

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



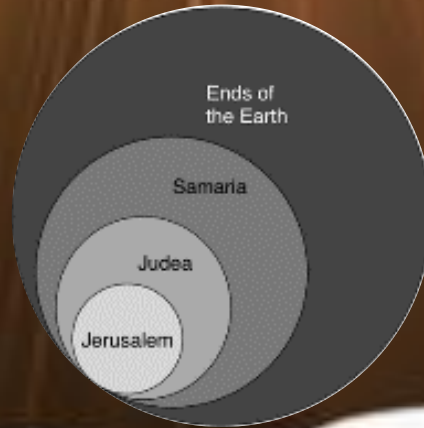
Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

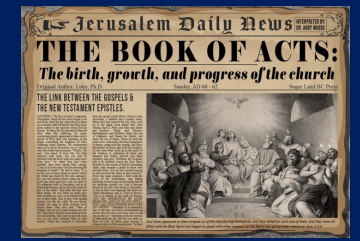
President – Chafer Theological Seminary

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).”

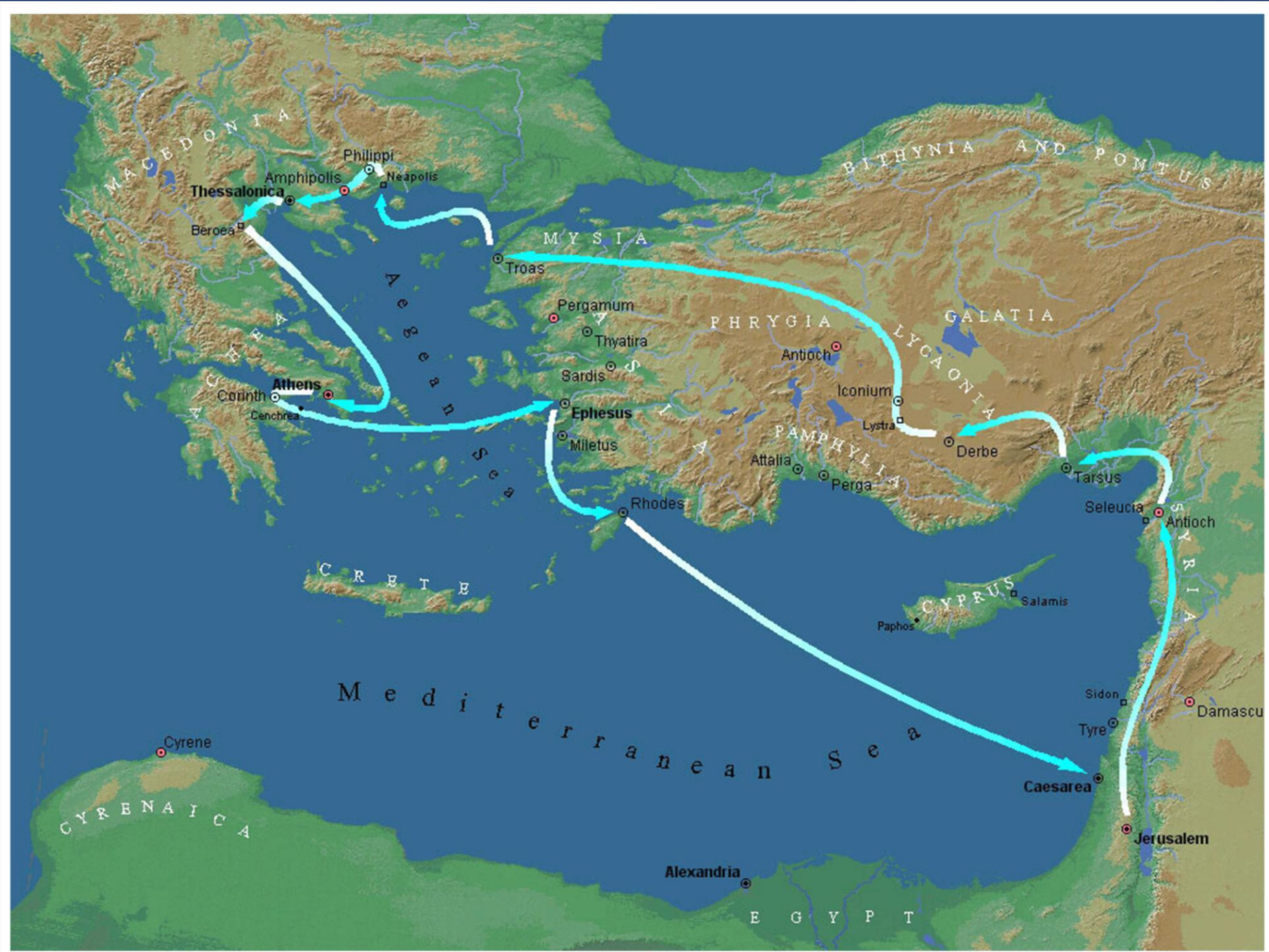


Structure (Acts 1:8)



- 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)

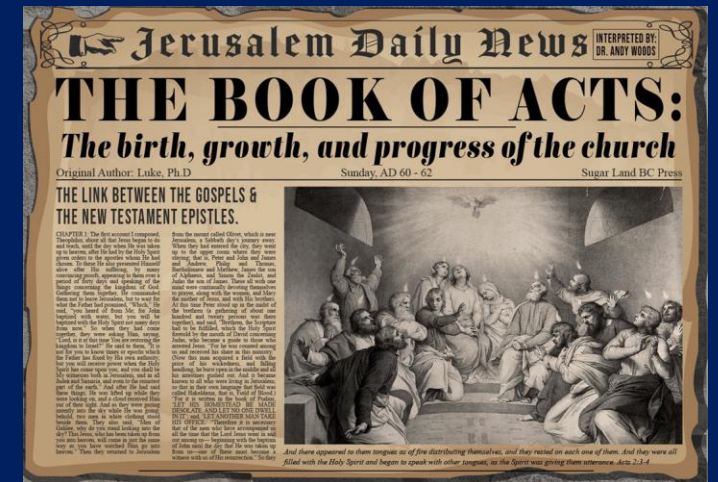




Acts 15:36–18:22

2nd Missionary Journey

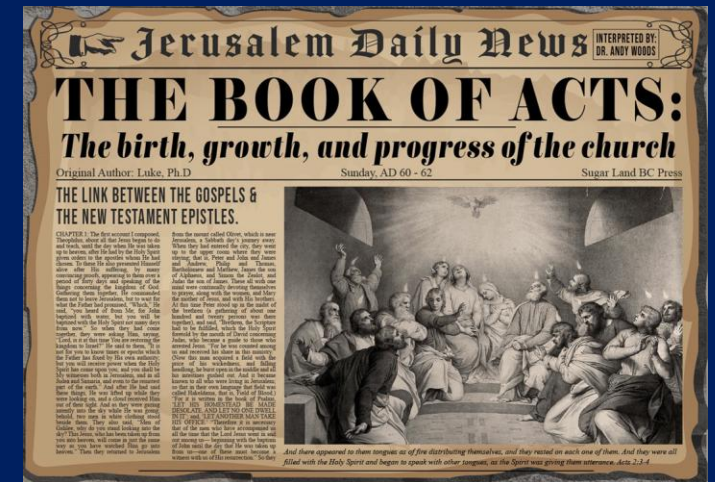
- I. Schism between Paul & Barnabas (15:36-41)
- II. Syria & Cilicia ministry (16:1-5)
- III. Macedonian call (16:6-10)
- IV. Philippian ministry (16:11-40)
- V. Thessalonica ministry (17:1-9)
- VI. Berean ministry (17:10-15)
- VII. Athens' ministry (17:16-34)
- VIII. Corinthian ministry (18:1-18)
-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



V. Thessalonica Ministry

Acts 17:1-9

- A. Paul's journey (1)
- B. Paul's preaching (2-3)
- C. Results of Paul's preaching (4)
- D. Opposition to Paul's preaching (5-9)



V. Thessalonica Ministry

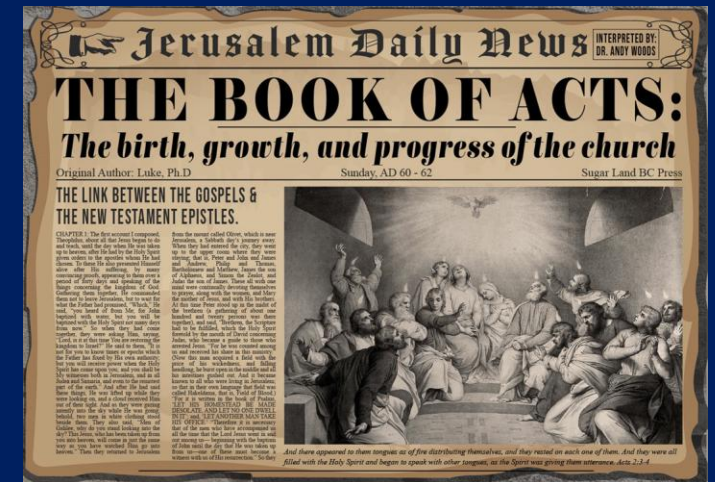
Acts 17:1-9

A. Paul's journey (1)

B. Paul's preaching (2-3)

C. Results of Paul's preaching (4)

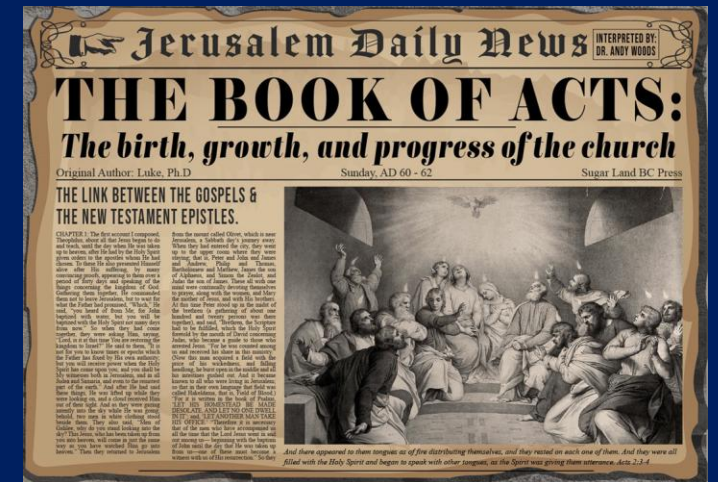
D. Opposition to Paul's preaching (5-9)



A. Acts 17:1

Paul's Journey

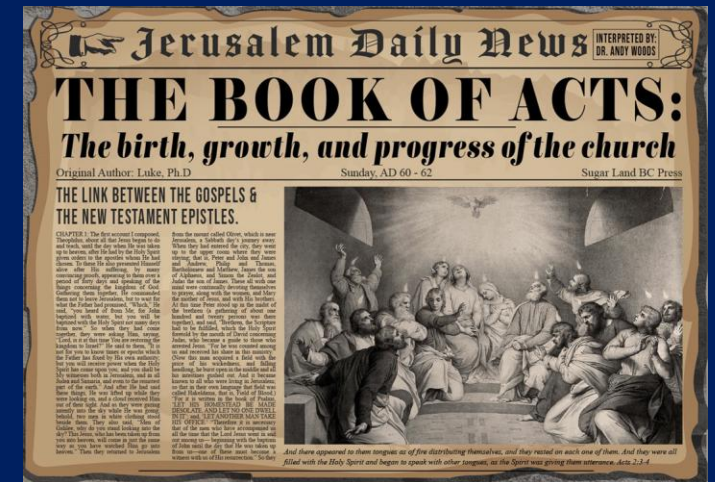
1. Amphipolis (1a)
2. Apollonia (1b)
3. Thessalonica (1c)



A. Acts 17:1

Paul's Journey

1. Amphipolis (1a)
2. Apollonia (1b)
3. Thessalonica (1c)



Acts 17:1-3

“¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.”

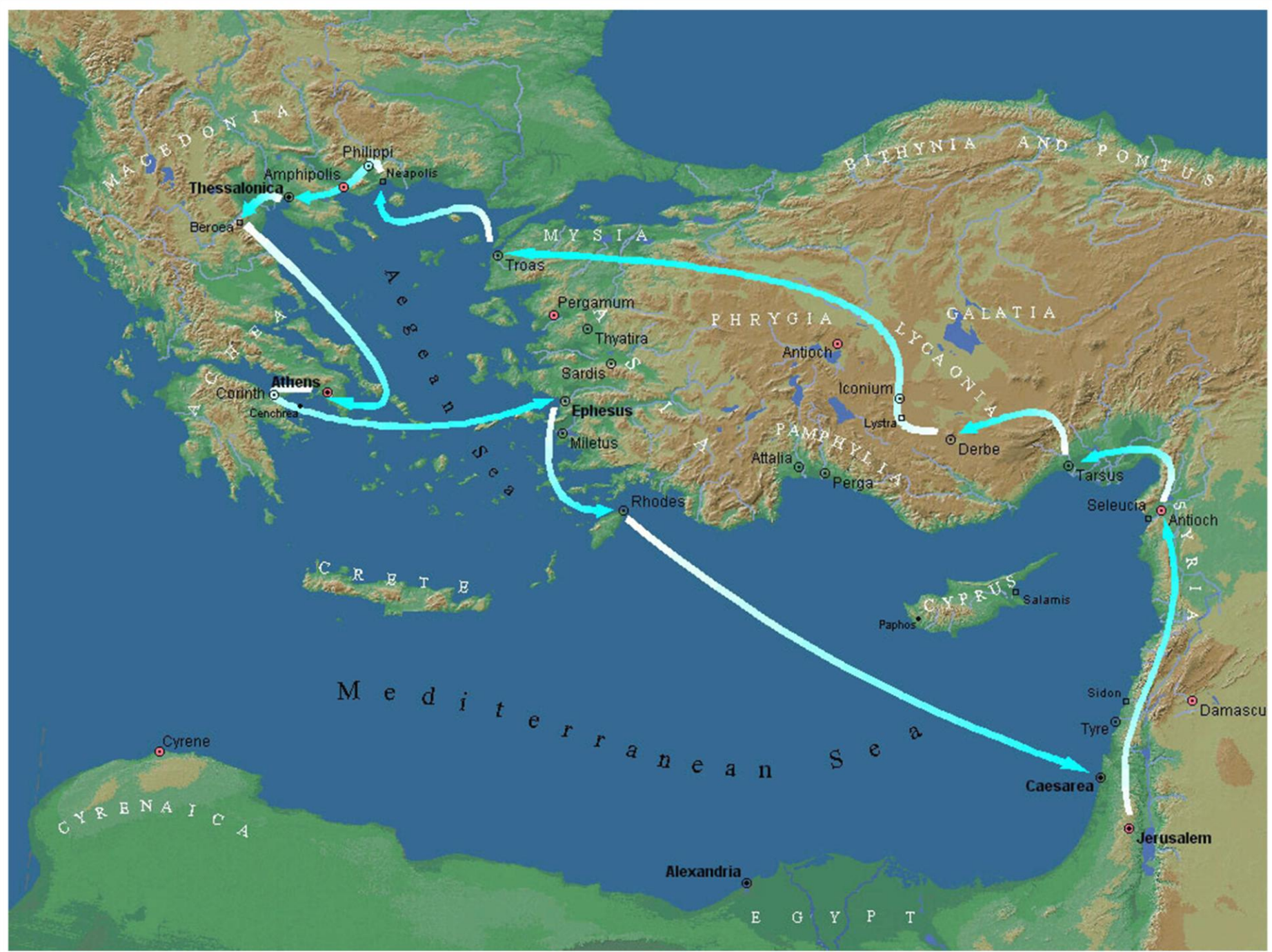


The map illustrates the Eastern Roman Empire in AD 527, with the Mediterranean Sea at the center. Key regions and cities are labeled:

- Italy:** Rome, Three Taverns, Forum of Appius (Market), Puteoli.
- Sicilia:** Syracuse.
- Spain:** Indicated by an arrow pointing left.
- Dalmatia (Illyricum):** Located to the north of Italy.
- Macedonia:** Highlighted with a red circle, containing cities like Philippi, Apollonia, Neapolis, Amphipolis, Thessalonica, and Berea.
- Thrace:** Located to the east of Macedonia.
- Bithynia:** Located to the east of Thrace.
- Mysia:** Located to the east of Bithynia, containing cities like Assos, Adramyttium, Pergamum, Thyatira, Sardis, and Philadelphia.
- Asia:** Located to the east of Mysia, containing cities like Smyrna, Ephesus, Hierapolis, Laodicea, Colossae, Patmos, Miletus, Cos, and Cnidus.
- Aegean Sea:** Located between the Greek peninsula and Asia.
- Achaia (Greece):** Located to the south of Macedonia, containing cities like Nicopolis, Corinth, and Cenchrea.
- Chios:** Located to the east of Achaia.
- Samos:** Located to the east of Chios.
- Crete:** Located to the south of the Aegean Sea, containing cities like Fair Havens, Phoenix, Lasea, and Salomone.
- Cauda (Clauda):** Located to the south of Crete.
- Cyrenaica:** Located to the west of Egypt, containing the city of Cyrene.
- Libya:** Located to the west of Cyrenaica.
- Syrtis?** Located to the west of Libya.
- Egypt:** Located to the south of Libya, containing the city of Alexandria.
- Arabia:** Located to the east of Egypt.
- Midian:** Located to the east of Arabia.
- Red Sea:** Located to the east of Arabia.
- Ethiopia:** Located to the south of Arabia.
- Cyprus:** Located to the west of Syria, containing cities like Salamis, Paphos, and Tyre.
- Phoenicia:** Located to the west of Israel, containing cities like Sidon, Tyre, Ptolemais, and Caesarea.
- Israel (Canaan):** Located to the east of Phoenicia, containing the city of Jerusalem.
- Syria:** Located to the east of Israel, containing cities like Antioch, Seleucia, and Tarsus.
- Cappadocia:** Located to the north of Syria.
- Galatia:** Located to the north of Phrygia.
- Phrygia:** Located to the north of Lycia.
- Lycia:** Located to the north of Pamphylia.
- Pamphylia:** Located to the north of Lycia.
- Pisidia:** Located to the north of Lycia.
- Lyconia:** Located to the north of Lycia.
- Cilicia:** Located to the north of Lycia.

