

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



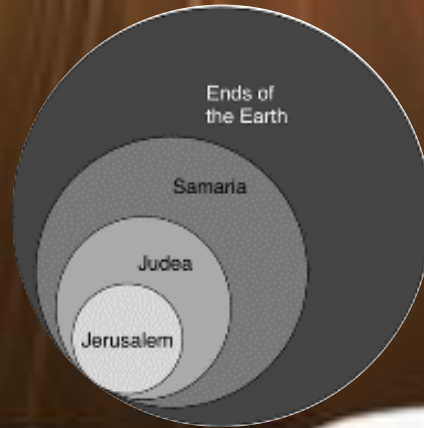
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

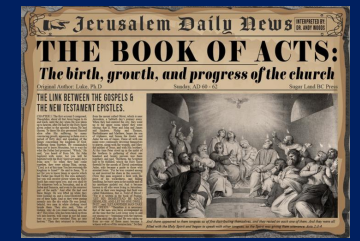
President – Chafer Theological Seminary

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 (Acts 1-7), and in all Judea and Samaria (Acts 8-12), and even to the remotest part of the earth (Acts 13-28).”

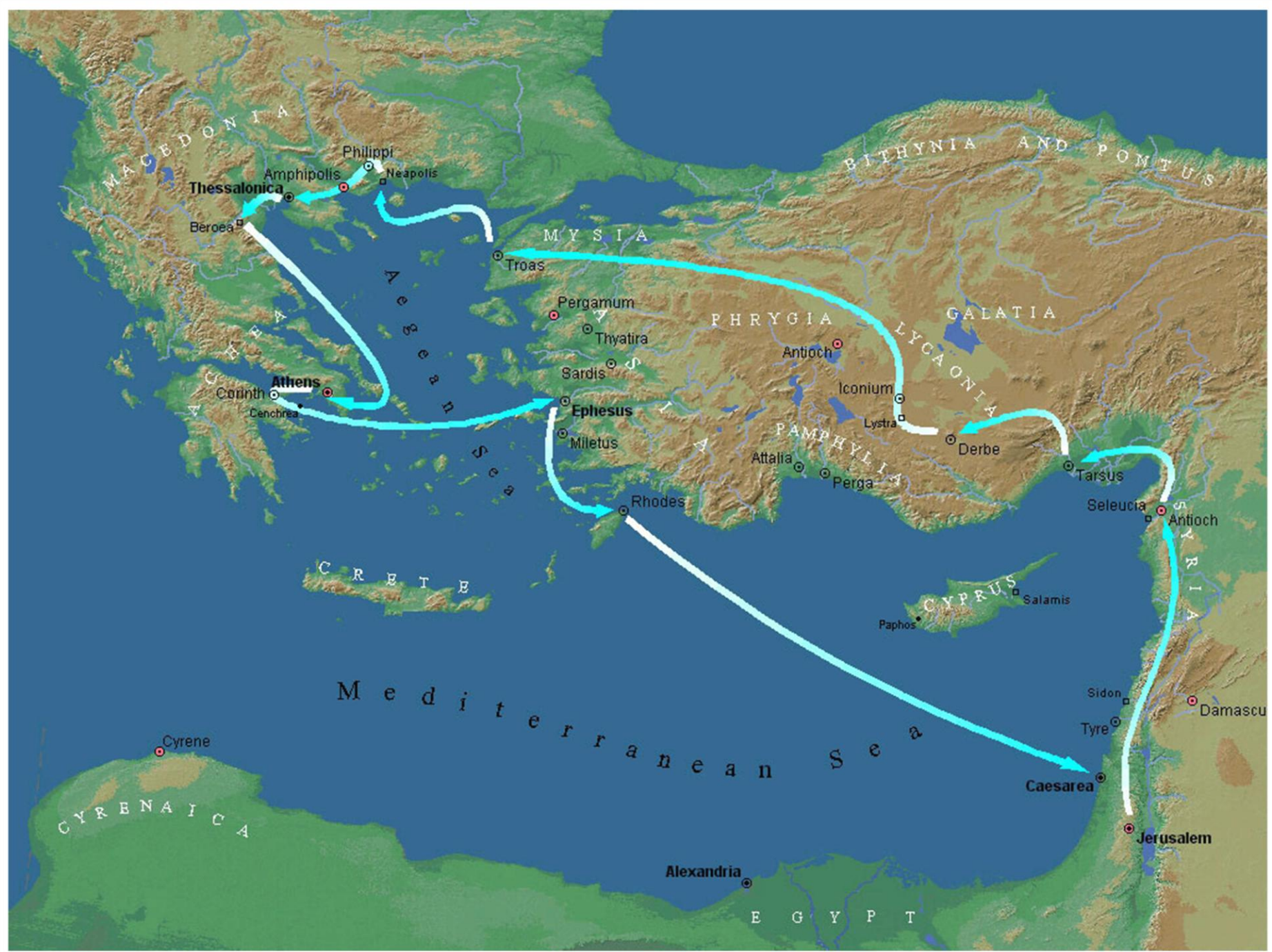


Structure (Acts 1:8)



- 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)

