

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



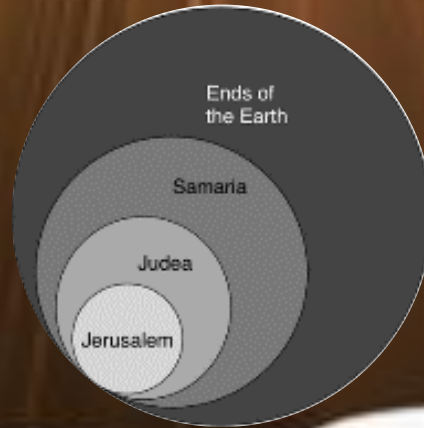
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

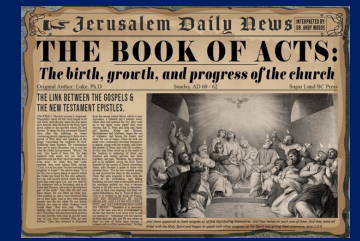
President – Chafer Theological Seminary

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.”

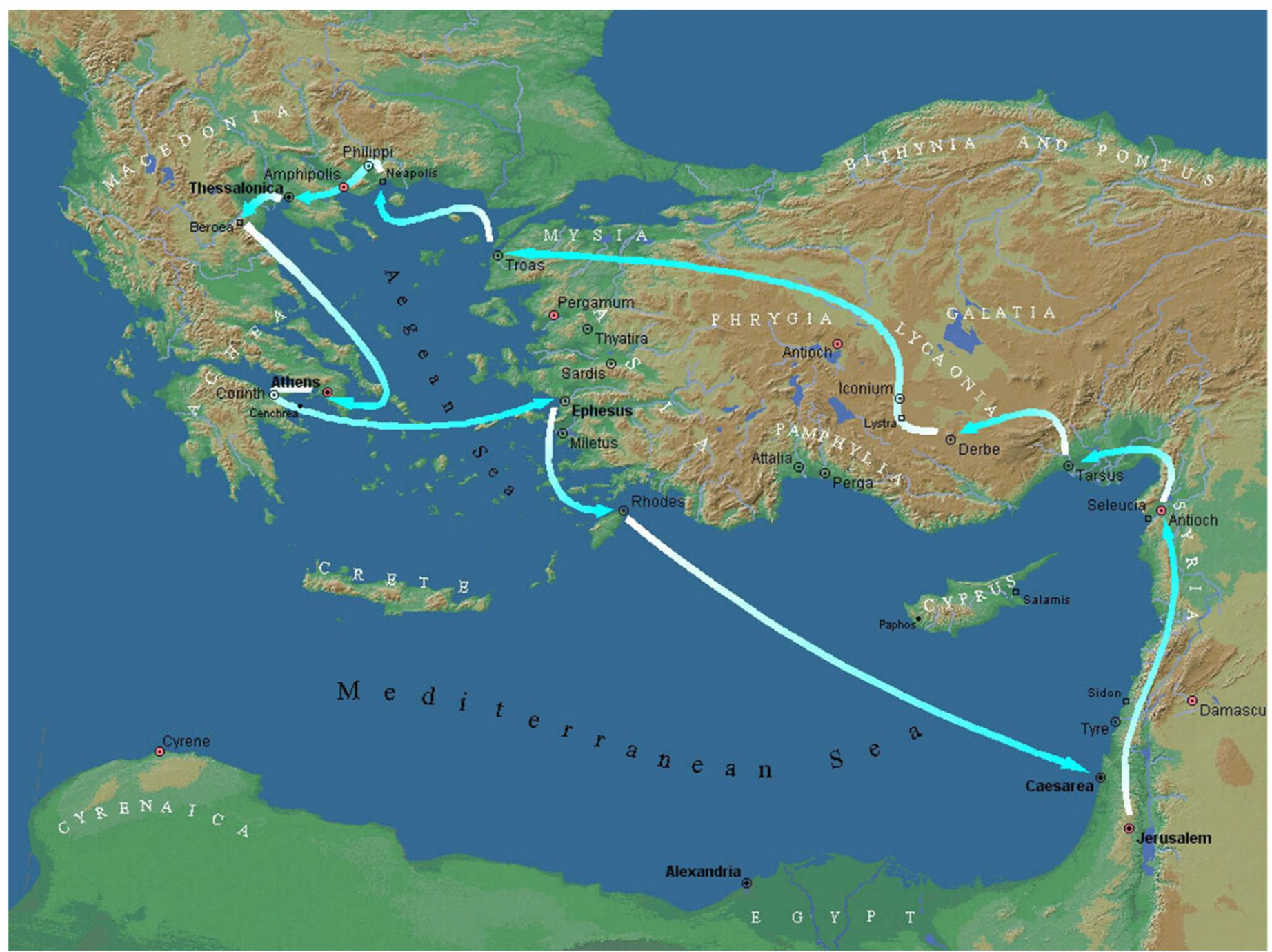


Structure (Acts 1:8)



- 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)

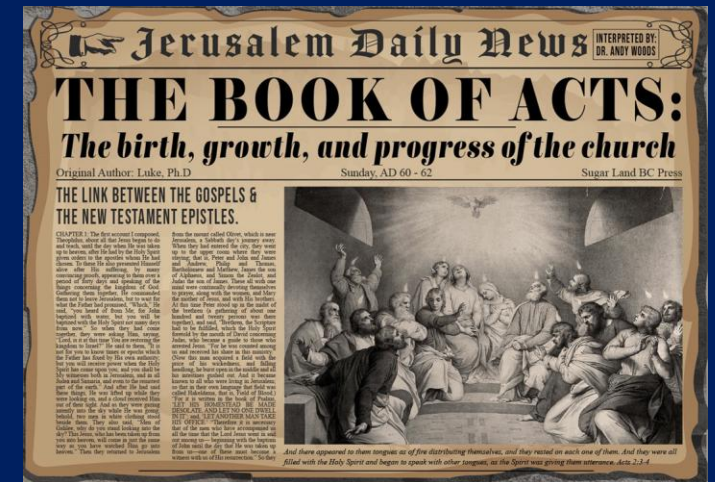




Acts 15:36–18:22

2nd Missionary Journey

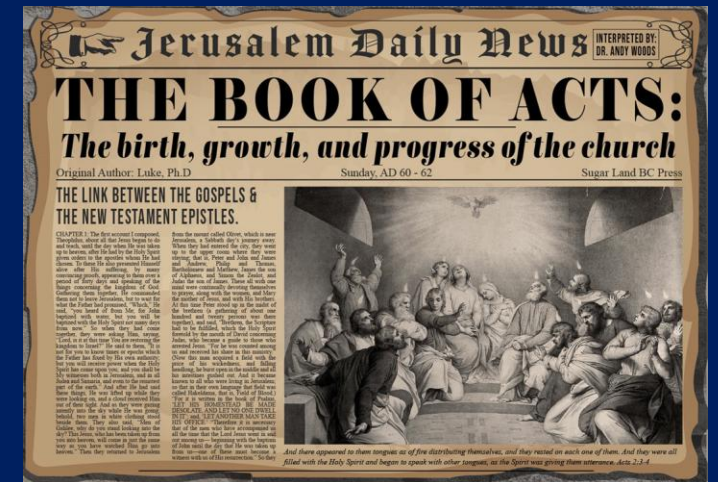
- I. Schism between Paul & Barnabas (15:36-41)
- II. Syria & Cilicia ministry (16:1-5)
- III. Macedonian call (16:6-10)
- IV. **Philippian ministry (16:11-40)**
- V. Thessalonica ministry (17:1-9)
- VI. Berean ministry (17:10-15)
- VII. Athens' ministry (17:16-34)
- VIII. Corinthian ministry (18:1-18)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



IV. Philippian Ministry

Acts 16:11-40

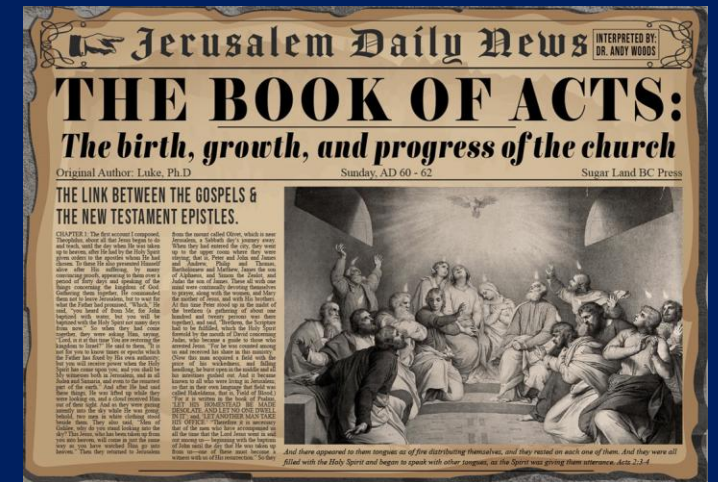
- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
- C. Paul & Silas' imprisonment (19-34)
- D. Departure from Philippi (35-40)