An inset map in the bottom left corner shows the Holy Land and surrounding regions, including Galilee, Samaria, Judea, and Mesopotamia. Key cities and locations in the Holy Land are labeled: Caesarea Philippi, Ptolemais, Nazareth, Megiddo, Caesarea, Samaria, Shechem, Annapolis, Lydda, Mt. Olivet, Jericho (OT), Jericho (NT), Azotus, Jerusalem (Zion), Gaza, and Sodom? Gomorrah?.

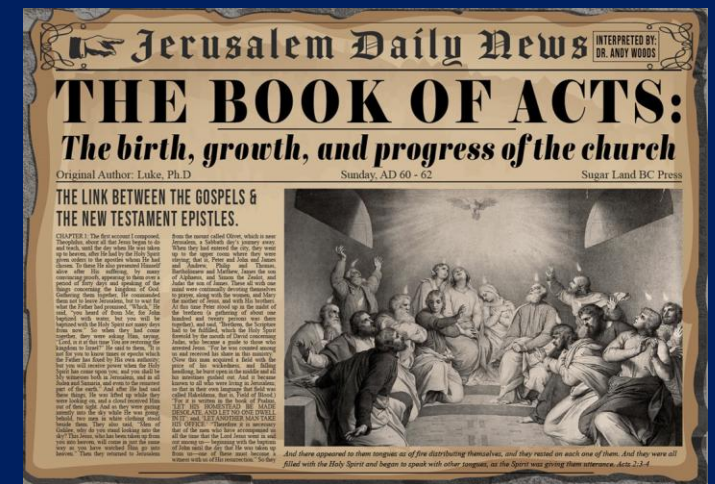




A. Acts 17:1

Paul's Journey

1. Amphipolis (1b)
2. Apollina (1a)
3. Thessalonica (1c)



Acts 17:1-3

“¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.”

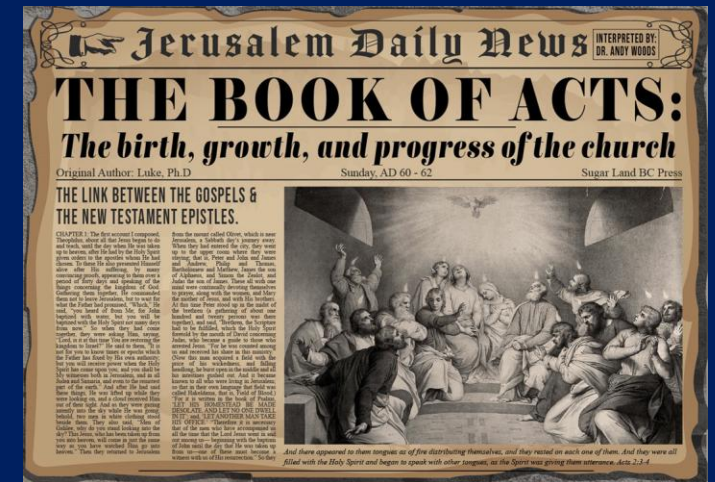


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A. Acts 17:1

Paul's Journey

1. Apollonia (1a)
2. Amphipolis (1b)
3. Thessalonica (1c)

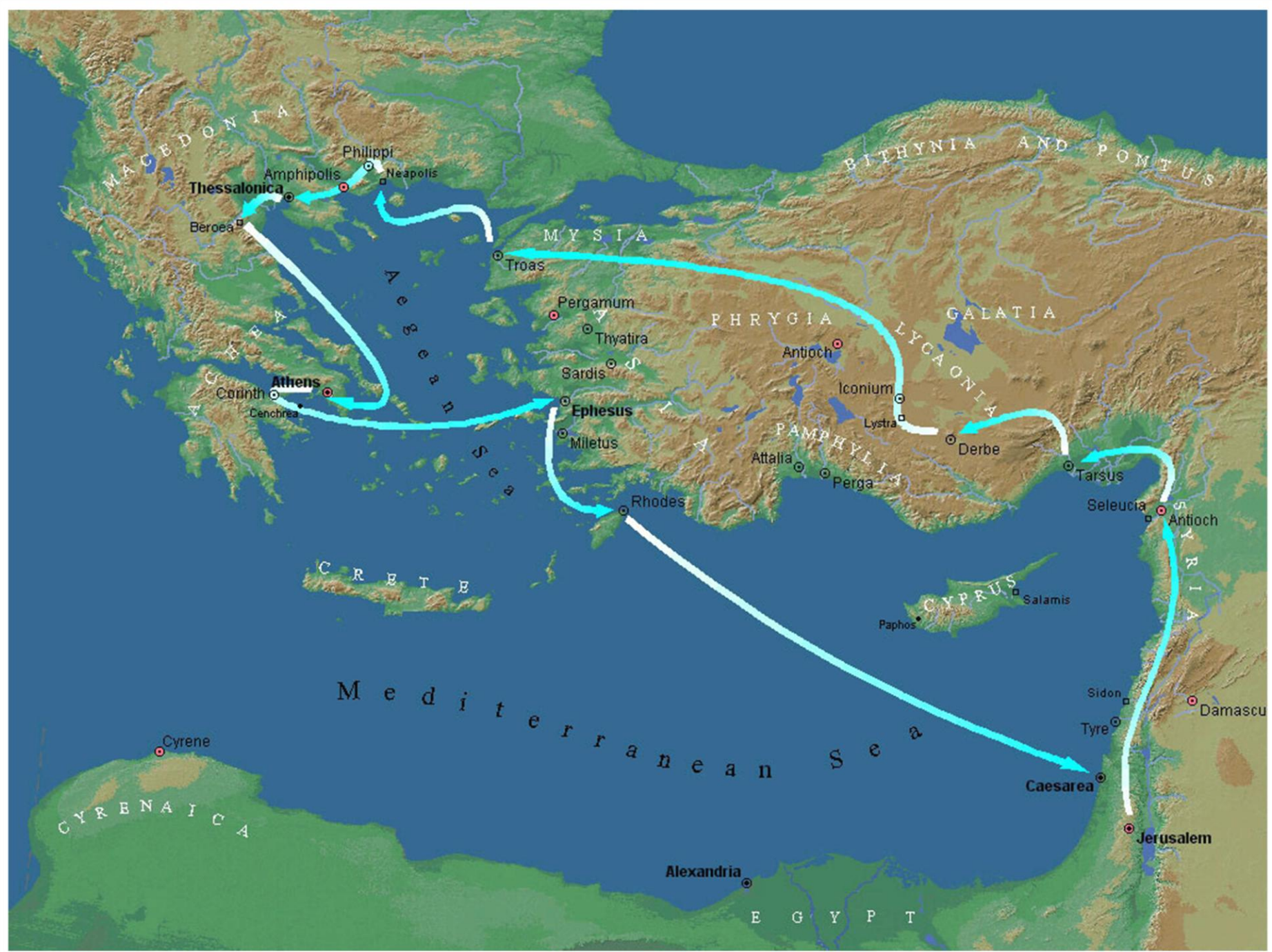


Acts 17:1-3

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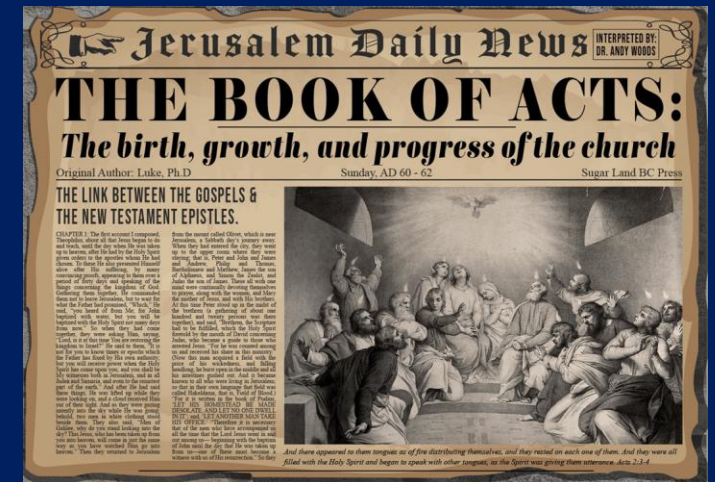
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V. Thessalonica Ministry

Acts 17:1-9

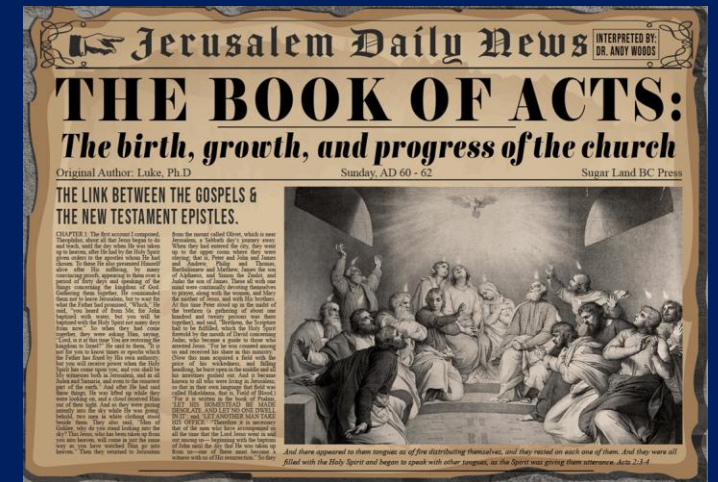
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B. Acts 17:2-3

Paul's Preaching

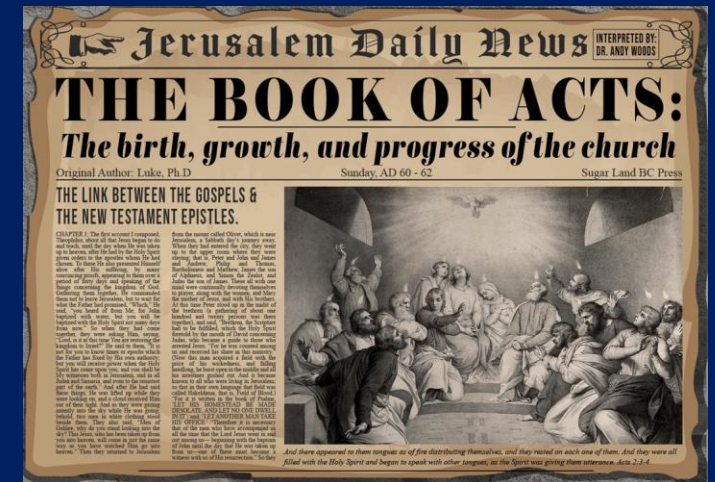
1. Custom (2)
2. Content (3)

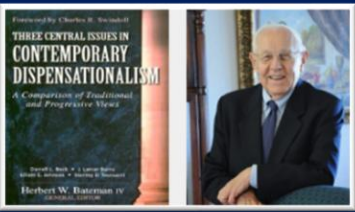


B. Acts 17:2-3

Paul's Preaching

1. Custom (2)
2. Content (3)





Stanley D. Toussaint

The Bible Knowledge Commentary, p. 401.

“The reference to three Sabbath days does not mean the missionary band stayed only three weeks in Thessalonica. Paul carried on the work with a Jewish emphasis for three Sabbaths and then turned to Gentiles and ministered to them for some weeks after that. This was the situation for three reasons: (1) The Philippian church sent money to Paul at least twice during this visit (Phil. 4:15-16), implying a longer lapse of time than three weeks. (2) In addition, Paul supported himself by manual labor (1 Thes. 2:9; 2 Thes. 3:7-10). This may indicate that considerable time elapsed before the aid from Philippi arrived. (3) Most of the converts at Thessalonica were not from the synagogue but were Gentiles steeped in idolatry (cf. 1 Thes. 1:9).”

Presumed Knowledge

Trinity	1:1, 5-6
Holy Spirit	1:5-6; 4:8; 5:19
Second Advent	1:10; 2:19; 3:13; 4:14-17; 5:23
Day of the Lord	5:1-3
Eschatology	2 Thess 2:5
Assurance	1:5
Conversion	1:9
Election	1:4
Resurrection	4:14-18
Sanctification	4:3; 5:23
Christian behavior	2:12; 4:1

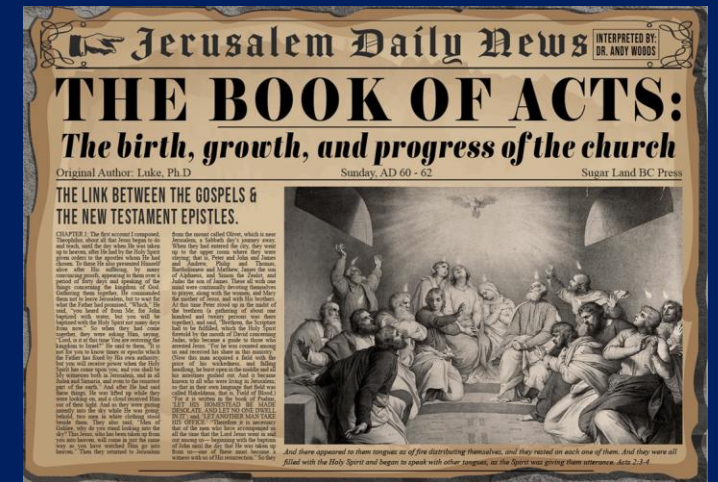
Adapted from Scofield Study Bible, 1640

B. Acts 17:2-3

Paul's Preaching

1. Custom (2)

2. Content (3)



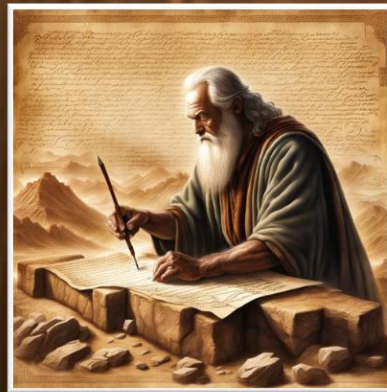
Acts 17:1-3

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John 5:39, 46

“³⁹ You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me...⁴⁶ For if you believed Moses, you would believe Me, for he wrote about Me.”



