *these* by condemning *Him*. 28 "And though they found no ground for *putting Him to death*, they asked Pilate that He be executed. 29 "And when they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. 30 "But God raised Him from the dead; 31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 32 "And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this *promise* to our children in that He raised up Jesus, as it is also written in the second Psalm, 'THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.' 34 "*And as for the fact* that He raised Him up from the dead, no more to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID.' 35 "Therefore He also says in another *Psalm*, 'THOU WILT NOT ALLOW THY HOLY

ONE TO UNDERGO DECAY.' 36 "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay; 37 but He whom God raised did not undergo decay. 38 "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes<sup>33</sup> is freed from all things, from which you could not be freed through the Law of Moses. 40 "Take heed therefore, so that the thing spoken of in the Prophets may not come upon *you*: 41 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.' "

- 3) **Response:** Paul and Barnabas are received well and asked to speak again the following week. (13:42-43).

42 And as Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next Sabbath. 43 Now when *the meeting of the synagogue* had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God.

- 4) **Response:** The Jews oppose Paul. He turns to the Gentiles, who rejoice.<sup>34</sup> They are driven out of the city and leave for Iconium. (13:44-52).

44 And the next Sabbath nearly the whole city assembled to hear the word of God. 45 But when the Jews saw the crowds, they were filled with

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<sup>33</sup> This sermon, though similar to Acts 2 in the sense that it is to Jews, includes the word "believe" not "repent". Note that he does not accuse them of killing the Messiah, but just those in Jerusalem. Thus, it might be said the all Jews did not kill the Messiah, but those in Jerusalem.

<sup>34</sup> Note again the similarity of sermon to Acts 2 and 10, yet Paul uses the word "believe" in 13:48.

jealousy, and *began* contradicting the things spoken by Paul, and were blaspheming. 46 And Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should be spoken to you first; since you repudiate it, and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. 47 "For thus the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU SHOULD BRING SALVATION TO THE END OF THE EARTH.'" 48 And when the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. 49 And the word of the Lord was being spread through the whole region. 50 But the Jews aroused the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. 51 But they shook off the dust of their feet *in protest* against them and went to Iconium. 52 And the disciples were continually filled with joy and with the Holy Spirit.

**d. The ministry from Iconium back to Antioch. (14:1-28).**

1) **In Iconium**, they have a great group believe, but some Gentiles and Jews attempt to mistreat them, so they leave to Lystra, Lycaonia and Derbe. (14:1-7).

a) Paul offers the gospel to the Jews and both Jews and Greeks respond (14:1)

14:1 And it came about that in Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a great multitude believed, both of Jews and of Greeks.

b) **The Response:** The Jews oppose and raise the Gentiles to reject them (14:2).

2 But the Jews who disbelieved stirred up the minds of the Gentiles, and embittered them against the brethren.

- c) **The Apostolic Response:** God supports the apostolic mission as they continue to preach the gospel (14:3).

3 Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was bearing witness to the word of His grace, granting that signs and wonders be done by their hands.

- d) **The Response:** The city is divided between Jews and Gentiles and Paul escapes to preach (14:4-7).

4 But the multitude of the city was divided; and some sided with the Jews, and some with the apostles<sup>35</sup>. 5 And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, 6 they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; 7 and there they continued to preach the gospel.

- 2) **At Lystra, Paul heals a crippled man**<sup>36</sup>, and the Gentiles seek to offer sacrifice to them. Paul restrains them and preaches of the witness of God to all nations. (14:8-18).

- a) **The Sign and Wonder:** Peter duplicates the miracle in Jerusalem to Jews, but now to Gentiles (14:8-10).

8 And at Lystra there was sitting a certain man, without strength in his feet, lame from his mother's womb, who had never walked. 9 This man was listening to Paul as he spoke, who, when he had fixed his gaze

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<sup>35</sup> This use of “apostles” is only speaking of Paul and Barnabas. It is not speaking of them (particularly Barnabas) as in the technical sense of the 12 and Paul, but is a reference to 13:4 where the Holy Spirit “sent” them out. Thus, these men are “messengers” of the Holy Spirit, since both Paul and Barnabas were sent by the Holy Spirit by the church on the First Missionary Journey.

<sup>36</sup> This is a similar miracle to Peter’s in Acts 3.



upon him, and had seen that he had faith to be made well, 10 said with a loud voice, "Stand upright on your feet." And he leaped up and *began* to walk.<sup>37</sup>

- b) **The Gentile Response:** The Gentiles react by praising the miracle workers as gods, as compared to the Jews who rejected the miracle in Jerusalem (13:11).

