

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



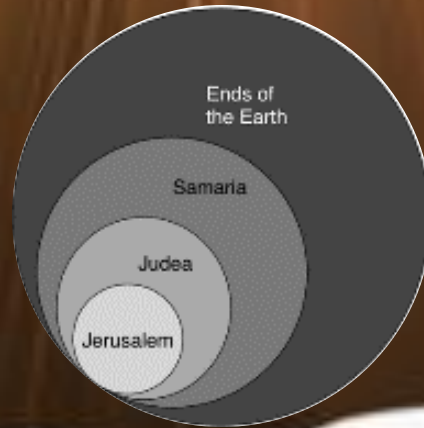
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

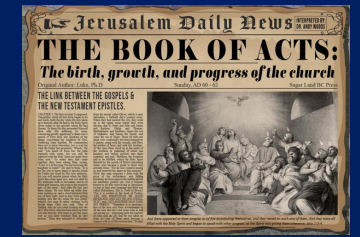
President – Chafer Theological Seminary

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)



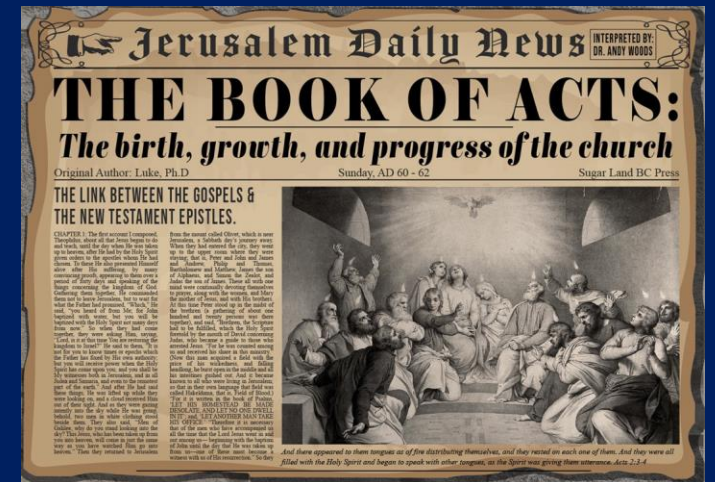
- Jerusalem (Acts 1–7)
- Judea and Samaria (Acts 8–12)
- **Remotest part of the earth (Acts 13–28)**
 - 1st missionary journey (Acts 13–14)
 - Jerusalem council (Acts 15:1-35)
 - 2nd missionary journey (Acts 15:36 –18:22)
 - 3rd missionary journey (Acts 18:23–21:17)
 - Trip to Rome (Acts 21:18–28:31)

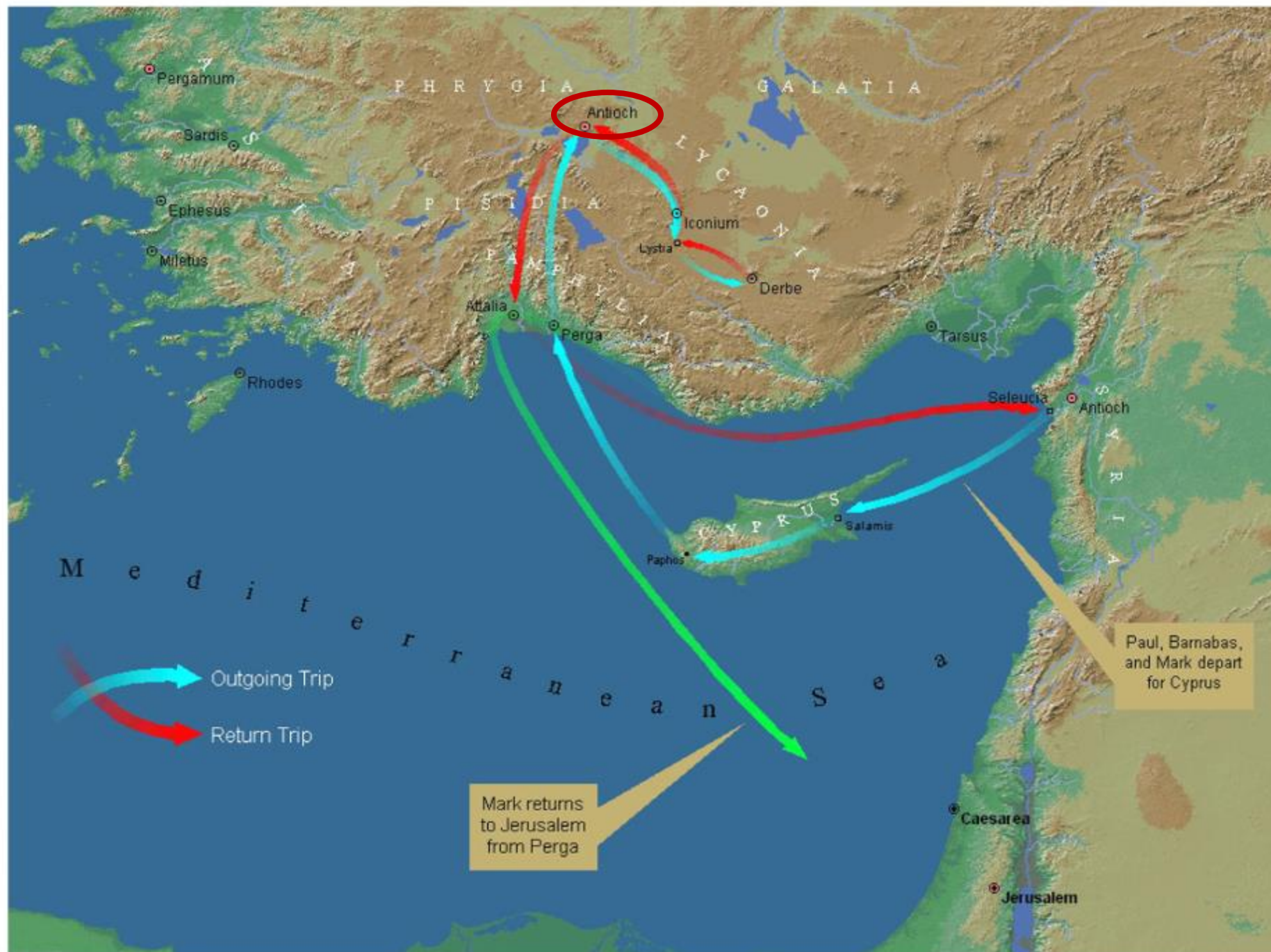


Acts 13–14

1st Missionary Journey

- I. Paul & Barnabas' appointment (13:1-3)
- II. Cyprus ministry (13:4-12)
- III. Pisidian Antioch ministry (13:13-52)
- IV. Iconium ministry (14:1-7)
- V. Lystra ministry (14:8-20a)
- VI. Derbe ministry (14:20b-21a)
- VII. Return to Antioch (14:21b-28)