Luke 24:27, 44

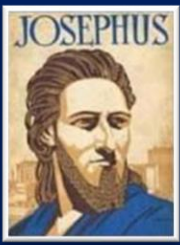
“²⁷Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures...⁴⁴ Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”



1 Corinthians 15:3-4

“³ For I handed down to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures.”





Josephus

Antiquities 18.3.3

“About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.”

OT Prophecies About Christ

Prophecy	Scripture	Years in Advance
Manner of Birth	Isaiah 7:14	700 years
Place of Birth	Micah 5:2	700 years
Nationality	Numbers 24:17	1400 years
Tribe	Genesis 49:10	1800 years
Time of and Response to His Messiahship	Dan. 9:25-26	600 years

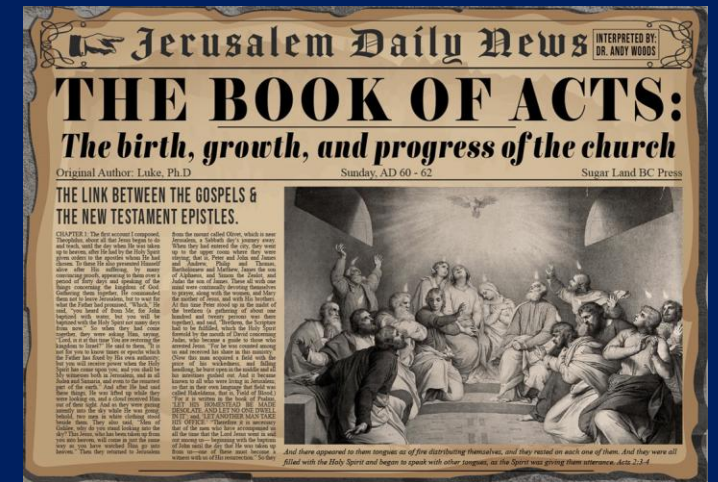
OT Prophecies About Christ

Prophecy	Scripture	Years in Advance
Crucified Between Thieves	Isaiah 53:9	700 years
Pierced	Isaiah 53:5	700 years
No Broken Bones	Psalms 22:17	1000 years
Gamble for His Clothing	Psalms 22:18	1000 years
Buried in Rich Man's Tomb	Isaiah 53:9	700 years

V. Thessalonica Ministry

Acts 17:1-9

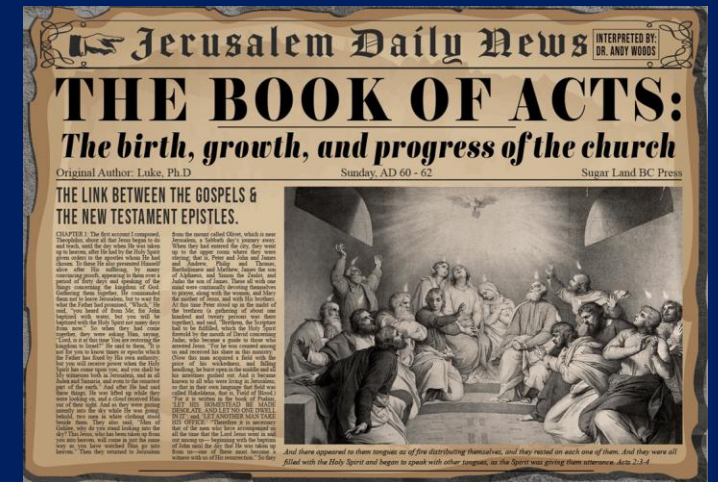
- A. Paul's journey (1)
- B. Paul's preaching (2-3)
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- D. Opposition to Paul's preaching (5-9)



C. Acts 17:4

Results of Paul's Preaching

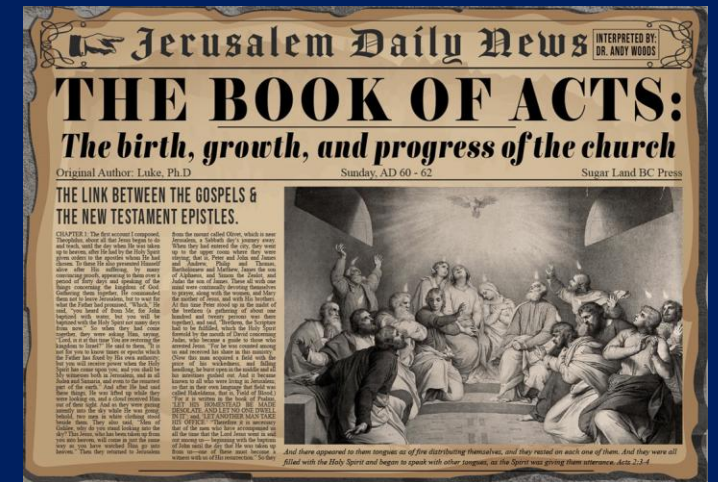
1. Jews (4a)
2. Greeks (4b)
3. Women (4c)



C. Acts 17:4

Results of Paul's Preaching

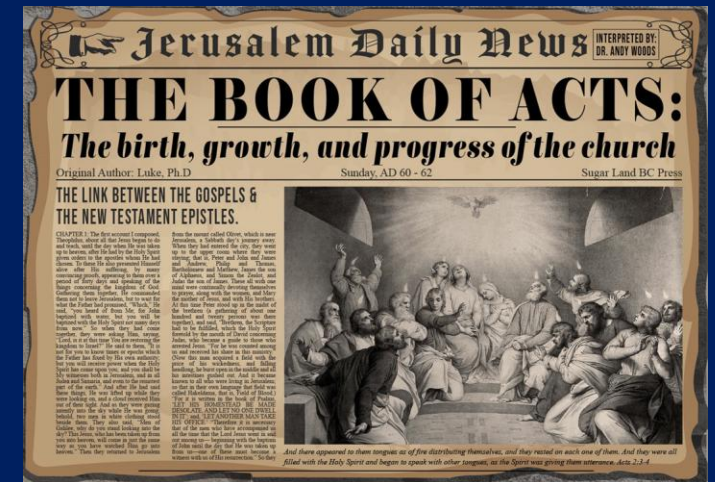
1. Jews (4a)
2. Greeks (4b)
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C. Acts 17:4

Results of Paul's Preaching

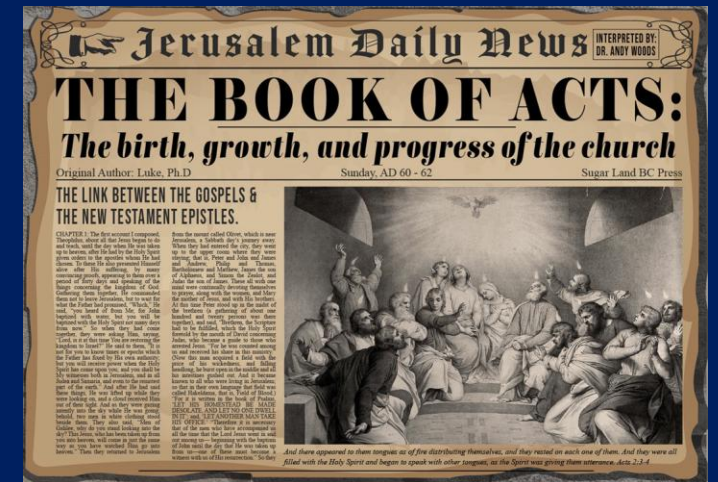
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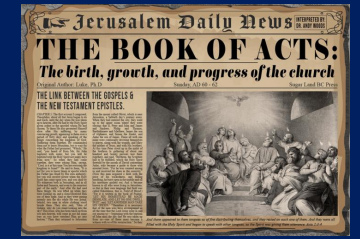
C. Acts 17:4

Results of Paul's Preaching

1. Jews (4a)
2. Greeks (4b)
3. Women (4c)



Themes



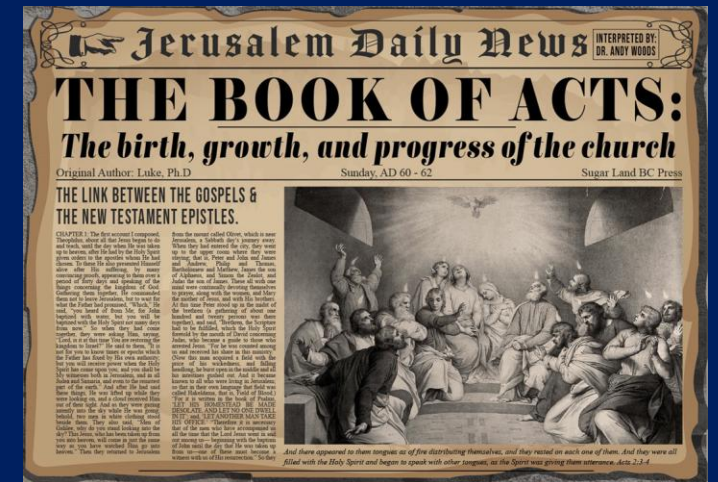
- From Peter to Paul (Gal 2:7-8)
- Universality of the Gospel
- Transitions
- Sovereignty of God (Acts 2:23; 13:48)
- Soteriology (Acts 16:31)



IV. Philippian Ministry

Acts 16:11-40

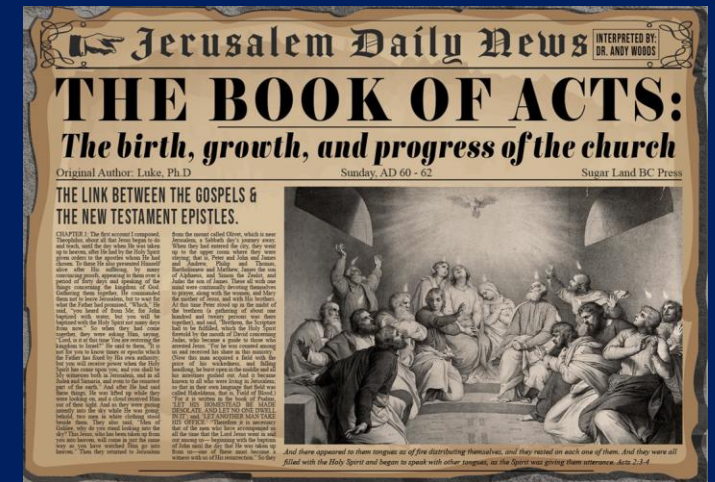
- A. Lydia's conversion (11-15)
- B. Demonized slave girl (16-18)
- C. Paul & Silas' imprisonment (19-34)
- D. Departure from Philippi (35-40)



V. Thessalonica Ministry

Acts 17:1-9

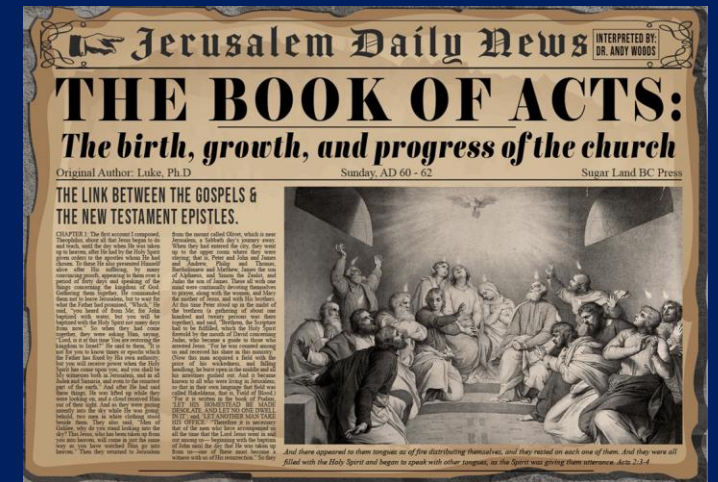
- A. Paul's journey (1)
- B. Paul's preaching (2-3)
- C. Results of Paul's preaching (4)
- D. Opposition to Paul's preaching (5-9)



D. Acts 17:5-9

Opposition to Paul's Preaching

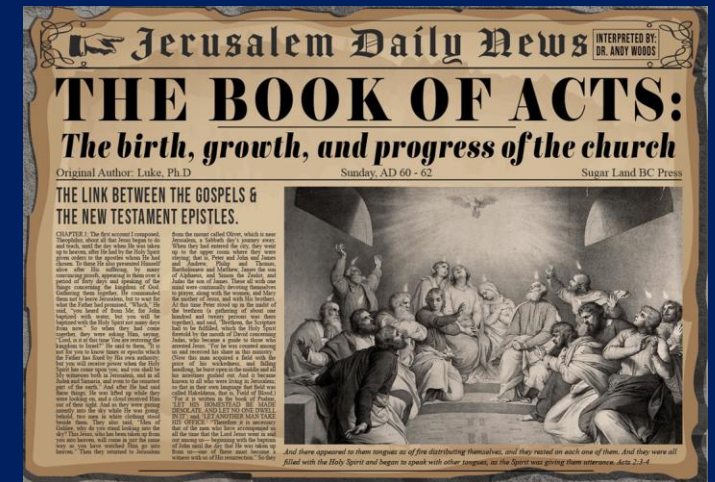
1. Mob described (5a)
2. Attack on Jason (5b-6a)
3. Accusations (6b-7)
4. Results of mob action (8)
5. City's decision (9)



D. Acts 17:5-9

Opposition to Paul's Preaching

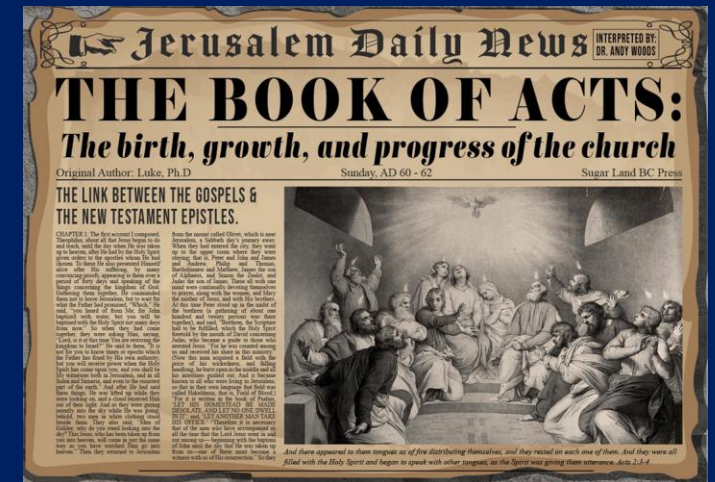
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D. Acts 17:5-9

Opposition to Paul's Preaching

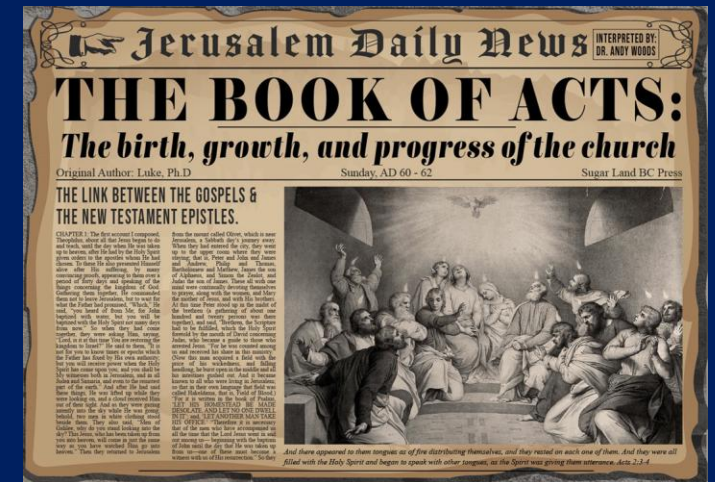
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3. Accusations (6b-7)
4. Results of mob action (8)
5. City's decision (9)



