

# THE BOOK OF ACTS:

## The birth, growth, and progress of the church

Original Author: Luke, Ph.D Sunday, AD 60 - 62 Sugar Land BC Press

### THE LINK BETWEEN THE GOSPELS & THE NEW TESTAMENT EPISTLES.

CHAPTER 1: The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. 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. Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me, for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." 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. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. 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." Then they returned to Jerusalem

from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, 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. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us and received his share in this ministry." (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) "For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and 'LET ANOTHER MAN TAKE HIS OFFICE.'" Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection." So they



And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Acts 2:3-4



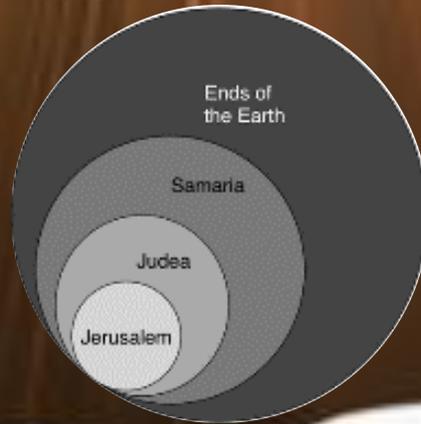
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

## Acts 1:8

“but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

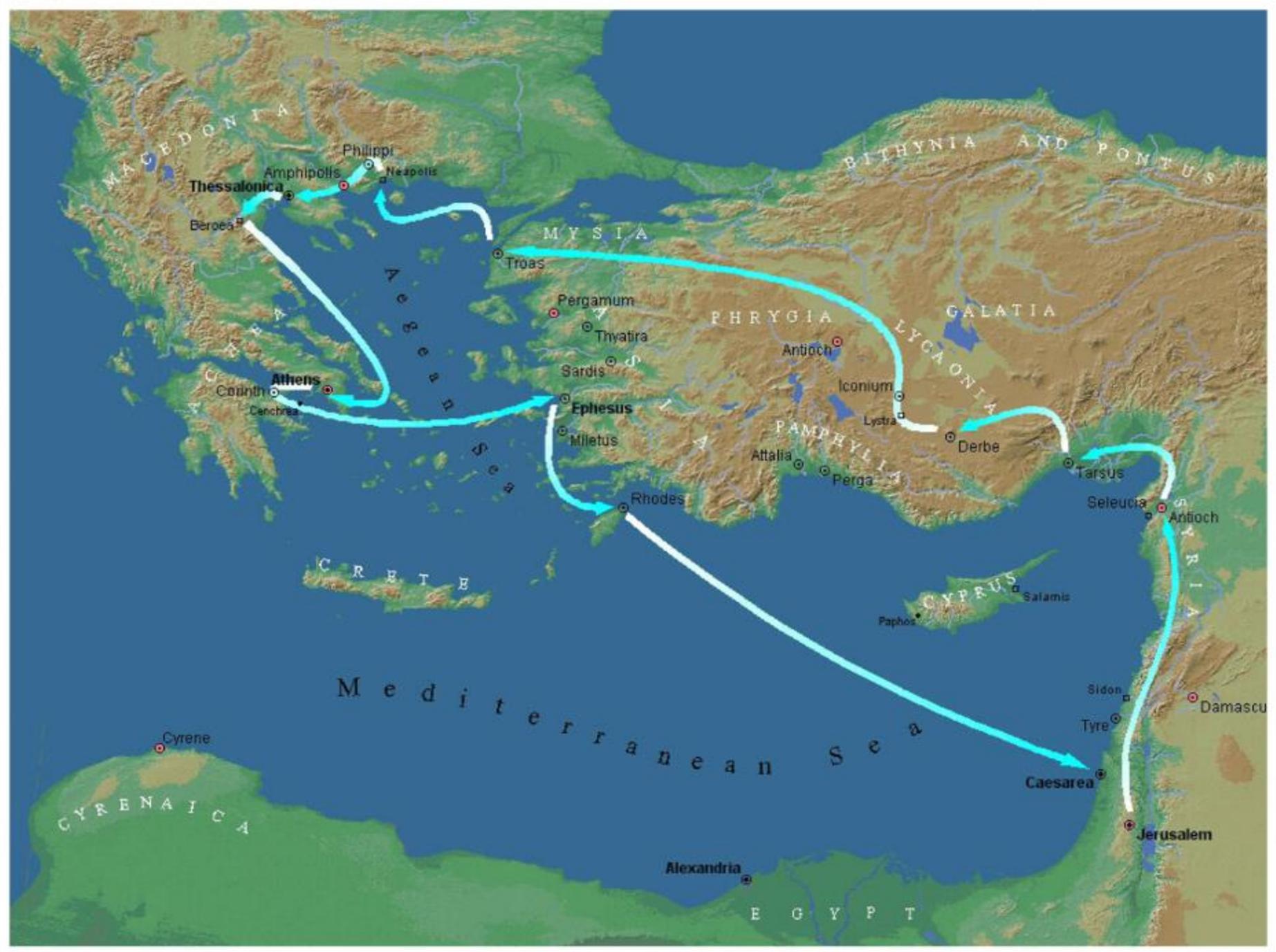


# Structure (Acts 1:8)



- Jerusalem (Acts 1–7)
- Judea and Samaria (Acts 8–12)
- **Remotest part of the earth (Acts 13–28)**
  - 1<sup>st</sup> missionary journey (Acts 13–14)
  - Jerusalem council (Acts 15:1-35)
  - **2nd missionary journey (Acts 15:36 –18:22)**
  - 3<sup>rd</sup> missionary journey (Acts 18:23–21:17)
  - Trip to Rome (Acts 21:18–28:31)

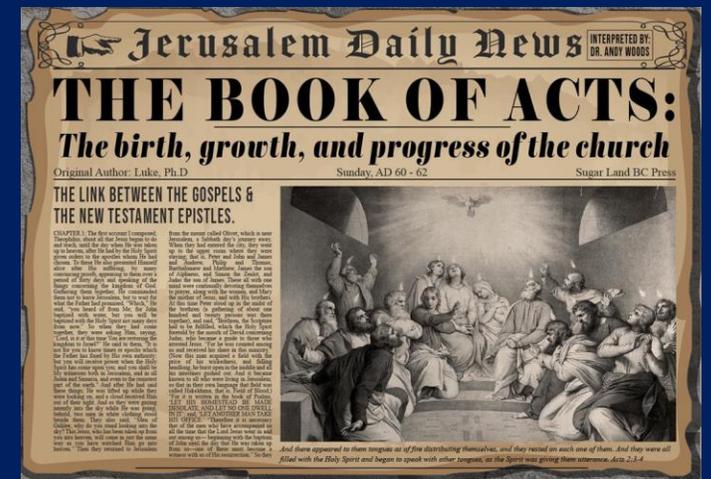




# Acts 15:36–18:22

## 2nd Missionary Journey

- I. Schism between Paul & Barnabas (15:36-41)
- II. Syria & Cilicia ministry (16:1-5)
- III. Macedonian call (16:6-10)
- IV. Philippian ministry (16:11-40)
- V. Thessalonica ministry (17:1-9)
- VI. Berean ministry (17:10-15)
- VII. Athens' ministry (17:16-34)
- VIII. Corinthian ministry (18:1-18)
- IX. Ephesus' ministry (18:19-21)
- X. Return to Antioch (18:22)

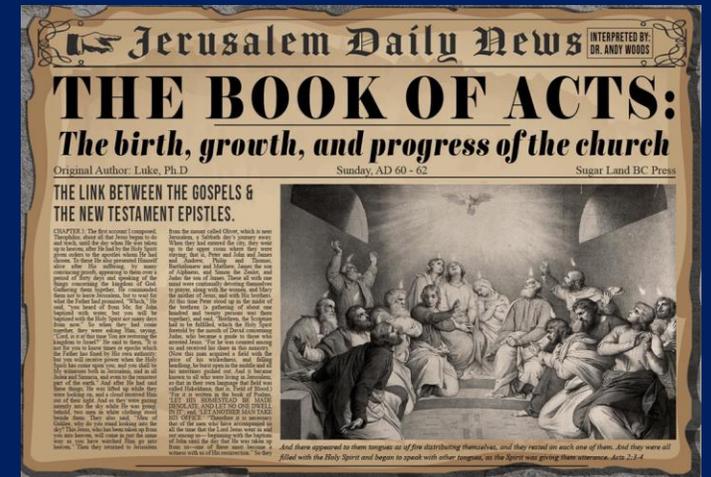




# IV. Philippian Ministry

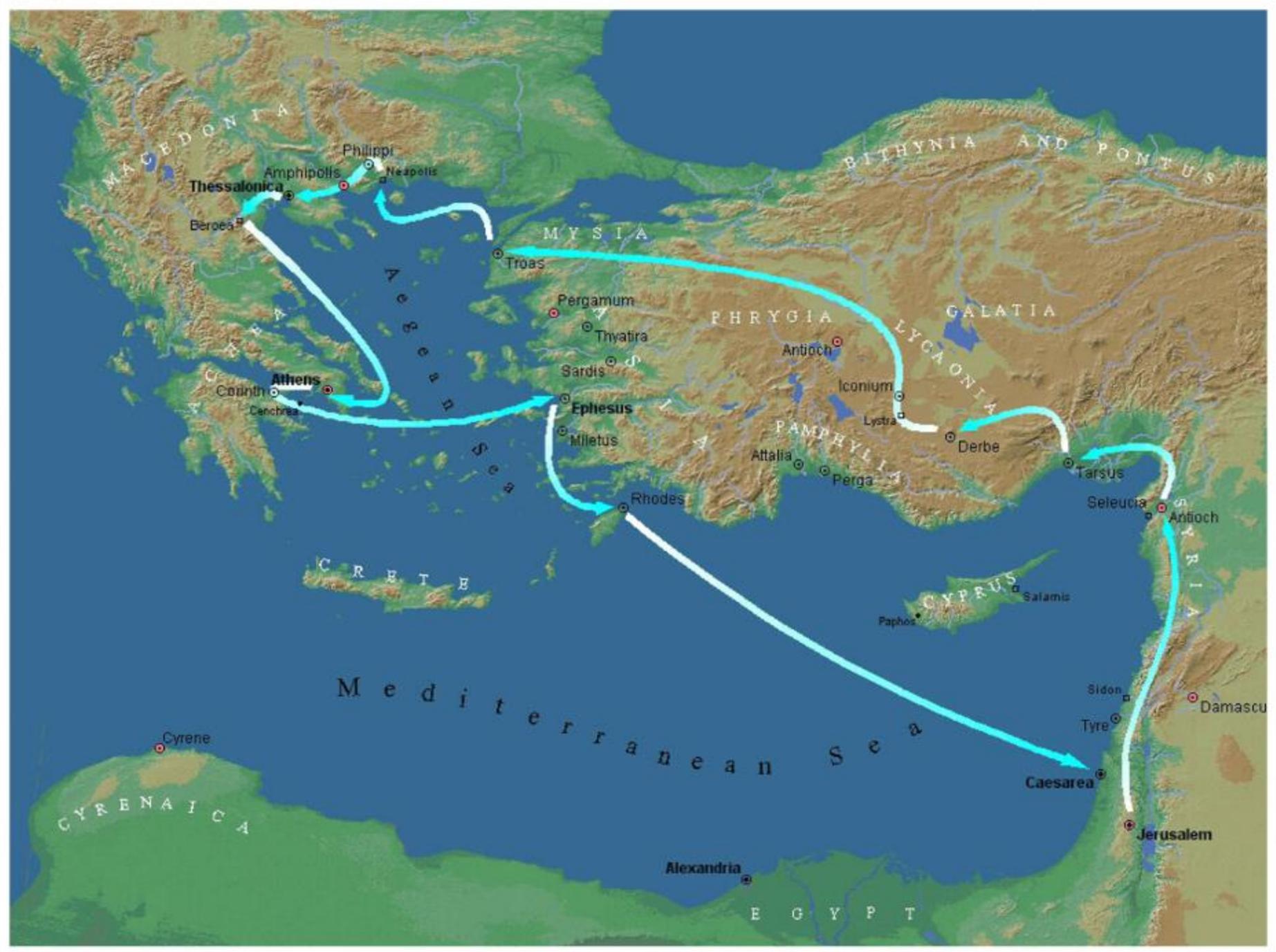
Acts 16:11-40

- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
- C. Paul & Silas' imprisonment (19-34)
- D. Departure from Philippi (35-40)