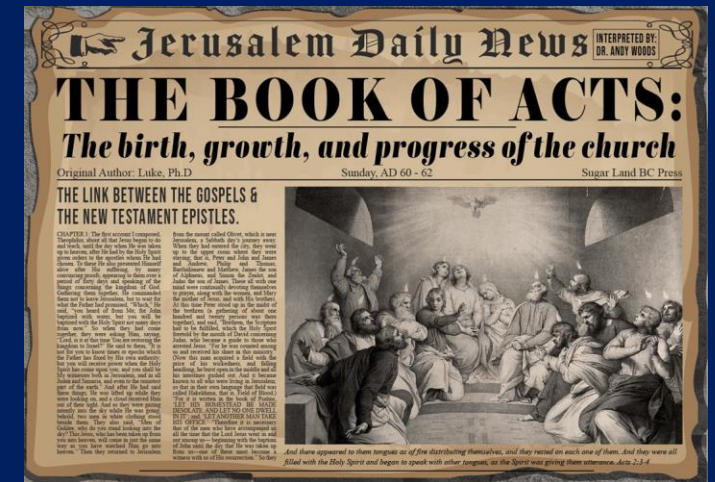
III. Pisidia Antioch Ministry

Acts 13:13-52

A. Journey to Pisidian Antioch (13-15)

B. Paul's message (16-41)

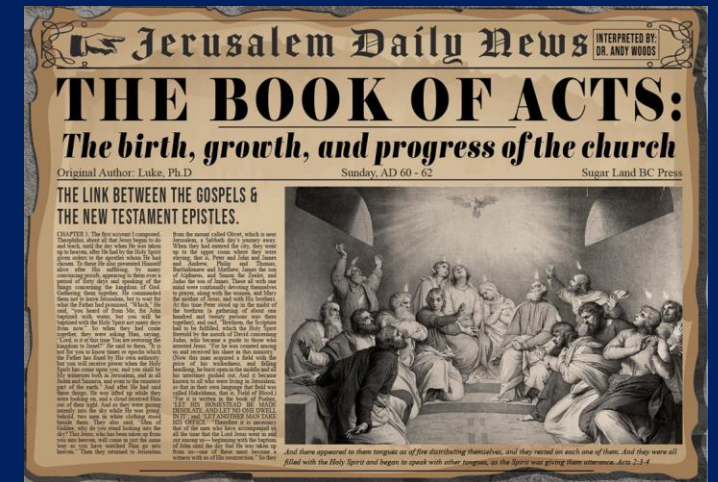
C. Results of Paul's message (42-52)



B. Acts 13:16-41

Paul's Message

1. Introduction (16)
2. Historical background (17-22)
3. Messiah (23-25)
4. Gospel (26-29)
5. Resurrection (30-37)
6. Application to Paul's audience (38-39)
7. Warning (40-41)



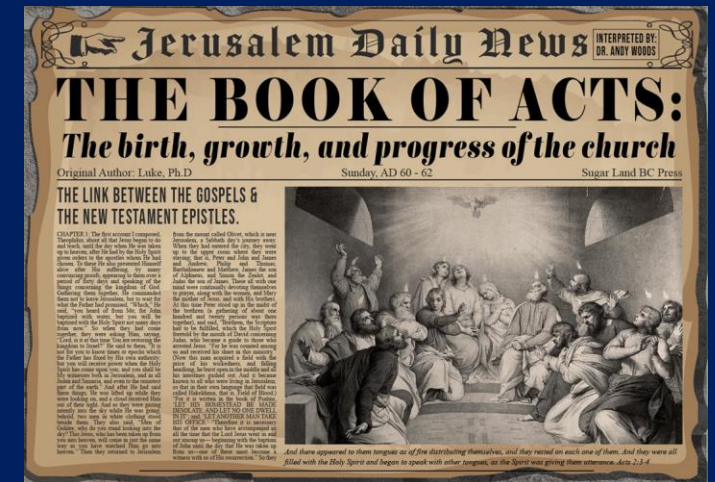
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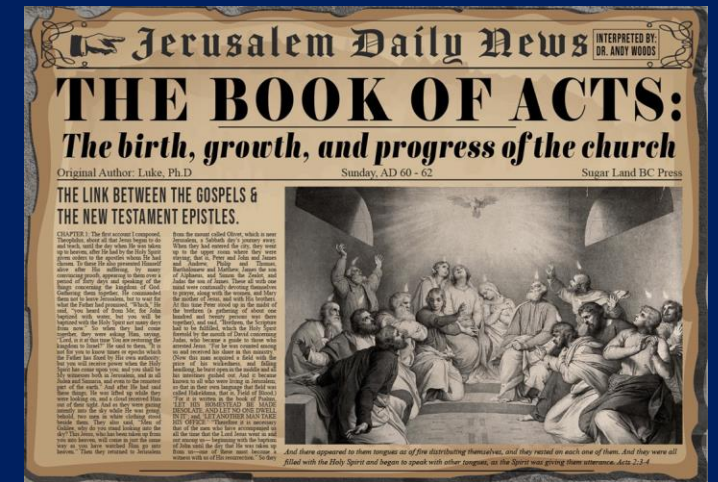
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C. Acts 13:42-53

Results of Paul's Message

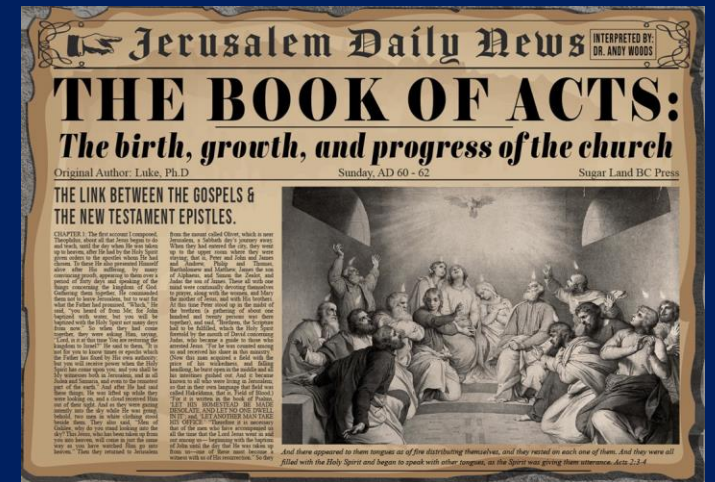
1. Immediate results (42-43)
2. Subsequent results (44-49)
3. Results for the Apostles (50-52)



2. Acts 13:44-49

Subsequent Results

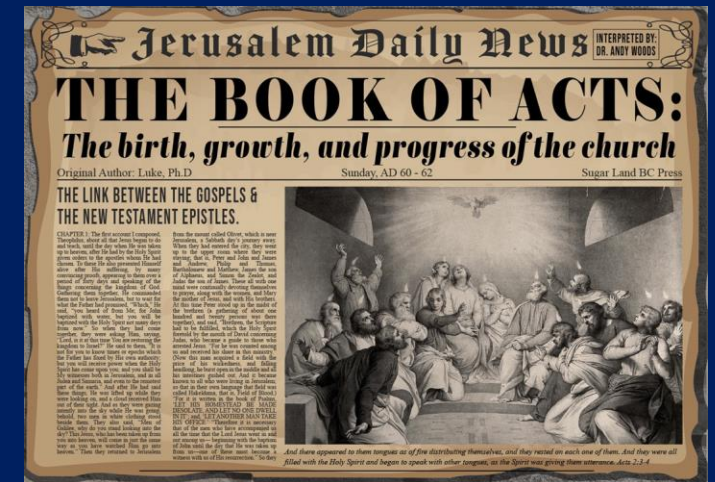
- a) Citizens (44)
- b) Unbelieving religious leaders (45)
- c) Apostles' decision (46-47)
- d) Results of the Apostles' decision (48-49)