D. Acts 17:5-9

Opposition to Paul's Preaching

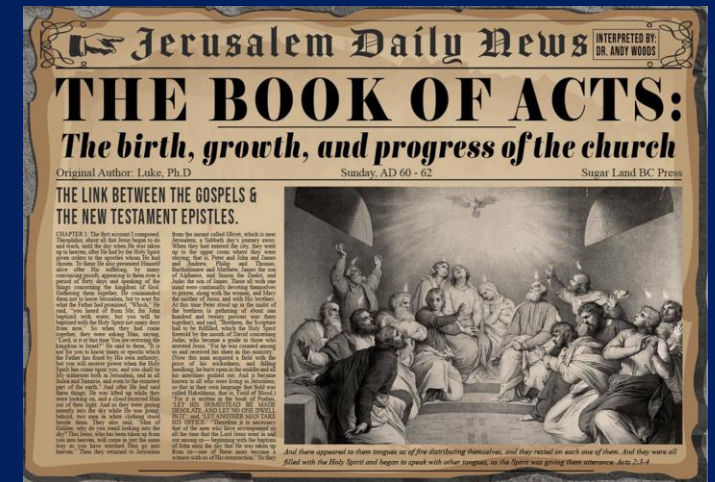
1. Mob described (5a)
2. Attack on Jason (5b-6a)
3. Accusations (6b-7)
4. Results of mob action (8)
5. City's decision (9)



3. Acts 17:6b-7

Accusations

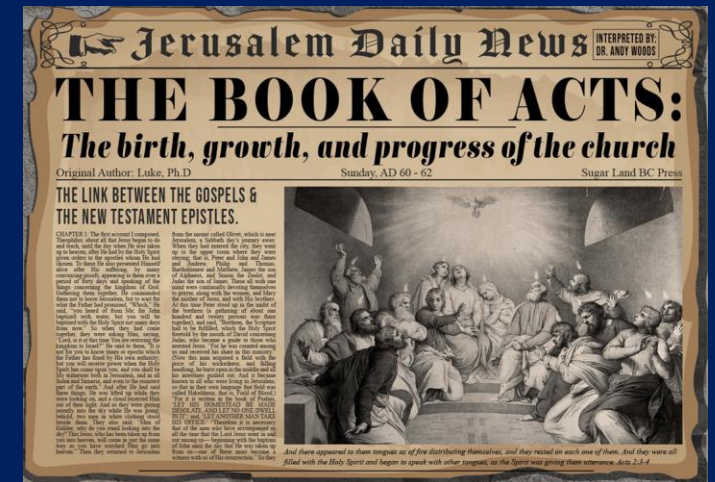
- a) Disturbance (6b)
- b) Proselytizing (7a)
- c) Insurrection (7b)



3. Acts 17:6b-7

Accusations

- a) Disturbance (6b)
- b) Proselytizing (7a)
- c) Insurrection (7b)



The Whole World?

(Revelation 3:10)

- 1) Oikouménē – known world? (Luke 2:1; Acts 11:28)
- 2) Oikouménē – entire world (Luke 4:5; Acts 17:31; Rev. 12:9)
- 3) Context favors the global definition
 - a. Adjective “whole” (*holos*)
 - b. Rev. 6–18



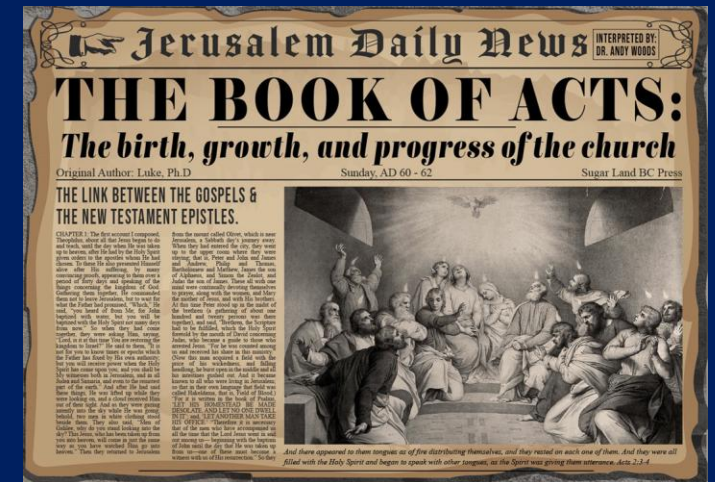
The 7 Churches in Revelation

Rev. 1: 11



3. Acts 17:6b-7 Accusations

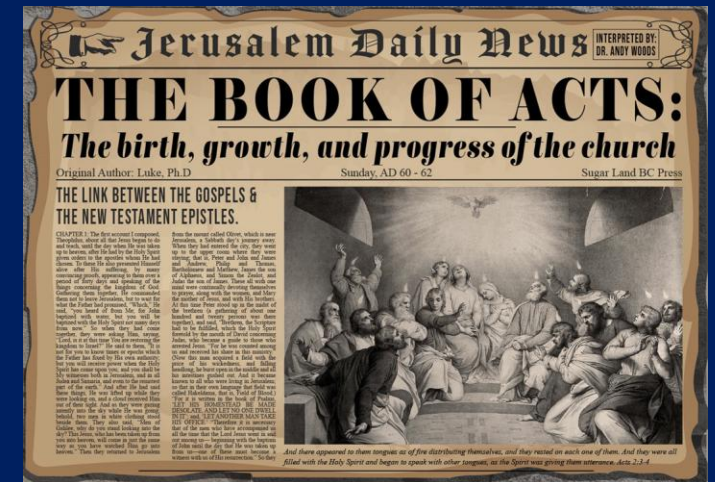
- a) Disturbance (6b)
- b) Proselytizing (7a)
- c) Insurrection (7b)



3. Acts 17:6b-7

Accusations

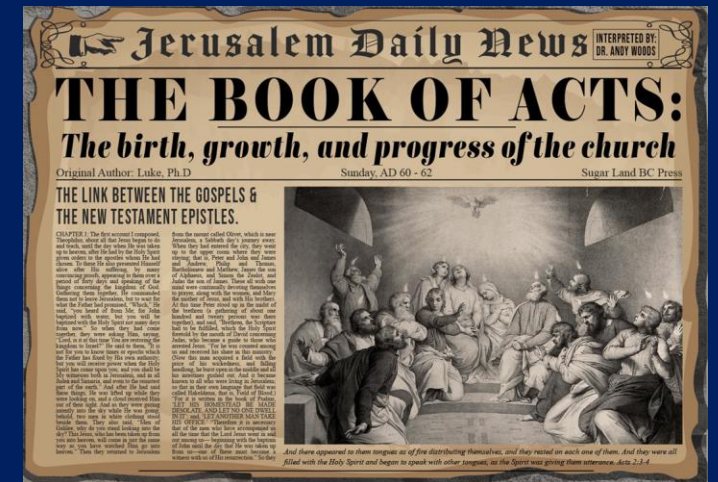
- a) Disturbance (6b)
- b) Proselytizing (7a)
- c) Insurrection (7b)



4. Acts 17:8

Results of Mob Action

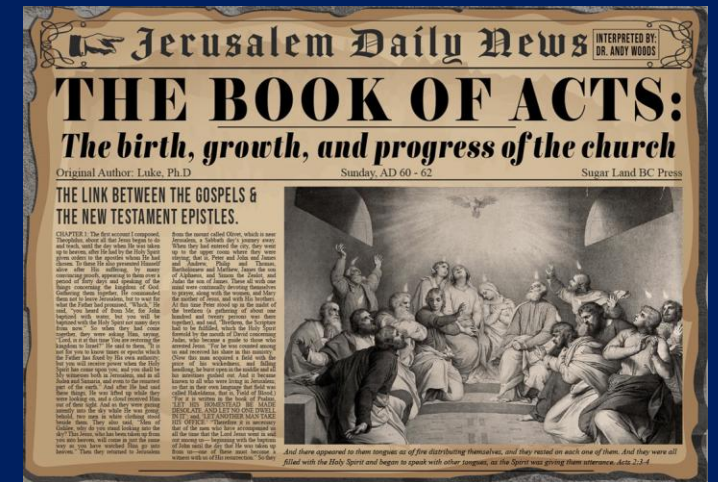
- a) Troubled the multitudes (8a)
- b) Troubled city officials (8b)



4. Acts 17:8

Results of Mob Action

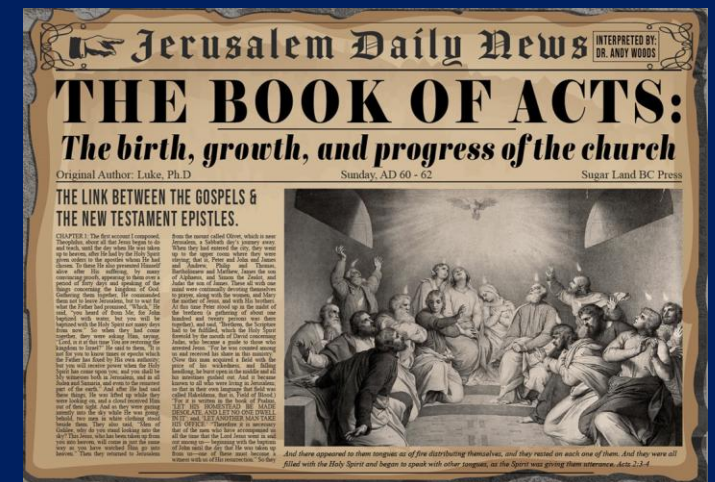
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4. Acts 17:8

Results of Mob Action

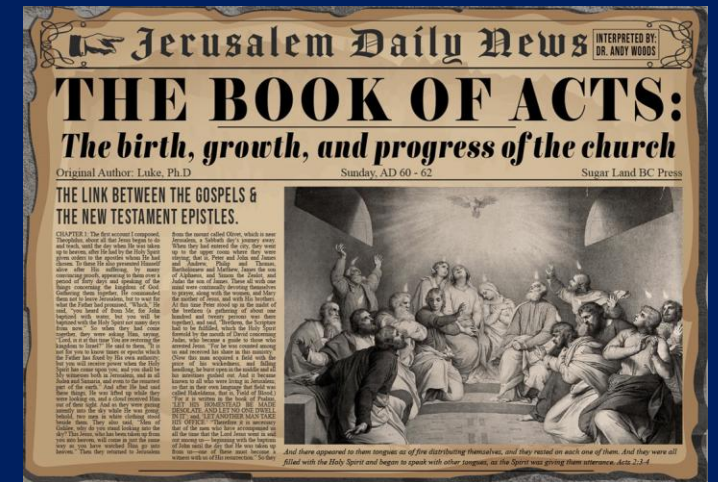
- a) Troubled the multitudes (8a)
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5. Acts 17:9

City's Decision

- a) Took security (9a)
- b) Released Jason & the others (9b)

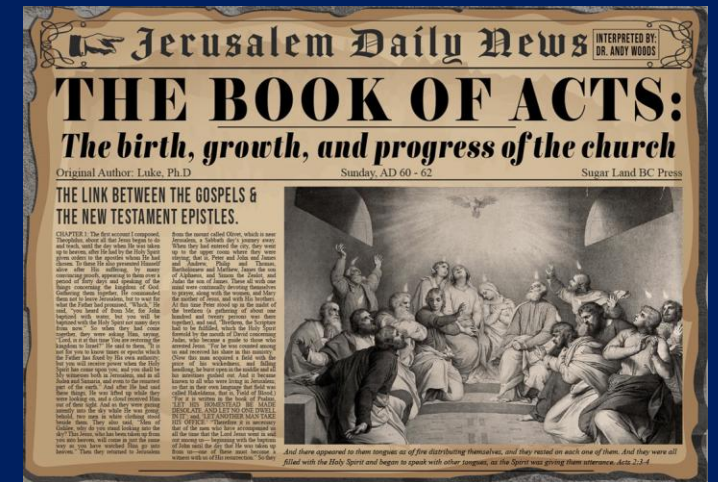


5. Acts 17:9

City's Decision

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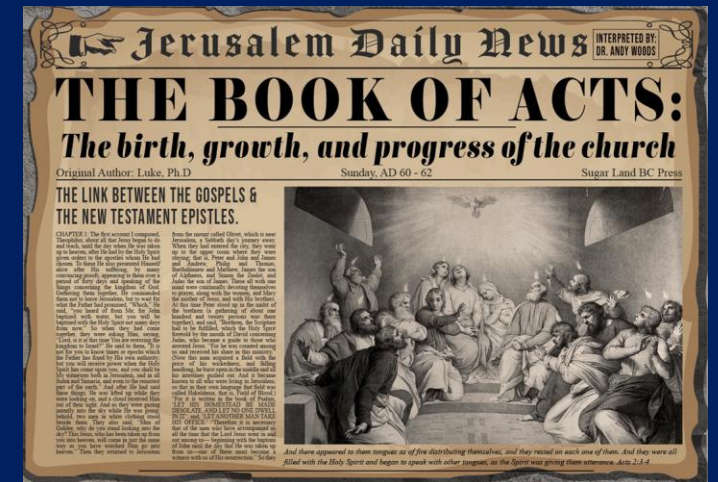
b) Released Jason & the others (9b)



5. Acts 17:9

City's Decision

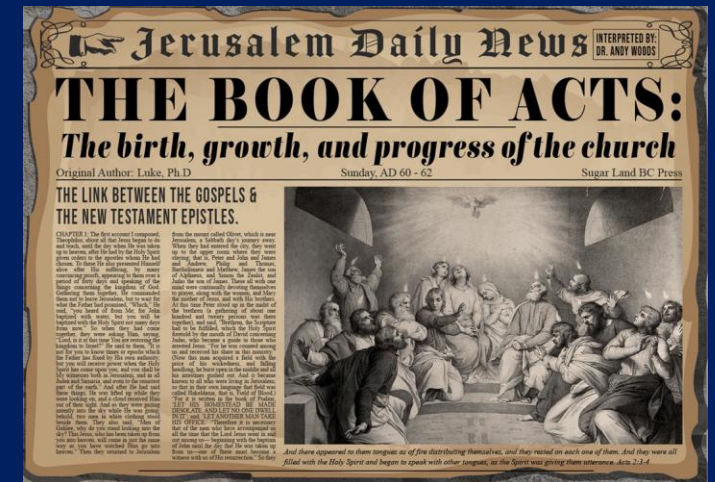
- a) Took security (9a)
- b) Released Jason & the others (9b)



Acts 15:36–18:22

2nd Missionary Journey

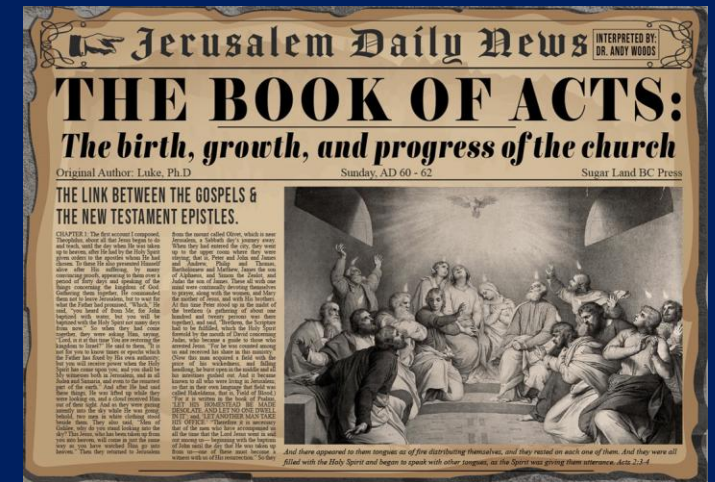
- I. Schism between Paul & Barnabas (15:36-41)
- II. Syria & Cilicia ministry (16:1-5)
- III. Macedonian call (16:6-10)
- IV. Philippian ministry (16:11-40)
- V. Thessalonica ministry (17:1-9)
- VI. **Berean ministry (17:10-15)**
- VII. Athens' ministry (17:16-34)
- VIII. Corinthian ministry (18:1-18)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