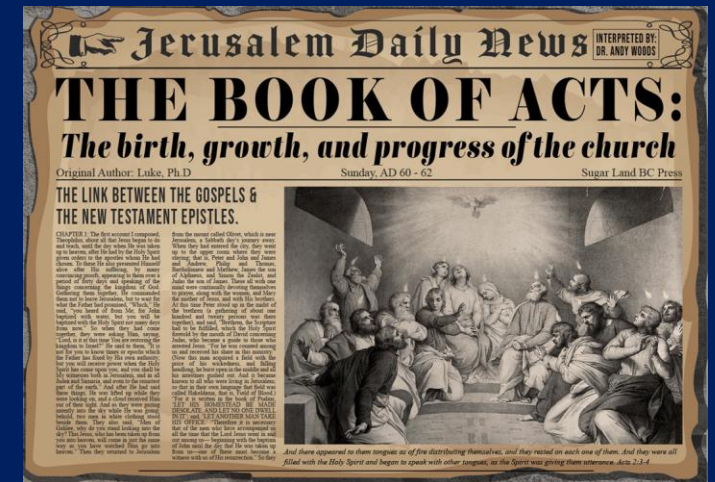




Acts 15:36–18:22

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)



VIII. Corinthian Ministry

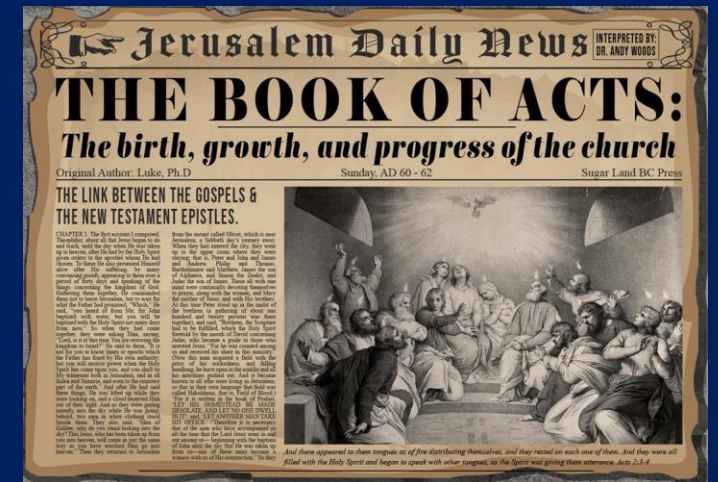
Acts 18:1-18

A. Arrival (1-4)

B. Ministry (5-11)

C. Paul Before Gallio (12-17)

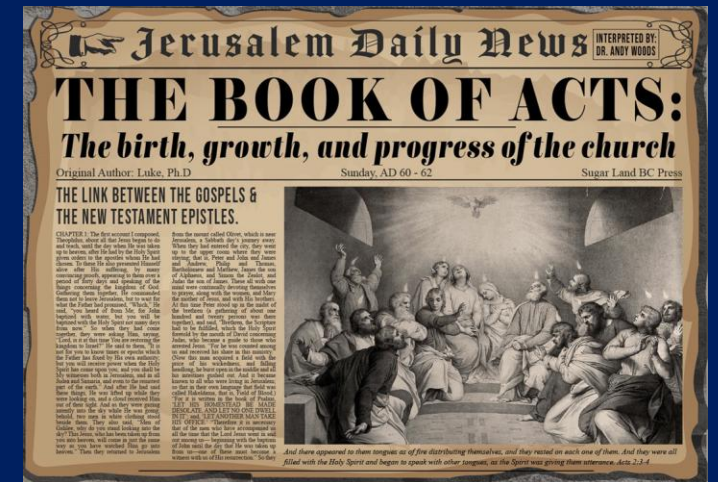
D. Paul's Departure (18)



C. Acts 18:12-17

Paul Before Gallio

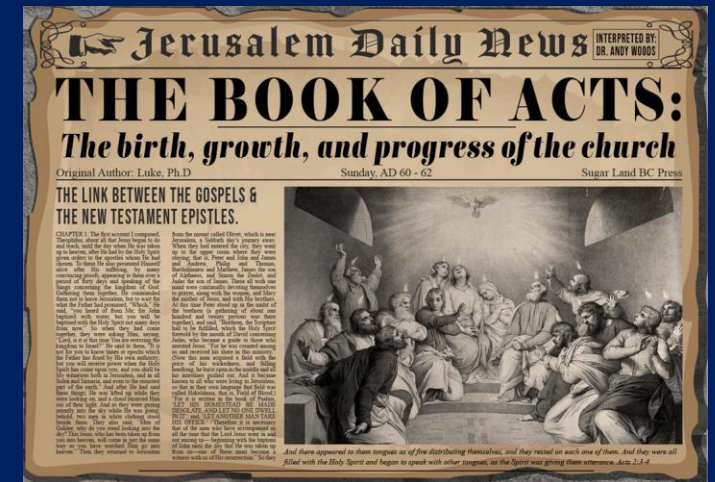
1. Opposition (12-13)
2. Gallio's decision (14-15)
3. Judgment's results (16-17)



1. Acts 18:12-13

Opposition

- a) Circumstances (12)
- b) Charge (13)