11 And when the multitudes saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us." 12 And they *began* calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. 13 And the priest of Zeus, whose *temple* was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.

- c. **The Explanation:** Paul and Barnabas explain that they are not gods, but have come to reveal the true God to them who created everything yet still gave them a testimony of themselves (14:14-18).

14 But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out 15 and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that you should turn from these vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM. 16 "And in the generations gone by He permitted all the nations to go their own ways; 17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful

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<sup>37</sup> The literary similarities of this story to Acts 2 are clearly intentional. What was being done for the Jews is being done for the Gentiles in equal fashion.

seasons, satisfying your hearts with food and gladness. "

- d. **The Response:** The crowds do not believe they are not the gods themselves (14:18).

18 And *even* saying these things, they with difficulty restrained the crowds from offering sacrifice to them.

- e. **The Conclusion:** The Jews object and eject Paul from the city, yet Paul is delivered and returns to the city (14:19-20).

19 But Jews came from Antioch and Iconium, and having won over the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. 20 But while the disciples stood around him, he arose and entered the city.

- 3) **Paul returns back through the cities in a victory return**, exhorting them of the victory to be found in sufferings and the success of the gospel to the Gentiles on the way to the Kingdom (14:20b-28).

And the next day he went away with Barnabas to Derbe. 21 And after they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, "Through many tribulations we must enter the kingdom of God." 23 And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. 24 And they passed through Pisidia and came into Pamphylia. 25 And when they had spoken the word in Perga, they went down to Attalia; 26 and from there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished. 27 And when they had arrived and gathered the church together, they *began* to report all things that God had done with them and how He

had opened a door of faith to the Gentiles. 28 And they spent a long time with the disciples.

2. **Reaction to the first missionary journey: The Jerusalem council.** (15:1-35).

a. **The question of circumcision arises.** Paul and Barnabas go to the Jerusalem council. (15:1-5).

1 And some men came down from Judea and *began* teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."<sup>38</sup>

2 And when Paul and Barnabas had great dissension and debate with them, *the brethren* determined that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders concerning this issue. 3 Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. 4 And when they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. 5 But certain ones of the sect of the Pharisees who had believed<sup>39</sup>, stood up, saying, "It is necessary to circumcise them, and to direct them to observe the Law of Moses."

b. **Peter testifies** that the Gentiles are saved through the grace of God as the Jews are. (15:6-11).

6 And the apostles and the elders came together to look into this matter. 7 And after there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 "And God, who knows the heart, bore witness to

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<sup>38</sup> The word should probably be translated "delivered". In the Jewish sense this means to be in the will of God, that is, to be an actor for God.

<sup>39</sup> Note here that it is a question between believers over what will qualify them to become equivalent with Jews, that is, to have a position as a representative of God, as the Jew does.

them, giving them the Holy Spirit,<sup>40</sup> just as He also did to us; 9 and He made no distinction between us and them, cleansing their hearts by faith. 10 "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?<sup>41</sup> 11 "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."<sup>42</sup>

- c. **James** speaks and states that God pointed out in the Old Testament that He would call Gentiles. James states that they should be careful not to offend the Jews in every city. (15:12-21).

12 And all the multitude kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. 13 And after they had stopped speaking, James answered, saying, "Brethren, listen to me. 14 "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. 15 "And with this the words of the Prophets agree, just as it is written, 16 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, 17 IN ORDER THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,<sup>43</sup> 18 SAYS THE LORD, WHO MAKES THESE

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<sup>40</sup> The Holy Spirit was promised to the Jews in Ezekiel 36 and Joel 2. However, it had now come to the Gentiles, and the Jews would have to admit that God did not show a preference in spiritual position.

<sup>41</sup> Paul's point here is that even the Pharisees could not be saved by the Law.

<sup>42</sup> This is not an argument that Gentiles should not keep the Law as the Jews. It is an argument that neither could keep the Law, so neither should keep the Law for justification. And the Gentiles are thus saved by faith, just as Jews. However, this is not an argument that two different groups (Israel and the church) should be merged into one as if all became Israel, but that he is arguing that all are equal in Christ on the basis of spiritual access to the Father. The reason they are in one group is that the Jews have left Israel, and their physical identity. The Gentiles have been joined in and there is no division here. The basis of the group is "calling upon the Name of the Lord (Jesus)."