C. Acts 16:19-34

Paul & Silas' Imprisonment

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

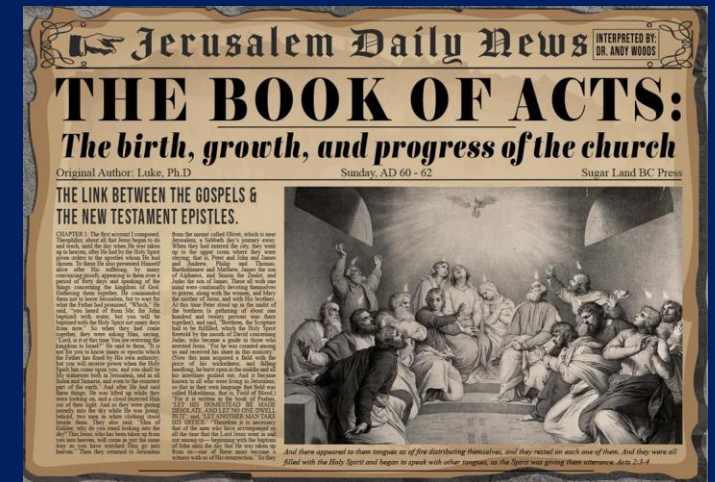


C. Acts 16:19-34

Paul & Silas' Imprisonment

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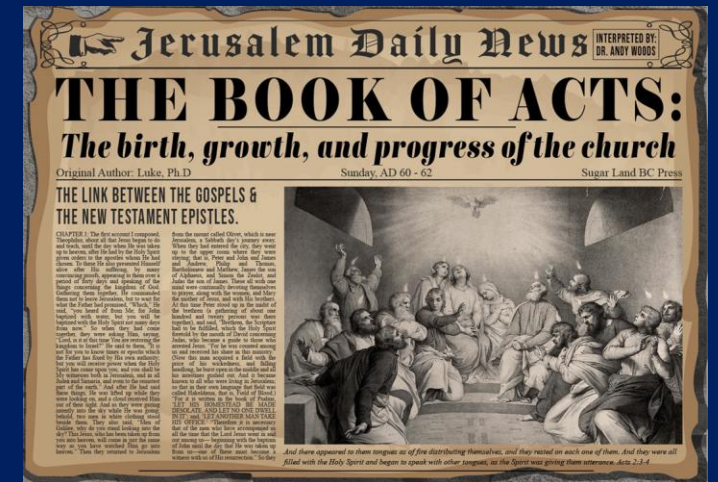
2. Jailer's conversion (25-34)



1. Acts 16:19-24

Imprisonment

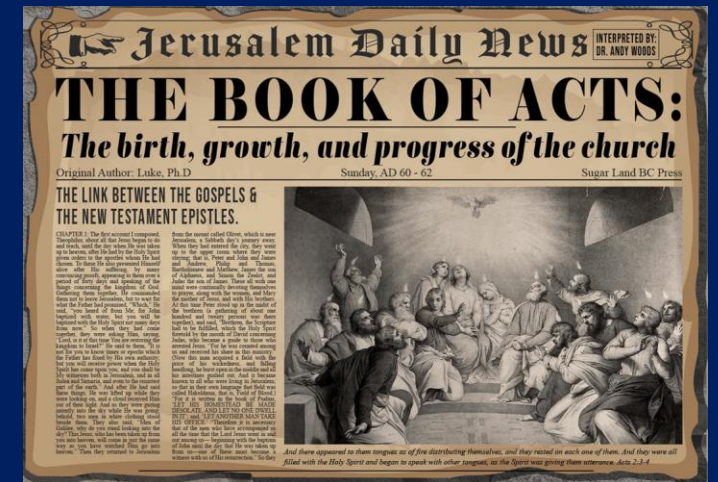
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- b) Accusation (20-21)
- c) Mob beating (22)
- d) Imprisonment (23-24)



1. Acts 16:19-24

Imprisonment

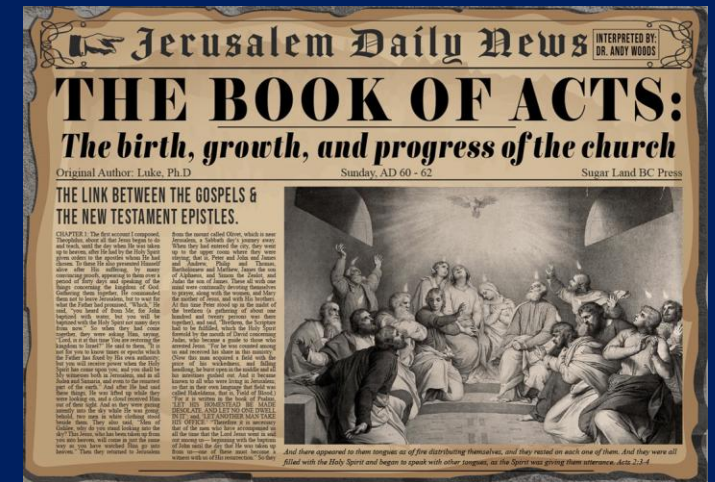
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Imprisonment

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Romans 9–11

Theme:

How can God be trusted to be faithful to us if He has been unfaithful to Israel?

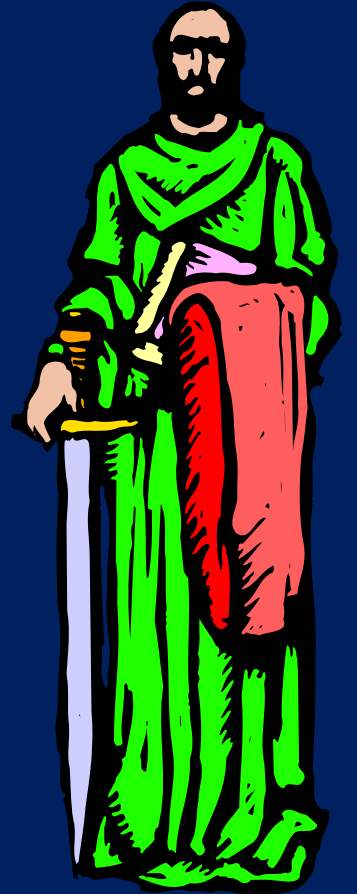
Romans Outline

- I. Salutation (1:1-17)
- II. Sin (1:18–3:20)
- III. Salvation (3:21–5:21)
- IV. Sanctification (6–8)
- V. Sovereignty (9–11)
- VI. Service (12:1–15:13)
- VII. Summation (15:14–16:27)



V. Sovereignty (Rom 9–11)

- A. Israel in the past: elected (Rom 9)
- B. Israel in the present: rejected (Rom 10)
- C. Israel in the future: accepted (Rom 11)