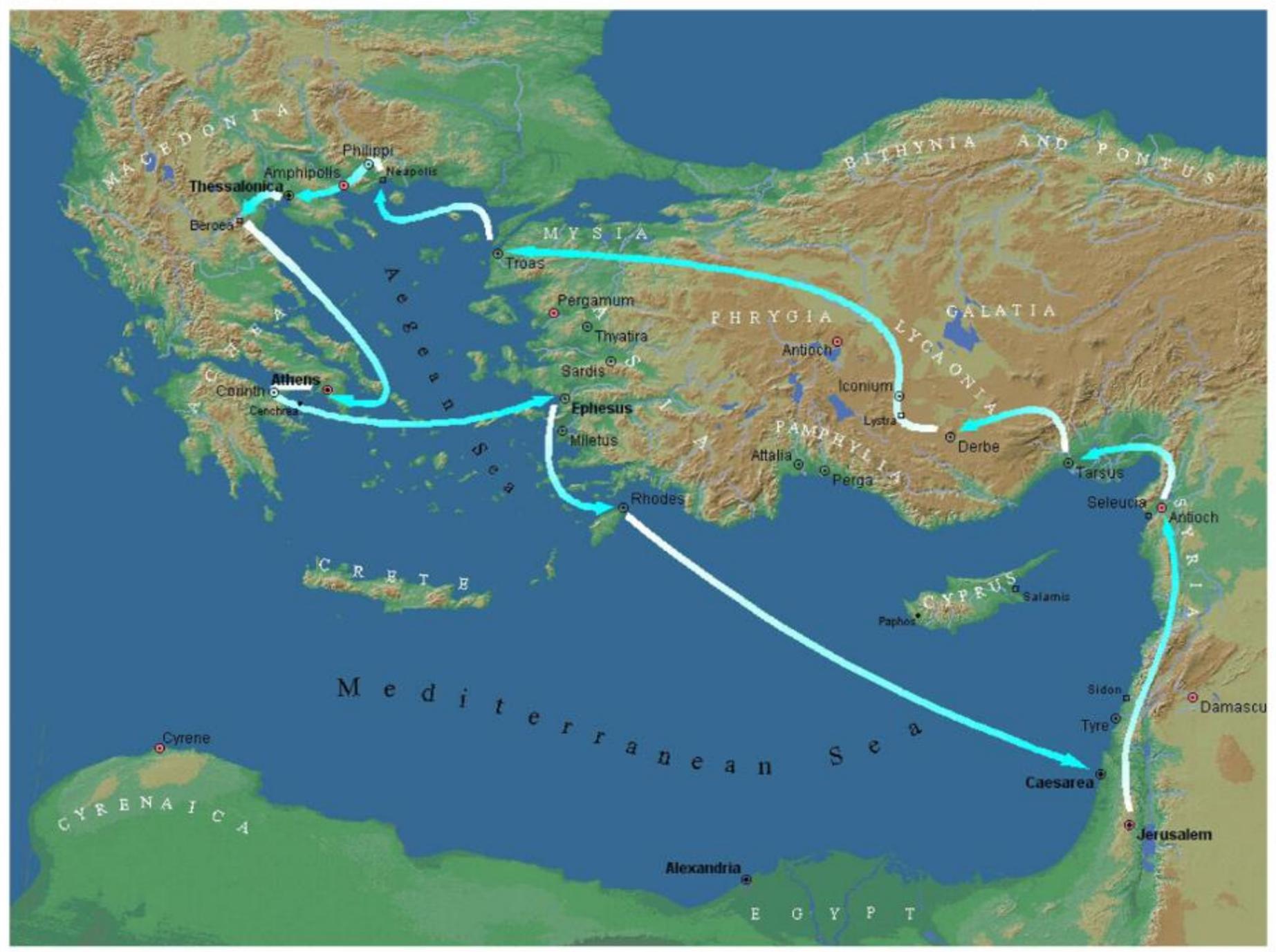




# Every Geographical Location in Acts/Epistles





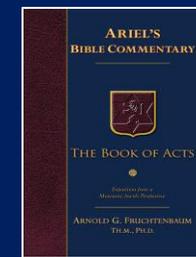






# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 345-46*

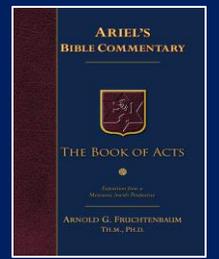


“Macedonia had been a Roman province since the year 146 B.C. In 167 B.C., the Romans divided the region into four administrative districts, and this was the first of the four districts. Philippi was merely a city of the first district of Macedonia. In 42 B.C., Antony and Octavian (Augustus) won an important battle over the assassins of Julius Caesar in the vicinity of Philippi. In honor of this victory, Philippi was made a Roman colony. At first, it was named Antoni Iussu Colonia Victrix Philippensium after the battle. About a decade later, it received the honorary title of Colonia Iulia Augusta Philippensis, indicating its status as a Roman colony.”



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*The Book of Acts, 345-46*



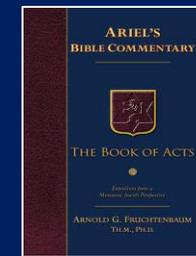
“People living in such a colony were automatically given Roman citizenship and therefore lived under the same laws and rights as the citizens of Rome. It was like a piece of Rome ‘transplanted’ abroad. Philippi was settled by Romans, mostly retired or active military men. Other Roman colonies mentioned in the New Testament include Antioch of Pisidia, Lystra, Troas, Ptolemais, and Corinth.”





# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 346*



“Verse 13 deals with the Jewish Sabbath meeting. On the sabbath day, Paul’s group went outside the gate, meaning they left the city, to go to a river side. This river was the Gangites, also known as Angites, and is about one-and-a-half miles outside of town. By Jewish law, a minyan of at least ten Jewish men from the age of thirteen are required to maintain a public synagogue and worship. If there were not enough adult men, then worship must take place outside, preferably by a river side. Knowing this Jewish custom and law, Paul supposed that if he went to the Gangites, he would find a Jewish prayer meeting. And indeed, he found a place of prayer, an open-air enclosure by the river. He and his men sat down, and spoke unto the women that were come together. Only women were present on this occasion.”

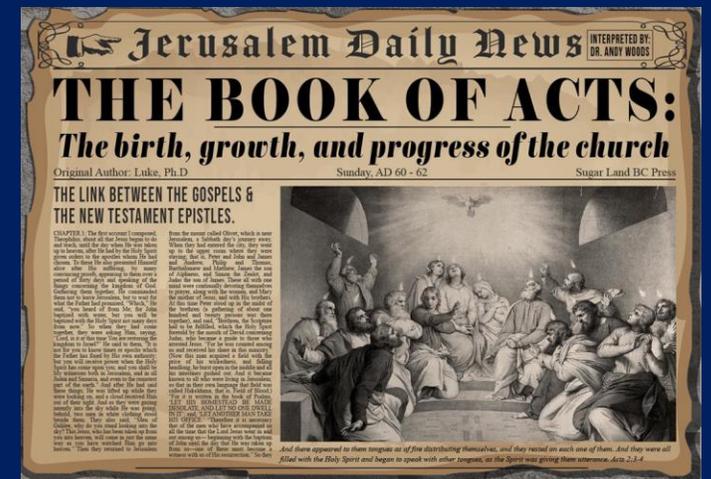




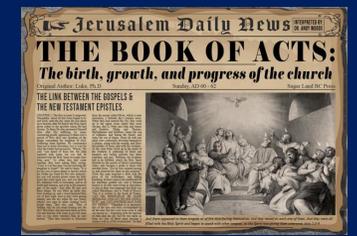
# A. Acts 16:11-15

## Lydia's Conversion

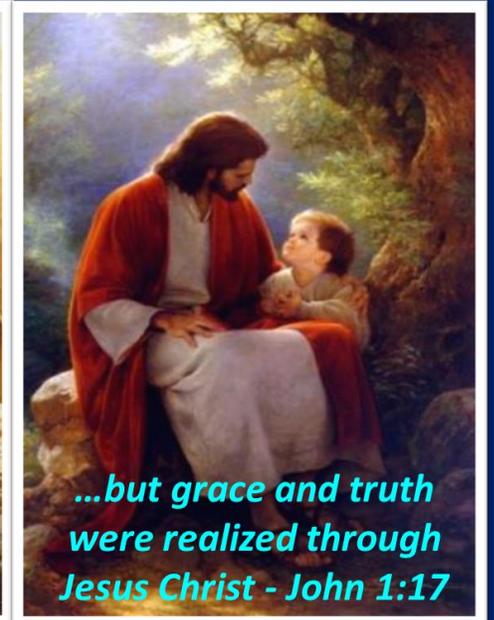
1. Journey to Neapolis (11)
2. Arrival at Philippi (12)
3. Jewish Sabbath meeting (13)
4. Lydia's conversion (14)
5. Results of conversion (15)



# Themes

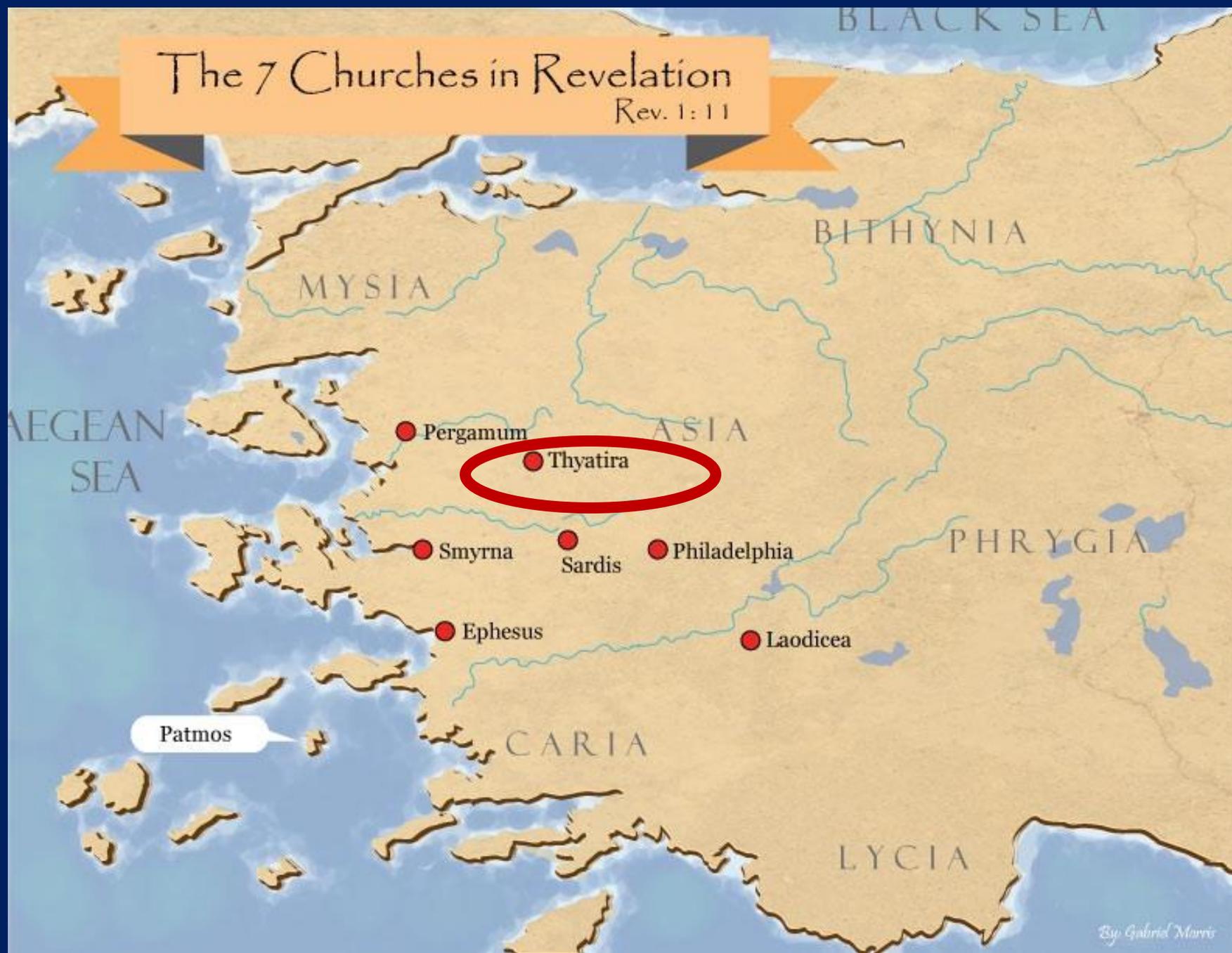


- From Peter to Paul (Gal 2:7-8)
- Universality of the Gospel
- Transitions
- Sovereignty of God (Acts 2:23; 13:48)
- Soteriology (Acts 16:31)



# The 7 Churches in Revelation

Rev. 1:11



## John 16:7-11

“<sup>7</sup> But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. <sup>8</sup> And He, when He comes, will convict the world concerning sin (*hamartia*, singular noun) and righteousness and judgment; <sup>9</sup> concerning sin, because they do not believe in Me; <sup>10</sup> and concerning righteousness, because I go to the Father and you no longer see Me; <sup>11</sup> and concerning judgment, because the ruler of this world has been judged.”



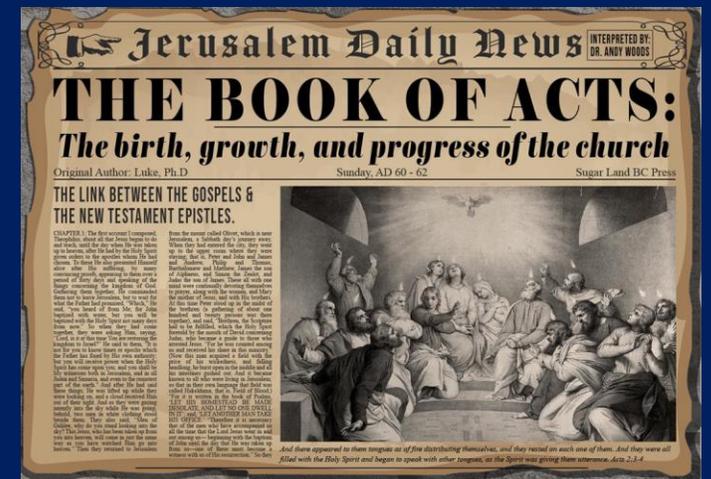
## René A. Lopez

“The Greek...('opened') refers to 'opening of the eyes to make understanding possible and enable perception.' Many of the New Testament occurrences of...('heart') refer to the mind, as it does here; God opened Lydia's 'eyes of the heart,' as if removing a mental veil (2 Cor. 4:3–4), so that she would understand and respond. God enabled her to understand Paul's message so that she could believe and be saved. But opening her heart (or understanding) is not the same as giving her faith. Acts 16 does not say God gave her faith. Instead He enabled her to understand so that she could exercise faith...Paul wrote in Romans 3:11, 'There is none who understands, there is none who seeks for God.' However, God was drawing (cf. John 6:44–45) Lydia to Himself before Paul arrived. Nevertheless giving a person the ability to understand differs from giving him or her faith to believe. God enlightened (a type of drawing) Lydia so that she could believe, but it was still her faith, not God's gift of faith.”