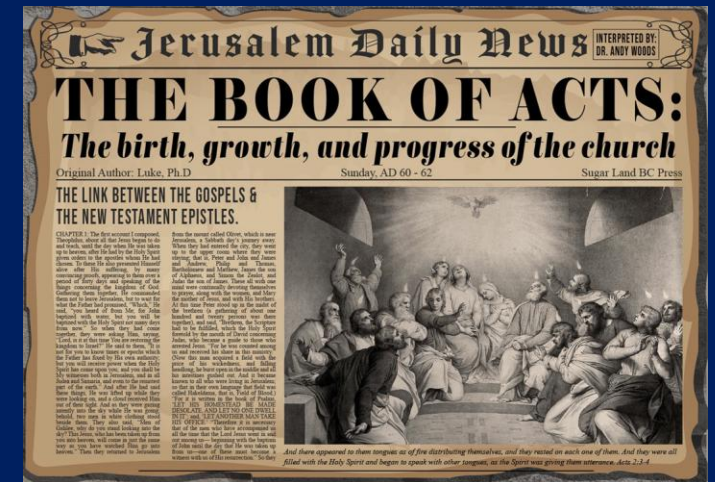


1. Acts 18:12-13

Opposition

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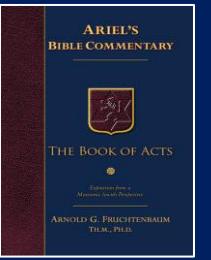
b) Charge (13)





Dr. Arnold G. Fruchtenbaum

The Book of Acts, 381

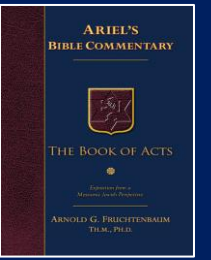


“The existence of this proconsul is well documented outside the Scriptures. Gallio’s father was Seneca the Elder (ca. 50 B.C. – ca. A.D. 40), a famous Roman rhetorician from the Iberian Peninsula. Gallio had two brothers, one of whom was Lucius Annaeus Seneca (ca. 4 B.C. – A.D. 65). Better known as Seneca the Younger, this brother was the Stoic philosopher, statesman, orator, and writer, who tutored Emperor Nero. Gallio was born in Cordova (Cordoba) around the year 5 B.C. He was originally named Lucius Annaeus Novatus, but assumed the name Gallio after his adoption by the senator L. Junius Gallio.”



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The Book of Acts, 381

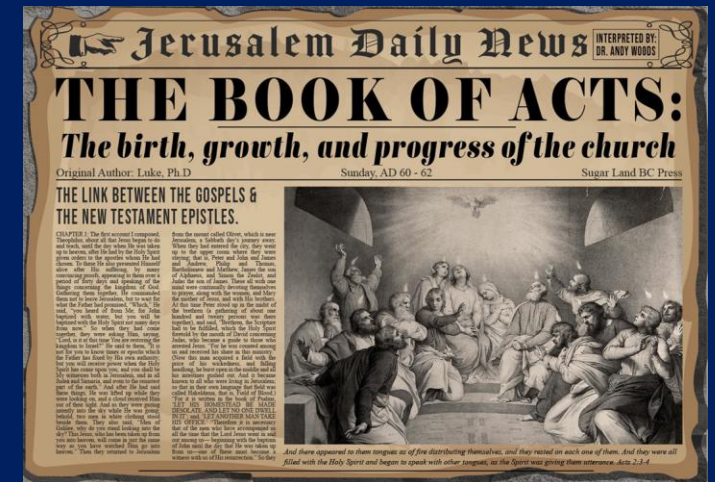


“He served as proconsul of Achaia, as mentioned in this verse, for only two years, in A.D. 51–52. Seneca the Younger said of him: ‘No mortal is so pleasant to any one person as Gallio is to everybody.’ Emperor Claudius referred to Gallio as ‘my friend and proconsul’ in the Delphi Inscription, a collection of nine fragments of a letter written by Claudius in ca. A.D. 52. Hence, this man’s name and the fact that he was proconsul in Achaia is recorded elsewhere. In the year A.D. 65, Emperor Nero, in one of his fits of madness, forced Seneca the Younger to commit suicide. It seems that Gallio followed suit shortly after. It was this man before whom Paul was now brought by the opposition.”