2. Acts 13:44-49

Subsequent Results

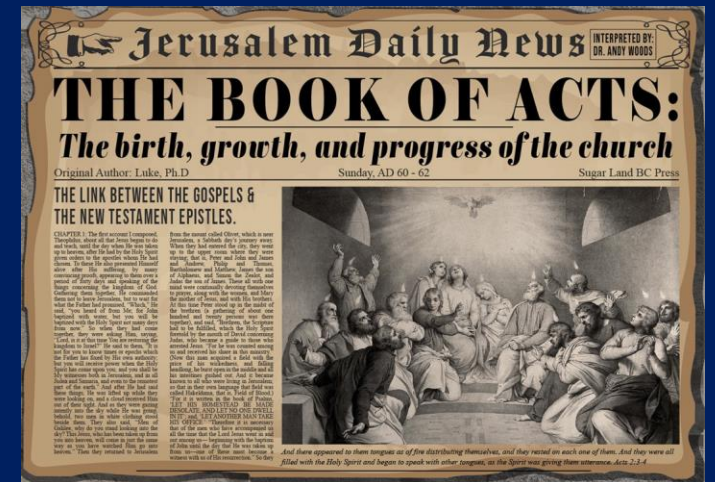
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From Peter to Paul

Reference	Center	Person	Place	Outreach
Acts 1–12	Jerusalem	Peter	Jerusalem, Judea, Samaria	Jewish
Acts 13–28	Antioch	Paul	Uttermost parts	Gentiles

From Peter to Paul

Peter

Heals a man lame from birth (3:1-11)

Heals by shadow (5:15-16)

Success is a cause of jealousy (5:17)

Confronts a sorcerer (8:9-24)

Raises Dorcas (9:36-41)

Jailed and miraculously freed (12:3-19)

Paul

Heals a man lame from birth (14:8-18)

Heals by handkerchief (19:11-12)

Success is a cause of jealousy (13:45)

Confronts a sorcerer (13:6-11)

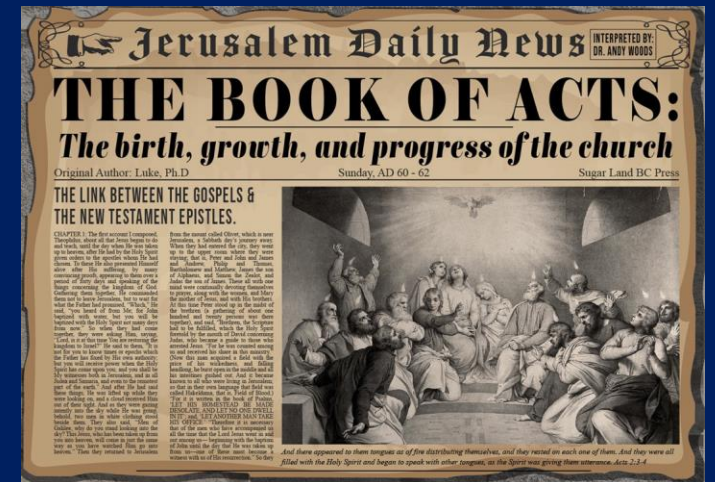
Raises Eutychus (20:9-12)

Jailed and miraculously freed (16:25-34)

2. Acts 13:44-49

Subsequent Results

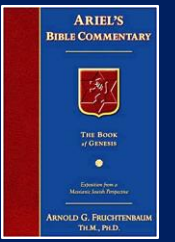
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Dr. Arnold G. Fruchtenbaum

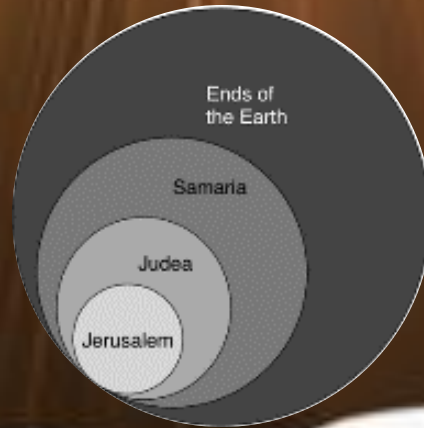
The Book of Acts, 301



“Chapter 13 shows the pattern of evangelizing activity. The apostles proclaimed the gospel to the Jews first, and when that proclamation was rejected, only then did they turn to the Gentiles. This is not a once-and-for-all turning to the Gentiles in general, as some seem to think. As the book of Acts continues and as the apostles entered the next city, they again went to the Jews first. So, the turning away from the Jews in Antioch Pisidia was only a local, regional situation. The Jewish people there rejected the gospel, so Paul and Barnabas turned to the Gentiles. In a new locality, they would once again adopt the same procedure of going to the Jews first, because that mandate was never rescinded.”

Acts 1:8

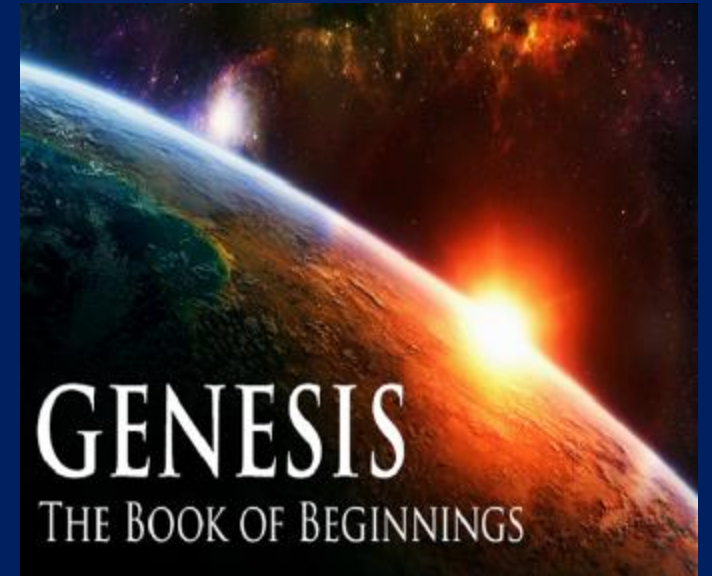
“but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”



8 New Promises

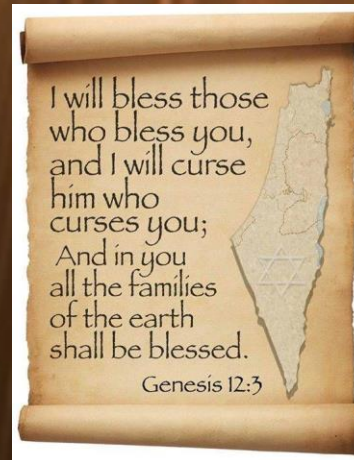
Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
- C. Personal blessing (Gen. 12:2b)
- D. Great name (Gen. 12:2c)
- E. Blessing to others (Gen. 12:2d)
- F. Blessing to blessers (Gen. 12:3a)
- G. Cursing to cursers (Gen. 12:3b)
- H. **Blessing to the world (Gen. 12:3c)**