VI. Berean Ministry

Acts 17:10-15

- A. Journey to Berea (10a)
- B. Synagogue ministry (10b)
- C. Berean Discernment (11)
- D. 1st Berean Believers (12)
- E. Opposition (13-15)



VI. Berean Ministry

Acts 17:10-15

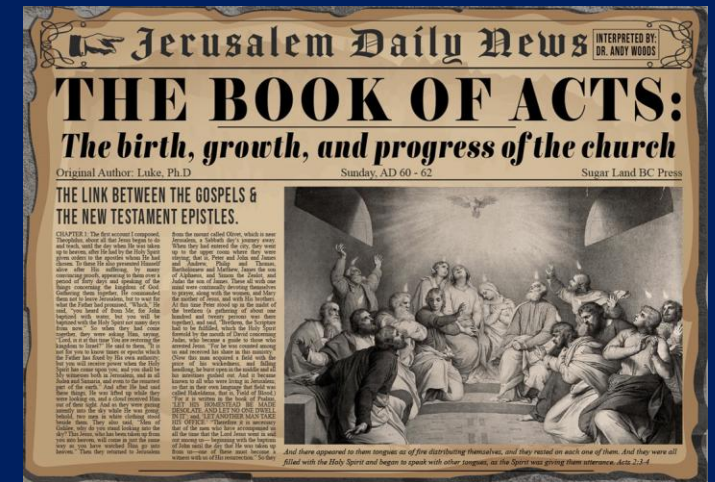
A. Journey to Berea (10a)

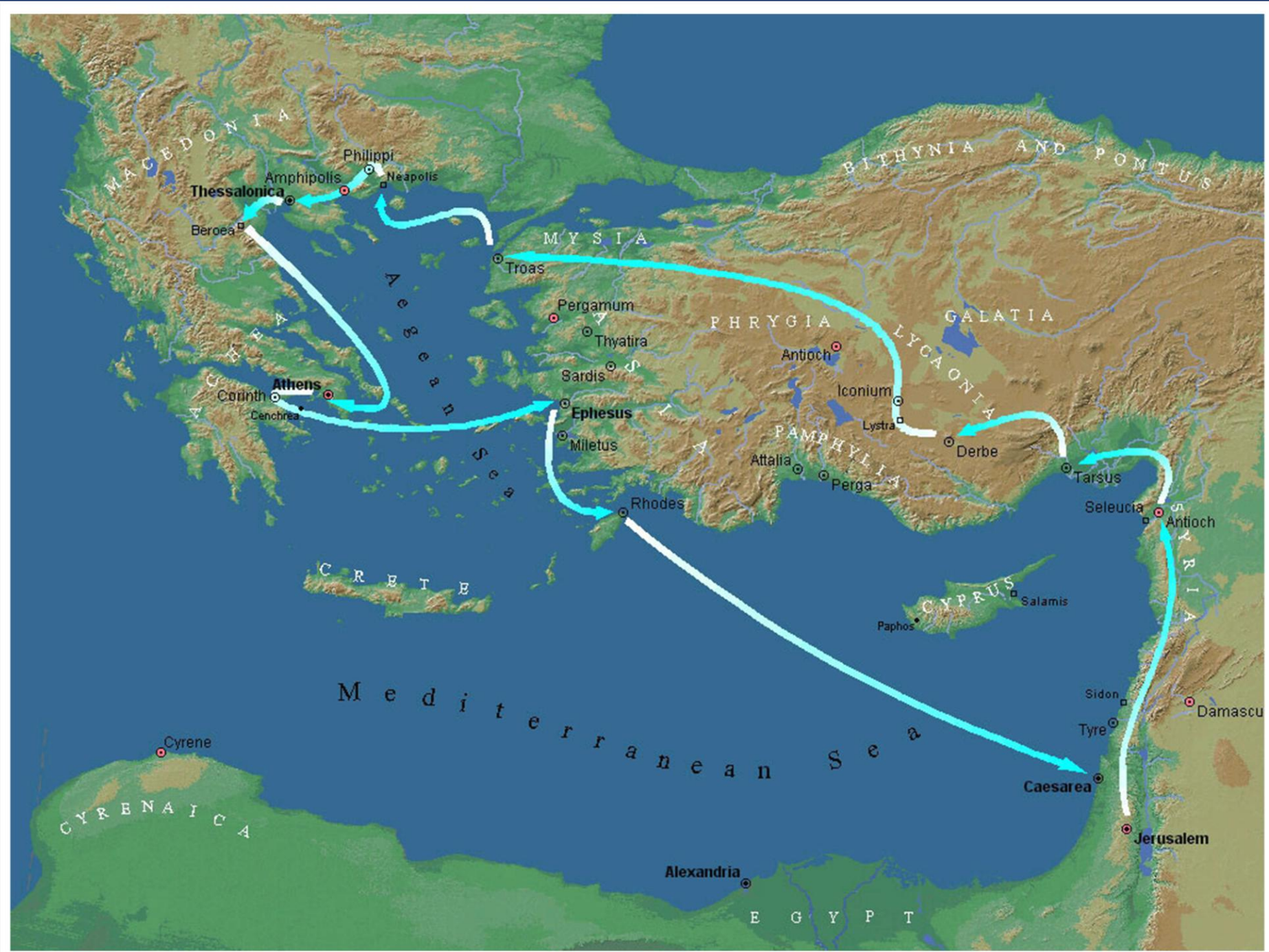
B. Synagogue ministry (10b)

C. Berean Discernment (11)

D. 1st Berean Believers (12)

E. Opposition (13-15)





This map illustrates the Eastern Roman Empire in AD 526, centered on the Mediterranean Sea. Key regions and cities labeled include:

- Italy:** Rome, Three Taverns, Forum of Appius (Market), Puteoli.
- Sicilia:** Syracuse.
- Spain:** Indicated by an arrow pointing left.
- Macedonia:** Philippi, Apollonia, Neapolis, Amphipolis, Thessalonica, Berea. This region is circled in red.
- Thrace:** Mytilene.
- Bithynia:** Tarsus.
- Cappadocia:** Antioch.
- Galatia:** Iconium.
- Cilicia:** Tarsus.
- Syria:** Seleucia.
- Phoenicia:** Tyre, Sidon, Ptolemais, Caesarea, Jerusalem.
- Israel (Canaan):** Jerusalem.
- Arabia:** Mt. Sinai.
- Egypt:** Alexandria.
- Libya:** Cyrene.
- Cyrenaica:** Cyrene.
- Crete:** Fair Havens, Phoenix, Salomone, Lasea.
- Cauda (Clauda):** Lasea.
- Asia:** Smyrna, Ephesus, Hierapolis, Laodicea, Colossae, Patmos, Miletus, Cos, Cnidus, Rhodes.
- Phrygia:** Hierapolis.
- Pisidia:** Lystra, Derbe.
- Pamphylia:** Perge, Attalia, Myra, Patara.
- Lycia:** Patara.
- Adriatic Sea:** Rhagium.
- Achaia (Greece):** Corinth, Cenchrea.
- Chios:** Smyrna.
- Samos:** Hierapolis.
- Mediterranean Sea:** The central body of water.
- Dalmatia (Illyricum):** Labeled in the north.
- Malta:** Labeled in the south.
- Inset Map (Bottom Left):** Shows the Holy Land and surrounding regions: Galilee, Samaria, Judea, Sharon, Parthia, Media, Elam, Mesopotamia, and Arabia. Key cities include Ptolemais, Nazareth, Megiddo, Caesarea, Samaria, Shechem, Annapolis, Lydda, Joppa, Mt. Olivet, Jerusalem (OT and NT), Azotus, Gaza, Jericho, and Sodom?



VI. Berean Ministry

Acts 17:10-15

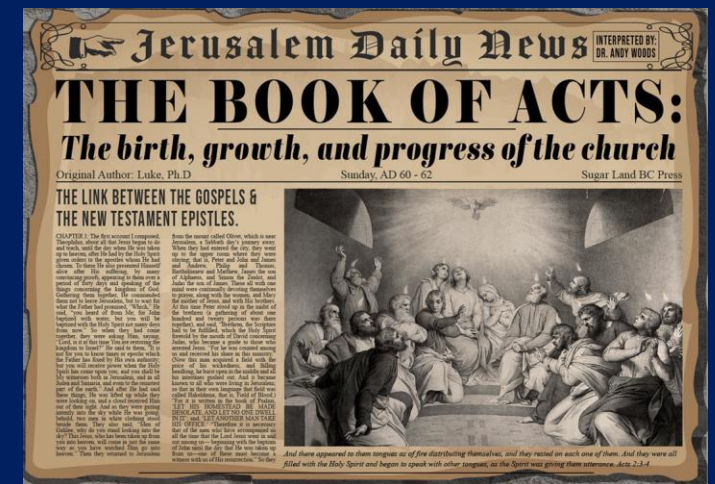
A. Journey to Berea (10a)

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E. Opposition (13-15)



Acts 17:1-3

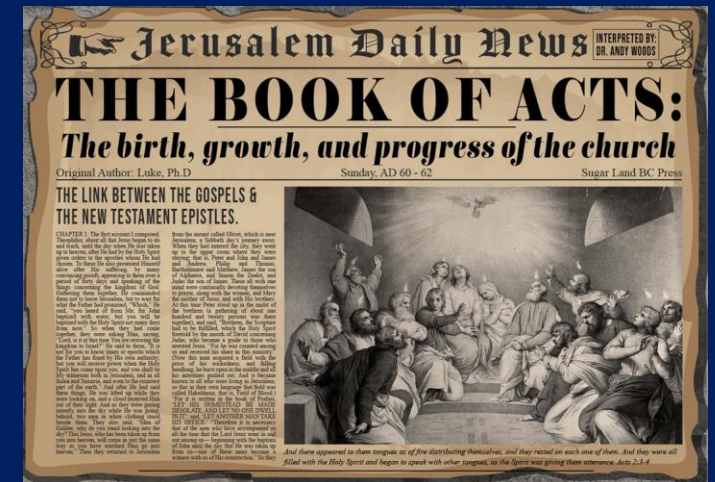
“¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.”



VI. Berean Ministry

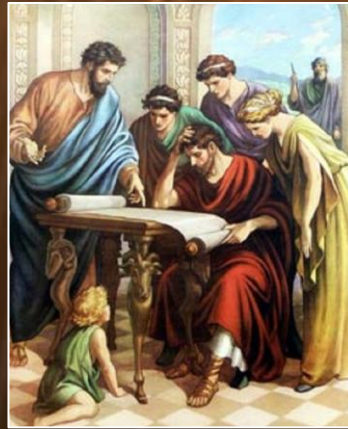
Acts 17:10-15

- A. Journey to Berea (10a)
- B. Synagogue ministry (10b)
- C. Berean Discernment (11)
- D. 1st Berean Believers (12)
- E. Opposition (13-15)



Acts 17:11

“Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.”



Acts 17:1-3

“¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.”



Galatians 1:6–9

⁶ I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; ⁷ which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. ⁸ But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! ⁹ As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!



1 John 4:1

“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.”



The 7 Churches in Revelation

Rev. 1: 11



Revelation 2:2

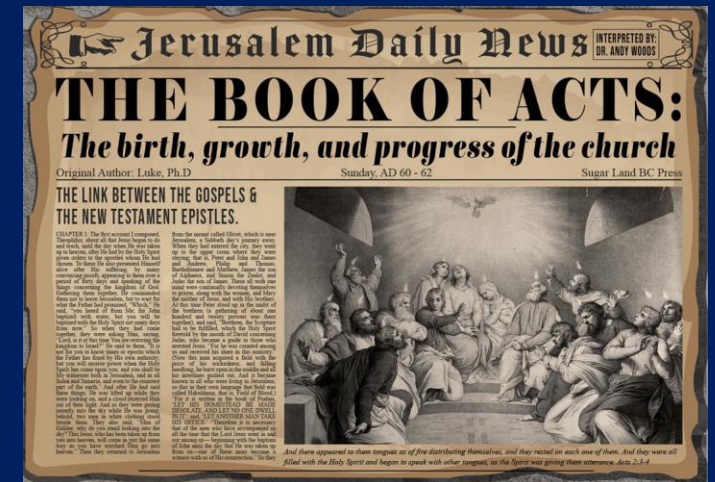
“I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test [*peirázō*] those who call themselves apostles, and they are not, and you found them to be false.”