1. Acts 18:12-13

Opposition

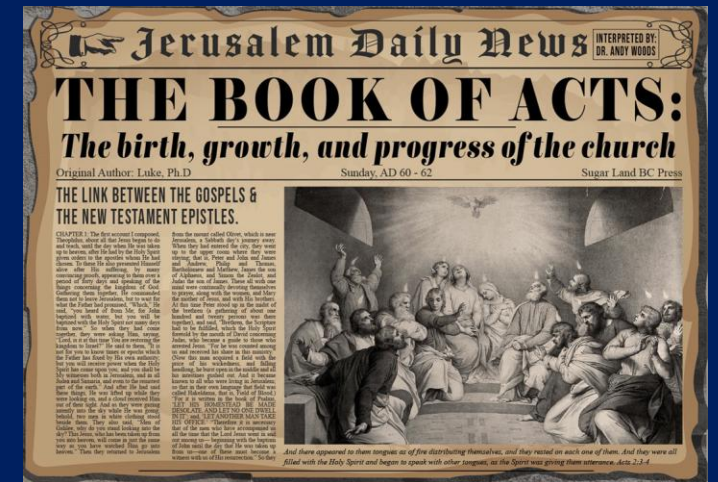
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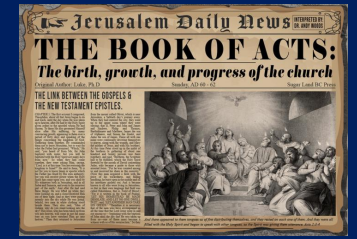
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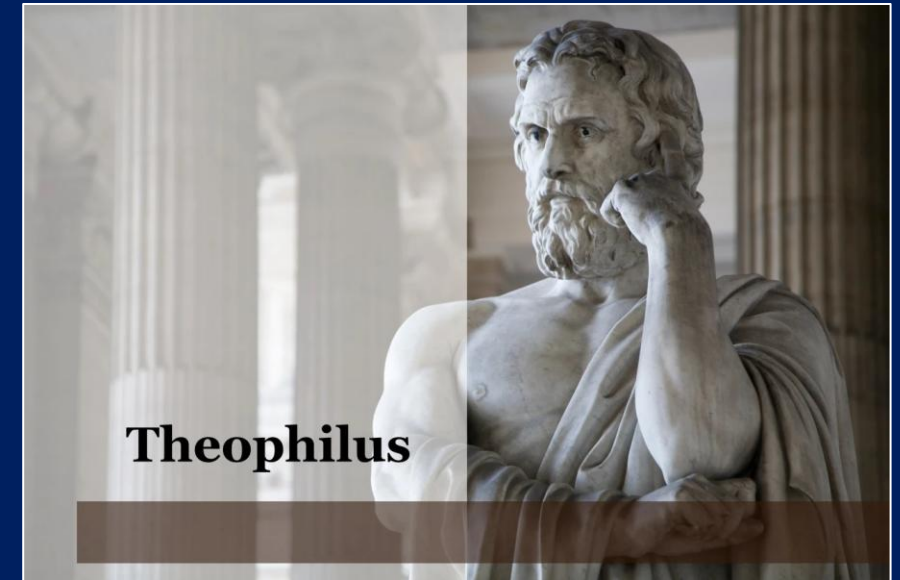
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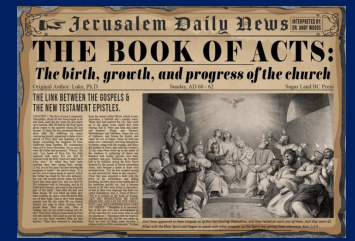
Purpose



- 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



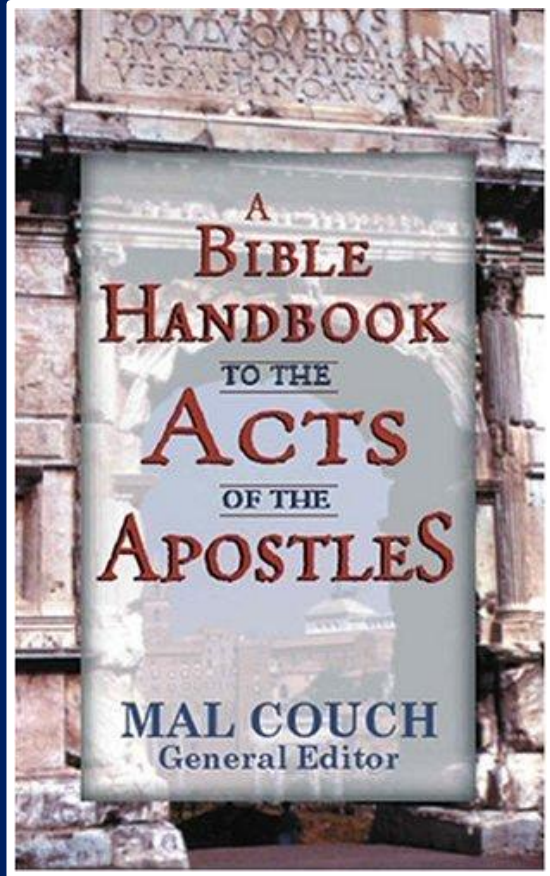
- Birth and growth of the church numerically, geographically, ethnically.
- Components
 - Numerically (progress reports)
 - Geographically (From Jerusalem to Rome)
 - Ethnically (From Judaism to Gentile domination)





Dr. Mal Couch

Couch, *A Bible Handbook to the Acts of the Apostles*, 348

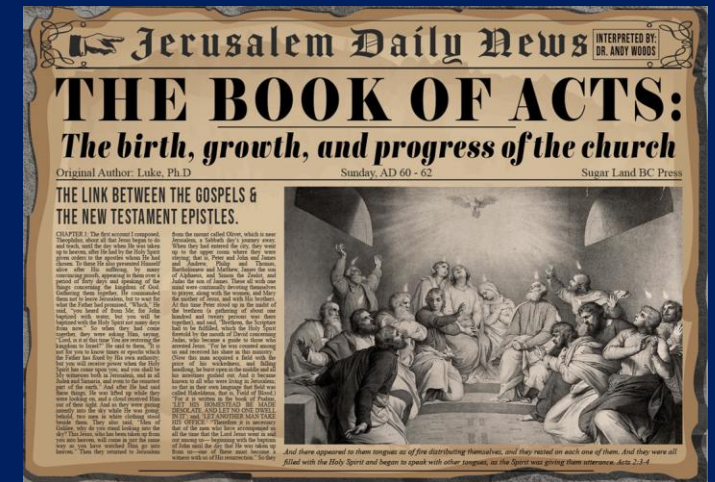


“Gallio’s actions in the book of Acts will have profound effect on the growth of Christianity in the Roman world by postponing official persecution... [His] refusal to indict Paul has ramifications throughout the Empire. Had he sided with the Jewish leaders and proclaimed Christianity a new religion, it would be illegal under Roman law. A precedent would have been set that could outlaw the church at a time it is still weak and vulnerable. His refusal to indict Paul protects the preaching of Christianity for a time.”