<sup>43</sup> This is simply saying that there was evidence in the Old Testament that His Name would relate Gentiles to God. It was not that they were becoming Jews, but that

THINGS KNOWN FROM OF OLD. 19 "Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, 20 but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. 21 "For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath."<sup>44</sup>

- d. **The council** sends a letter to the churches declaring that they are one body, and that they do not offend the Jews in some matters. (15:22-29).
  - e. **The people rejoice** because of the letter. (15:30-35).
3. **The second missionary journey.** (15:36-18:23).
- a. **Paul's release of Mark and gain of Timothy.** (15:36-6:5).
    - 1) Paul and Barnabas split over Mark. Barnabas takes Mark, and Paul takes Silas. (15:36-41).
    - 2) Paul finds Timothy, has him circumcised, and takes him with him on the journey. (16:1-5).
  - b. **Paul at Philippi.** (16:6-40).
    - 1) Paul sees the Macedonian vision and leaves for there. (16:6-10).
    - 2) Paul goes to Philippi, finds Lydia by the riverside, and they stay with her. (16:6-15).
    - 3) A slave girl diviner is healed by Paul after she annoys them. (16:16-18).

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the provision of Messiah would be to all people. Jews now were outside Israel and the group was united on the basis of faith, something they all had in common.

<sup>44</sup> These principles were to not offend the Jews. Since Gentiles were not to keep the Law, the question arose as to what did they have to do with respect to the Jews? The point was that they did not have to keep anything but the things that would offend their brothers. It was not that they did not have to be moral according to the revelation, but only that it was not a Law. They were not to offend brothers who were Jews, that was part of the "Love thy neighbor." Fornication was specifically a sin against one's brother as was the sensitivity that Jews had to blood and sacrificed meat.

- 4) Paul is thrown in prison. An earthquake opens the doors.<sup>45</sup> The jailer is converted and his house. (16:19-34).
- 5) The magistrates beg them to depart<sup>46</sup>, so they visit the brethren and depart. (16:35-40).

**c. Paul at Thessalonica, Berea, Athens, Ephesus, and back to Antioch. (17:1-18:23).**

- 1) Paul comes to Thessalonica, is chased by the Jews, who come to Jason's house and drag him before the authorities. He is released. (17:1-9).
- 2) Paul and Silas escape by night to Berea<sup>47</sup>. Paul leaves Silas and Timothy at Berea, and escapes to Athens. (17:10-15).
- 3) Paul preaches at the Areopagus<sup>48</sup>. (17:16-31).
- 4) Paul leaves the Areopagus, but some believe. (17:32-34).
- 5) Paul goes to Corinth, meets Aquila and Priscilla, preaches the word for a year and six months. (18:1-11).
- 6) The Jews bring Paul before Gallio. He refuses to be involved. The Jews beat Sosthenes the leader of the synagogue. (18:5-17).
- 7) Paul comes to Ephesus with Priscilla and Aquila, preaches in the synagogue, and departs. (18:18-21).
- 8) Paul travels from Ephesus to Caesarea, and down to Antioch, Galatia and Phrygia. (18:22-23).

**4. The third missionary journey (18:23-21:16).**

- a. The disciples of John the Baptist converted. (18:24-19:7).

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<sup>45</sup> Paul is delivered similar to Peter.

<sup>46</sup> The fear of the magistrates here is not of Paul's person, but of God. They fear that God is in charge of this movement.

<sup>47</sup> In 17:11 the narrator applauds the Bereans for searching the scriptures (the O.T.) to validate the message of the apostles according to Deut. 13:1ff.

<sup>48</sup> Note here that Paul is not saying they have worshipped God when they acknowledge an "unknown God". He is simply saying that they have acknowledged their ignorance of God's revelation that He is beyond their ability to perceive through human means apart from revelation. Thus he as an apostle has come to reveal this God and His Son Jesus.

- 1) Apollos is corrected from the way of John the Baptist by Priscilla and Aquila. (18:24-28).
  - 2) Paul finds disciples of John the Baptist at Ephesus. They receive the Holy Spirit. (19:1-7).
- b. Paul continues at Ephesus: Paul teaches in Ephesus at the School of Tyrannus for two years. The Jewish exorcists try to remove demons in Jesus' name but fail. The church grows. (19:8-20).
- c. Paul's desire to go to Rome via Jerusalem. (19:21-21:16).
- 1) Paul purposes to go to Rome. Timothy and Erastus go ahead to Macedonia. (19:21-22).
  - 2) Demetrius a silversmith objects to the teaching of Paul, since men are turning away from Artemis. The mob goes after the Christians, but the town clerk dissuades them from the riot. (19:23-41).
  - 3) Paul heads for Macedonia, going through Greece. (20:1-6).
  - 4) Paul preaches at Troas. Eutychus falls out of the window and dies. He is raised by Paul. (20:1-12).
  - 5) Paul hurries to be in Jerusalem for the Day of Pentecost. (20:13-16).
  - 6) Paul gives his exhortation to the elders at Ephesus. (20:17-35).
  - 7) The Elders of Ephesus give Paul a farewell. (20:36-38).
  - 8) The prophecy of bonds in Jerusalem. (21:1-16).
    - a) Paul is warned not to go to Jerusalem. (21:1-6).
    - b) Paul goes to the house of Philip. Agabus prophesies Paul's binding at Jerusalem. They all agree that the will of God should happen. (21:7-16)
- C. **The journey from Jerusalem to Rome.** (21:17-28:31).
1. **Paul's imprisonment** and accusation results in the preaching of the resurrection, Divine intervention, protection and the declaration of his innocence. (21:17-22:30).