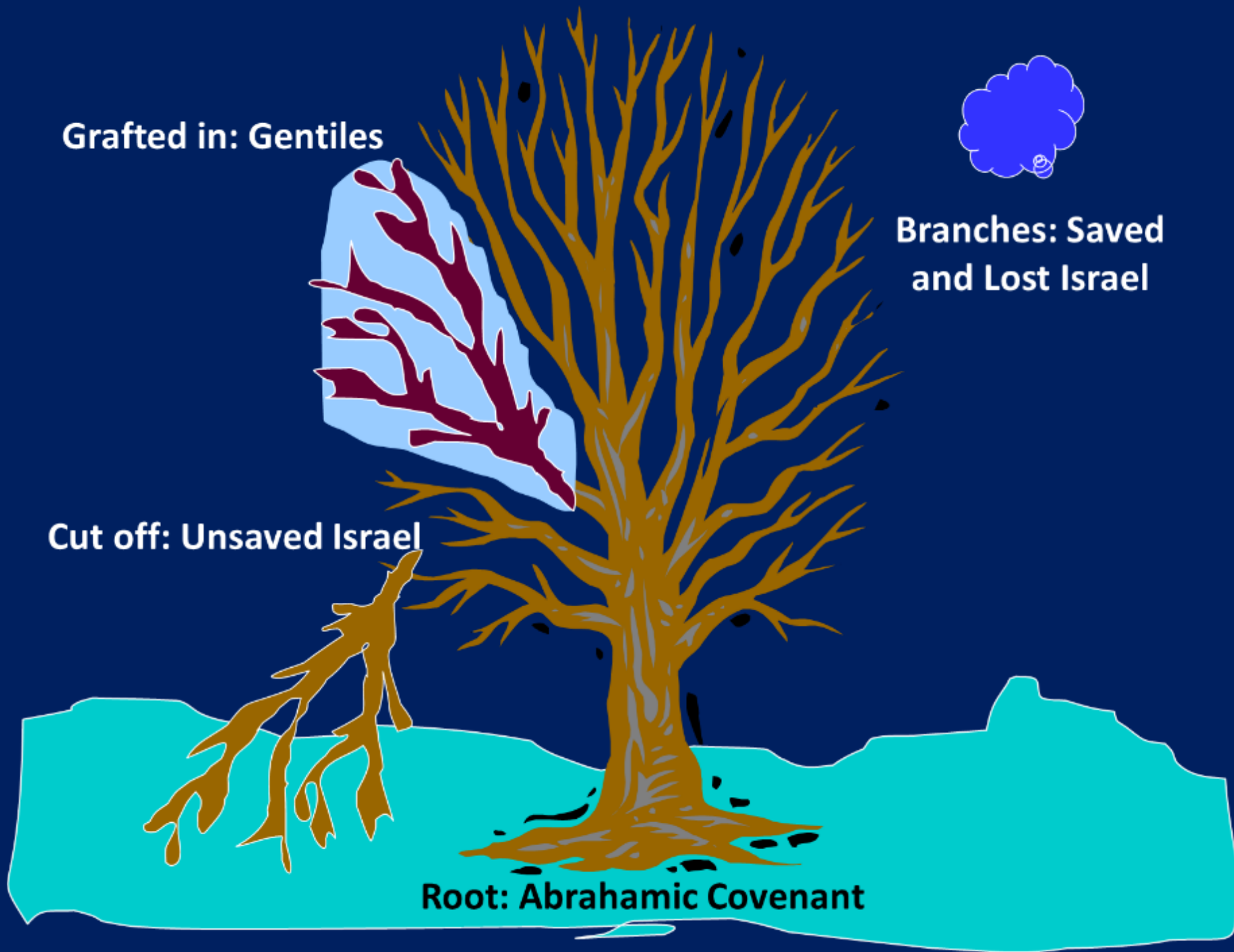
Grafted in: Gentiles



**Branches: Saved
and Lost Israel**

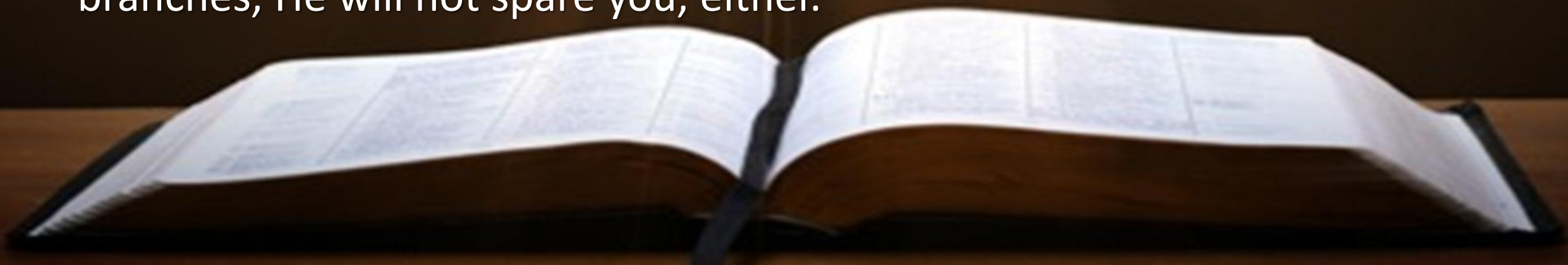
Cut off: Unsaved Israel

Root: Abrahamic Covenant



Romans 11:13, 17-21

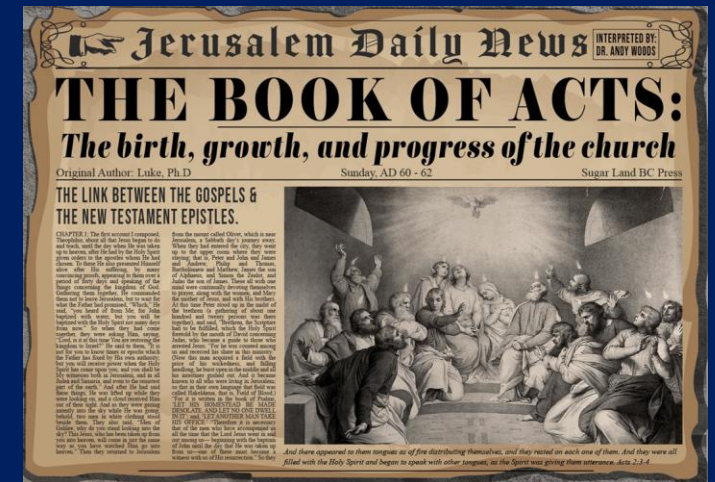
“But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry...But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, ¹⁸ **do not be arrogant toward the branches**; but if you are **arrogant**, *remember that* it is not you who supports the root, but the root *supports* you. ¹⁹ You will say then, “Branches were broken off so that I might be grafted in.” ²⁰ Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; ²¹ for if God did not spare the natural branches, He will not spare you, either.”



1. Acts 16:19-24

Imprisonment

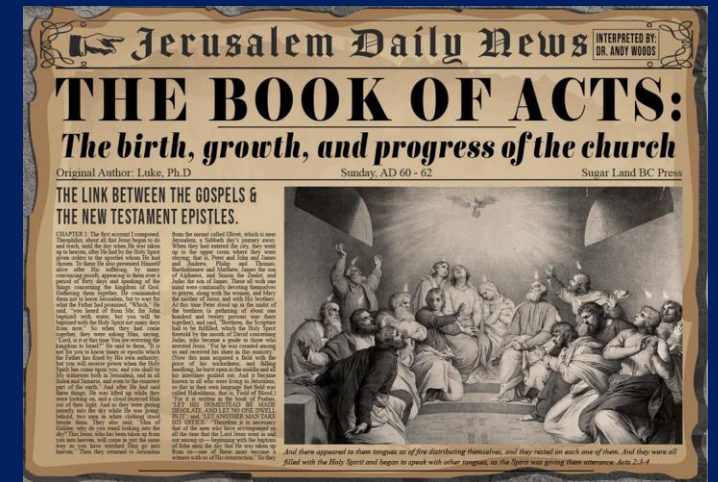
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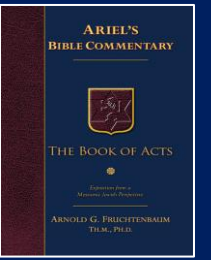






Dr. Arnold G. Fruchtenbaum

The Book of Acts, 351-52

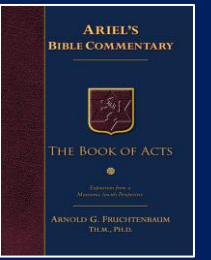


“After having received such a charge (v. 24) and because his life depended on it, the jailer threw Paul and Silas into the inner prison. The Roman public prison had a vestibule, followed by the outer prison. Then came the inner prison, which was a dungeon with no light or air except what came through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



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The Book of Acts, 352

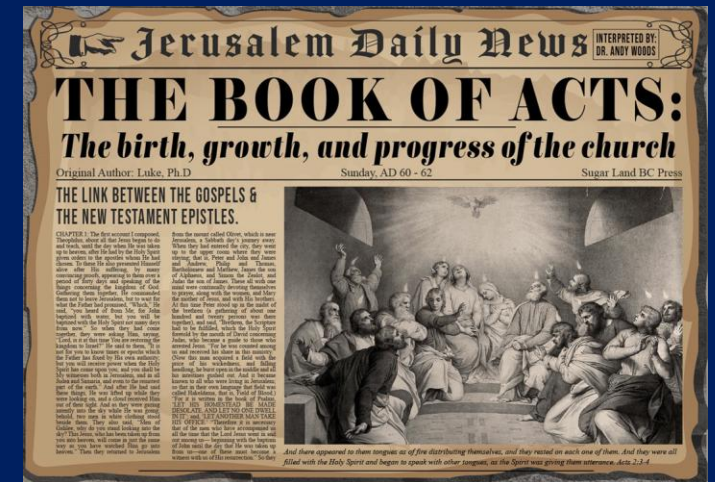


“But to make even more sure that Paul and Silas could not flee, the jailer made their feet fast in the stocks. This treatment was both unnecessary and cruel. The stocks were made from a piece of wood, such as a cross or a log or a large piece of timber, some of which had five holes: two for the wrists, 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