Genesis 12:3

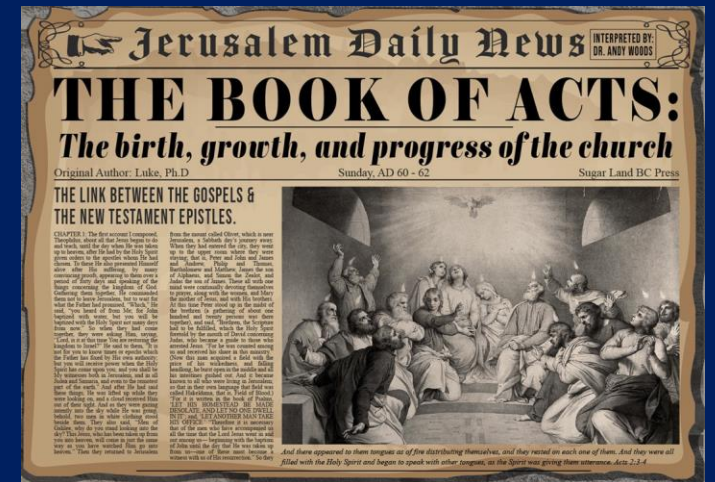
“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”



2. Acts 13:44-49

Subsequent Results

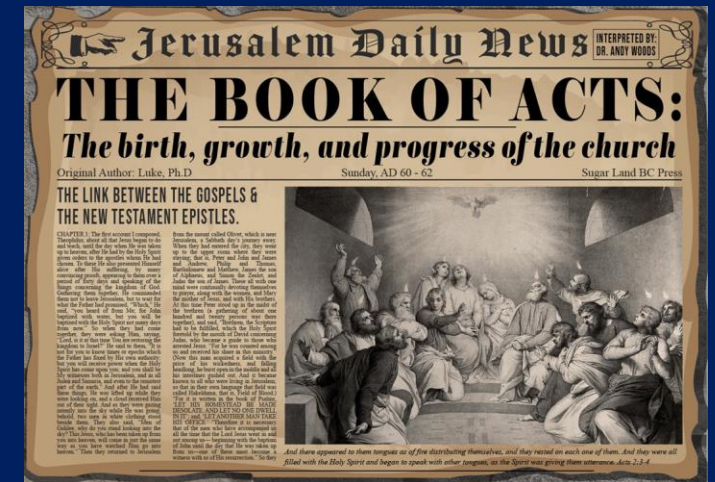
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d) Acts 13:48-49

Results of the Apostles' Decision

- i. Salvation to the Gentiles (48)
- ii. Spread of the Gospel (49)

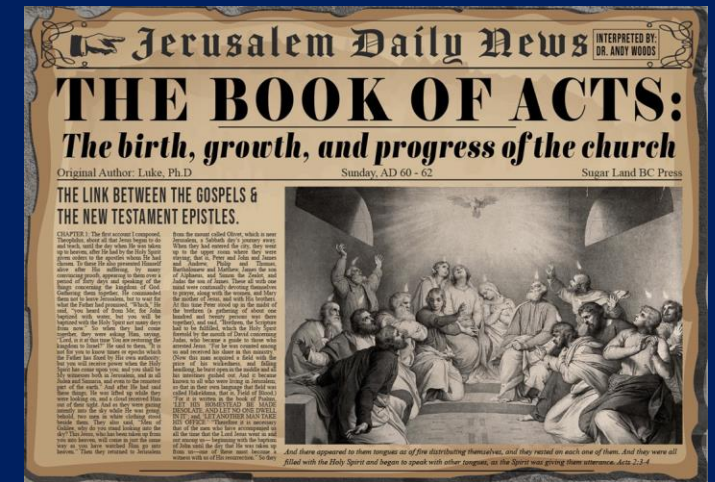


d) Acts 13:48-49

Results of the Apostles' Decision

i. Salvation to the Gentiles (48)

ii. Spread of the Gospel (49)



Acts 13:48

“When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed [*tassō*] to eternal life believed.”

τάσσω

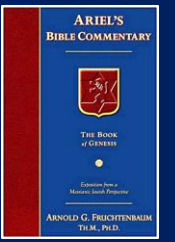
tassō / appoint; arrange





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 300



“Verses 48-49 record that the decision to turn to the Gentiles produced two results. The first result was the salvation of the Gentiles (v. 48). Luke wrote: *As many as were ordained to eternal life believed*. According to The Bible Knowledge Commentary, the Greek term for ‘ordained,’ *tetagmenoi*, “comes from the verb *tassó*, a military word meaning ‘to arrange’ or ‘to assign.’ Luke used it here to show that God’s elective decree included Gentiles.” Those who were appointed to eternal life believed. This is a clear statement of God’s sovereignty and the doctrine of election and predestination: Those whom God ordained to eternal life were the ones who believed; those who believed were the ones who were appointed to believe; only those who were appointed believed. As a result, many of the Gentiles were saved.

Laurence M. Vance

“Every Calvinist, no matter what else he believes, uses this verse [Acts 13:48] to prove Unconditional Election. Every Calvinist claims that on the basis of this verse, every person who has ever been saved (Old or New Testament) or ever will be saved (Church age or Tribulation or Millennium) was ‘ordained to life’ before the foundation of the world by a sovereign, eternal decree.”

Laurence M. Vance, *The Other Side of Calvinism*, rev. ed. (Pensacola, FL: Vance Publications, 1999); citing Calvin, *Institutes*, 345..



Acts 13:48?

1. One verse cannot be used to undo hundreds of others (1 Tim. 2:4; 2 Pet. 3:9)
2. Sometimes the Greek word for “appointed”(NASB) or “ordained” (KJV) is translated “wanted” (LB) or “disposed” (REB) in other English translations
3. *Tassō* is used (rather than *proorizō*), which never refers to predestination unto Salvation in any of its other New Testament uses (Matt. 28:16; Luke 7:38; Acts 15:2; 22:10; 28:23; Rom. 13:1; 1 Cor. 16:15)



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1 Timothy 2:3-4

“³ This is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth.”



2 Peter 3:9

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”





Acts 13:48?

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Acts 13:48?

4. The corrupted, Roman Catholic Latin Vulgate mistranslates *tassō* as “preordained.”
5. The context of the book of Acts pertains to the predisposition of the Gentiles (rather than the Jews) toward the Gospel (Acts 13:44-47; 28:26-28)
6. There is no textual or exegetical evidence that the divine appointing (*tassō*) caused the believing (*pisteuō*).



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Dennis Rokser

“[It is incorrect to say that]...the Greek verb for ‘believe’ (*episteusan*) is the result of the perfect passive participle ‘appointed’ (*tetagmenoi*). Grammatically, all that the aorist tense verb of ‘believe’ shows when it is combined with the periphrastic construction of ‘had been appointed’ is that the appointing on God's part preceded the believing on man's part. NOTE: the grammar does not prove that one is the result of the other! In order to show that the act of believing was the result of or caused by God's prior appointing, there would need to be a causal conjunction in the Greek text after ‘believed’ (*episteusan*), so that the verse would say: ‘and believed [*episteusan*], because [*hoti, hina, hos, hoste*] they had been appointed to life eternal.’”



Dennis Rokser

“The conjunctions *hoti*, *hina*, *hos*, *hoste* are all used at times in Greek (most often *hoti*) to show purpose, result, or cause. But Acts 13:48 contains none of these! Calvinists assume that God foreordains certain people (those unconditionally elected to eternal salvation) to receive the gift of faith. If that were the case, then this verse should say ‘and as many as were appointed to believe received life eternal.’”