- a. Paul comes to Jerusalem, purifies himself and pays the expenses of men under the vow to show the Jews that he is not forsaking the Law. (21:17-26).
  - b. The Jews begin a riot over Paul. The Romans take him into custody. (21:27-36).
  - c. Paul is allowed to speak to the accusing Jews. (21:37-40).
  - d. Paul tells the Jews his story of conversion and how he is a minister to the Gentiles. (22:1-21).
  - e. Paul is ordered for scourging until they find that he is a Roman. The council gathers to decide his fate. (22:22-30).
2. **Trial before Ananias**. (21:1-10).
- a. Paul attacks Ananias, the high priest, but apologizes. He causes dissension between the Pharisees and the Sadducees over resurrection. They imprison Paul to protect him from them. (23:1-10).
  - b. The Lord appears to Paul and encourages him as he will witness in Rome. (23:11).
  - c. Forty Jews lie in ambush for Paul. The centurion provides guards to bring him to Felix the governor. (23:12-25).
  - d. Claudius writes a letter to Felix declaring Paul's innocence to the Roman law, but declaring his Roman citizenship requires Felix to investigate. (23:26-30).
3. **Trial before Felix** affords Paul an opportunity to declare his testimony, yet the judgment is illicit and he ends up in prison unjustly (23:31-35).
- a. Felix postpones his trial until the accusers arrive. (23:31-35).
  - b. Ananias arrives and accuses Paul of being a pest, and causing dissension. (24:1-9).
  - c. Paul declares that He is a law obeyer, and that the truth is that he is on trial for the resurrection from the dead. (24:10-23).
  - d. Felix leaves Paul in prison, expecting a bribe, and then is succeeded by Festus. (24:24-27).
4. **Trial before Festus** results in a declaration of Paul's innocence. (25:1-26:32).
- a. Festus goes to Jerusalem, hears testimony and invites the accusers to Caesarea. (25:1-5).
  - b. Paul is accused by accusers. Festus tries to please the Jews. Paul appeals to Caesar. (25:6-12).



- c. Agrippa visits Festus and is told of Paul's case. Agrippa asks that he be able to hear Paul. (25:13-22).
- d. Festus admits he is at a loss of what to accuse Paul, when he sends him to Caesar. Agrippa is invited to offer some help. (25:23-27).
- e. Paul declares his history to Agrippa and the fact that he teaches nothing but what Moses and the prophets declared. (26:1-23).
- f. Festus calls Paul mad. Agrippa expresses interest in Paul's testimony. Paul encourages him to accept the gospel. (26:24-29).
- g. They agree Paul is innocent, and that he would be free had he not appealed to Caesar. (26:30-32).

**5. Sovereign protection to Rome. (27:2-28:15).**

- a. Paul is put to sea under a Roman centurion. (27:1-8).
- b. Paul prophesies a shipwreck. The centurion sails anyway. The ship is caught in a storm. (27:9-26).
- c. The ship is brought safely to be run aground near land. The people all swim to shore safely. (27:27-44).
- d. Paul suffers no harm from a viper. (28:1-6).
- e. Paul heals a man on the island. All the sick come to him. (28:7-10).
- f. Paul reaches Rome. The brethren come to meet him. (28:11-15).

**6. Paul offers Jesus to the Jews at Rome. (28:16-31).**

- a. Paul calls leaders of the Jews to himself. He explains his innocence and desire to speak to them concerning the Hope of Israel. (28:16-22).
- b. Paul tells the Jews of Jesus, but some accept and some reject. Paul declares that they are the fulfillment of Isaiah 6 concerning a hardened nation. (28:23-29).
- c. Paul is enabled to have his own quarters for two years and preach unhindered. (28:30-31).