C. Acts 18:12-17

Paul Before Gallio

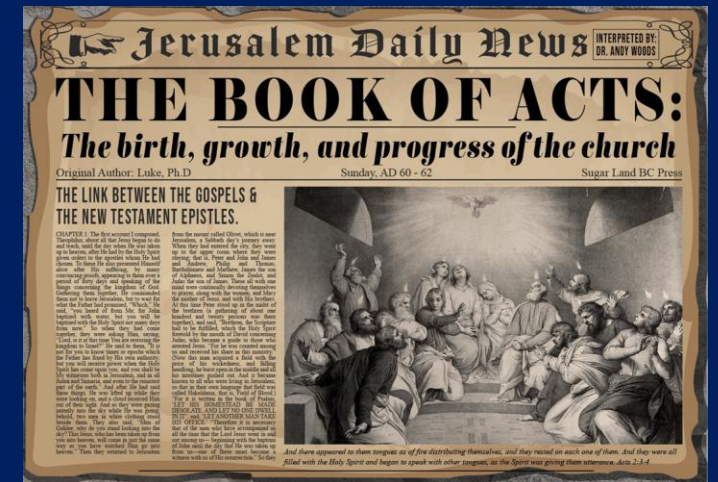
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3. Acts 18:16-17

Judgment's Results

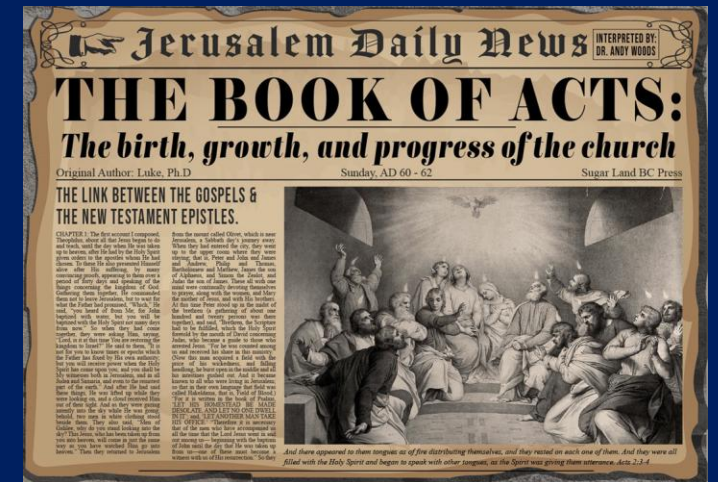
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- b) Attack on the Jews (17a)
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3. Acts 18:16-17

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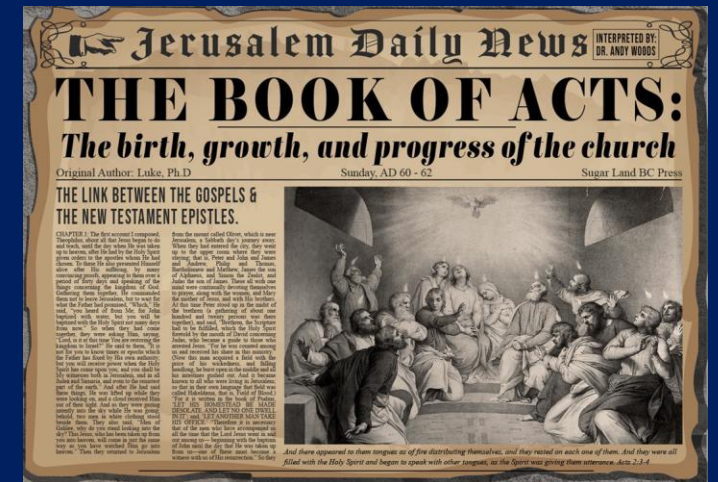
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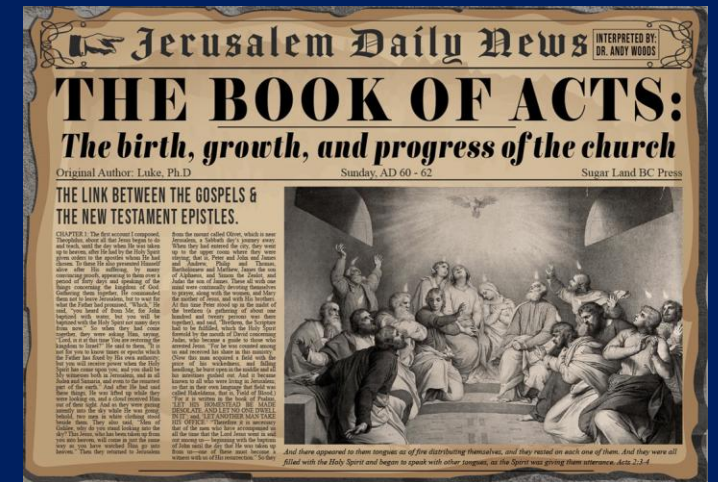
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VIII. Corinthian Ministry