Acts 13:48

“When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed [*tassō*] to eternal life believed.”

τάσσω

tassō / appoint; arrange





Dennis Rokser

“There are no verses in the Bible that say we were preordained to believe. Acts 13:48 simply doesn't say WHY the Galatians were appointed to eternal life. However, since the context of the passage involves human responsibility (v. 46), and it is consistent with Scripture elsewhere, we should interpret v. 48 to mean that God's ordaining must have factored in their faith which He foresaw.”



Acts 13:48?

7. Contrary too many English translations, the word order of Acts 13:48 in the Greek text places the verb “believed” before the Greek verb pre-ordained “appointed.”
8. In Acts 13:48, “believed” is in the active voice.



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Acts 13:48

“When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed [tassō] to eternal life believed.”

Acts 13:48 (NA26)

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον·



Ron Merryman

“The verb “*believed*” (aorist tense, active voice, indicative mode) stands first in word order in the Greek text, thus it is emphasized. The statement literally is, ‘And they believed, as many as were ordained unto eternal life’ (a perfect tense periphrastic in Greek). They did not believe because they were ordained unto eternal life.”



Acts 13:48?

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Ron Merryman

“Simply, they believed; that is, they actively (active voice) expressed positive volition toward the Gospel...‘Believed’ or ‘believe’ is consistently active in voice in its over 100 uses in the N.T. relative to trust in Christ and Him alone. That means the person who believes is actively, not passively, trusting in the Gospel. They are exercising their faith, not someone else's and not a faith given to them... Contrasted to the ones that believed in the context are those that did not. We are told that ‘*they spake against the things that were spoken by Paul, contradicting and blaspheming*’ (v.45). Again, the verbal voice is active. . . .

Ron Merryman

“...They were actively expressing their negative volition to the Gospel, so that Paul follows their blasphemies with the statement ‘... *you put it* (the word of God expressed in the Gospel he had just spoken) *from you and you judge yourselves unworthy of eternal life*’ (v. 46). These verbs also are active voice. They could not blame their negativeness on Satan or any other. Paul did not say that God declared these unbelieving Jews unworthy of eternal life: **he says that they declared themselves unworthy of it!**”

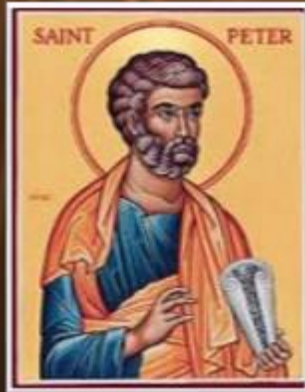
Romans 8:29–30

²⁹ For those whom He **foreknew** [*proginōskō*], He also **predestined** *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; ³⁰ and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.



2 Peter 3:17

“You therefore, beloved, knowing this beforehand [*proginōskō*], be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness.”

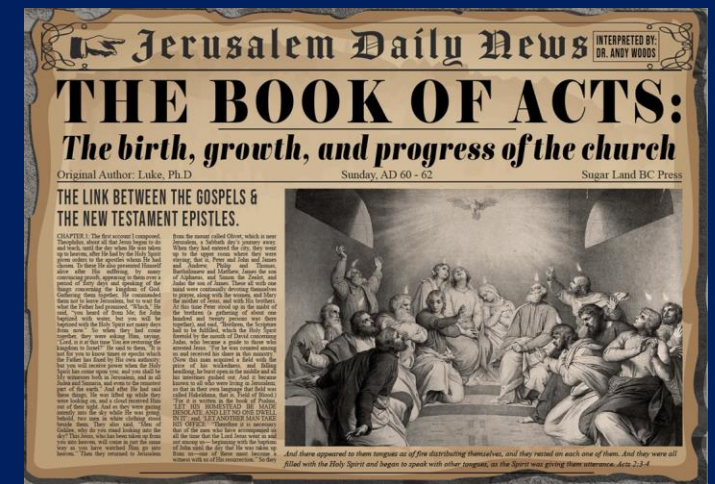


d) Acts 13:48-49

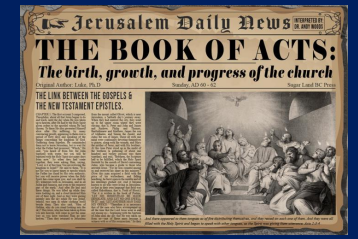
Results of the Apostles' Decision

i. Salvation to the Gentiles (48)

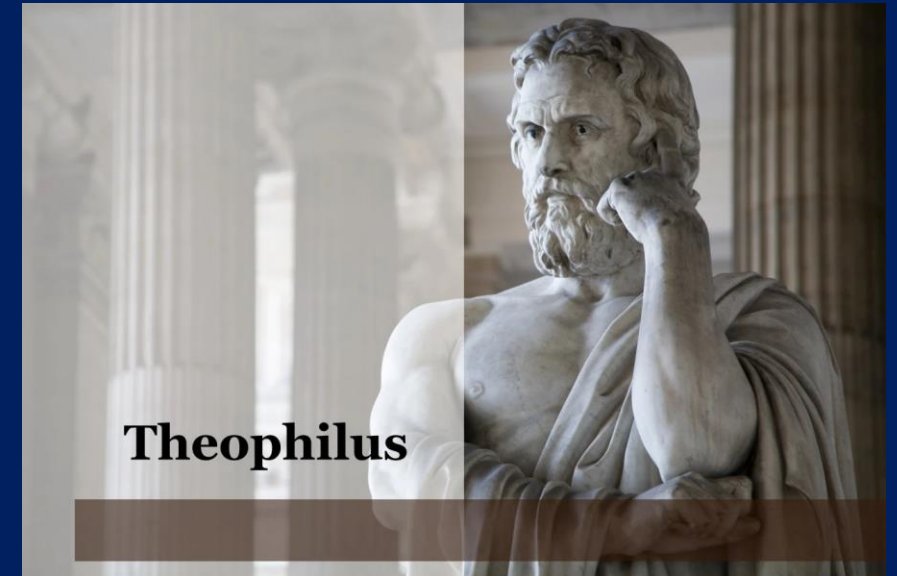
ii. Spread of the Gospel (49)



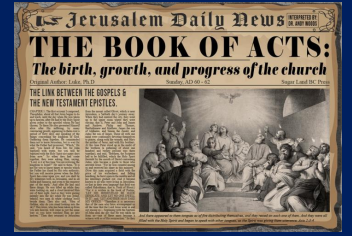
Purpose



- To present Theophilus with an orderly account of the birth and growth of the church so as to affirm him in what he has believed.