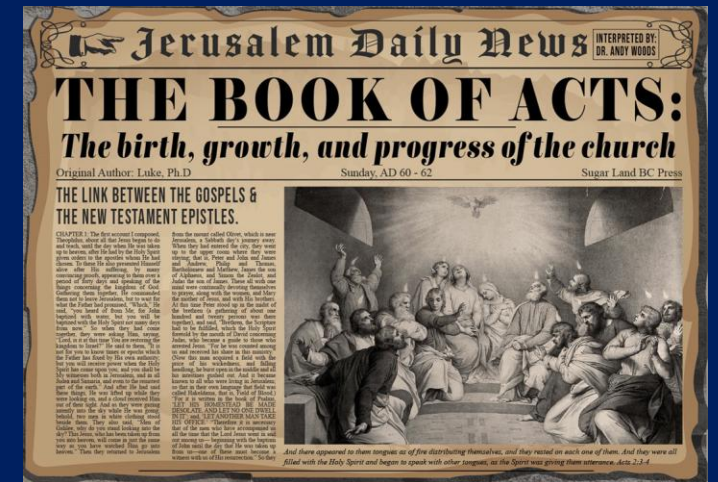
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2. Jailer's conversion (25-34)



2. Acts 16:25-34

Jailer's Conversion

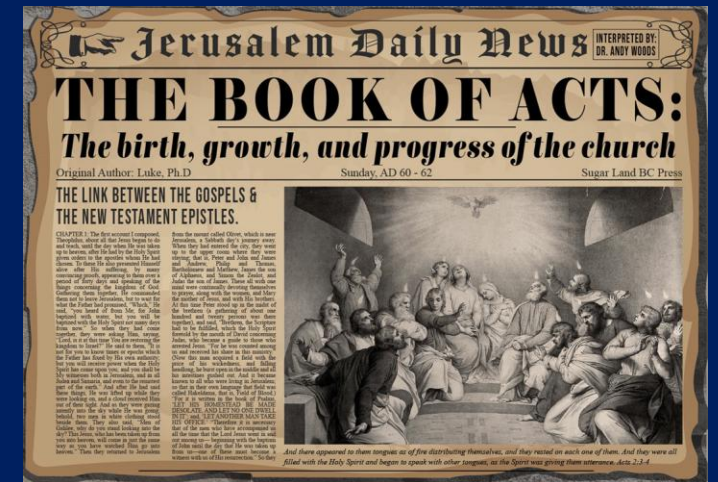
- a) Timing (25)
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2. Acts 16:25-34

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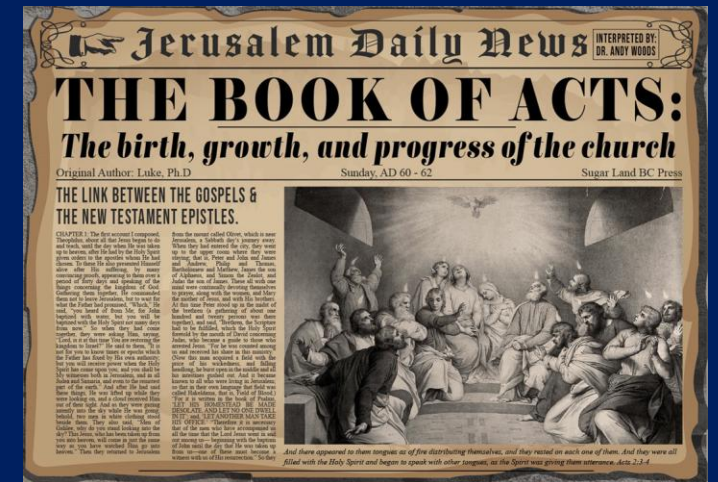




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Jailer's Conversion

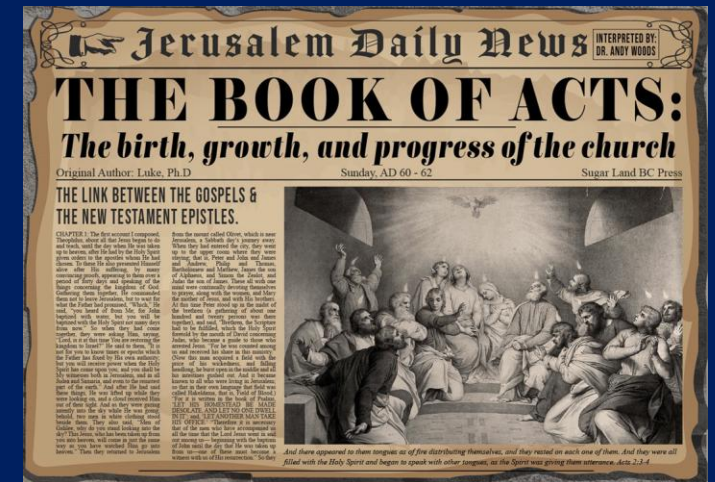
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b) Acts 16:26

Earthquake

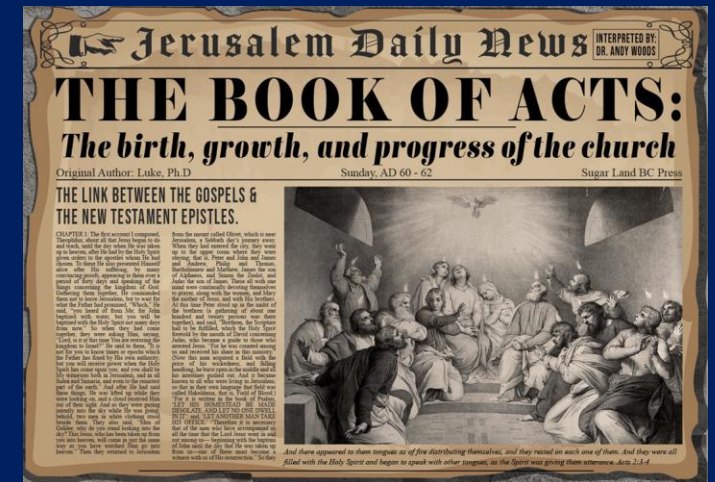
- 1) Foundations shaken (26a)
- 2) Doors opened (26b)
- 3) Hands loosed (26c)



b) Acts 16:26

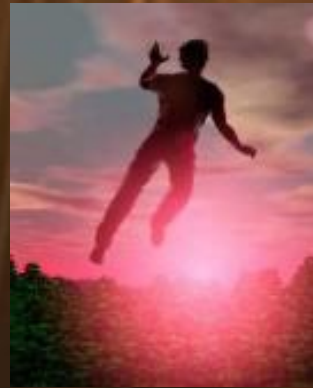
Earthquake

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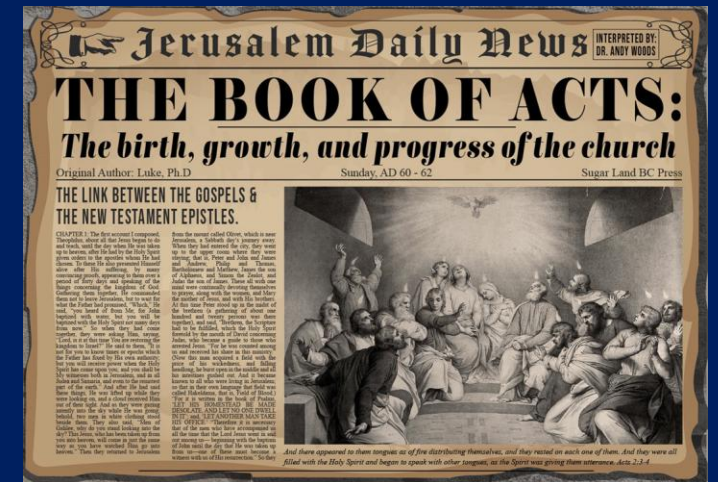
2 Thessalonians 2:2

“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.”