VI. Berean Ministry

Acts 17:10-15

- A. Journey to Berea (10a)
- B. Synagogue ministry (10b)
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Literal Interpretation

```
graph TD; A[Literal Interpretation] --> B[One Meaning]; A --> C[Plain Literal]; A --> D[Figurative Literal]; C --> E["The literal interpretation is the explicit assertion of the words—DENOTATIVE"]; D --> F["The literal interpretation is the specific intention of the figure—CONOTATIVE"];
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One Meaning

Plain Literal

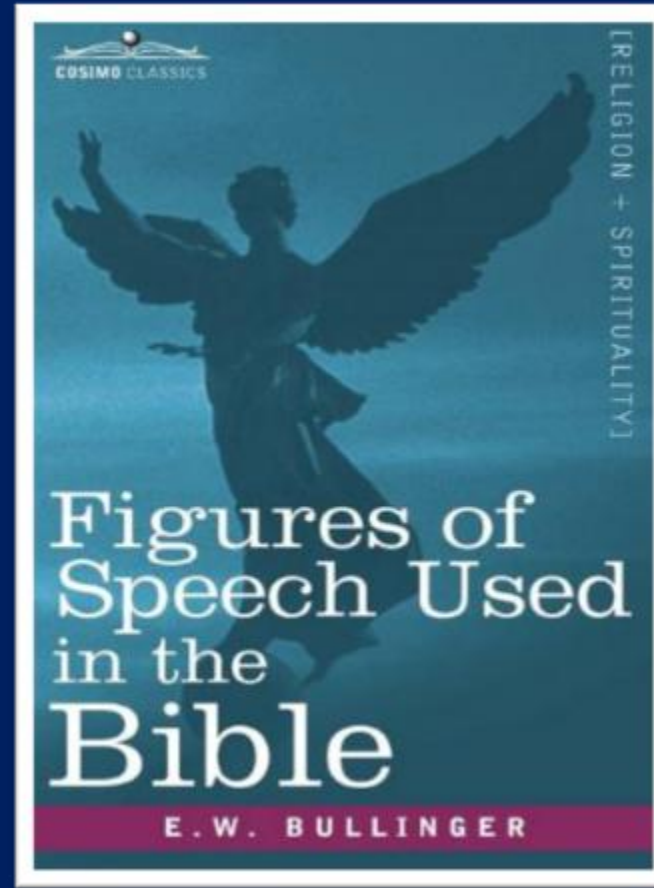
The literal interpretation is the explicit assertion of the words—DENOTATIVE

Figurative Literal

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

Chart by Earl Radmacher

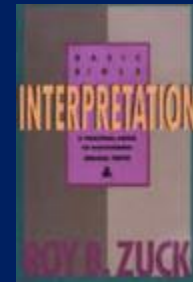
E.W. Bullinger (1837–1913)





Dr. Roy B. Zuck

Basic Bible Interpretation, p. 156-57.

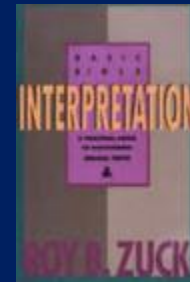


“Litotes. A litotes is an understatement or a negative statement to express an affirmation. This is the opposite of hyperbole. When we say, ‘He is not a bad preacher,’ we mean he is a very good preacher. The understatement is made for emphasis. When Paul wrote, ‘I am a Jew ... a citizen of no insignificant 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).”

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

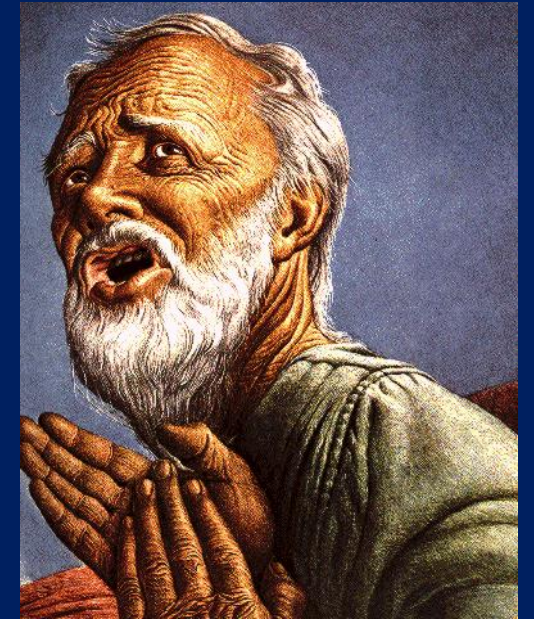
Then he believed in the LORD; and He reckoned it to him as righteousness.

John 3:16

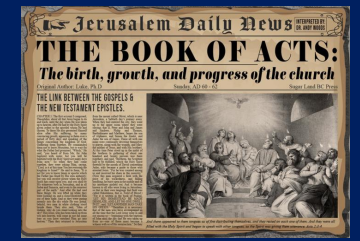
For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Acts 16:30-31

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



Themes



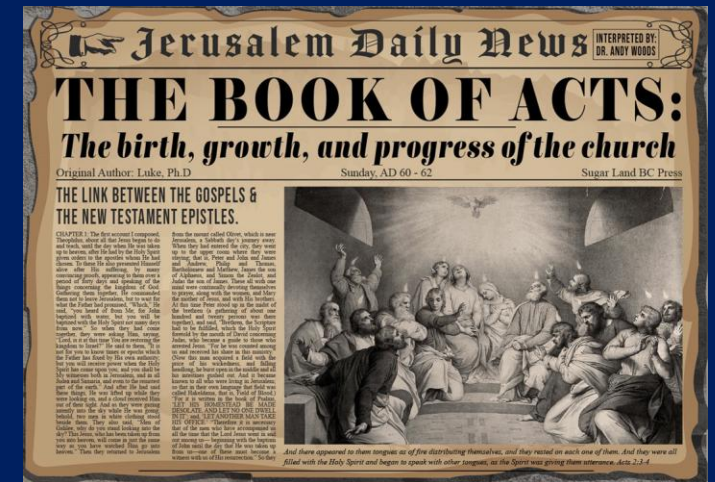
- From Peter to Paul (Gal 2:7-8)
- Universality of the Gospel
- Transitions
- Sovereignty of God (Acts 2:23; 13:48)
- Soteriology (Acts 16:31)



E. Acts 17:13-15

Opposition

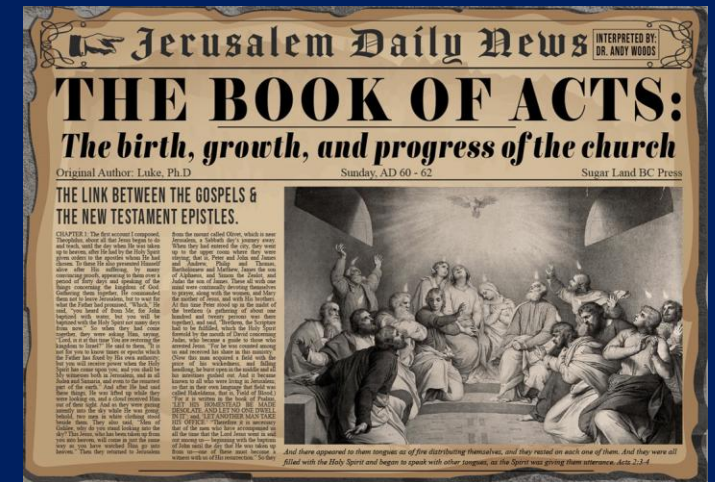
1. Source (13)
2. Paul leaves Athens (14)
3. Paul in Athens (15)



E. Acts 17:13-15

Opposition

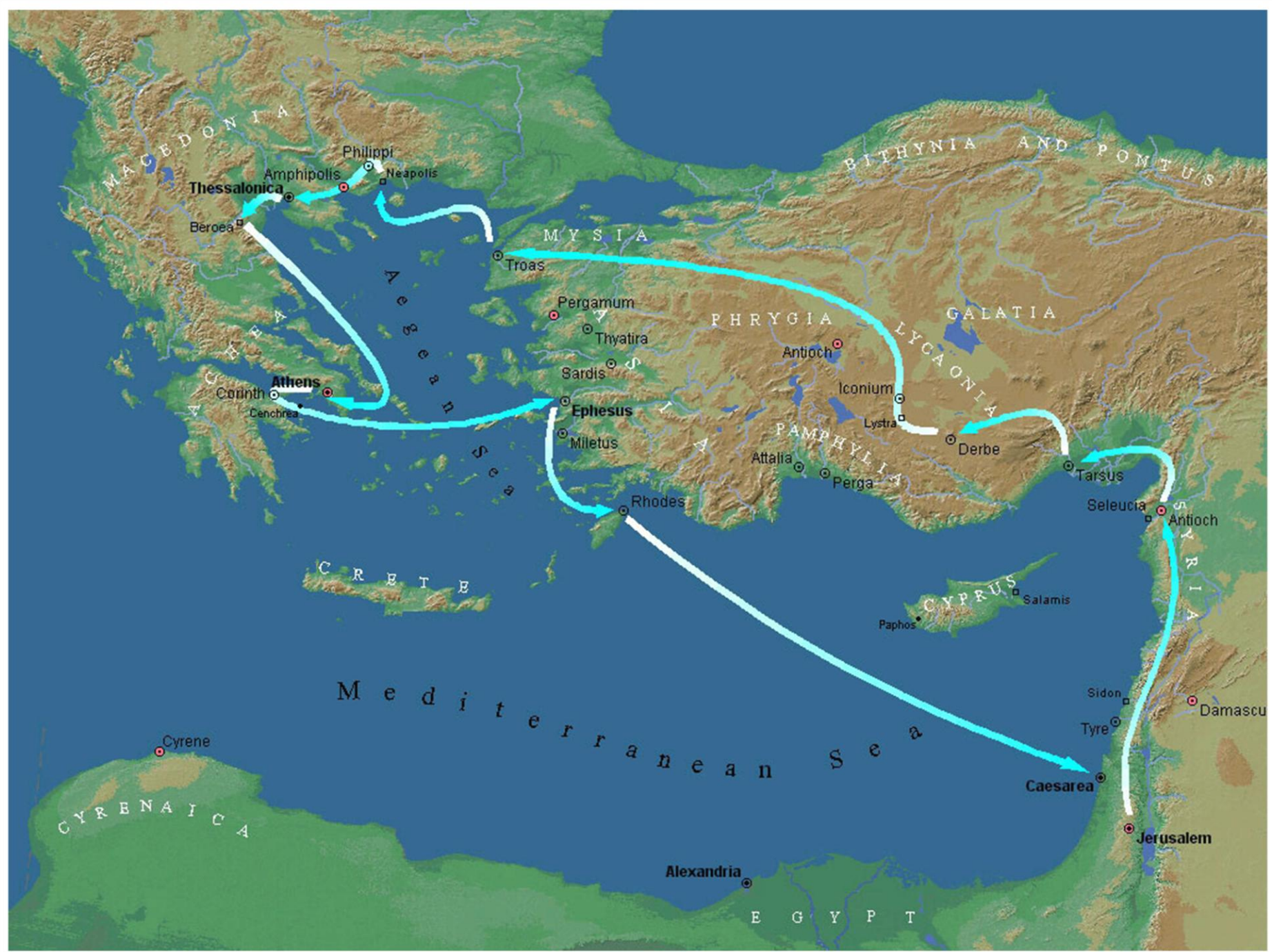
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The map illustrates the Eastern Roman Empire in AD 527, with the Mediterranean Sea at the center. Key regions and cities labeled include:

- Italy:** Rome, Three Taverns, Forum of Appius (Market), Puteoli.
- Sicilia:** Syracuse.
- Spain:** Indicated by an arrow pointing left.
- Dalmatia (Illyricum):** Located to the north of Italy.
- Macedonia:** Highlighted with a red circle, containing cities like Philippi, Apollonia, Neapolis, Amphipolis, Thessalonica, and Berea.
- Thrace:** Located to the east of Macedonia.
- Bithynia:** Located to the east of Thrace.
- Mysia:** Located to the east of Bithynia, containing cities like Assos, Adramyttium, Pergamum, Thyatira, Sardis, and Philadelphia.
- Asia:** Located to the east of Mysia, containing cities like Smyrna, Ephesus, Hierapolis, Laodicea, Colossae, Patmos, Miletus, Cos, and Cnidus.
- Aegean Sea:** Located between the Greek peninsula and Asia.