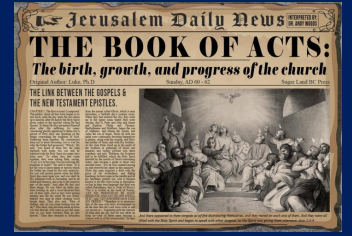
Message



- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)



Progress Reports



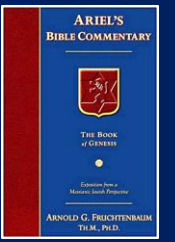
- Clearest: Acts 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31
- Less clear: Acts 1:13, 15; 2:41, 47; 4:4, 31; 5:14, 42; 8:25, 40; 11:21; 13:49; 17:6





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 300

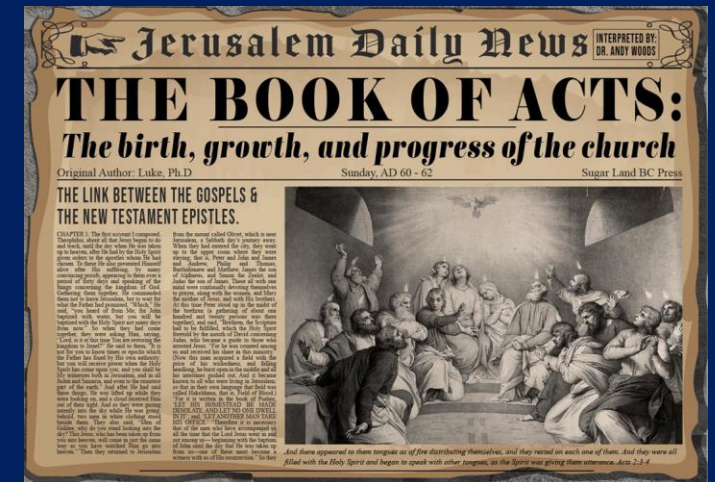


“In verse 49, the second result was the advancement of the gospel. The Greek word for ‘was spread,’ *diephereto*, means ‘to carry in different directions.’ The strategic location of Antioch of Pisidia would help the spread of the gospel *throughout all the region*. The ministry grew in spite of determined opposition.”

3. Acts 13:50-52

Results for the Apostles

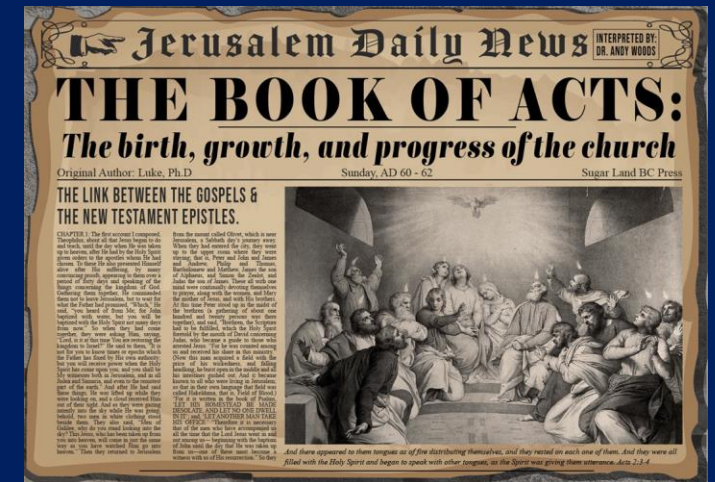
- a) Jewish opposition to the Gospel (50)
- b) Apostles' response (51)
- c) Impact on the Pisidian Antioch Church (52)



3. Acts 13:50-52

Results for the Apostles

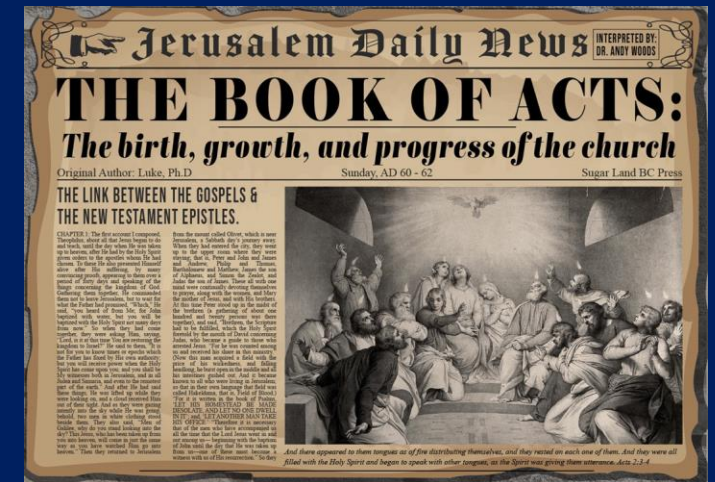
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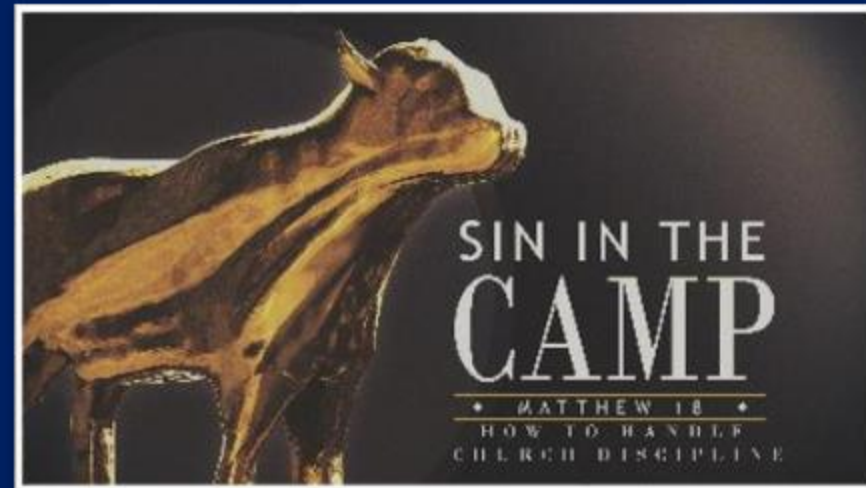
Results for the Apostles

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Biblical Basis for Separation?

1. 2 Thess. 3:6, 14
2. 1 Cor. 5:11
3. 2 Cor. 6:14-18
4. Rom. 16:17
5. Eph. 5:11
6. Titus 3:9-11
7. 2 John 9-11



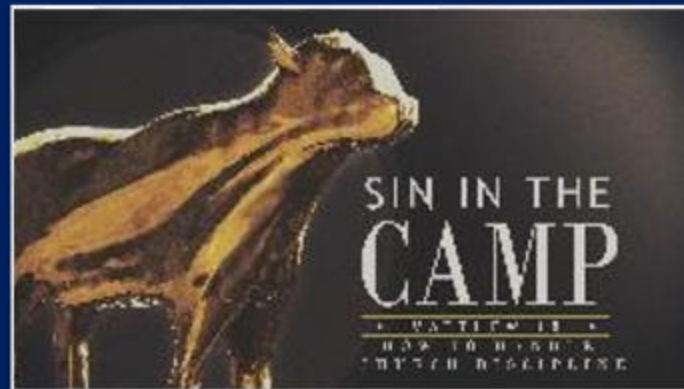
2 John 7-11

“⁷ For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist. ⁸ Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. ⁹ Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. ¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; ¹¹ for the one who gives him a greeting participates in his evil deeds.”



What to Separate From?