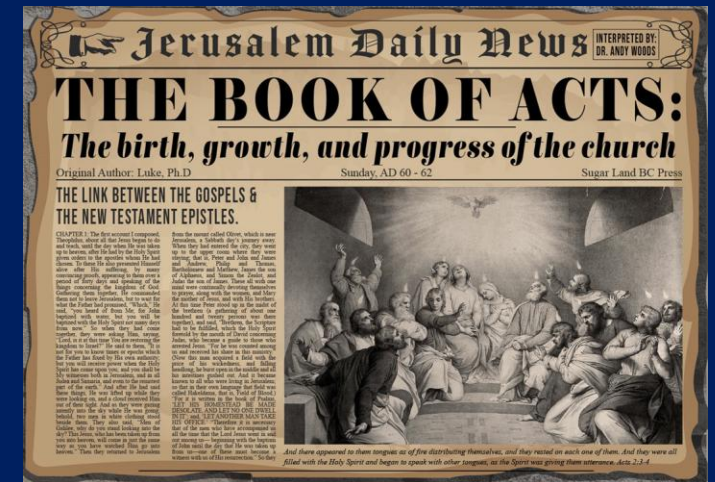
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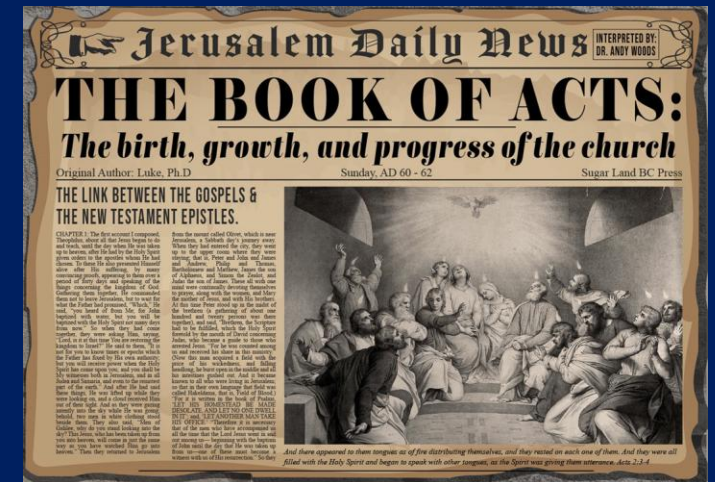
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D. Acts 18:18

Paul's Departure

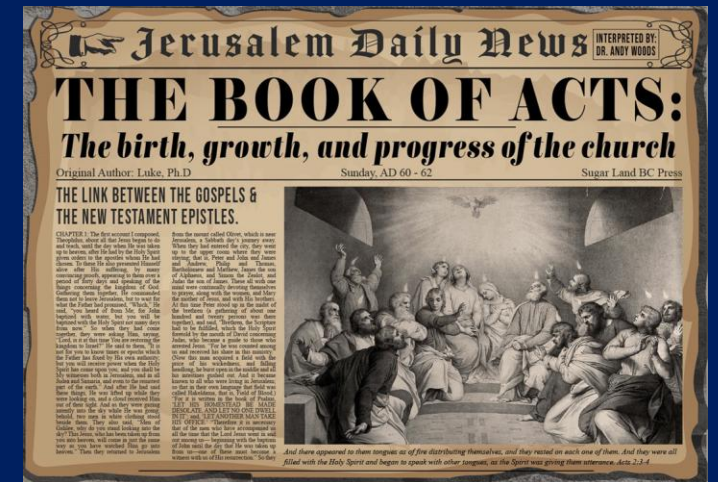
1. Additional ministry (18a)
2. Return to Jerusalem (18b)
3. Nazirite vow (18c)