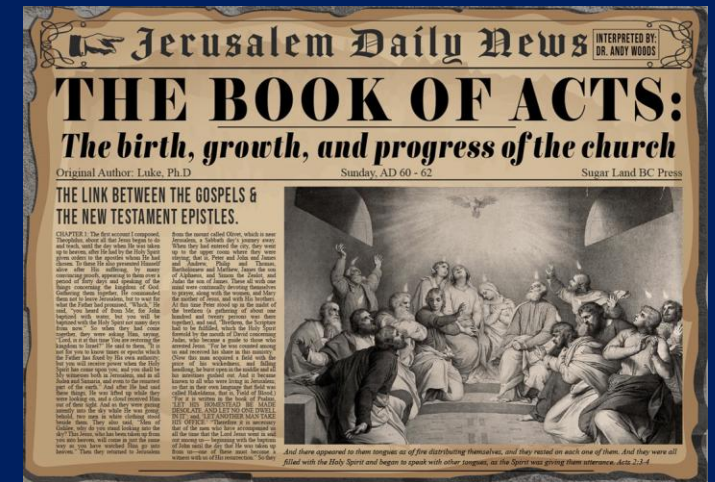
b) Acts 16:26
Earthquake

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Earthquake

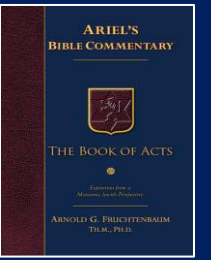
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The Book of Acts, 352

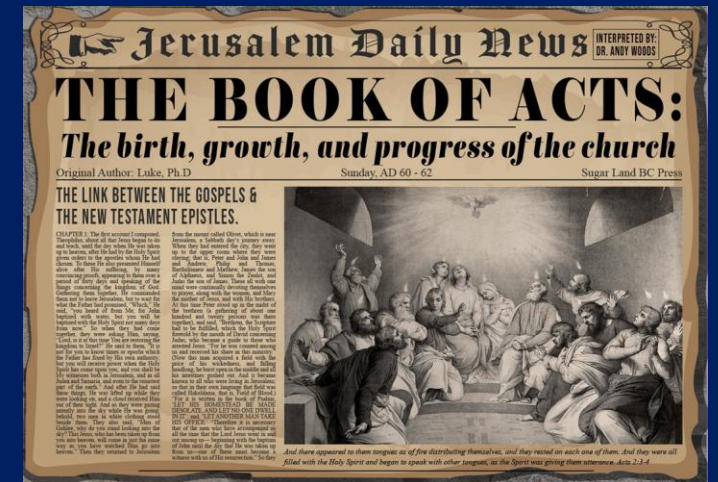


“They were not necessarily loosened from the prisoners’ hands, but the inmates were no longer chained to the wall. They were free to flee, yet they did not do so, thanks to the influence of Paul and Silas.”

2. Acts 16:25-34

Jailer's Conversion

- a) Timing (25)
- b) Earthquake (26)
- c) Jailer's response (27)
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- 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



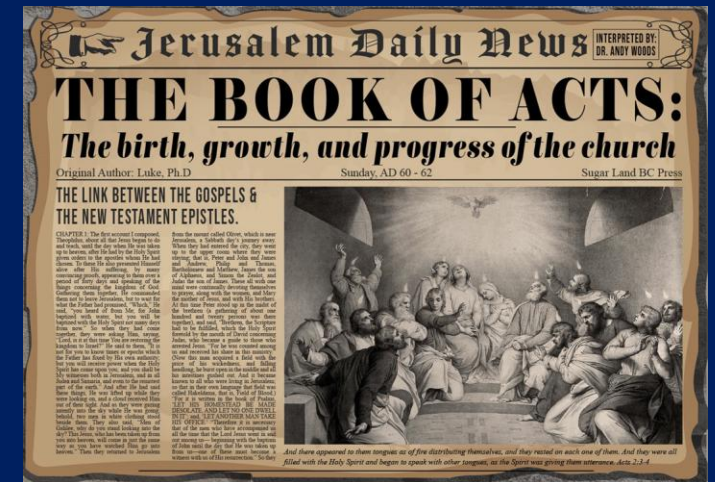
C. Disciples



2. Acts 16:25-34

Jailer's Conversion

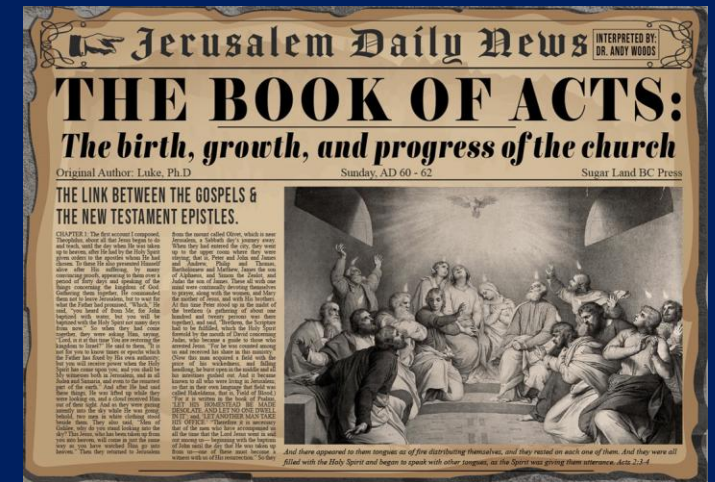
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Jailer's Conversion

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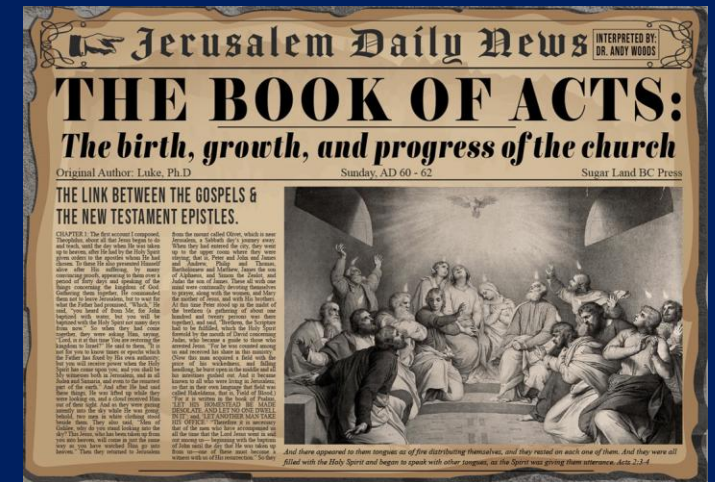


e) Acts 16:29-30

Jailer's Reaction

i. Fear (29)

ii. Question (30)

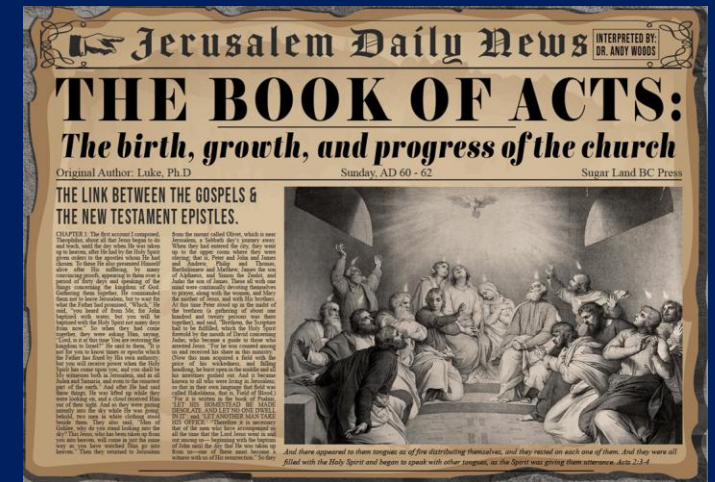


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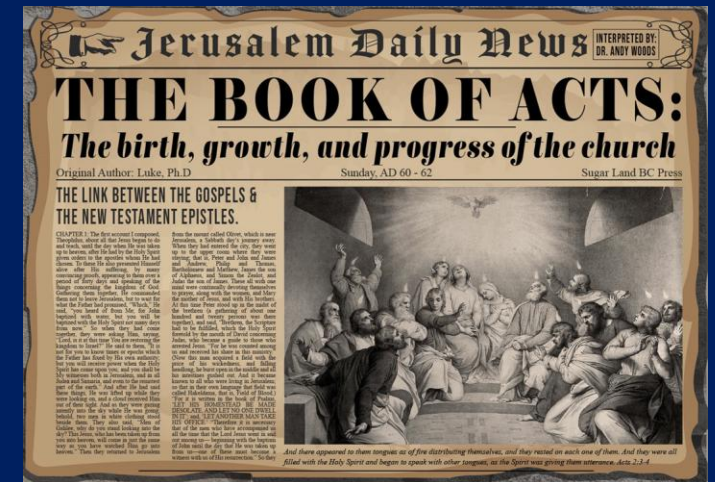