# A. Acts 16:11-15

## Lydia's Conversion

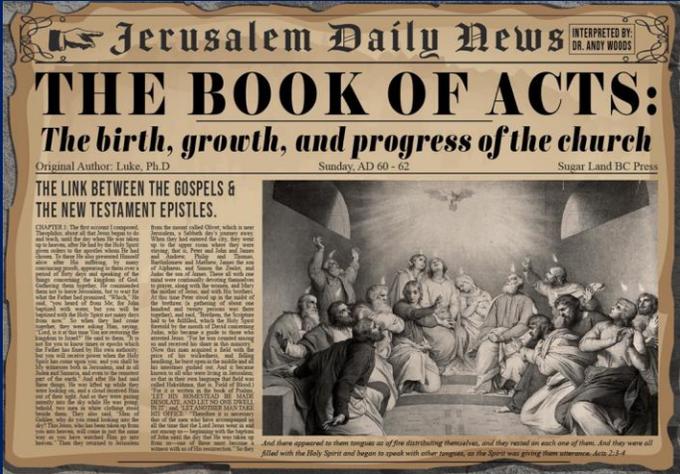
1. Journey to Neapolis (11)
2. Arrival at Philippi (12)
3. Jewish Sabbath meeting (13)
4. Lydia's conversion (14)
5. Results of conversion (15)



# 5. Acts 16:15

## Results of Conversion

- a) Baptism (15a)
- b) Hospitality (15b)

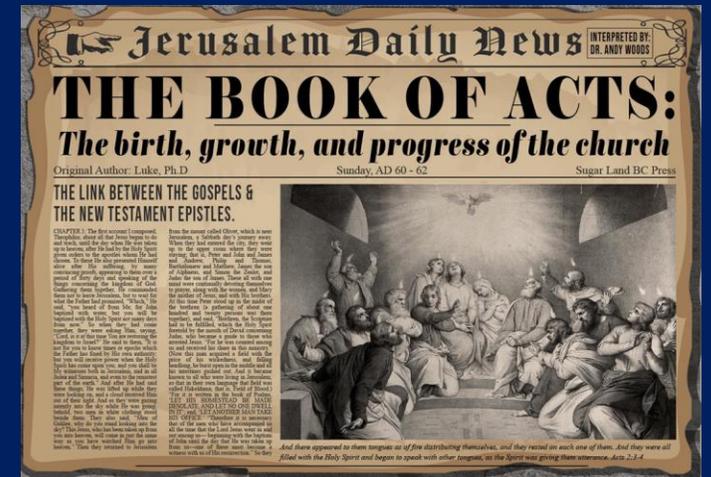


# 5. Acts 16:15

## Results of Conversion

a) Baptism (15a)

b) Hospitality (15b)

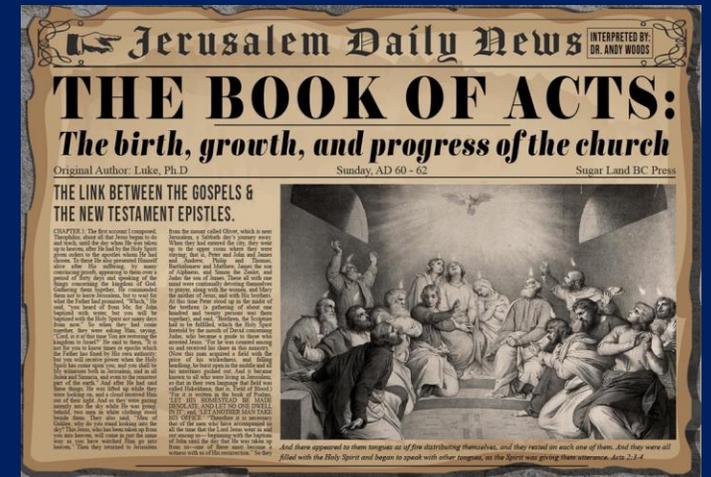


# 5. Acts 16:15

## Results of Conversion

a) Baptism (15a)

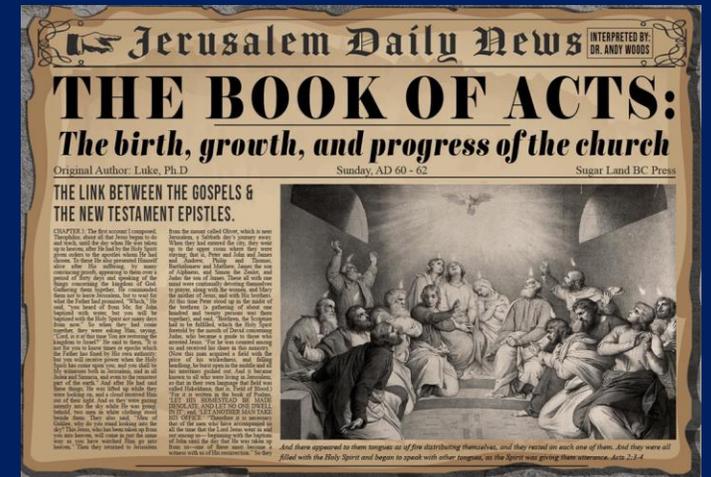
b) Hospitality (15b)



# IV. Philippian Ministry

Acts 16:11-40

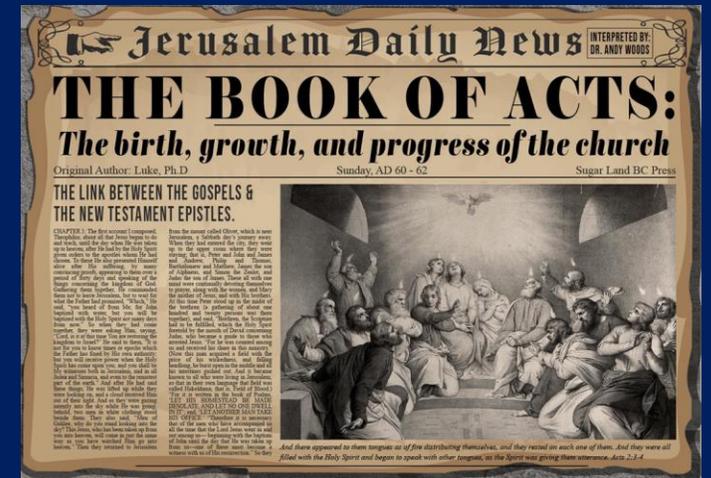
- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
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- D. Departure from Philippi (35-40)



# B. Acts 16:16-18

## Demonized Slave Girl

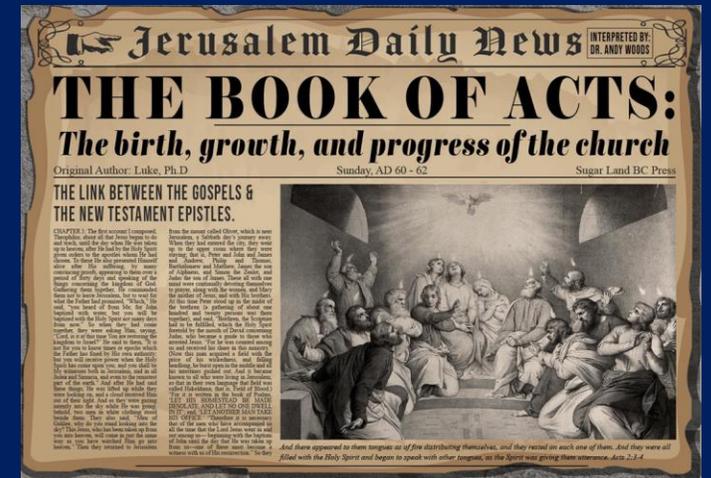
1. Introductory encounter (16)
2. Demonic recognition (17)
3. Apostolic casting out (18)



# B. Acts 16:16-18

## Demonized Slave Girl

1. Introductory encounter (16)
2. Demonic recognition (17)
3. Apostolic casting out (18)

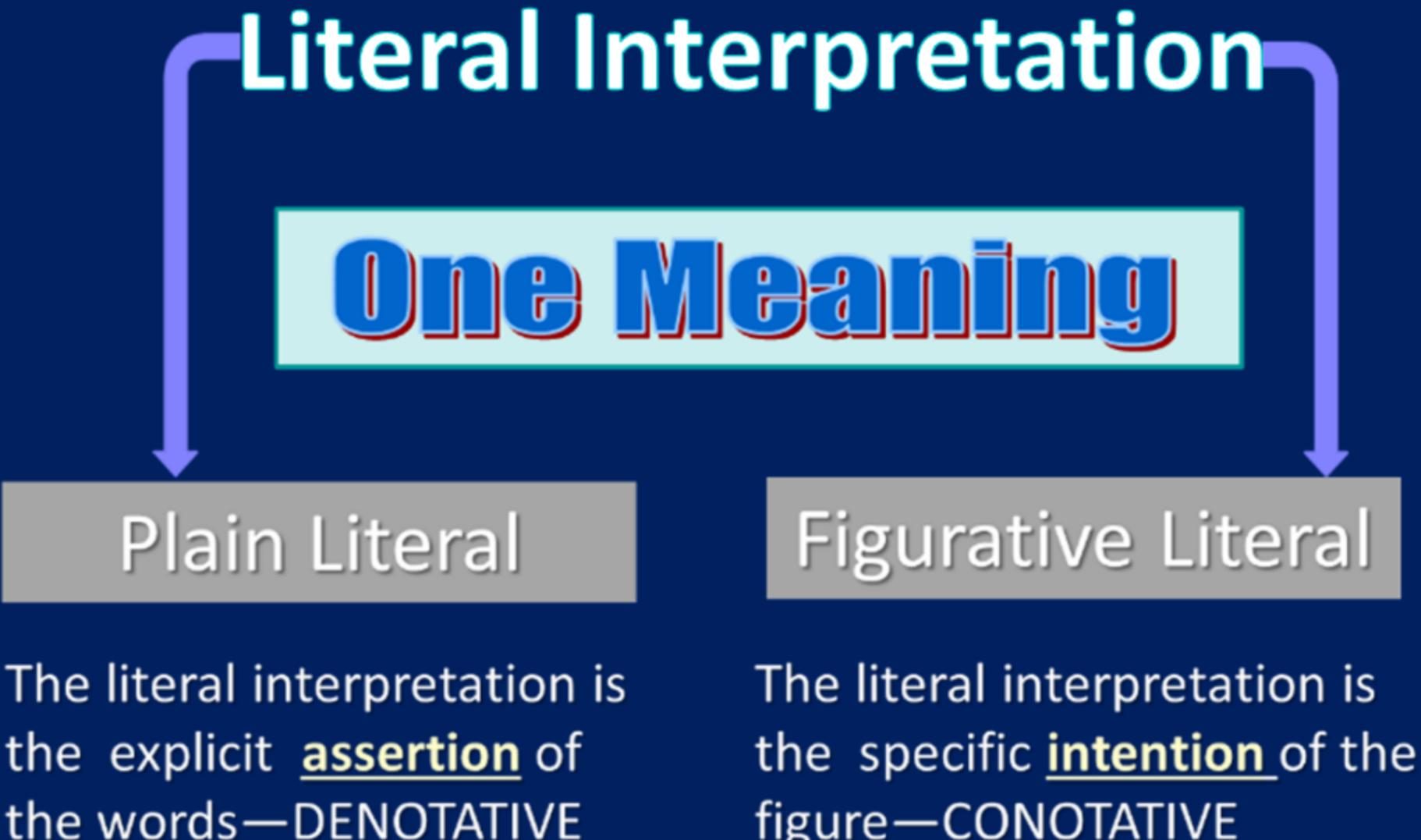


## Genesis 3:15

“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”