D. Acts 18:18

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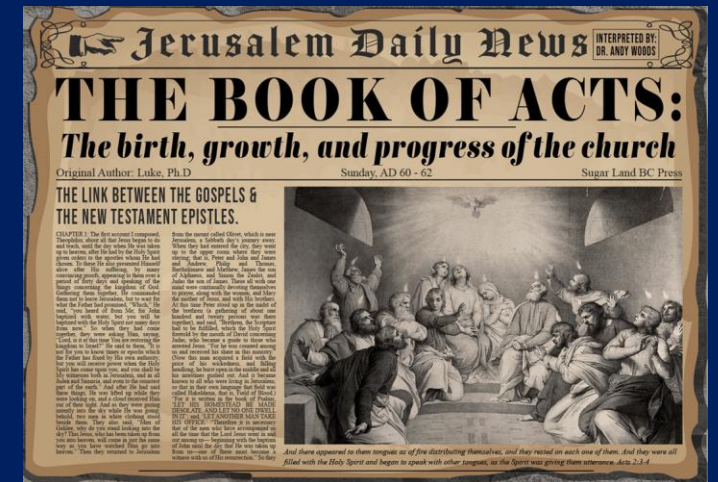
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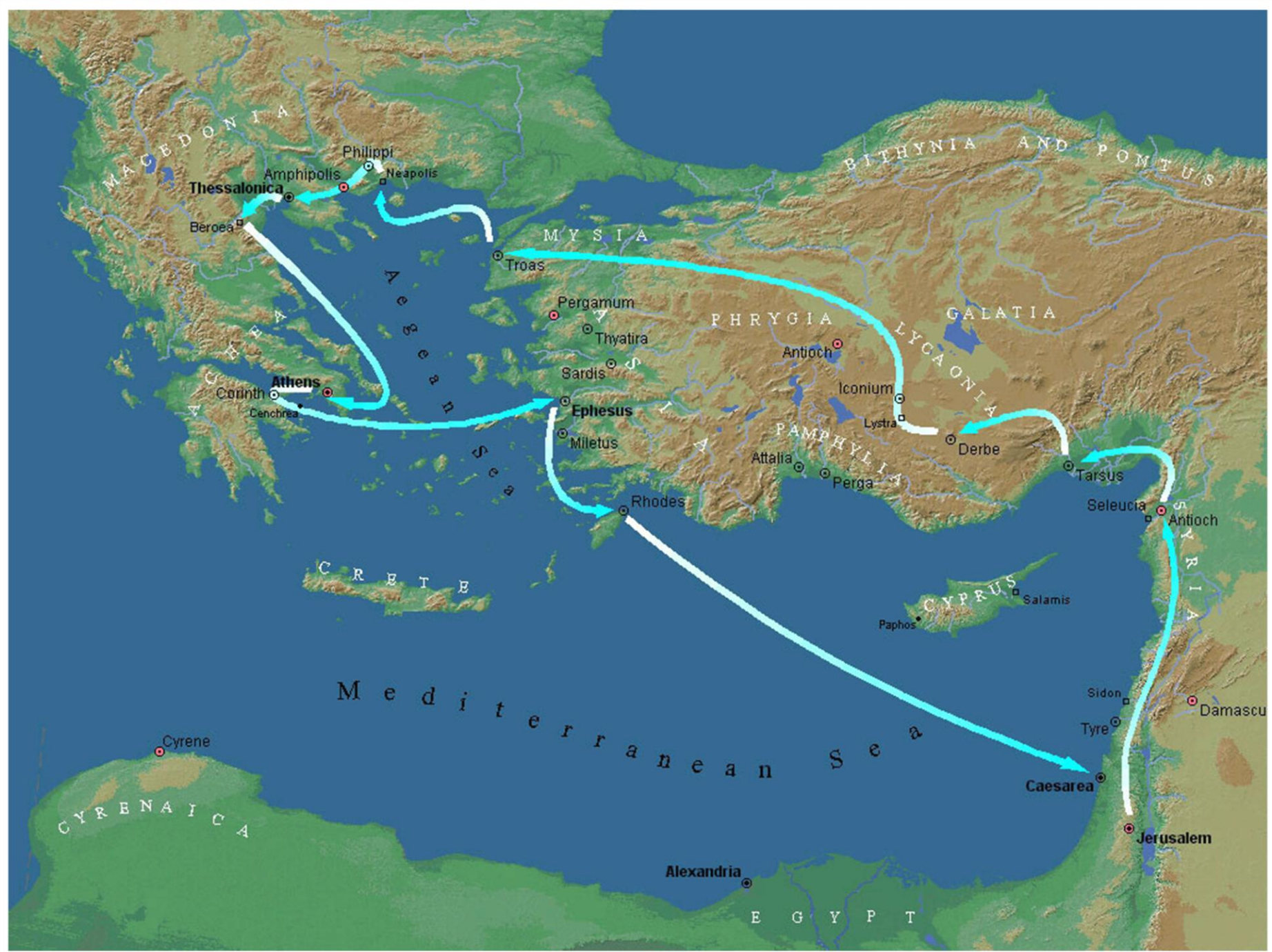


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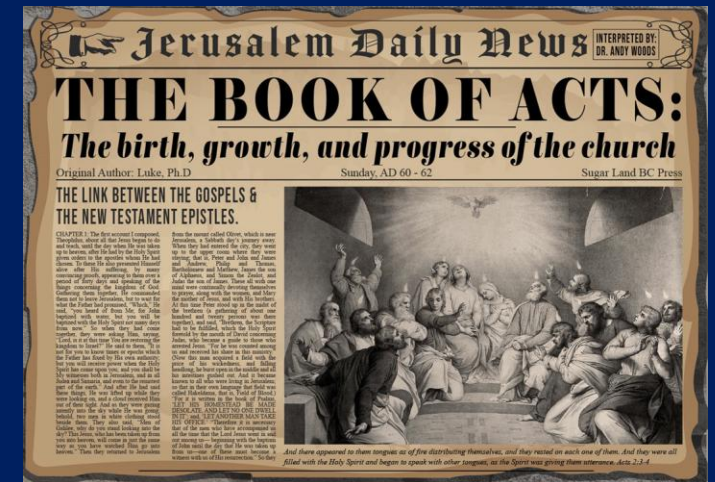