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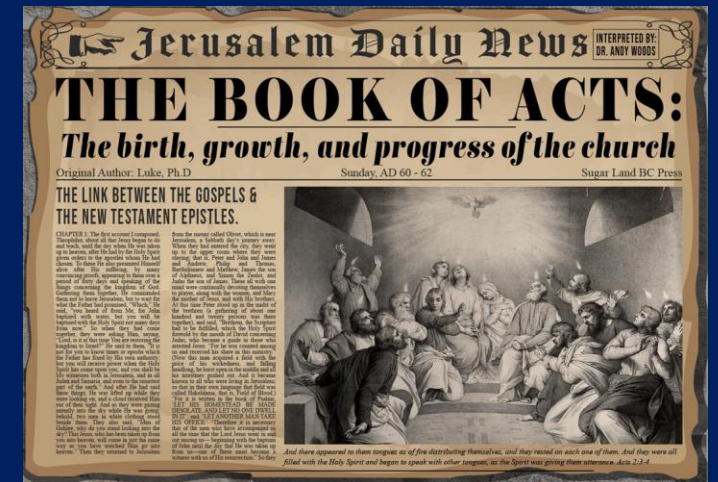
ii. Question (30)



2. Acts 16:25-34

Jailer's Conversion

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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

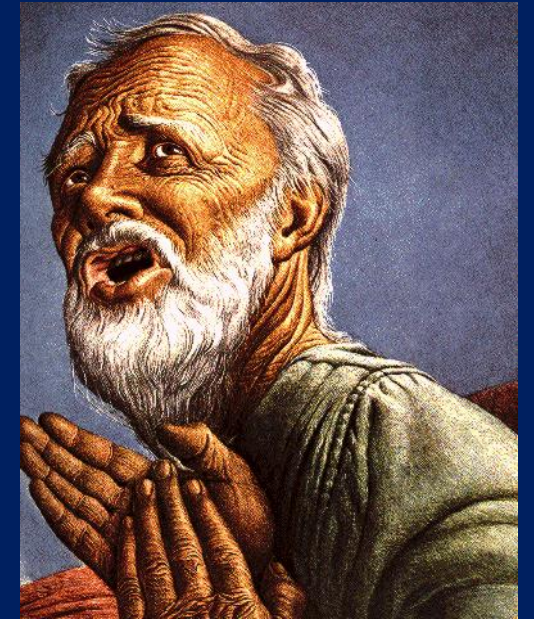
Then he believed in the LORD; and He reckoned it to him as righteousness.

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

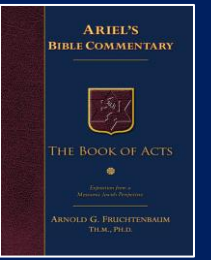
"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."





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The Book of Acts, 353-54

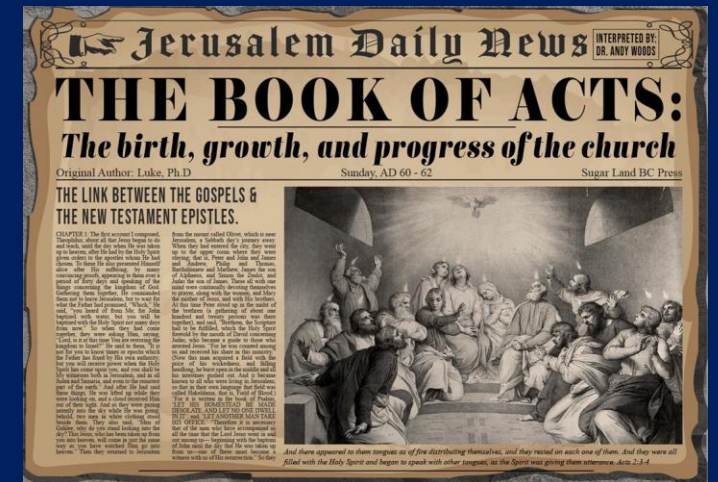


“The jailer had to believe the gospel, and the results would be spiritual salvation. Sometimes this verse is misinterpreted to mean that if one person in a family is saved, the others will be saved sooner or later as well, but too many believers have seen members of their families die without the Lord. 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

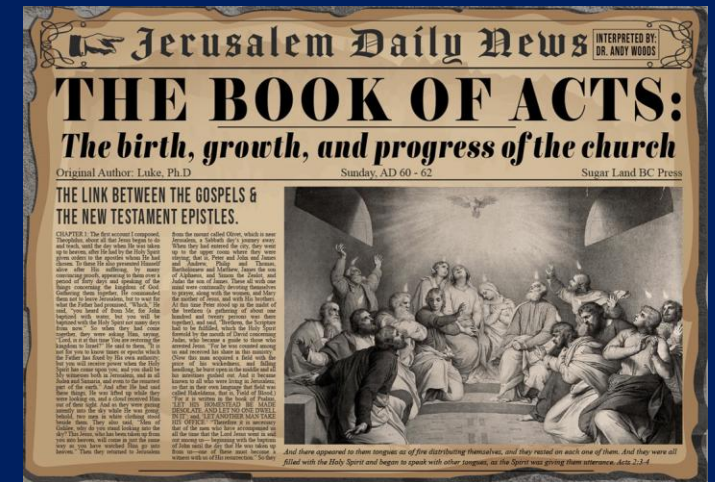
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h) Acts 16:33-34

Results of Salvation

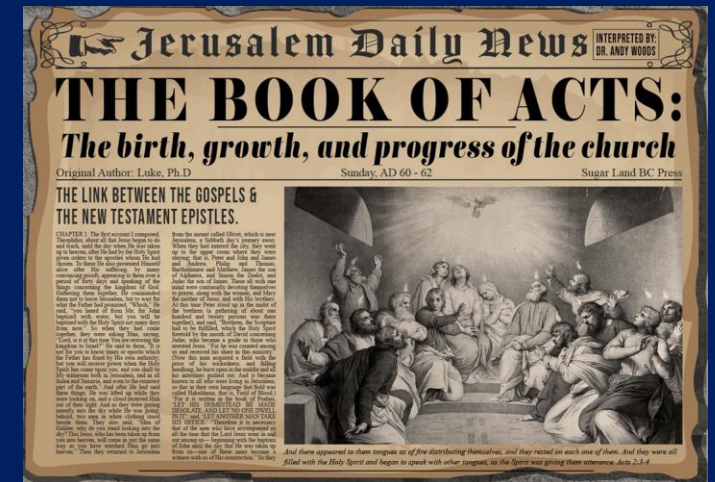
- i. Wounds treated (33a)
- ii. Baptism (33b)
- iii. Hospitality (34a)
- iv. Fellowship (34b)