- Achaia (Greece):** Located to the south of Macedonia, containing cities like Nicopolis, Corinth, and Cenchrea.
- Chios:** Located to the east of Achaia.
- Samos:** Located to the east of Chios.
- Crete:** Located to the south of the Aegean Sea, containing cities like Fair Havens, Phoenix, and Lasea.
- Cauda (Clauda):** Located to the south of Crete.
- Cyrenaica:** Located to the west of Egypt, containing the city of Cyrene.
- Libya:** Located to the west of Cyrenaica.
- Syrtis?** Located to the west of Libya.
- Egypt:** Located to the south of Cyrenaica, containing the city of Alexandria.
- Cyprus:** Located to the west of Syria, containing cities like Salamis, Paphos, and Tyre.
- Phoenicia:** Located to the west of Israel, containing cities like Sidon, Tyre, Ptolemais, and Caesarea.
- Israel (Canaan):** Located to the east of Phoenicia, containing the city of Jerusalem.
- Syria:** Located to the east of Israel, containing cities like Antioch, Seleucia, and Tarsus.
- Cappadocia:** Located to the north of Syria.
- Galatia:** Located to the north of Phoenicia.
- Lyconia:** Located to the north of Israel.
- Pisidia:** Located to the north of Phoenicia.
- Pamphylia:** Located to the north of Israel.
- Lycia:** Located to the north of Egypt.
- Arabia:** Located to the east of Egypt.
- Midian:** Located to the east of Arabia.
- Ethiopia:** Located to the south of Egypt.
- Red Sea:** Located to the east of Ethiopia.
- Mt. Sinai:** Located to the north of Ethiopia.
- Mesopotamia:** Located to the east of the Mediterranean Sea, containing cities like Haran, Babylon, and Chaldei.
- Parthia:** Located to the north of Mesopotamia.
- Media:** Located to the north of Parthia.
- Elam:** Located to the south of Media.
- Galilee:** Located to the north of Samaria, containing cities like Ptolemais, Nazareth, and Megiddo.
- Samaria:** Located to the north of Judea, containing cities like Samaria and Shechem.
- Sharon:** Located to the north of Judea, containing cities like Joppa and Lydda.
- Judea:** Located to the south of Samaria, containing cities like Jerusalem, Jericho (OT), Jericho (NT), Azotus, and Gaza.
- Sodom?** Located to the south of Judea.
- Gomorrah?** Located to the south of Sodom.

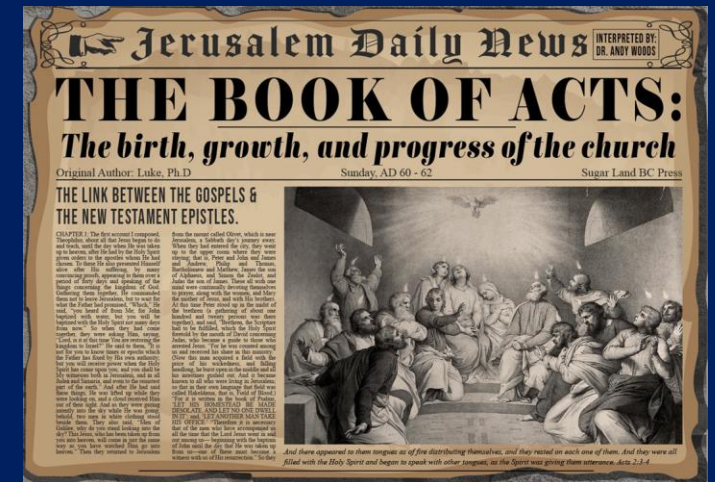




E. Acts 17:13-15

Opposition

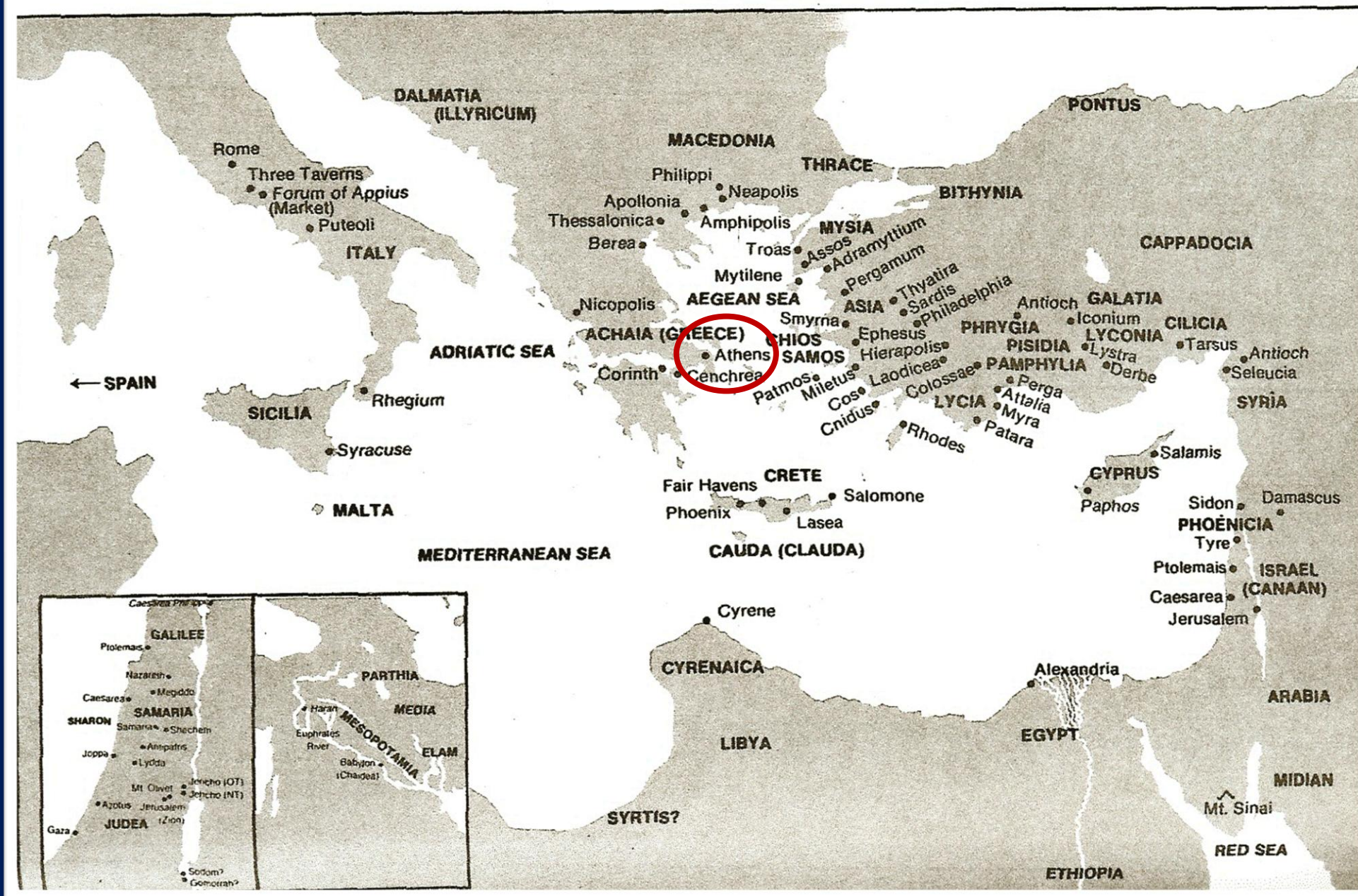
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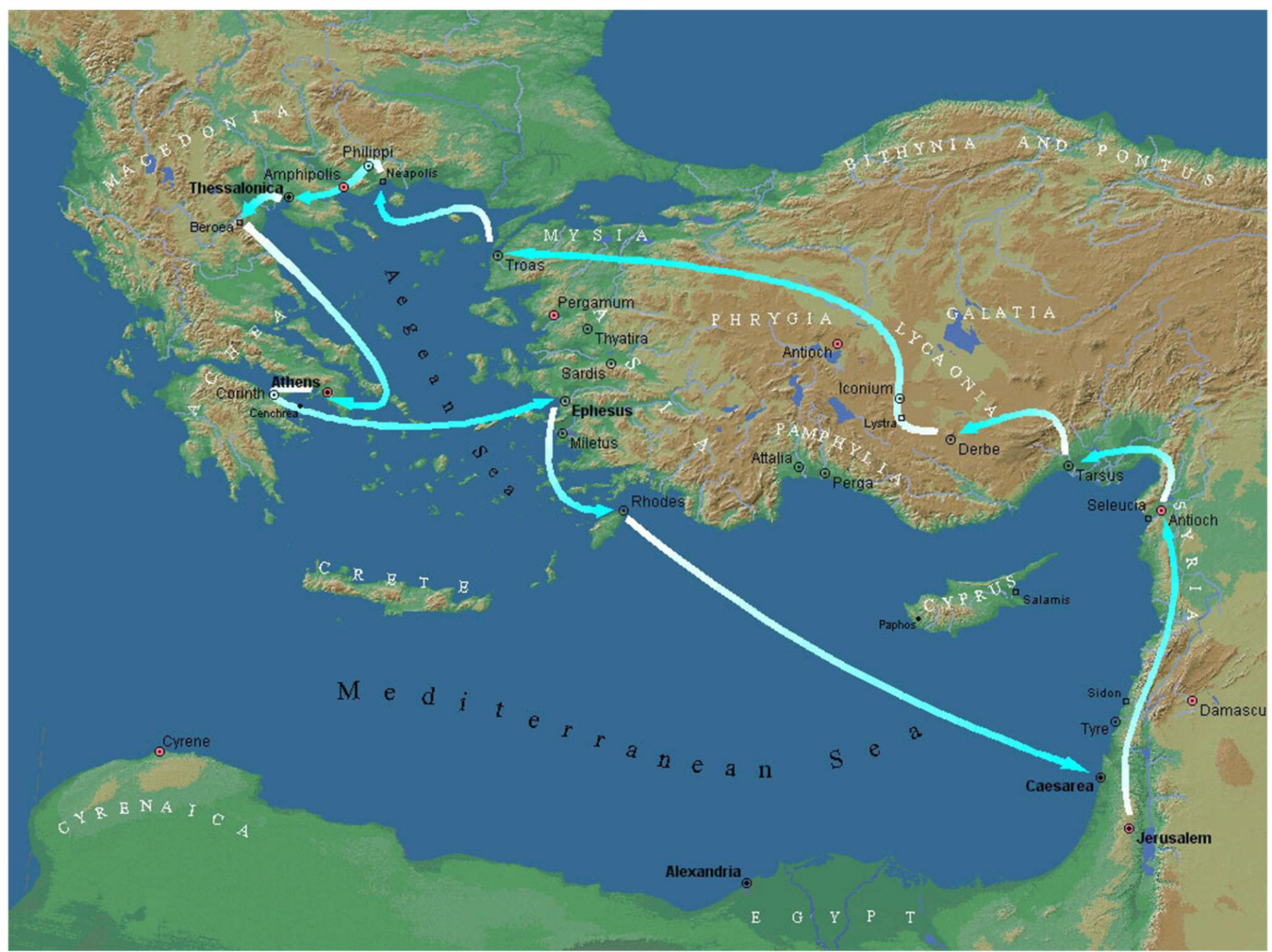


This map illustrates the Eastern Mediterranean region, showing the Aegean Sea, the Mediterranean Sea, and the surrounding landmasses. Key locations include:

- Italy:** Rome, Three Taverns, Forum of Appius (Market), Puteoli, Sicily (Syracuse), and Malta.
- Greece:** Macedonia (Philippi, Neapolis), Thrace, Bithynia, Mysia (Troas, Mytilene, Assos, Adramyttium, Pergamum), Asia (Smyrna, Ephesus, Hierapolis, Laodicea, Colossae, Patmos, Miletus, Cos, Cnidus), Achaia (Greece) (Athens, Corinth, Cenchrea), Chios, Samos, Rhodes, and Crete (Fair Havens, Phoenix, Salomone, Lasea).
- Asia Minor:** Cappadocia, Galatia, Phrygia, Pisidia, Pamphylia, Lycia, Cilicia, and Lyconia.