# Literal Interpretation



**One Meaning**

Plain Literal

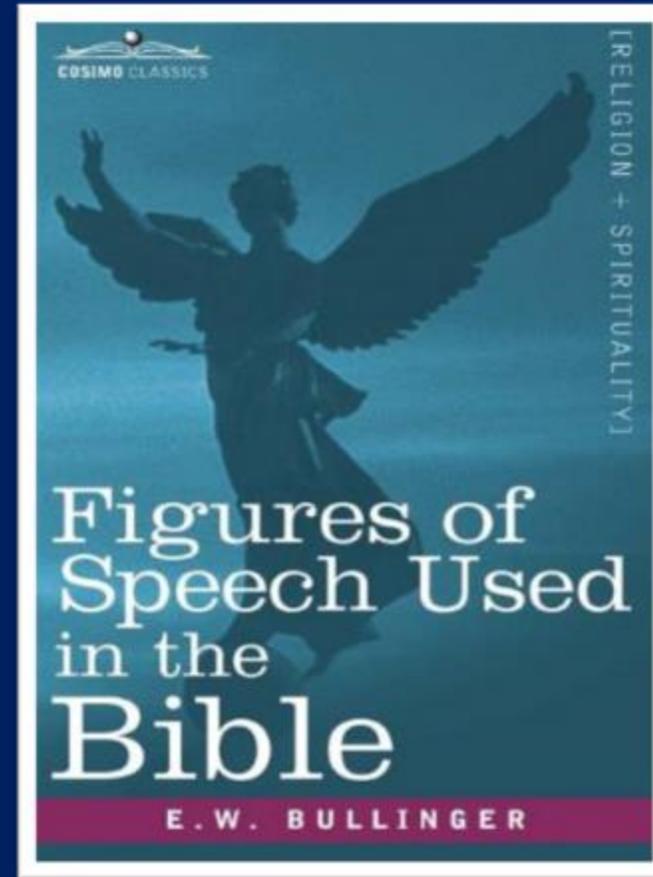
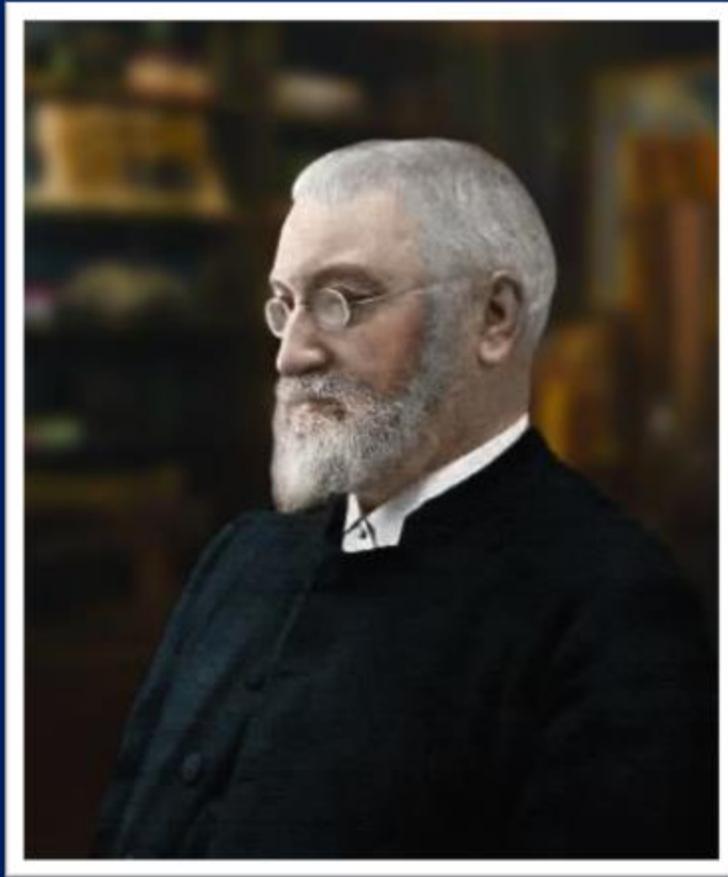
The literal interpretation is the explicit assertion of the words—DENOTATIVE

Figurative Literal

The literal interpretation is the specific intention of the figure—CONOTATIVE

Chart by Earl Radmacher

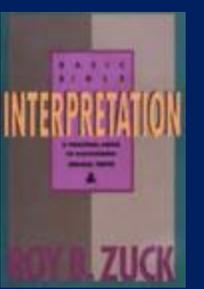
# E.W. Bullinger (1837–1913)





## Dr. Roy B. Zuck

*Basic Bible Interpretation*, p. 156-57.

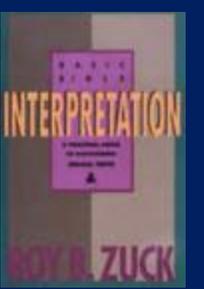


“*Litotes*. A litotes is an understatement or a negative statement to express an affirmation. This is the opposite of hyperbole. When we say, ‘He is not a bad preacher,’ we mean he is a very good preacher. The understatement is made for emphasis. When Paul wrote, ‘I am a Jew ... a citizen of no insignificant city’ (Acts 21:39, nasb), he meant that Tarsus was in fact a rather significant city. A litotes is at times a belittling statement, as in Numbers 13:33, ‘We seemed like grasshoppers in our own eyes, and we looked the same to them.’ Luke used a number of litotes.”



## Dr. Roy B. Zuck

*Basic Bible Interpretation*, p. 156-57.



“He spoke of ‘no small disturbance among the soldiers’ (Acts 12:18, nasb), ‘no little business’ (19:24), and ‘no small storm’ (27:20, nasb). When Luke wrote that Paul and Barnabas stayed in Antioch ‘a long time’ (14:28), the Greek has a litotes. It is literally, ‘they stayed there not a little time.’ Paul belittled himself with a litotes in 1 Corinthians 15:9, ‘For I am the least of the apostles.’ This statement of genuine humility was written to highlight God’s grace in his life as an undeserving sinner (see v. 10).”

# Satanic/Demonic Miracles

1. Exod. 7–8

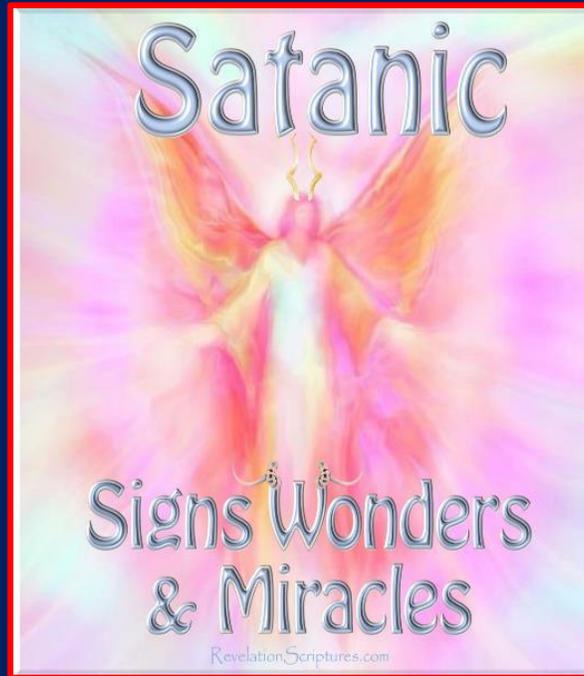
2. Deut. 13:1-3

3. Job 1:12-19; 2:7-8

4. 1 Sam. 28?

5. Matt. 7:21-23; 24:24

6. Luke 4:5



7. Acts 8:9; 16:16

8. Gal. 1:6-9

9. 2 Thess. 2:9

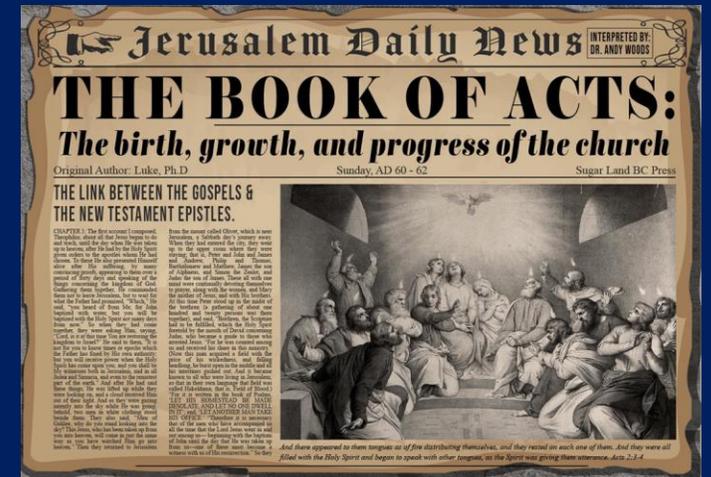
10. 2 Cor. 11:14

11. Rev. 13:3, 13, 15;  
16:13-14

# B. Acts 16:16-18

## Demonized Slave Girl

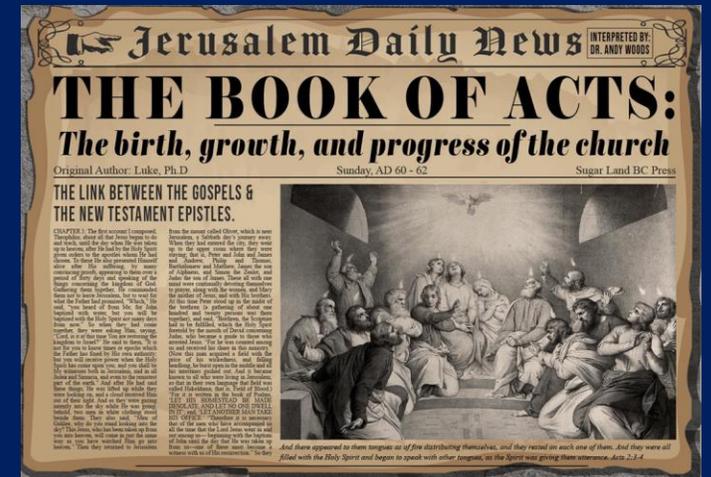
1. Introductory encounter (16)
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# B. Acts 16:16-18

## Demonized Slave Girl

1. Introductory encounter (16)
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## Ephesians 2:20

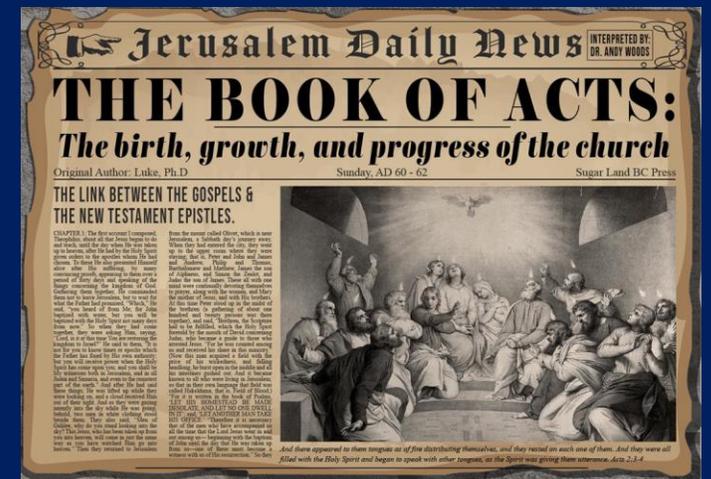
“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*.”



# IV. Philippian Ministry

Acts 16:11-40

- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
- C. Paul & Silas' imprisonment (19-34)
- D. Departure from Philippi (35-40)



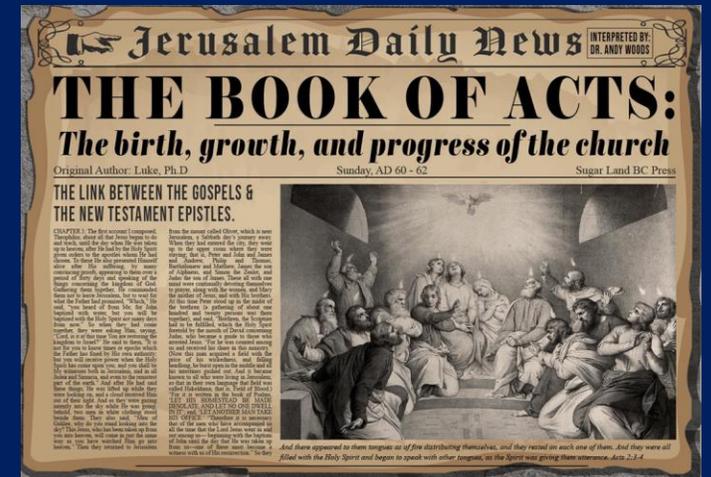


# C. Acts 16:19-34

## Paul & Silas' Imprisonment

### 1. Imprisonment (19-24)

### 2. Jailer's conversion (25-34)

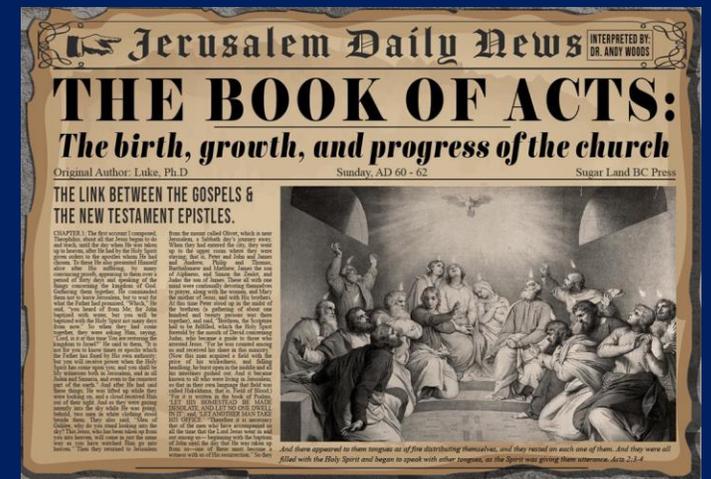




# 1. Acts 16:19-24

## Imprisonment

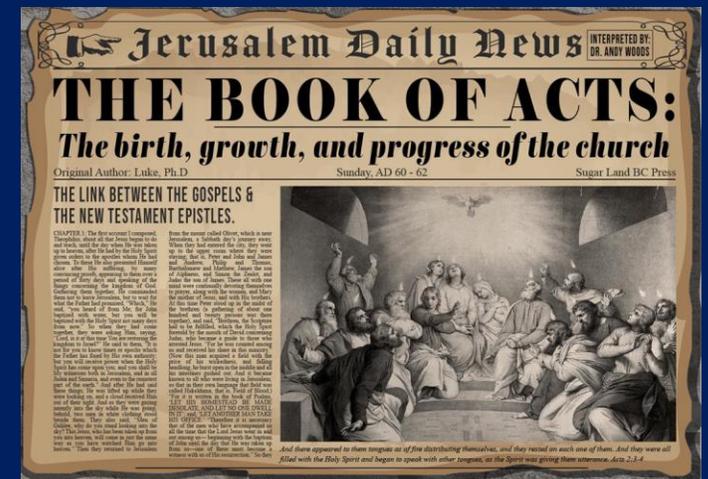
- a) Motive (19)
- b) Accusation (20-21)
- c) Mob beating (22)
- d) Imprisonment (23-24)