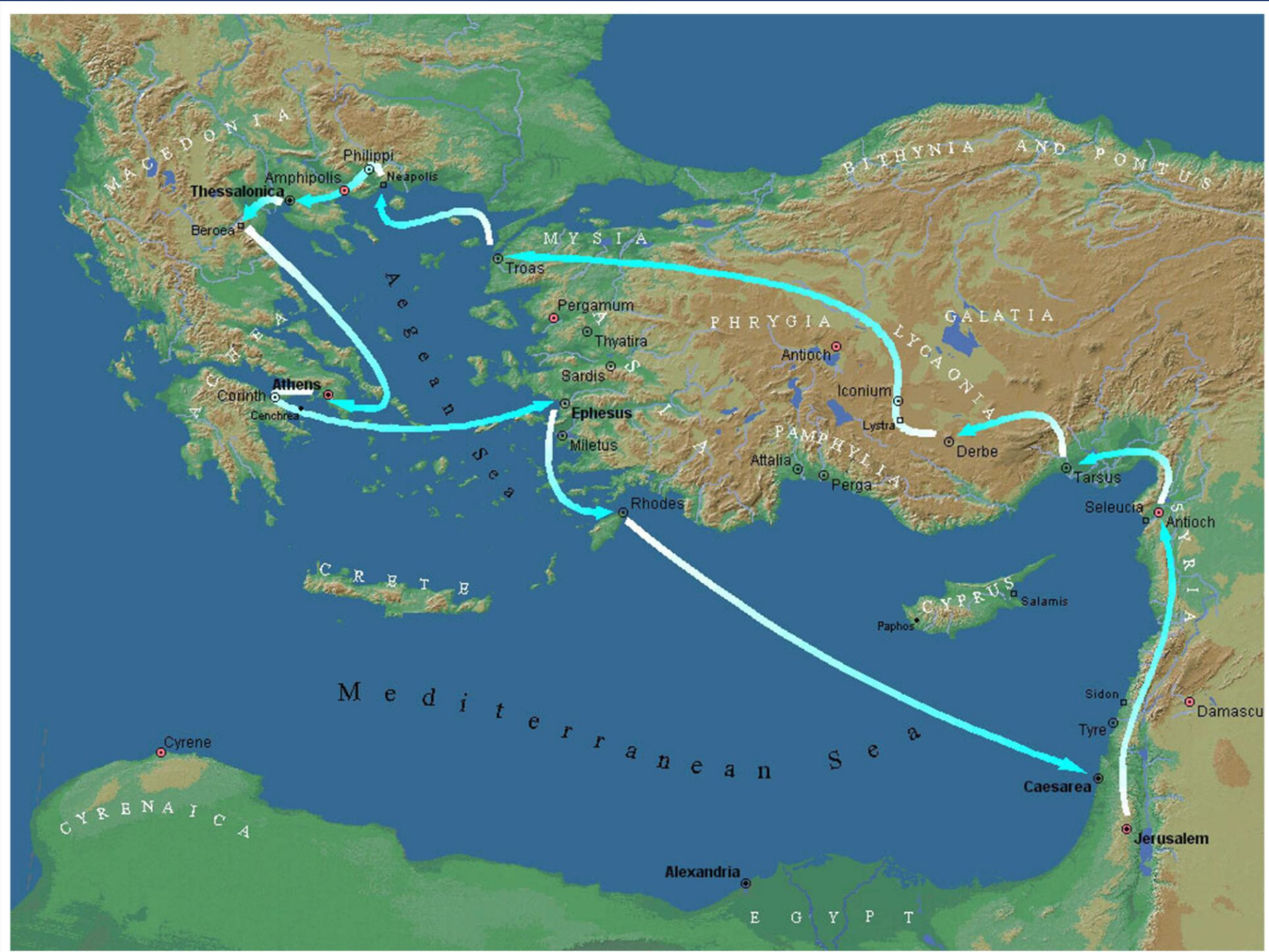


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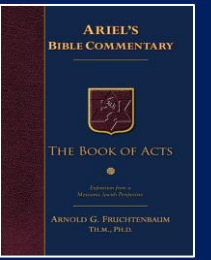


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Dr. Arnold G. Fruchtenbaum

The Book of Acts, 374-75



“Freedom from the Mosaic Law means two things: First, it means believers are free from the obligation to obey any of the 613 commandments; but second, freedom from the law also means that they are free to observe those things that they choose to observe as long as they do not contradict the laws of Messiah. Paul saw no contradiction between keeping Jewish customs and living his new faith...The difference between Paul and the Judaizers was that the Judaizers tried to impose these things upon the Gentile believers. While choosing to practice many Jewish customs, Paul refused to impose them on the Gentiles.”

Conclusion

VIII. Corinthian Ministry

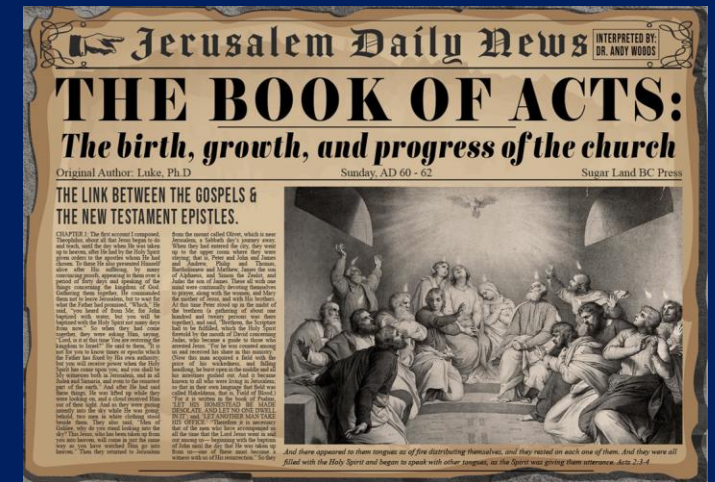
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