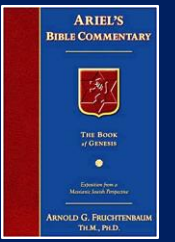
1. False doctrine – 1 Tim. 4:16; Titus 1:9
2. Divisive persons – Rom. 16:17; Titus 3:9-11
3. Immorality – 1 Cor. 5:9-11; Eph. 5:11
4. General disobedience to Scripture – 2 Thess. 3:6, 14



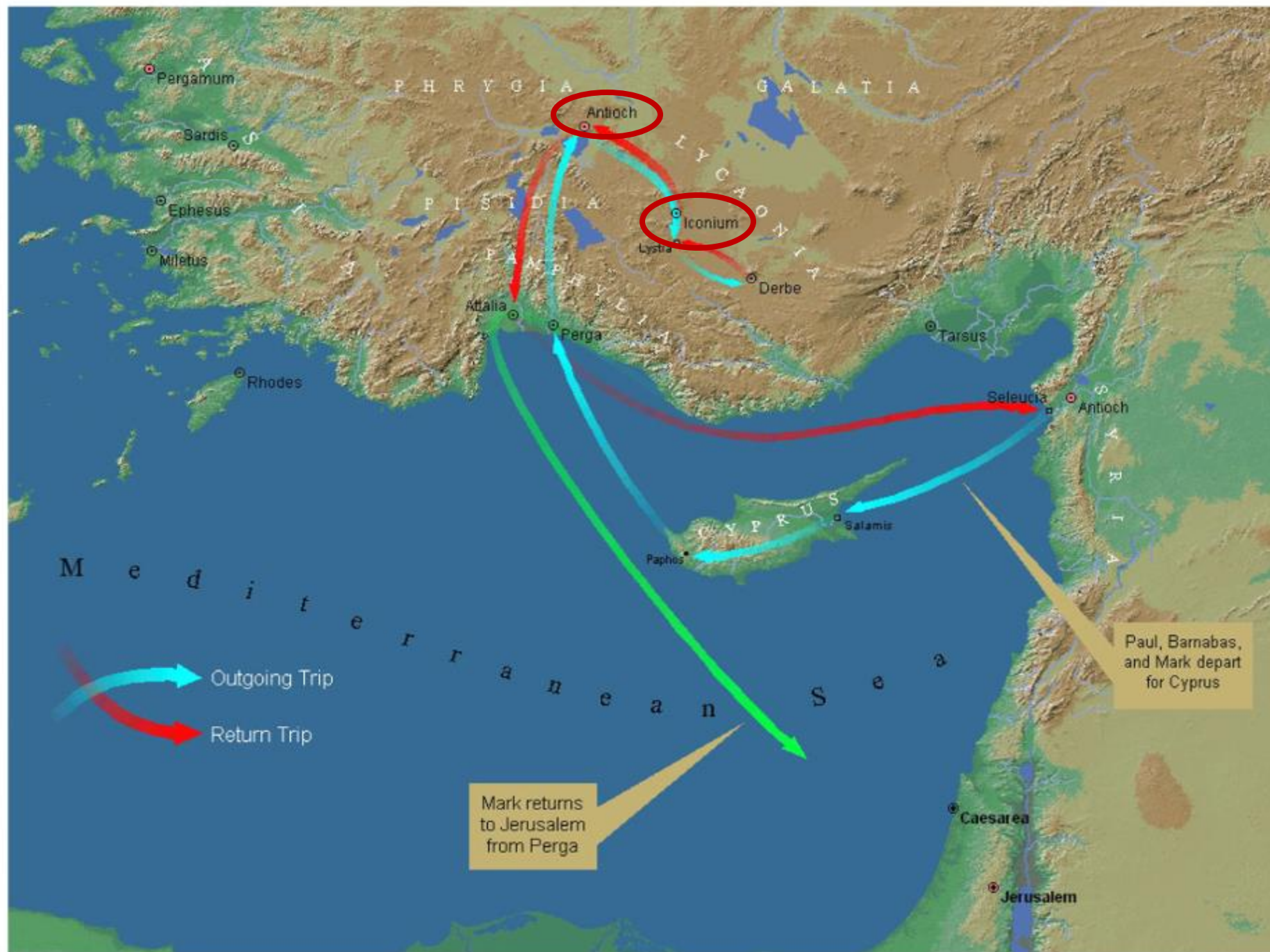


Dr. Arnold G. Fruchtenbaum

The Book of Acts, 301



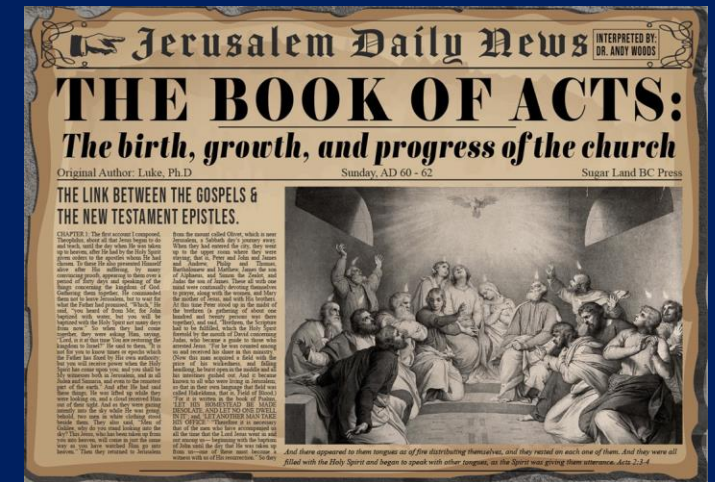
“The apostolic response is given in verse 51: *But they shook off the dust of their feet against them.* This action was a visible, physical, symbolic measure marking a complete break of fellowship and renunciation with a person or community. It was also what Yeshua had commanded His disciples to do (Mt. 10:14; Mk. 6:11; Lk. 9:5). The procedure was to take the sandals off the feet, and the dust was shaken toward the group or place being renounced as a symbolic token. Then the apostles went to Iconium, the next city to be evangelized.”



3. Acts 13:50-52

Results for the Apostles

- a) Jewish opposition to the Gospel (50)
- b) Apostles' response (51)
- c) Impact on the Pisidian Antioch Church (52)

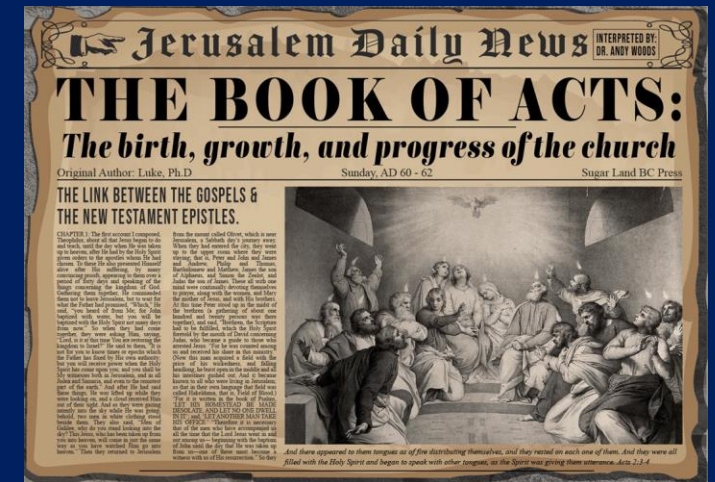


c) c) Acts 13:52

Impact on the Pisidian Antioch Church

i. Joy (52a)

ii. Holy Spirit (52b)