# 1. Acts 16:19-24

## Imprisonment

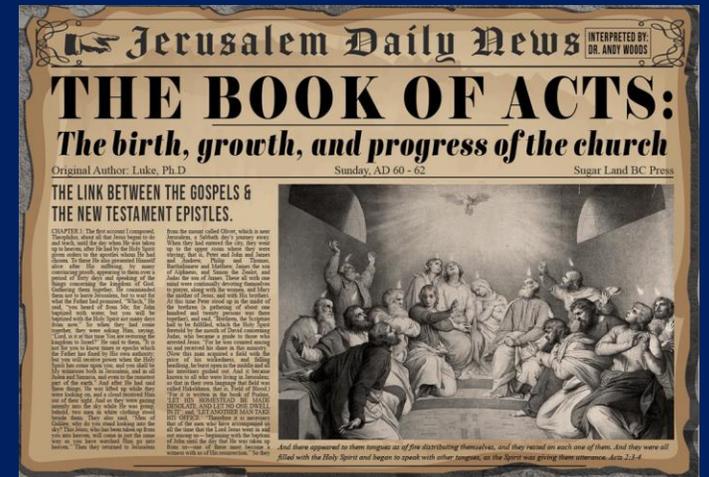
- a) Motive (19)
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# 1. Acts 16:19-24

## Imprisonment

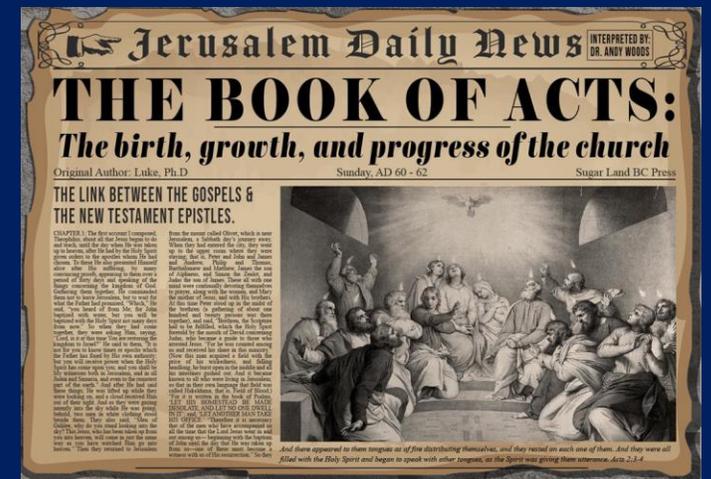
- a) Motive (19)
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# 1. Acts 16:19-24

## Imprisonment

- a) Motive (19)
- b) Accusation (20-21)
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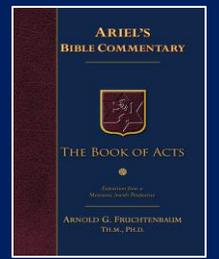






# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 351-52*

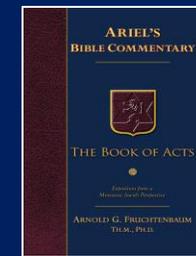


“After having received such a charge (v. 24) and because his life depended on it, the jailer threw Paul and Silas into the inner[429] prison. The Roman public prison had a vestibule, followed by the outer prison. Then came the inner prison, which was a dungeon with no light or air except what came through when the door was opened. This confinement in the inner chamber would make escape virtually impossible.”



# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 352*

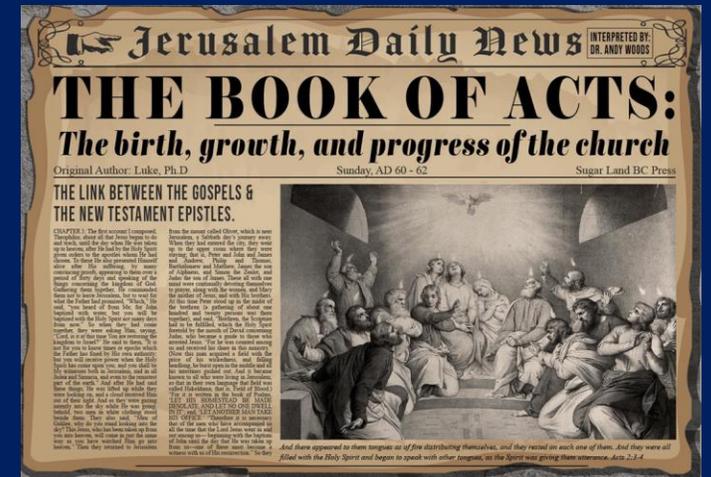


“But to make even more sure that Paul and Silas could not flee, the jailer made their feet fast[430] in the stocks. This treatment was both unnecessary and cruel. The stocks were made from a piece of wood, such as a cross or a log or a large piece of timber, some of which had five holes: two for the wrists, two for the ankles, and one for the neck. Some had only two holes for the feet, which appears to be the case here. Paul’s and Silas’ feet were shackled after being stretched wide apart. All this shows that they underwent a very painful enclosure in the stocks and spent a very uncomfortable night, while their backs were still sore from being beaten with rods.”

# C. Acts 16:19-34

## Paul & Silas' Imprisonment

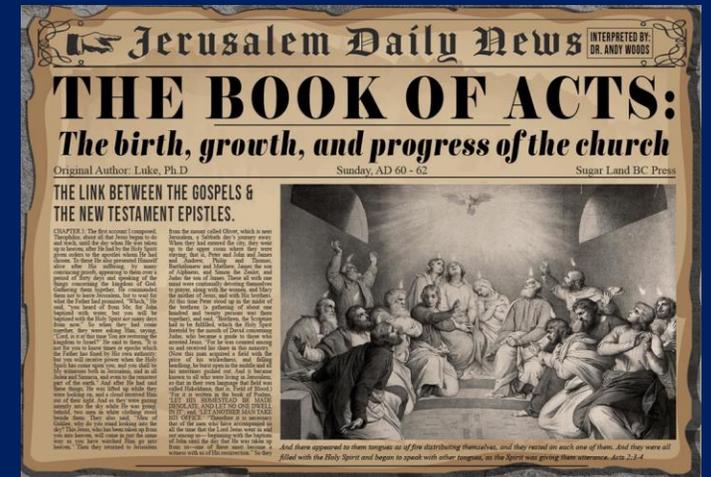
1. Imprisonment (19-24)
2. Jailer's conversion (25-34)



## 2. Acts 16:25-34

### Jailer's Conversion

- a) Timing (25)
- b) Earthquake (26)
- c) Jailer's response (27)
- d) Paul's response (28)
- e) Jailer's reaction (29-30)
- f) Gospel message (31)
- g) Household evangelism (32)
- h) Results of salvation (33-34)







ROME

Philippi

Black Sea

ASIA MINOR

EPHESUS

Corinth

Antioch

Mediterranean Sea

Jerusalem

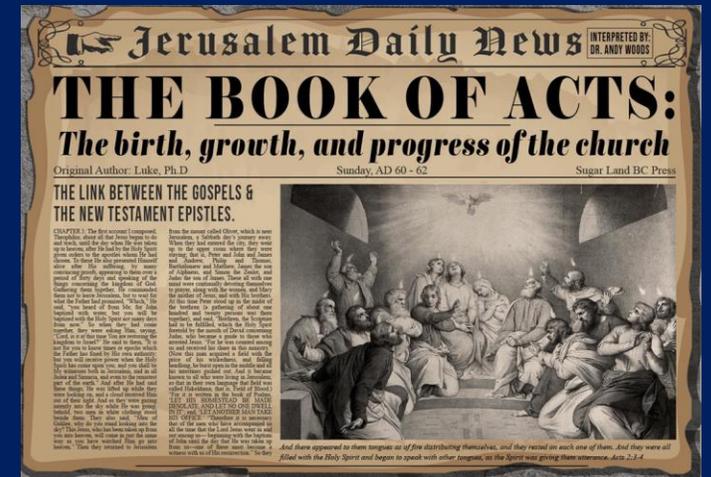
Philippi

Map by Gabriel Morris

## 2. Acts 16:25-34

### Jailer's Conversion

- a) Timing (25)
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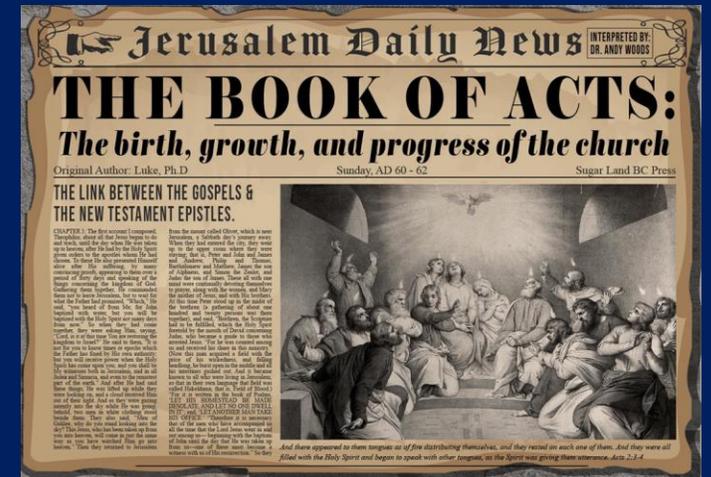




# b) Acts 16:26

## Earthquake

- 1) Foundations shaken (26a)
- 2) Doors opened (26b)
- 3) Hands loosed (26c)



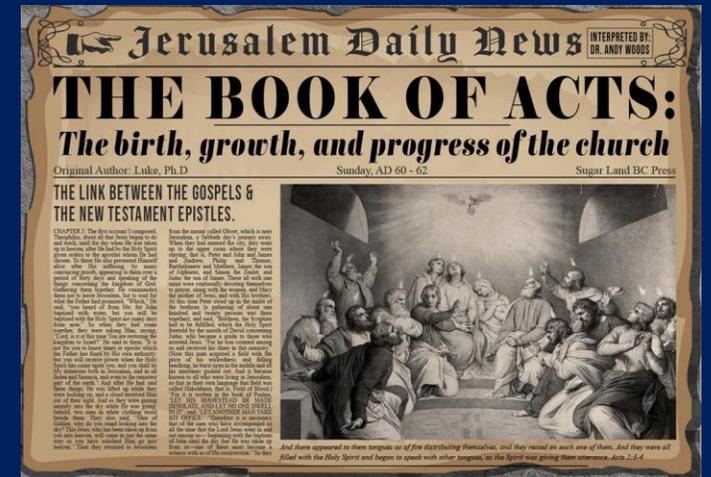
## 2 Thessalonians 2:2

“that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.”



# b) Acts 16:26 Earthquake

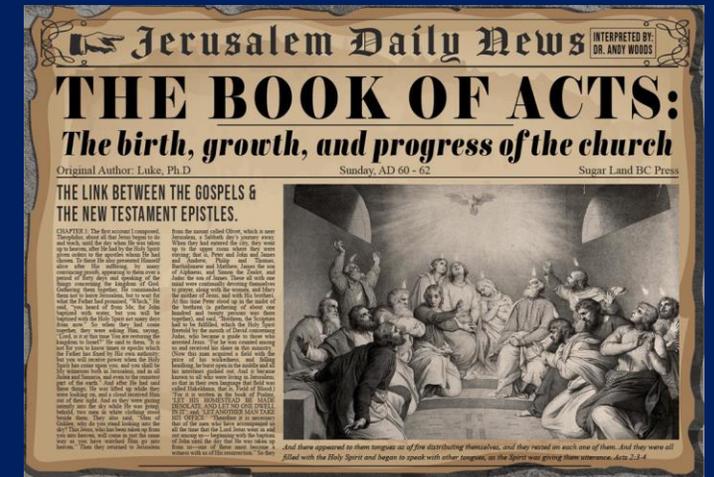
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# b) Acts 16:26

## Earthquake

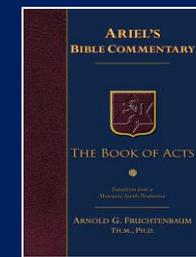
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*The Book of Acts, 352*

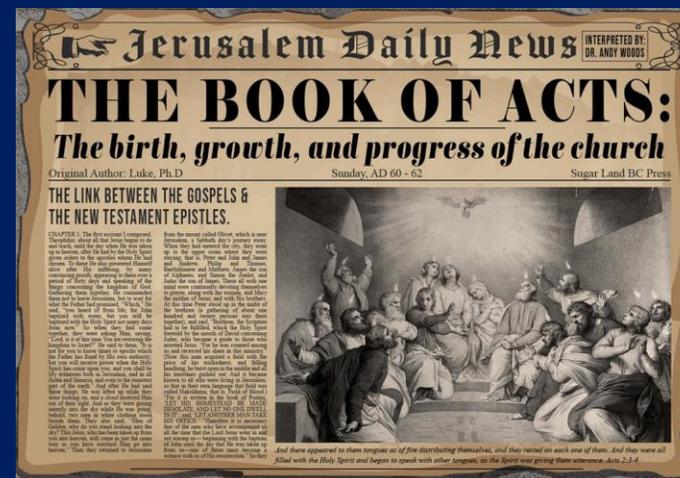


“They were not necessarily loosened from the prisoners’ hands, but the inmates were no longer chained to the wall. They were free to flee, yet they did not do so, thanks to the influence of Paul and Silas.”