h) Acts 16:33-34

Results of Salvation

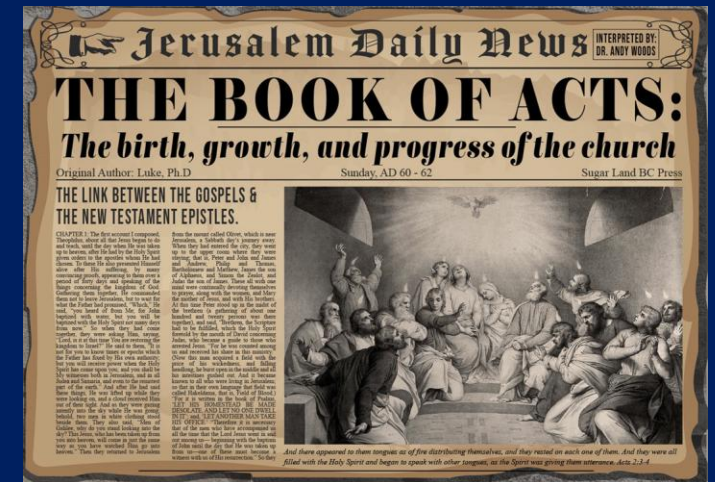
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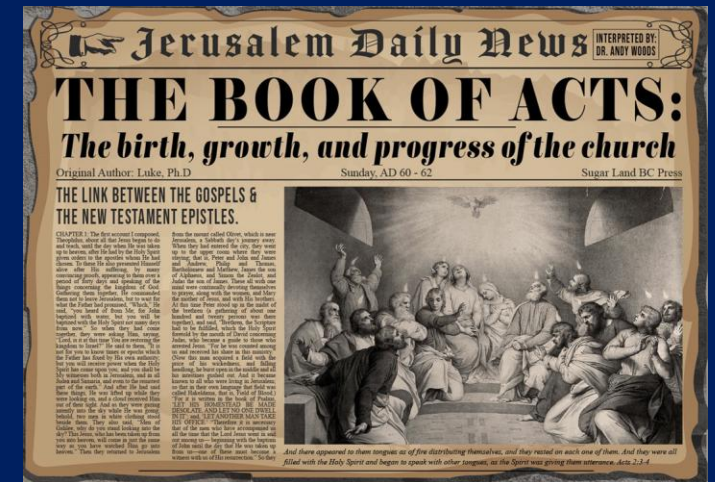
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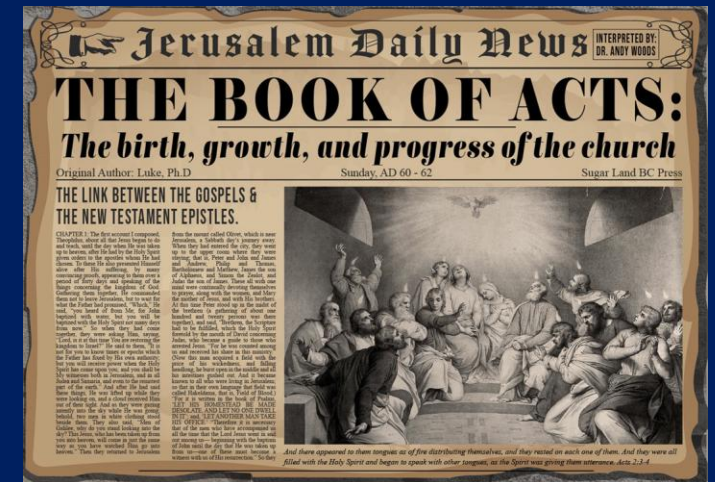
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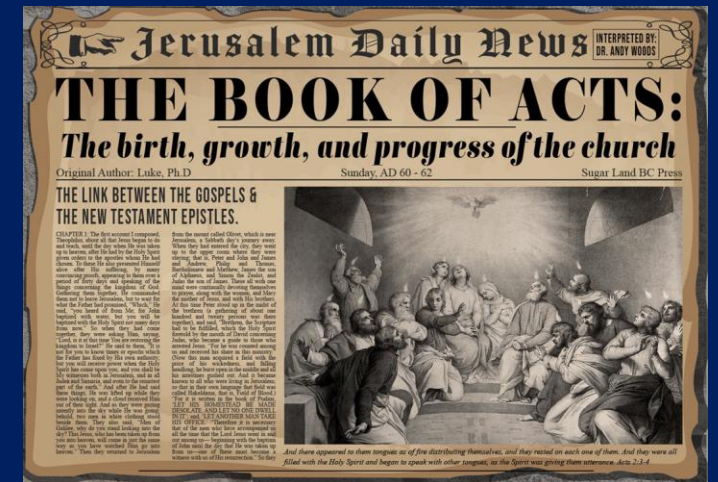
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IV. Philippian Ministry

Acts 16:11-40

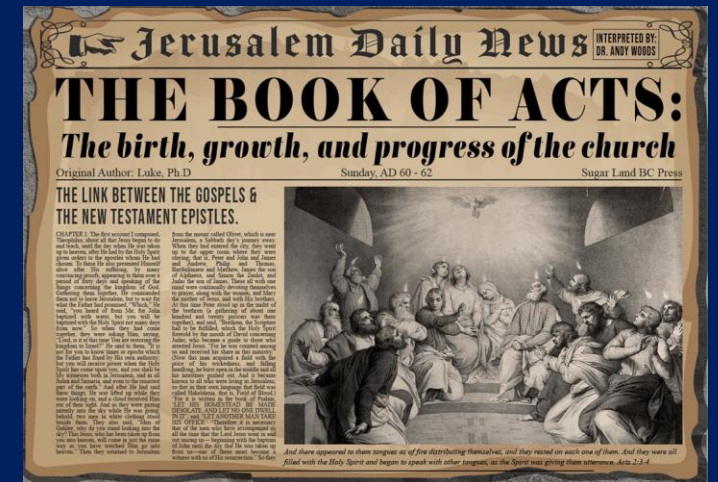
- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
- C. Paul & Silas' imprisonment (19-34)
- D. Departure from Philippi (35-40)



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)

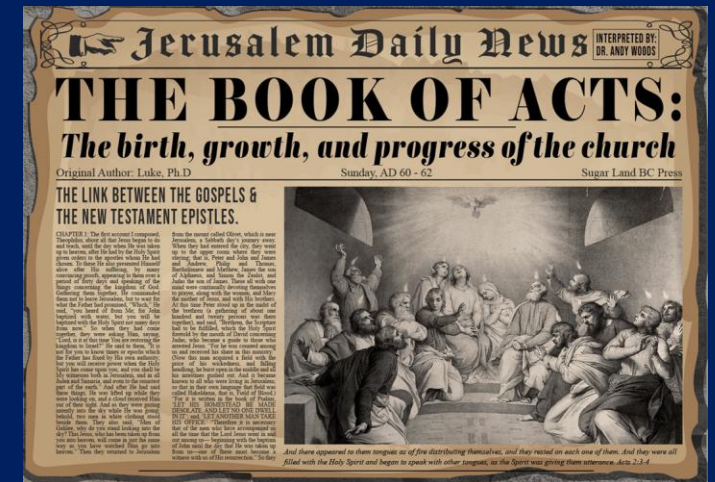


1. Acts 16:35-36

Rulers' Decision

a) Timing (35)

b) Jailer's report (36)

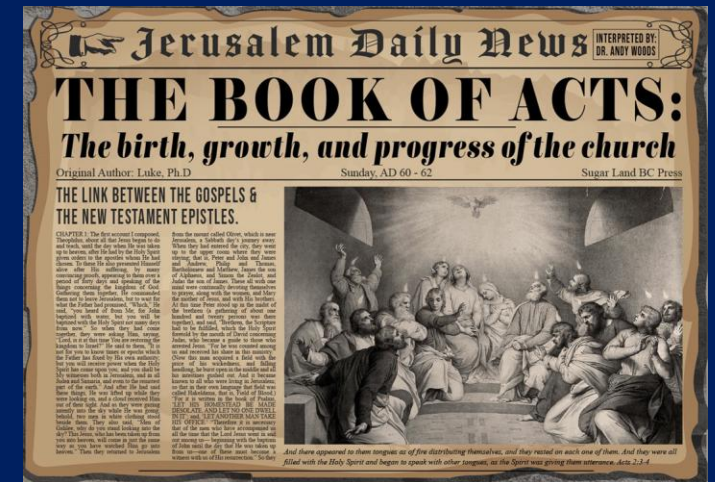


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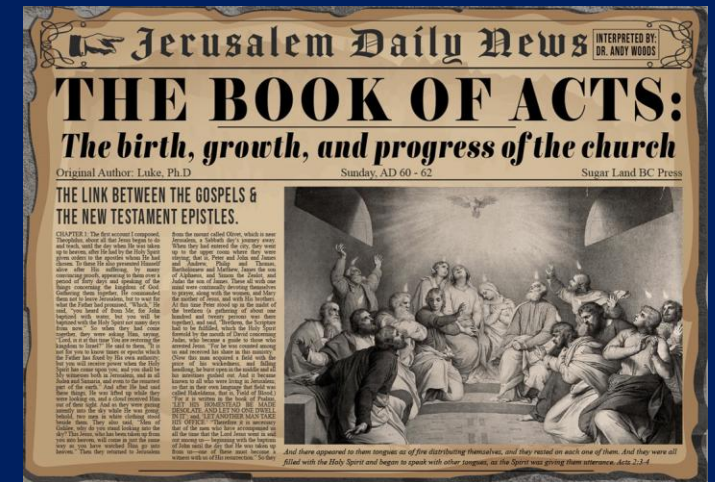


1. Acts 16:35-36

Rulers' Decision

a) Timing (35)

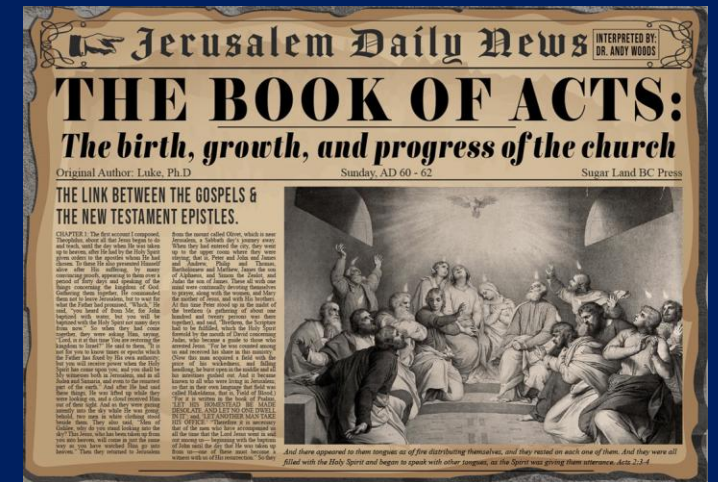
b) Jailer's report (36)



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Departure from Philippi

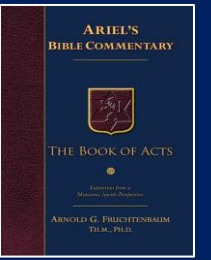
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Dr. Arnold G. Fruchtenbaum

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.”