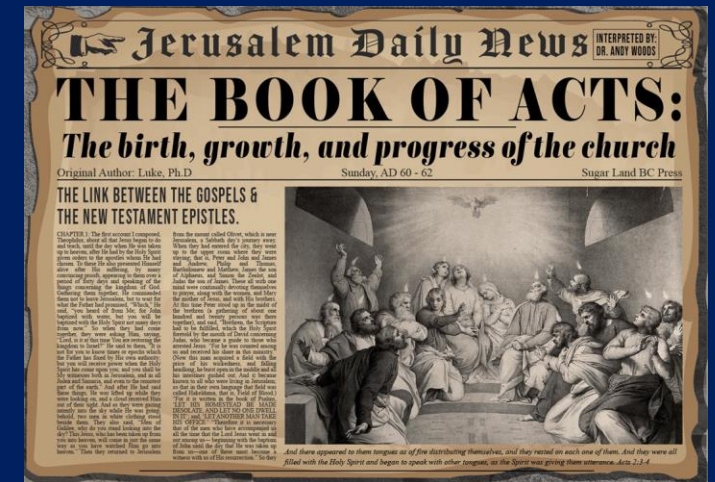


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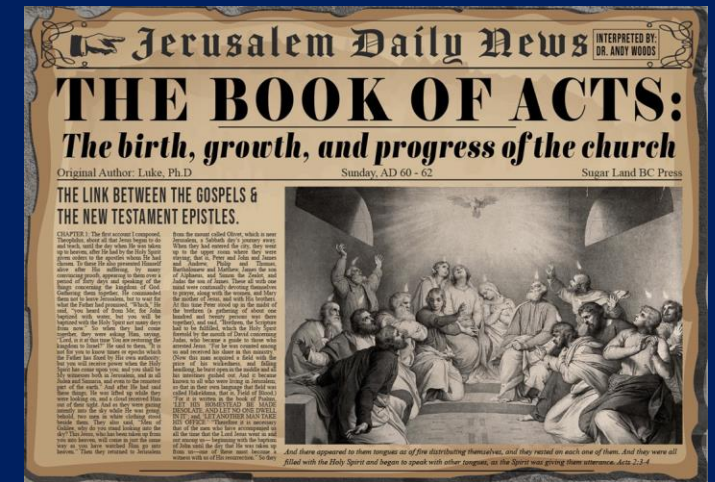


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ii. Holy Spirit (52b)



John 14:16-17

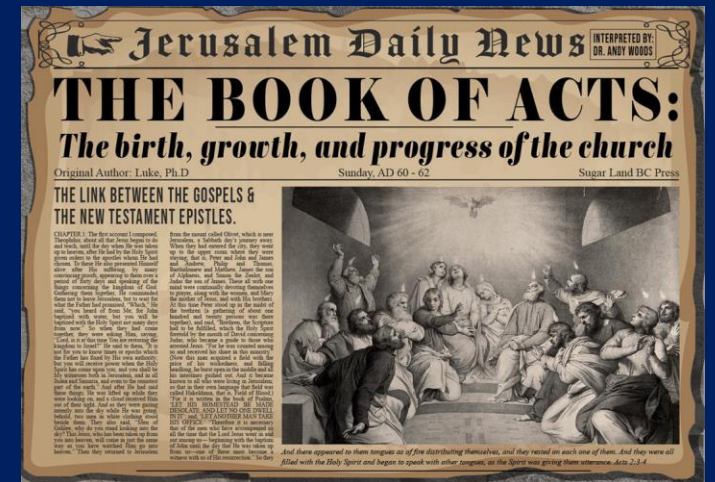
¹⁶ I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷ *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.



Acts 13–14

1st Missionary Journey

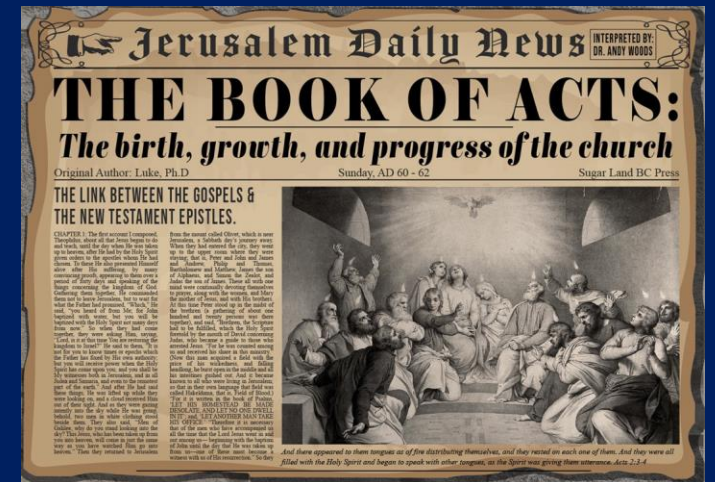
- I. Paul & Barnabas' appointment (13:1-3)
- II. Cyprus ministry (13:4-12)
- III. Pisidian Antioch ministry (13:13-52)
- IV. Iconium ministry (14:1-7)**
- V. Lystra ministry (14:8-20a)
- VI. Derbe ministry (14:20b-21a)
- VII. Return to Antioch (14:21b-28)



Acts 13–14

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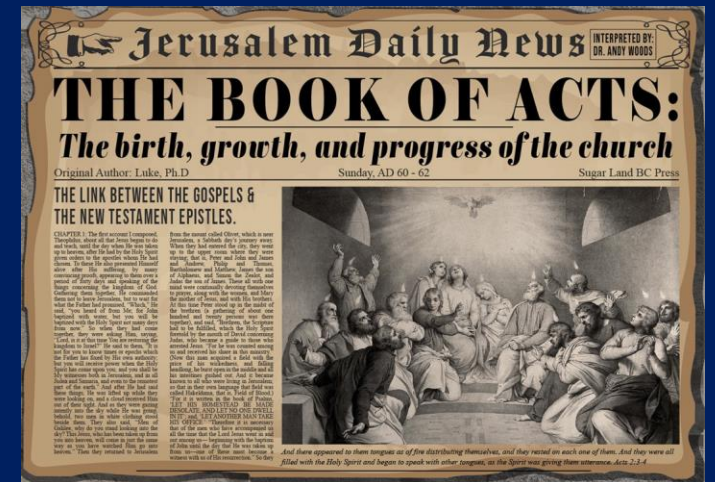
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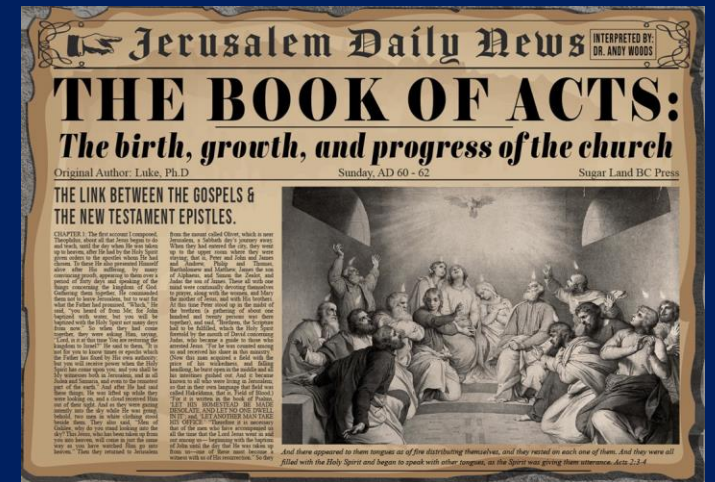
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Conclusion

Acts 13–14

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