## 2. Acts 16:25-34

### Jailer's Conversion

- a) Timing (25)
- b) Earthquake (26)
- c) Jailer's response (27)
- d) Paul's response (28)
- e) Jailer's reaction (29-30)
- f) Gospel message (31)
- g) Household evangelism (32)
- h) Results of salvation (33-34)



# Naturalistic Theories

1. Swoon theory
2. Theft theory
3. Hallucination theory
4. Wrong tomb theory



# Theft Theories



A. Rome



B. Jews



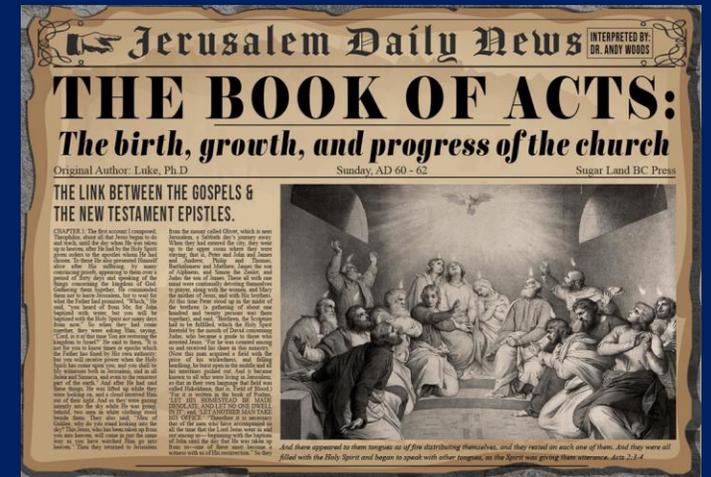
C. Disciples



# 2. Acts 16:25-34

## Jailer's Conversion

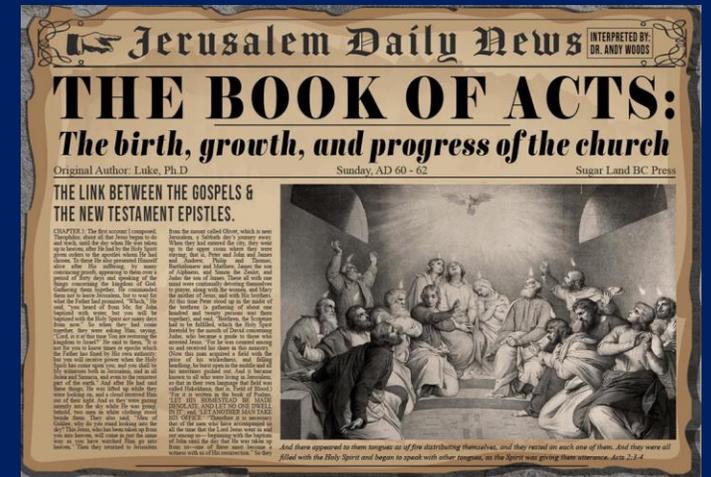
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## 2. Acts 16:25-34

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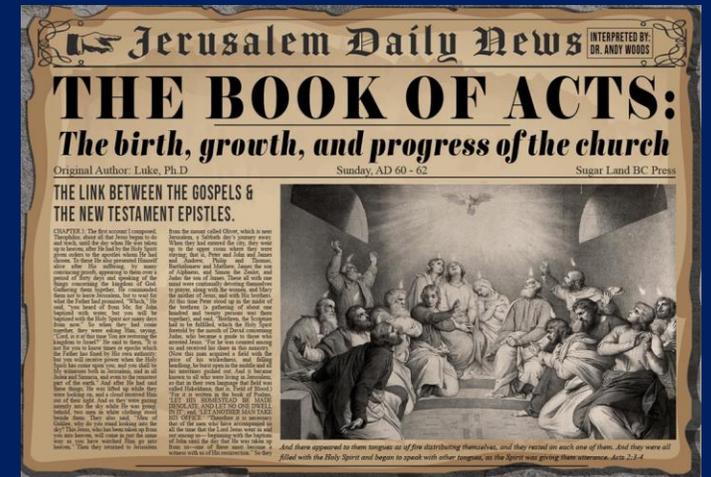


# e) Acts 16:29-30

## Jailer's Reaction

i. Fear (29)

ii. Question (30)

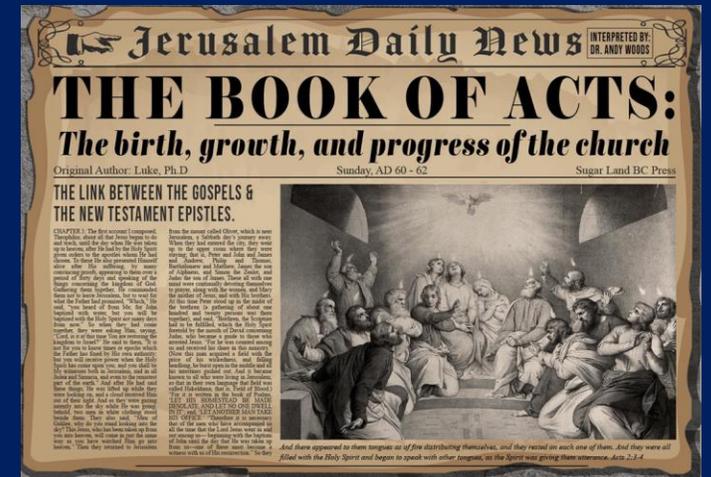


# e) Acts 16:29-30

## Jailer's Reaction

i. Fear (29)

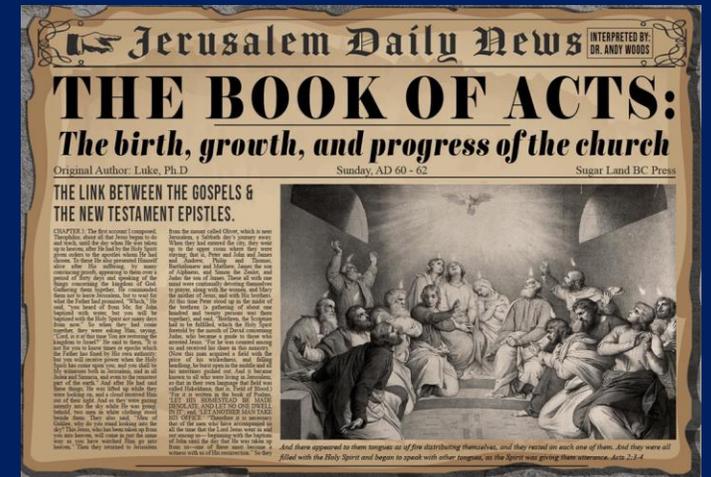
ii. Question (30)



## 2. Acts 16:25-34

### Jailer's Conversion

- a) Timing (25)
- b) Earthquake (26)
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- h) Results of salvation (33-34)



# Belief – God’s One Condition for Justification



“...because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

Lewis Sperry Chafer, vol. 7, *Systematic Theology*  
(Grand Rapids, MI: Kregel Publications, 1993), 265-66.

# Belief – God's One Condition for Justification

## Gen 15:6

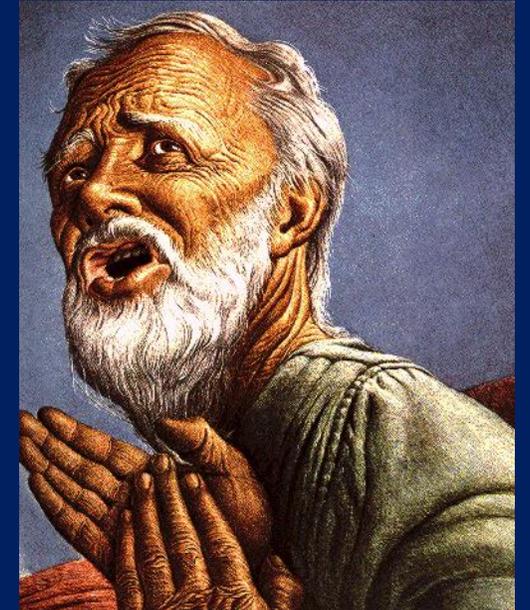
Then he **believed** in the LORD; and He reckoned it to him as righteousness.

## John 3:16

For God so loved the world, that He gave His only begotten Son, that whoever **believes** in Him shall not **perish**, but have eternal life.

## Acts 16:30-31

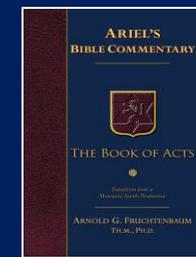
"Sirs, what must I do to be saved?" They said, "**Believe** in the Lord Jesus, and you will be saved..."





# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 353-54*

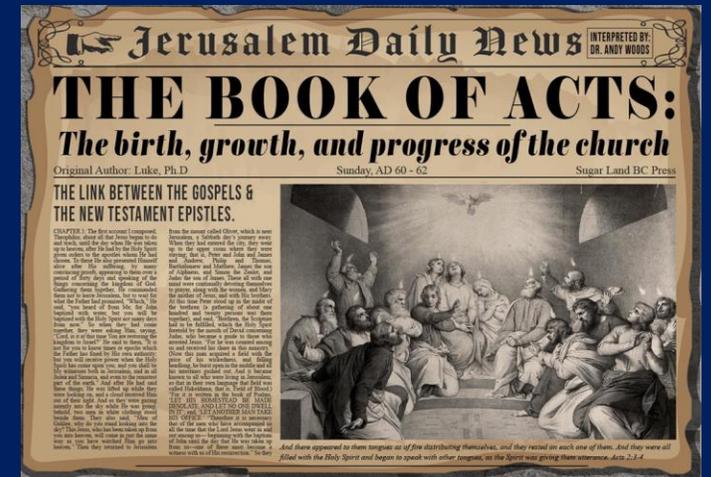


“The jailer had to believe the gospel, and the results would be spiritual salvation. Sometimes this verse is misinterpreted to mean that if one person in a family is saved, the others will be saved sooner or later as well, but too many believers have seen members of their families die without the Lord. Paul did not promise that the jailer’s family would be saved. The phrase “believe on the Lord Yeshua the Messiah” applied to both the jailer and his house. Both needed to believe in order to be saved. However, at the time, in strict Roman families the father was the paterfamilias, the head of the house, and was so authoritative that his decision to believe would free the others to believe as well, and believe they did.”

## 2. Acts 16:25-34

### Jailer's Conversion

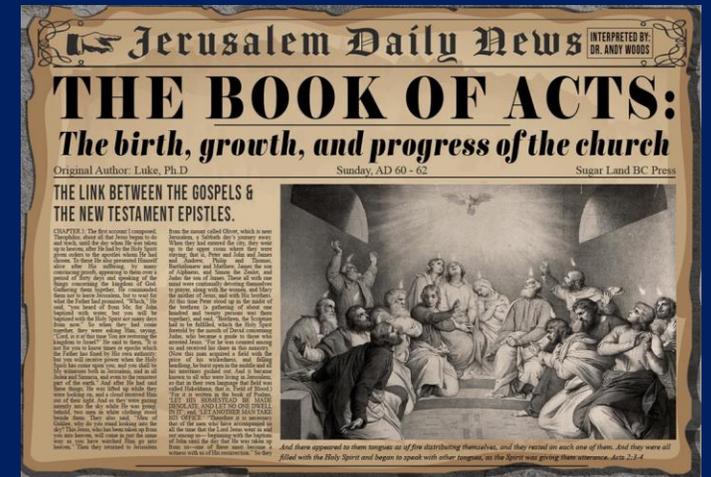
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## 2. Acts 16:25-34

### Jailer's Conversion

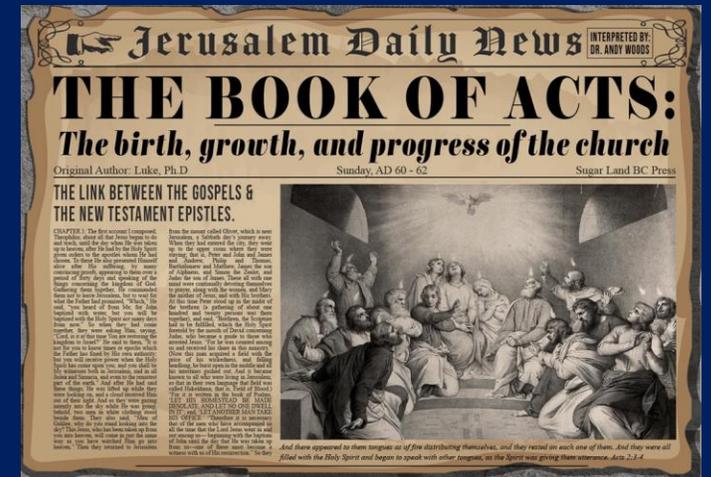
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- h) Results of salvation (33-34)



# h) Acts 16:33-34

## Results of Salvation

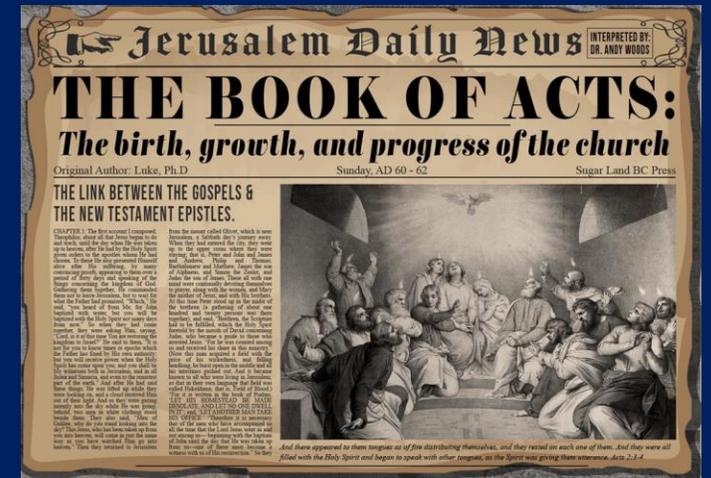
- i. Wounds treated (33a)
- ii. Baptism (33b)
- iii. Hospitality (34a)
- iv. Fellowship (34b)