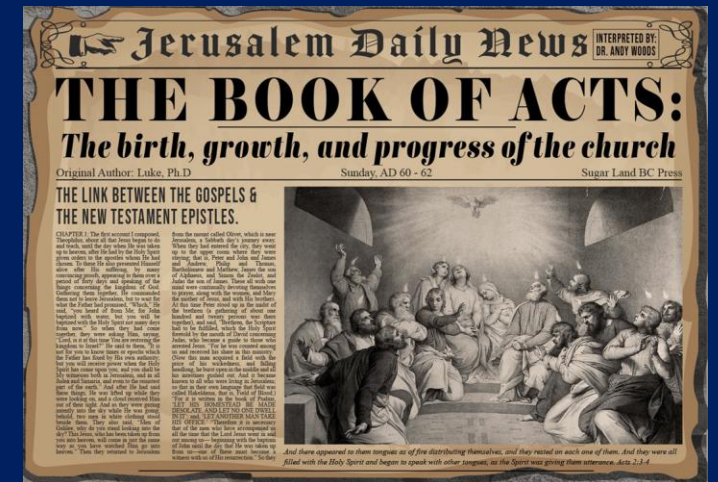




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Departure from Philippi

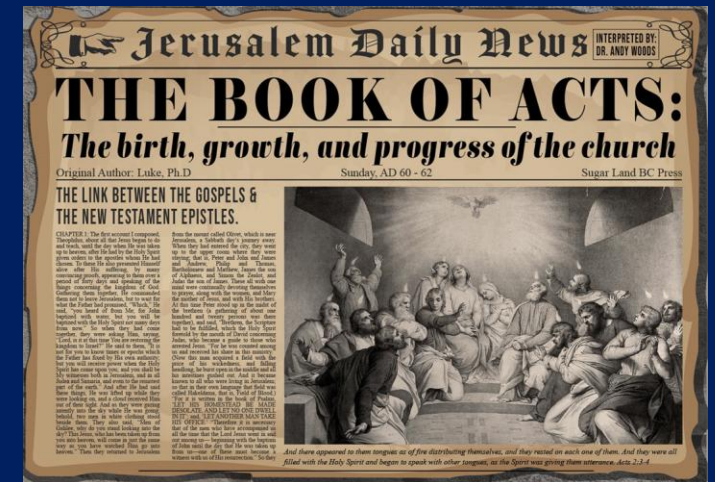
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3. Acts 16:38-39

Leaders' Response

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

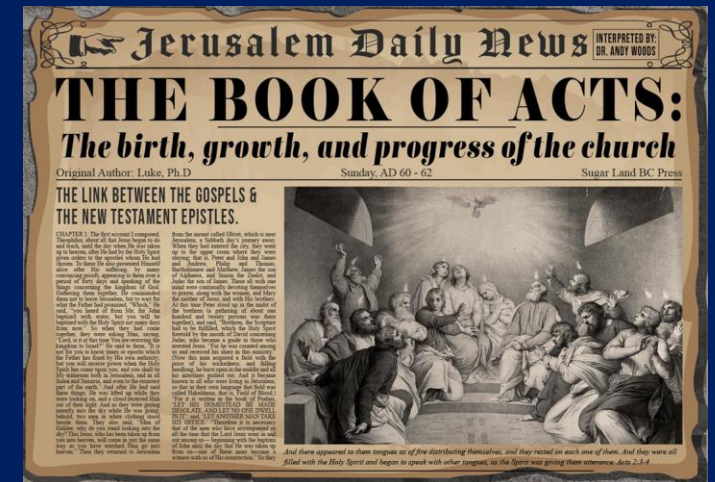


3. Acts 16:38-39

Leaders' Response

a) Fear (38)

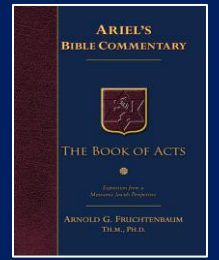
b) Escort & beseeching (39)





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 356



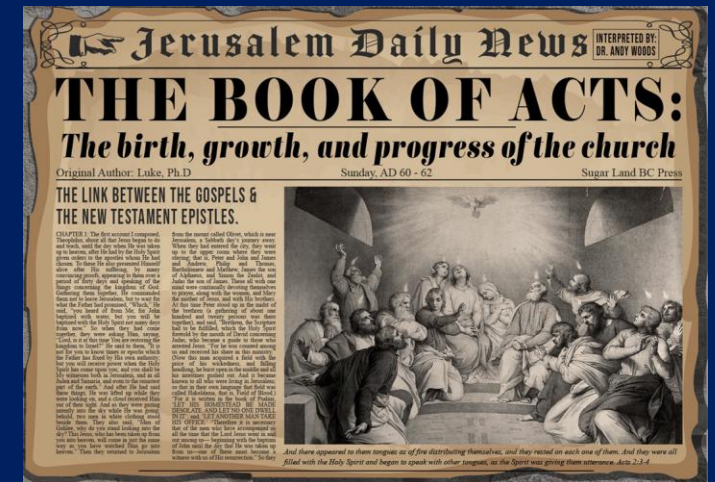
“Verses 38-39 reveal the response of the leaders. The serjeants gave the report to the rulers with the result that the magistrates feared when they heard that they were Romans (v. 38). They became afraid, because now their own lives were at stake for what they had done to two Roman citizens. Apparently, 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

a) Fear (38)

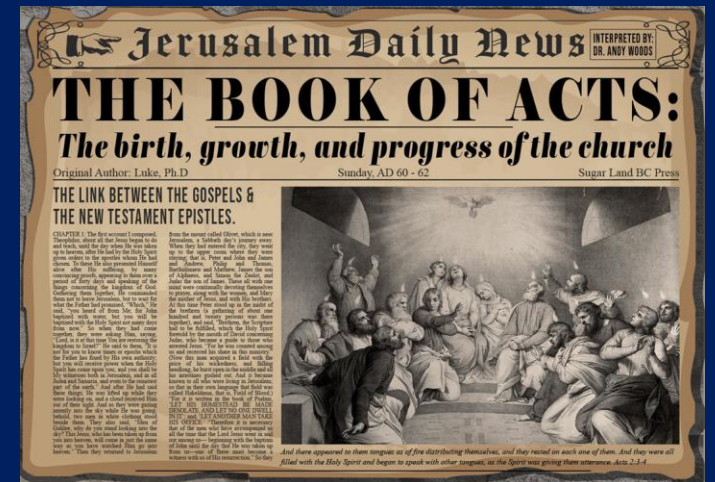
b) Escort & beseeching (39)



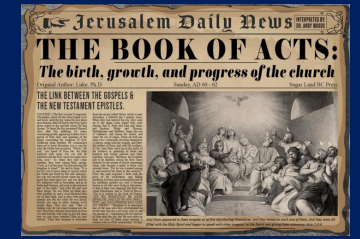
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Departure from Philippi

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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

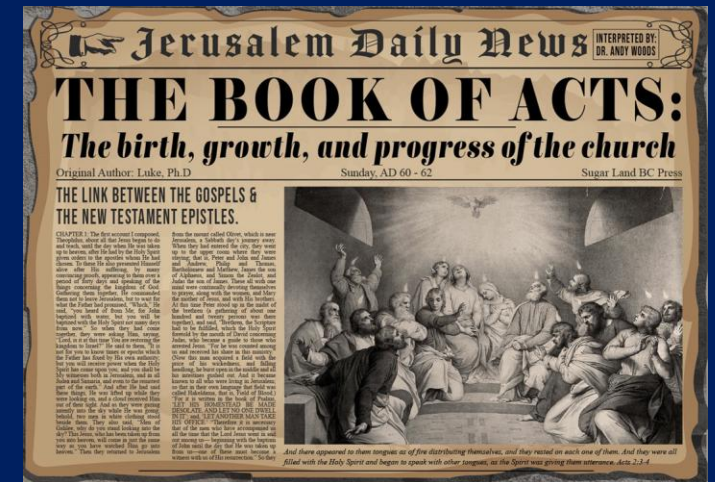


Conclusion

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)



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