# h) Acts 16:33-34

## Results of Salvation

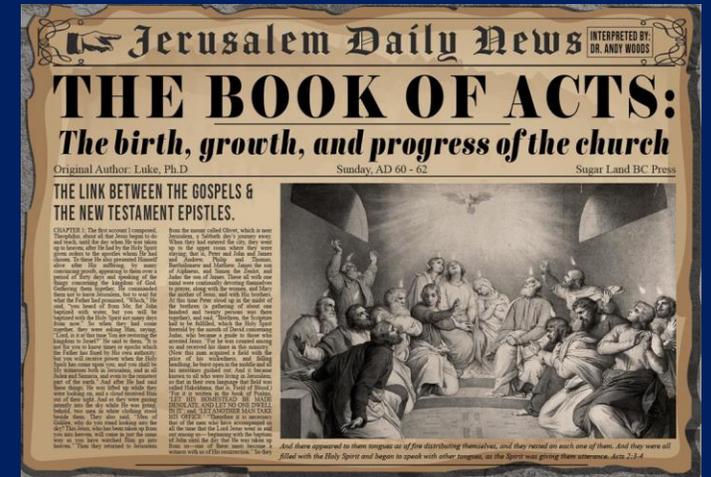
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# h) Acts 16:33-34

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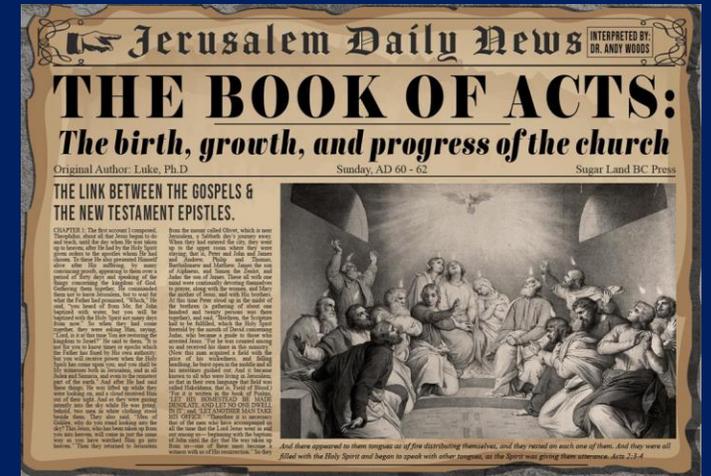
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# h) Acts 16:33-34

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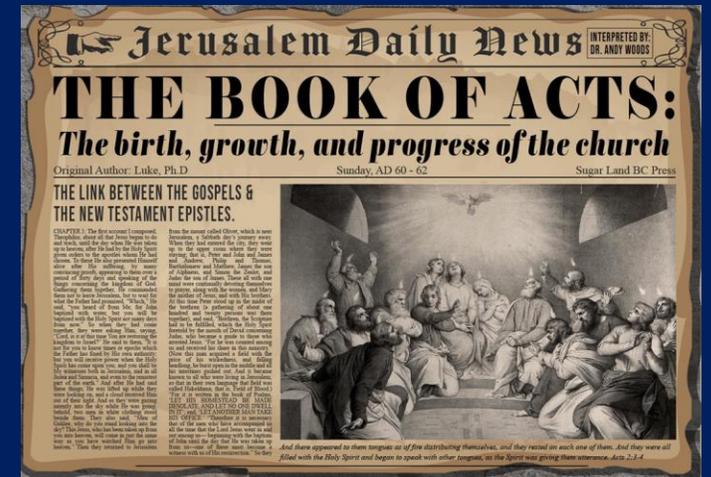
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# h) Acts 16:33-34

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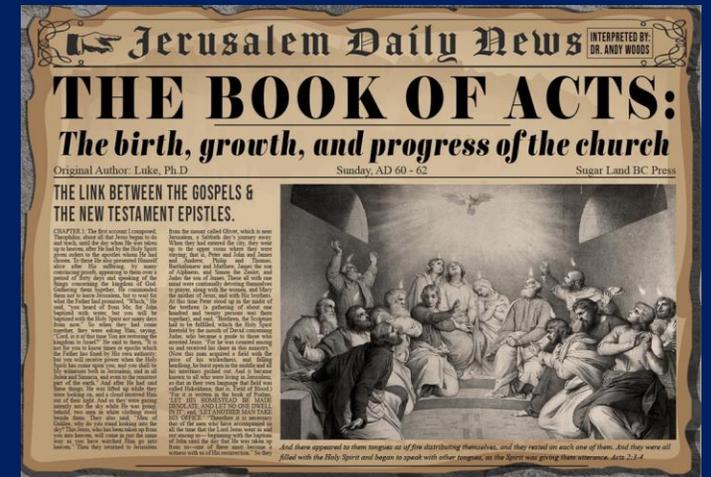
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# IV. Philippian Ministry

Acts 16:11-40

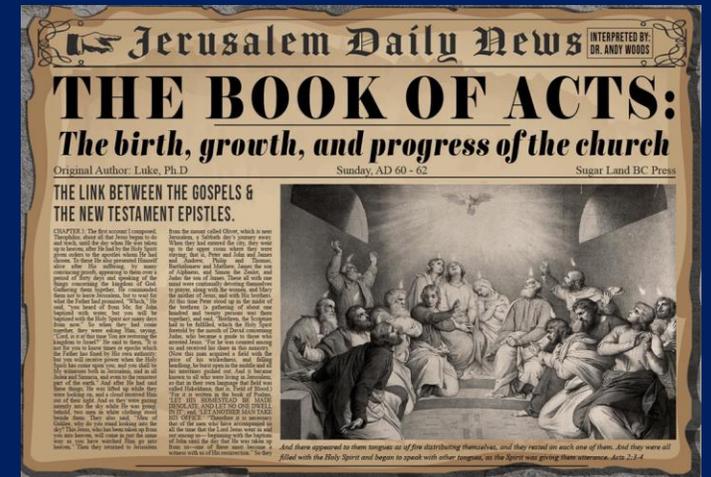
- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
- C. Paul & Silas' imprisonment (19-34)
- D. Departure from Philippi (35-40)



# D. Acts 16:35-40

## Departure from Philippi

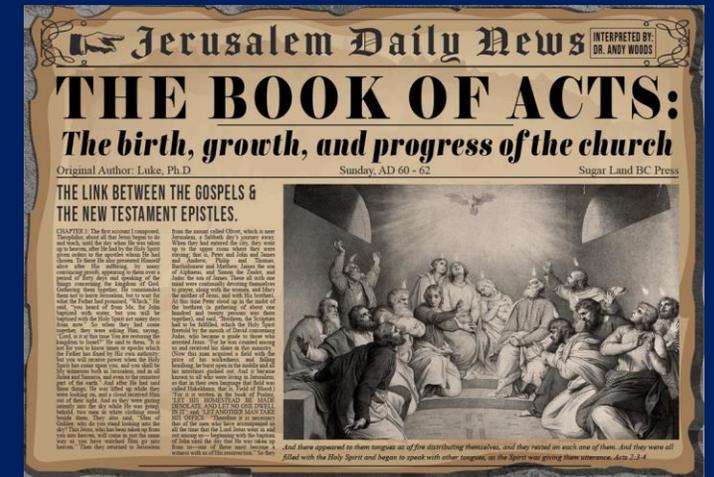
1. Ruler's decision (35-36)
2. Paul's defense (37)
3. Leader's response (38-39)
4. Paul & Silas comfort & departure (40)



# D. Acts 16:35-40

## Departure from Philippi

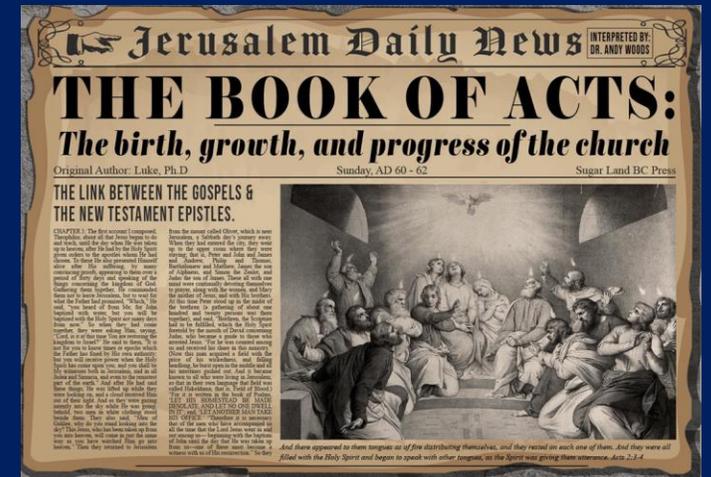
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# 1. Acts 16:35-36

## Rulers' Decision

- a) Timing (35)
- b) Jailer's report (36)

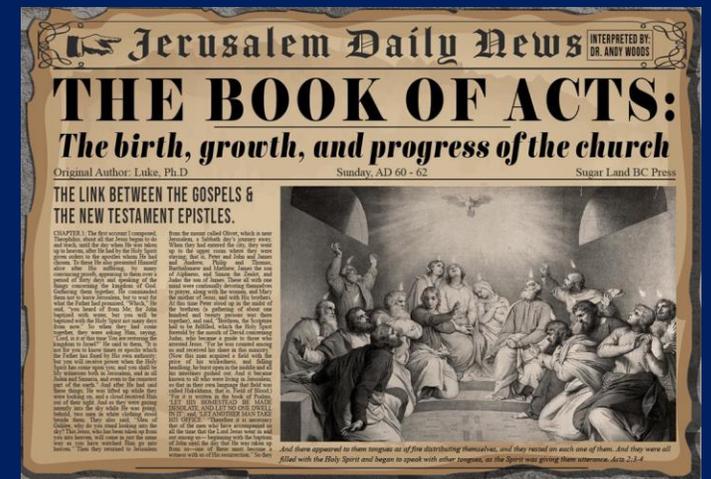


# 1. Acts 16:35-36

## Rulers' Decision

a) Timing (35)

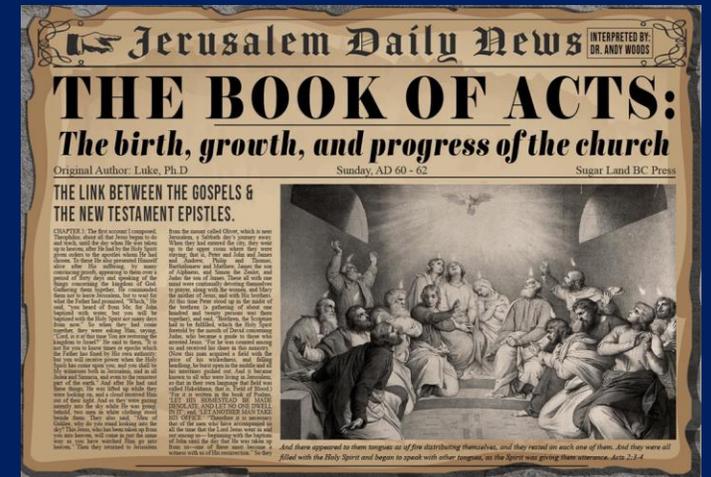
b) Jailer's report (36)



# 1. Acts 16:35-36

## Rulers' Decision

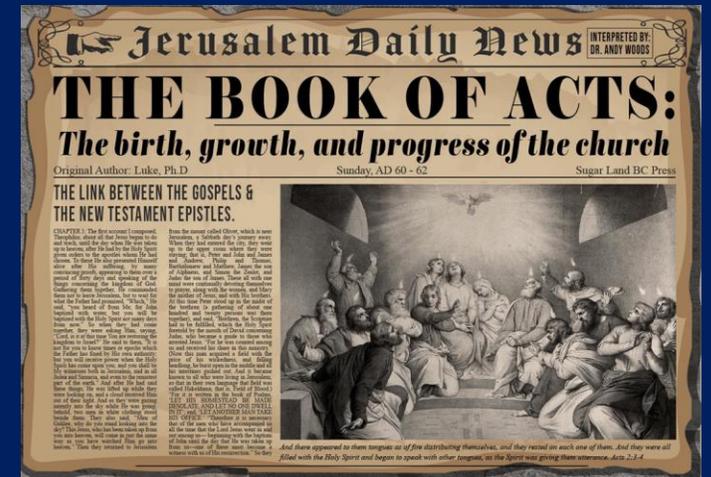
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# D. Acts 16:35-40

## Departure from Philippi

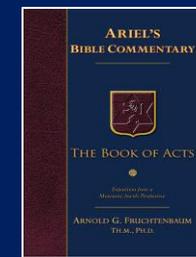
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# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 355-56*



“What had been done to them was illegal by Roman law. In fact, it violated two specific sets of laws. The first one was called Lex Valeria, which was passed in the year 509 B.C. The second set of laws was called Leges Porciae. Issued between 248 B.C. and 195 B.C., these laws exempted Roman citizens from shameful forms of punishment, such as whipping, beating, or crucifixion. They also guaranteed that Roman citizens had the right to appeal to the tribunes of the plebs. In his speeches against the corrupt governor Gaius Verres, Cicero wrote: ‘To fetter a Roman citizen was a crime, to scourge him was a scandal, to slay him – parricide.’ It was a crime to inflict blows on a Roman citizen, and the law protected a Roman citizen from scourging for any reason whatsoever. At the same time, it was a capital offense to make a false claim of Roman citizenship.”

## Romans 13:3-5

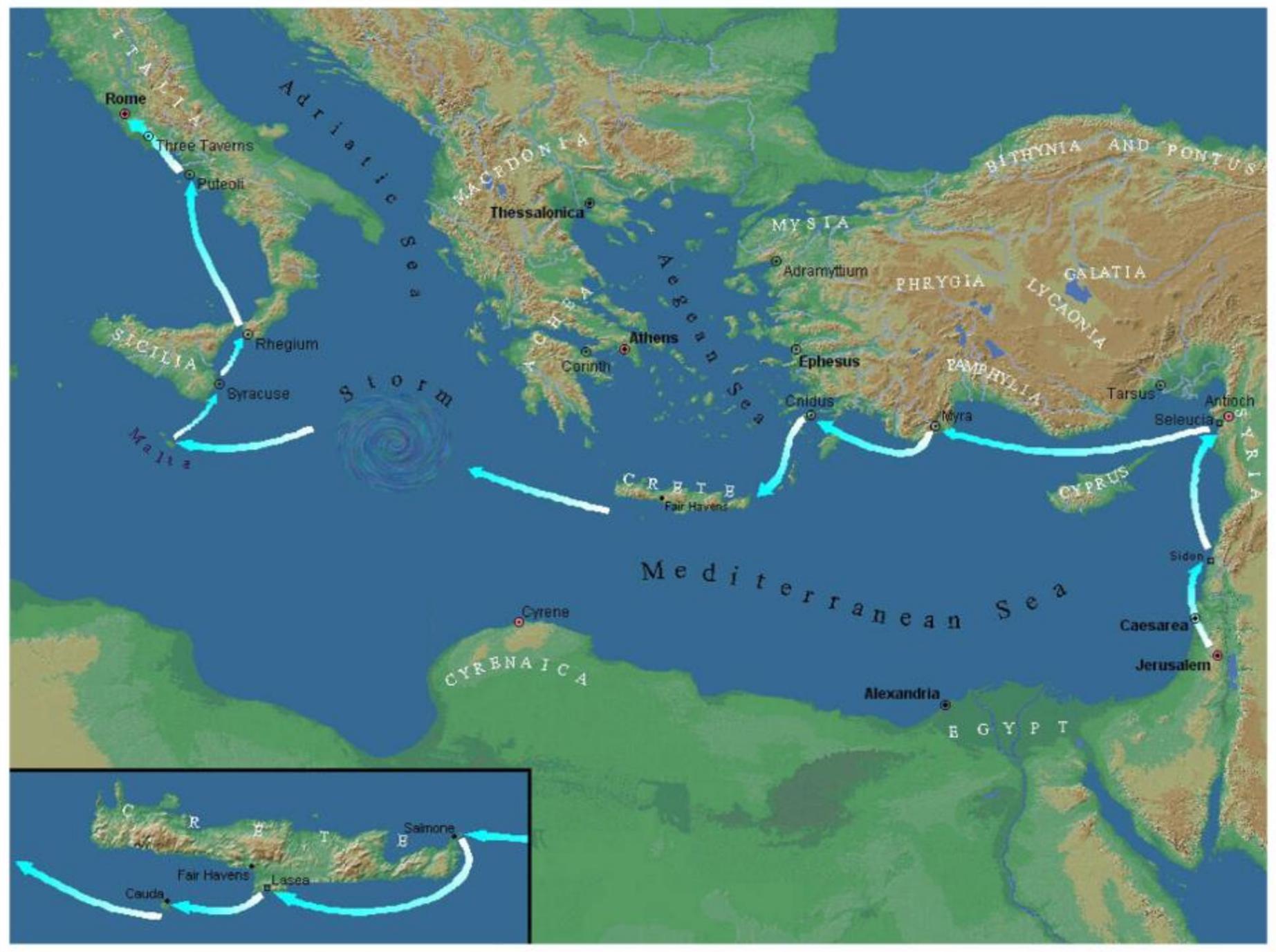
“For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it [government] is a minister of God to you for good. But if you do what is evil, be afraid; for it [government] does not bear the sword for nothing; for it [government] is a minister of God, an avenger who brings wrath on the one who practices evil.”



## 1 Peter 2:13-14

“**Submit** yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.”

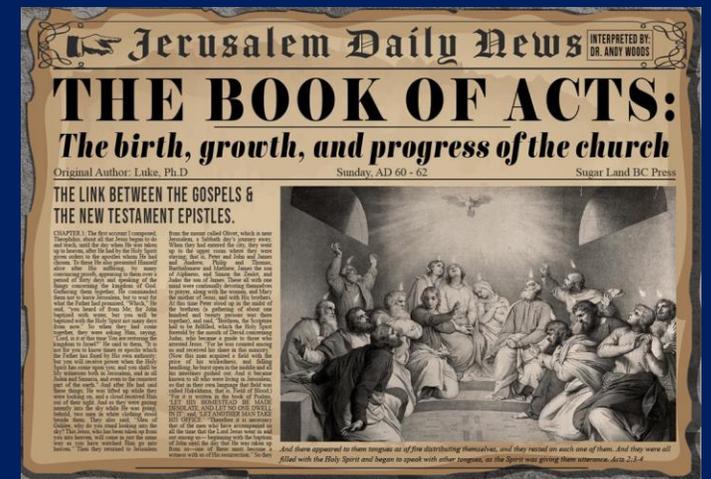




# D. Acts 16:35-40

## Departure from Philippi

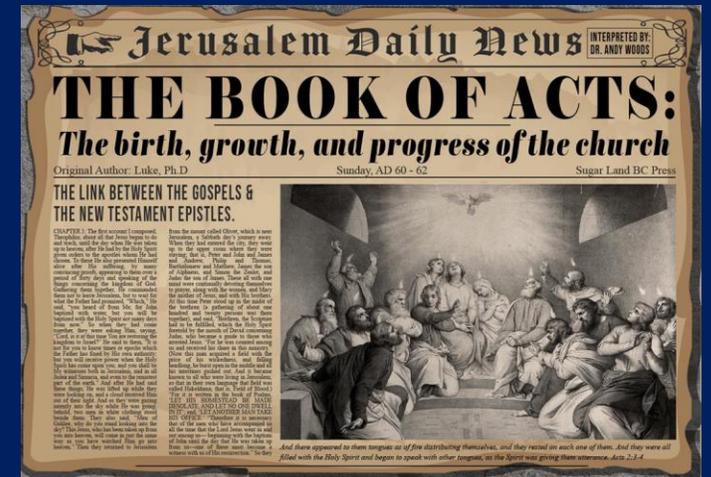
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# 3. Acts 16:38-39

## Leaders' Response

- a) Fear (38)
- b) Escort & beseeching (39)

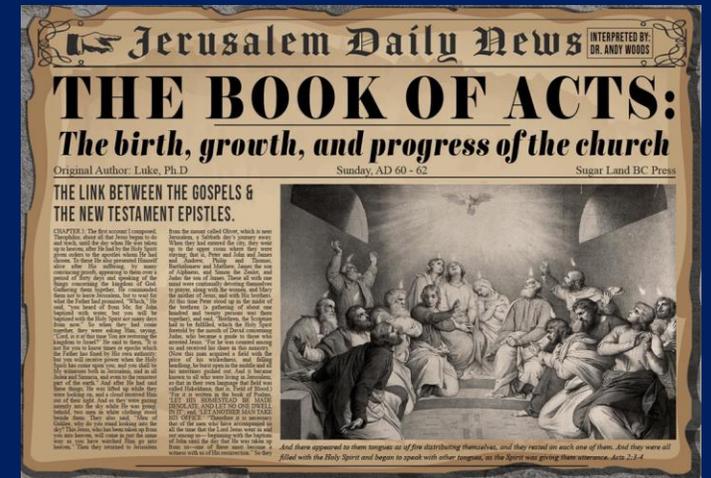


# 3. Acts 16:38-39

## Leaders' Response

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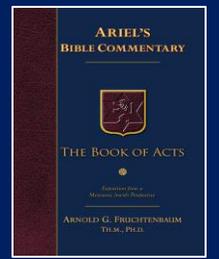
b) Escort & beseeching (39)





# Dr. Arnold G. Fruchtenbaum

*The Book of Acts, 356*

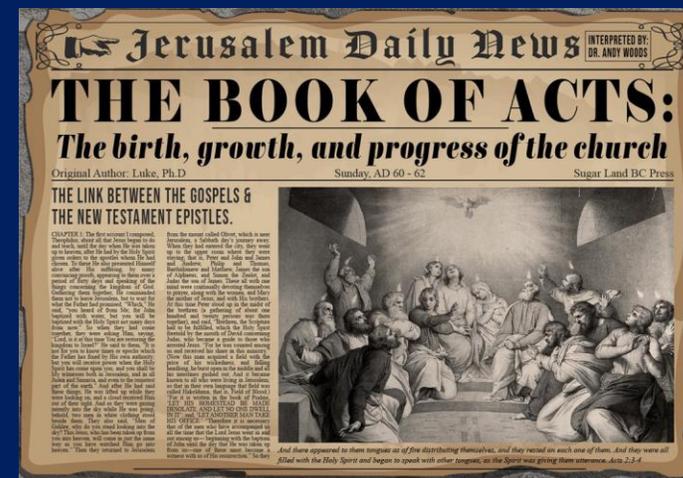


“Verses 38-39 reveal the response of the leaders. The serjeants gave the report to the rulers with the result that the magistrates feared when they heard that they were Romans (v. 38). They became afraid, because now their own lives were at stake for what they had done to two Roman citizens. Apparently, Emperor Claudius once deprived the city of Rhodes of its freedom for having crucified a Roman citizen. So, the magistrates’ fear was indeed justified.”

# 3. Acts 16:38-39

## Leaders' Response

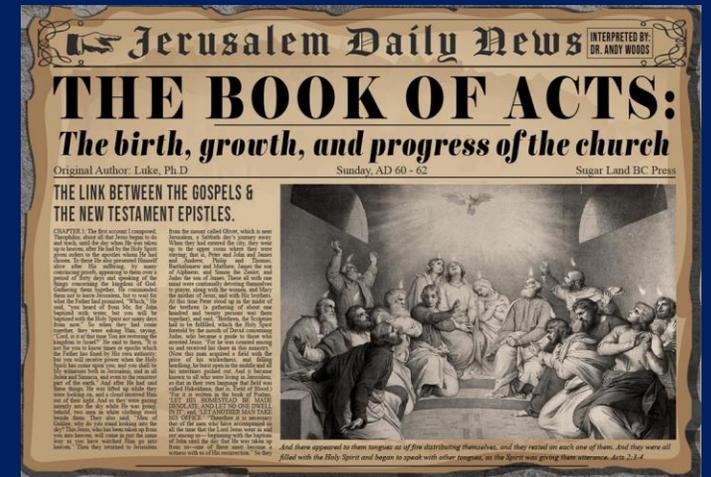
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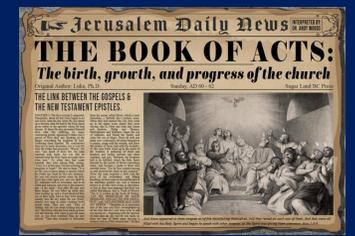
# D. Acts 16:35-40

## Departure from Philippi

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3. Leader's response (38-39)
4. Paul & Silas comfort & departure (40)



# Place of Writing



- “We” sections (Acts 16:10-40; 20:5–21:18; 27:1–28:16)
- From Paul
  - Cesarean imprisonment (Acts 24:27)
  - Voyage to Rome (Acts 27)
  - First Roman imprisonment (Acts 28:16)
  - Combination

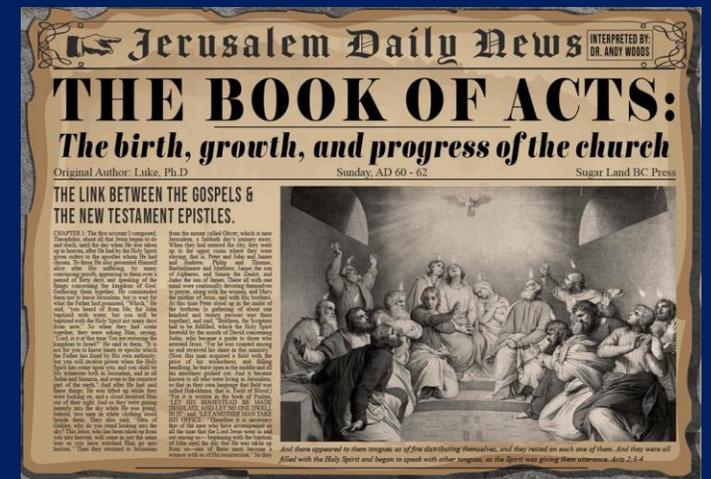


Conclusion

# Acts 15:36–18:22

## 2nd Missionary Journey

- I. Schism between Paul & Barnabas (15:36-41)
- II. Syria & Cilicia ministry (16:1-5)
- III. Macedonian call (16:6-10)
- IV. Philippian ministry (16:11-40)
- V. Thessalonica ministry (17:1-9)
- VI. Berean ministry (17:10-15)
- VII. Athens' ministry (17:16-34)
- VIII. Corinthian ministry (18:1-18)
- IX. Ephesus' ministry (18:19-21)
- X. Return to Antioch (18:22)



# IV. Philippian Ministry

## Acts 16:11-40

- A. Lydia's conversion (11-15)
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