- Middle East:** Syria (Antioch, Seleucia), Phoenicia (Tyre, Sidon, Ptolemais, Caesarea, Jerusalem), Israel (Canaan), Arabia, Midian, Ethiopia, and Egypt (Alexandria).
- Other Regions:** Dalmatia (Illyricum), Pontus, Syria, Parthia, Media, Elam, Mesopotamia, Cyrenaica, Libya, and Syrtis?

An inset map in the bottom left corner provides a detailed view of the Holy Land, showing Galilee, Samaria, Judea, and the surrounding regions, including the Euphrates River, the Tiber, and the Dead Sea.

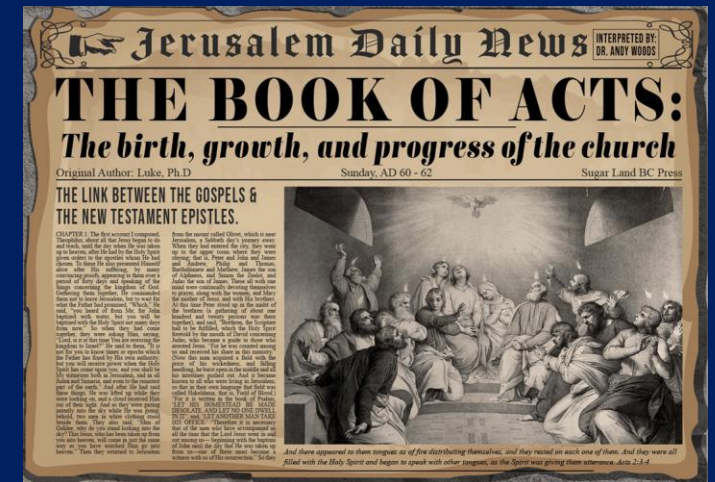




E. Acts 17:13-15

Opposition

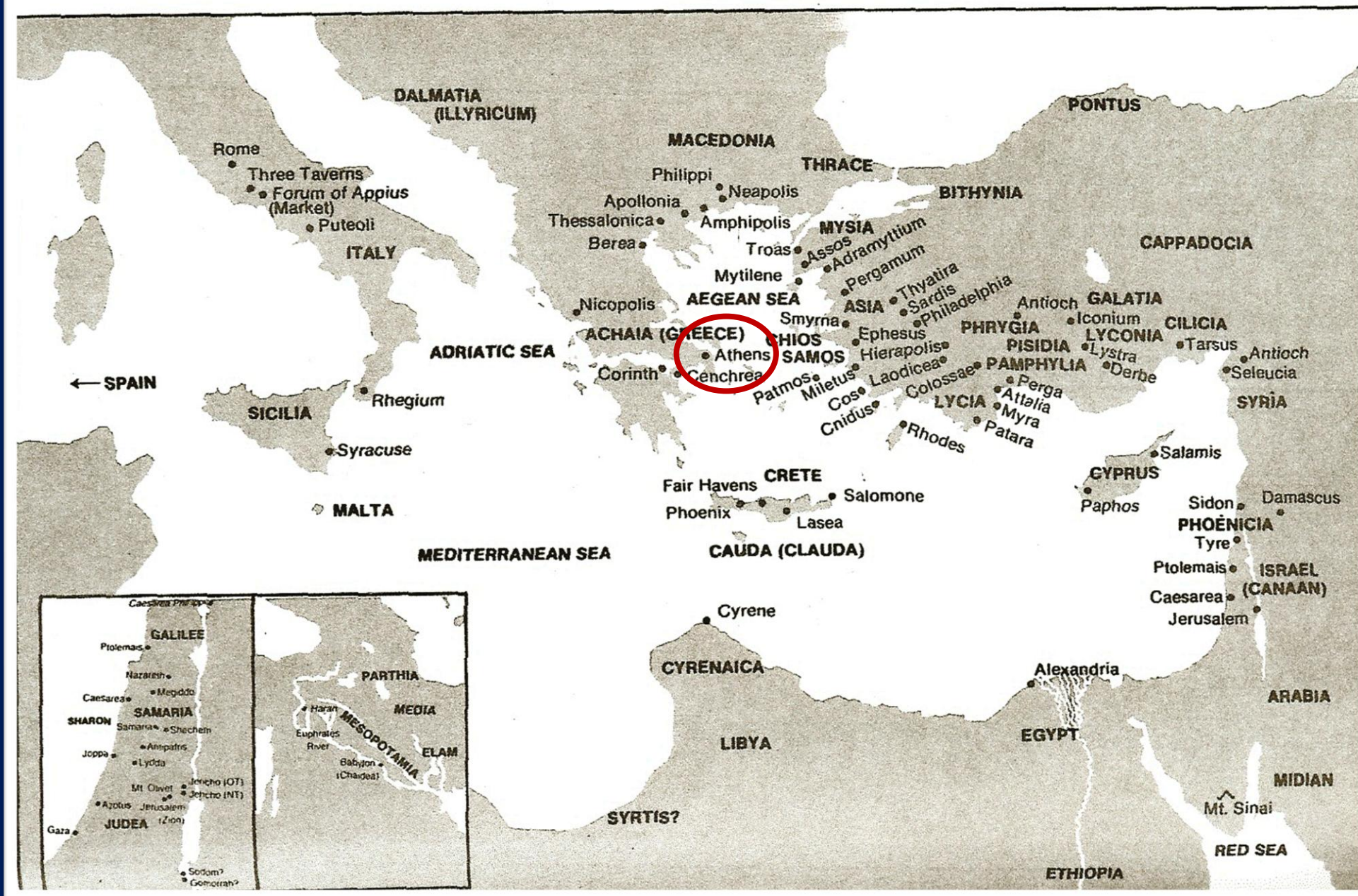
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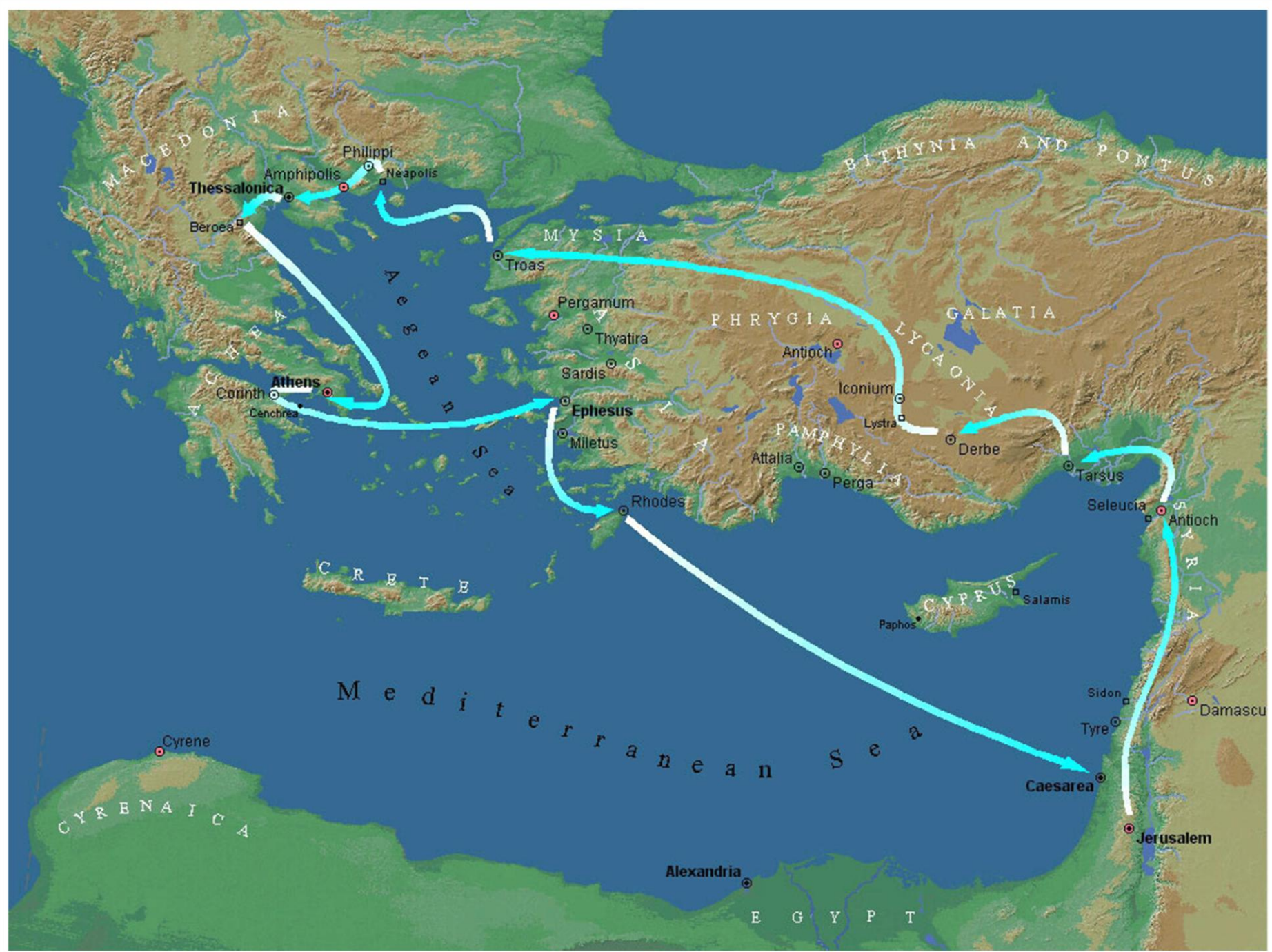


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- Greece:** Macedonia, Thrace, Bithynia, Mysia, Achaia (Greece), Athens, Corinth, Cenchrea, Chios, Samos, Patmos, Miletus, Cos, Cnidus, Rhodes.
- Asia Minor:** Pontus, Cappadocia, Cilicia, Lyconia, Phrygia, Pisidia, Pamphylia, Lycia, Galatia, Antioch, Iconium, Tarsus, Seleucia, Derbe, Paphos, Salamis, Cyprus.
- Near East:** Syria, Israel (Canaan), Jerusalem, Tyre, Sidon, Ptolemais, Caesarea, Damascus, Phoenicia, Arabia, Midian, Ethiopia, Egypt, Libya, Cyrenaica, Cyrene, Syria, Parthia, Media, Elam, Mesopotamia, Babylon, Chaldei, Euphrates River, Haran, Samaria, Galilee, Sharon, Judea, Gaza, Azotus, Jerusalem (Zion), Mt. Sinai, Red Sea.

A red circle highlights the Aegean Sea area, specifically around Athens and the Peloponnese. An inset map in the bottom left corner shows a detailed view of the Holy Land, including Galilee, Samaria, Judea, and the surrounding regions of Parthia, Media, and Elam.

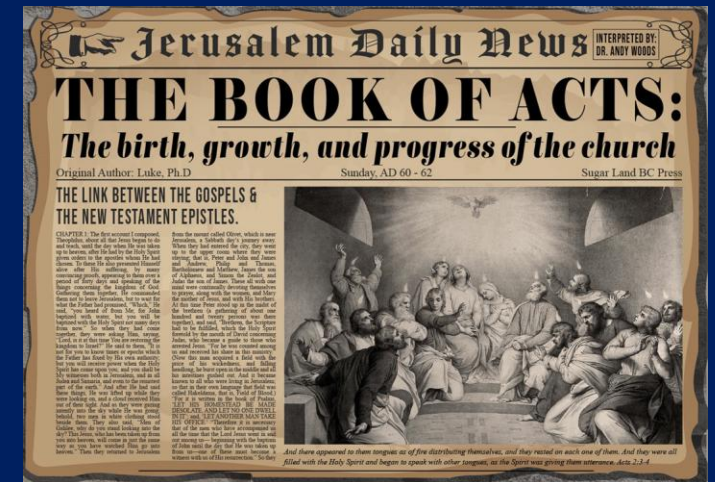




Acts 15:36–18:22

2nd Missionary Journey

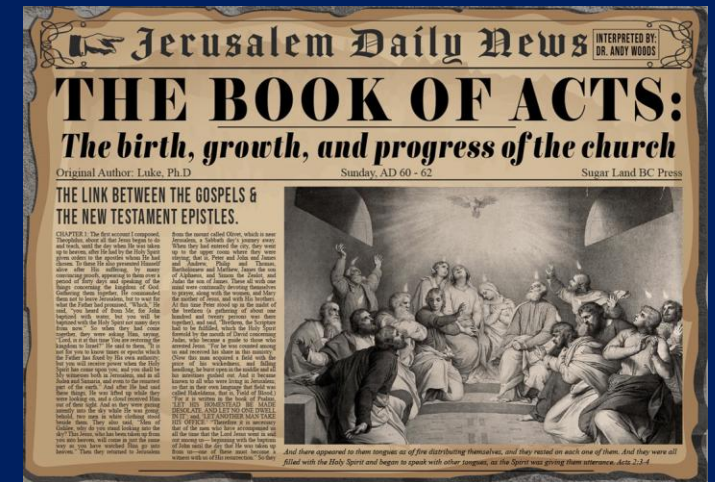
- I. Schism between Paul & Barnabas (15:36-41)
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- VII. Athens' ministry (17:16-34)**
- VIII. Corinthian ministry (18:1-18)
- IX. Ephesus' ministry (18:19-21)
- X. Return to Antioch (18:22)



VII. Athens Ministry

Acts 17:16-34

- A. Paul's witness (16-21)
- B. Paul's speech (22-31)
- C. Athenians' response (32-34)



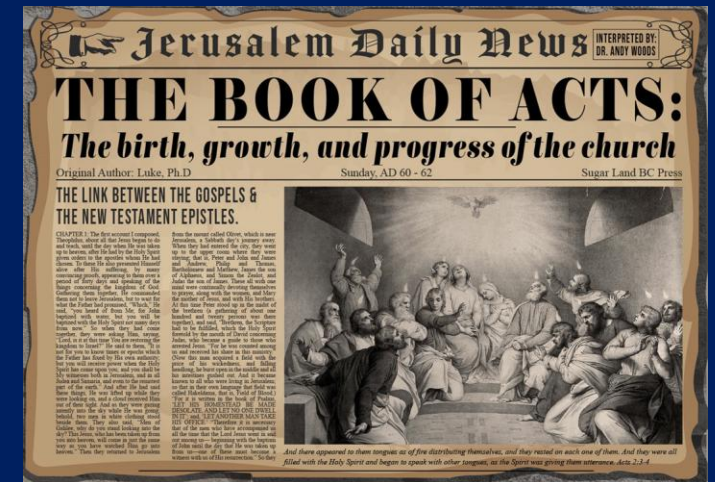
VII. Athens Ministry

Acts 17:16-34

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B. Paul's speech (22-31)

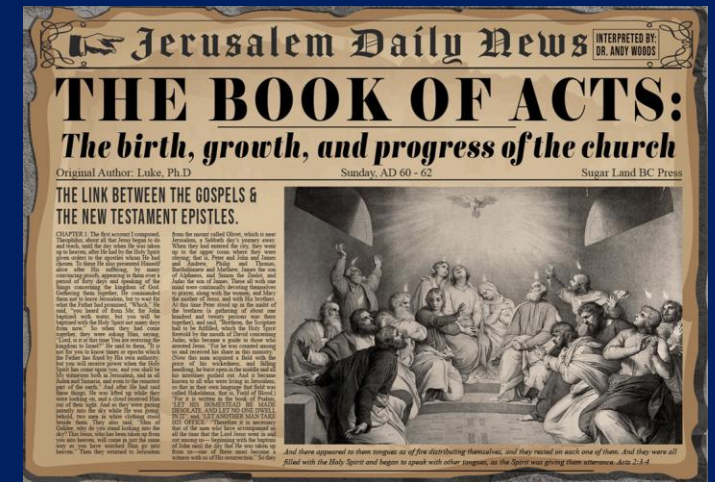
C. Athenians' response (32-34)



A. Acts 17:16-21

Paul's Witness

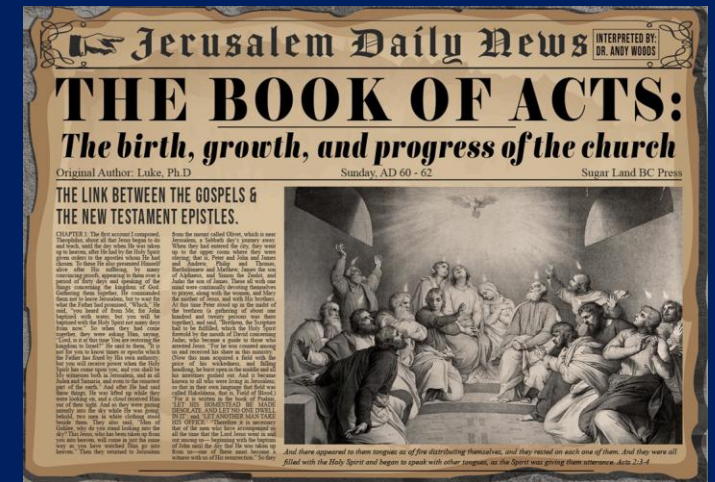
1. Paul's witness (16a)
2. Athens' idolatry (16b)
3. Athenian ministry (17)
4. Philosophical opposition (18-21)



A. Acts 17:16-21

Paul's Witness

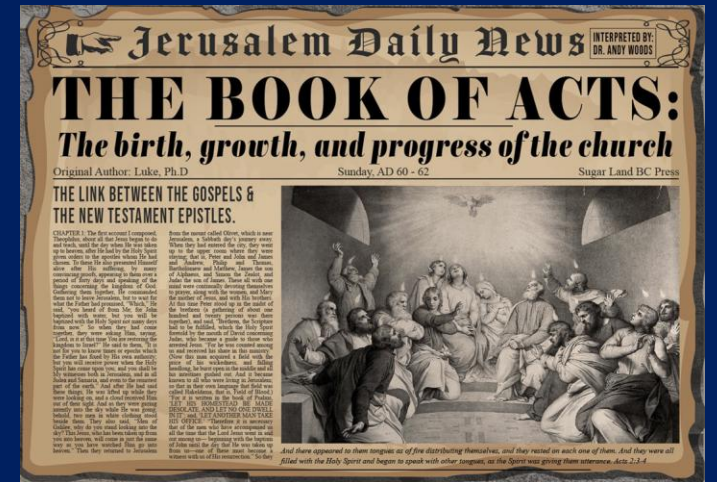
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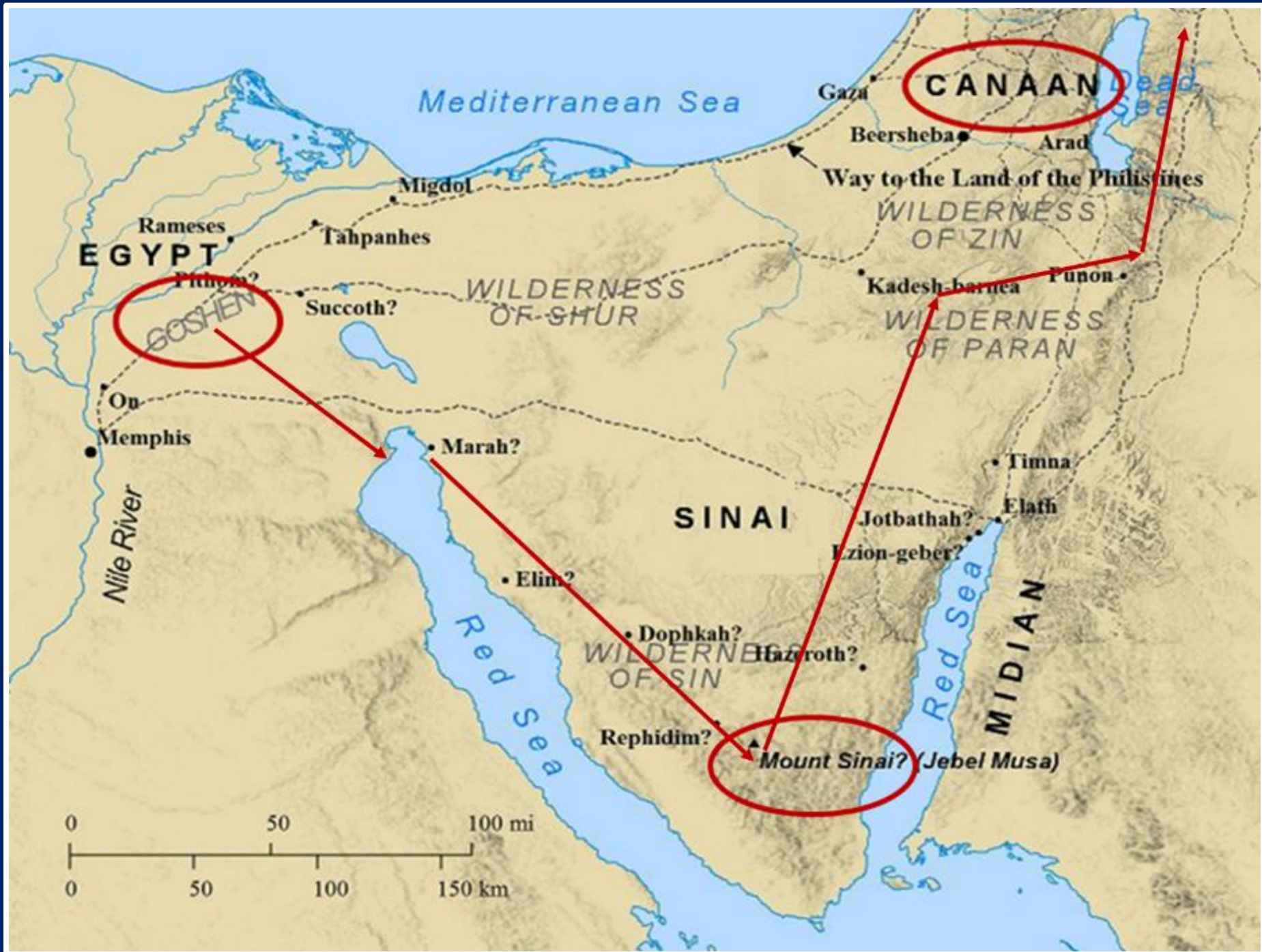


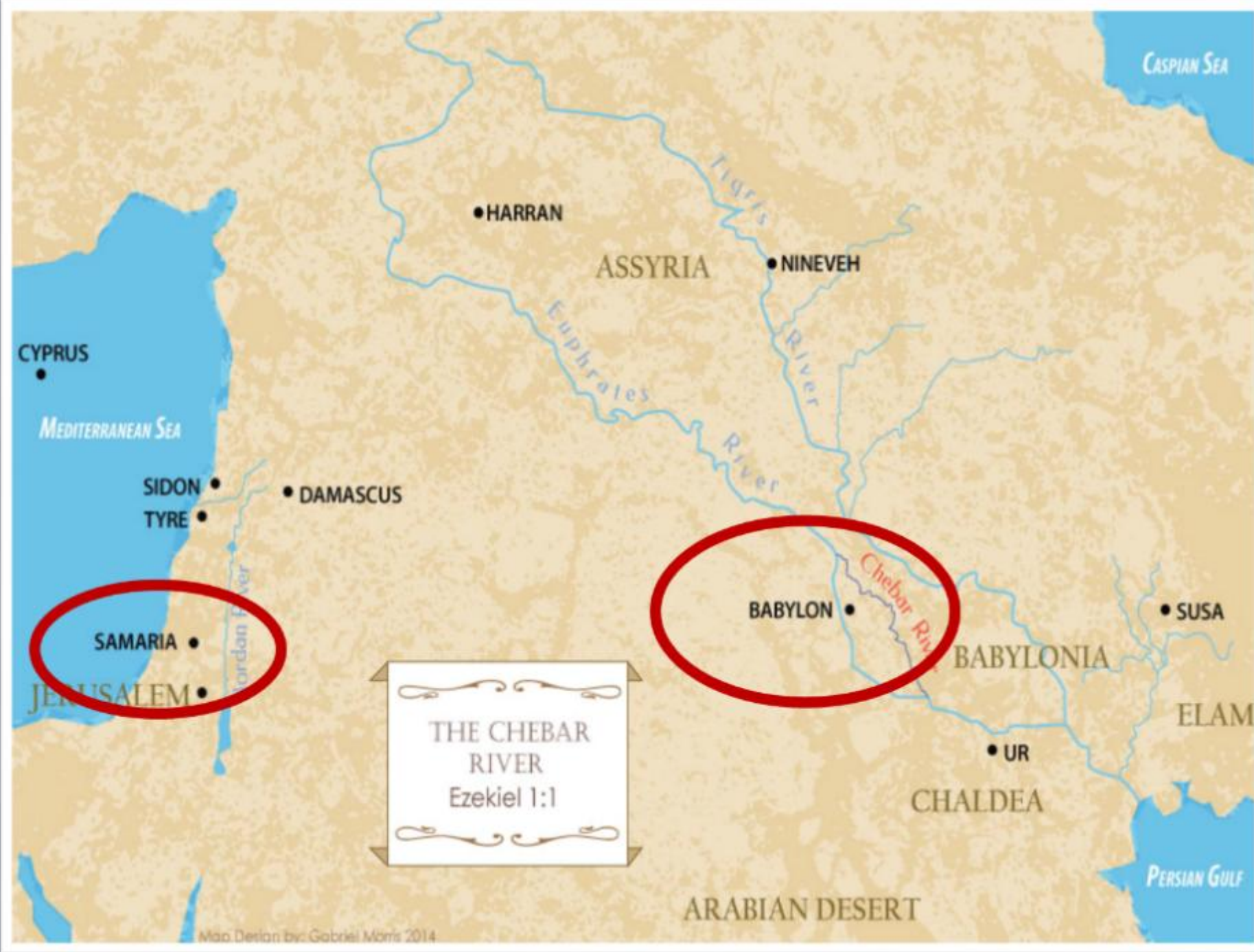
A. Acts 17:16-21

Paul's Witness

1. Paul's witness (16a)
2. Athens' idolatry (16b)
3. Athenian ministry (17)
4. Philosophical opposition (18-21)



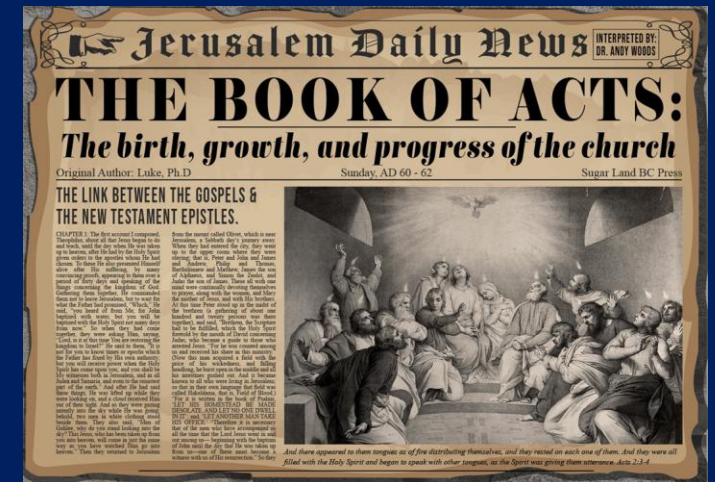




A. Acts 17:16-21

Paul's Witness

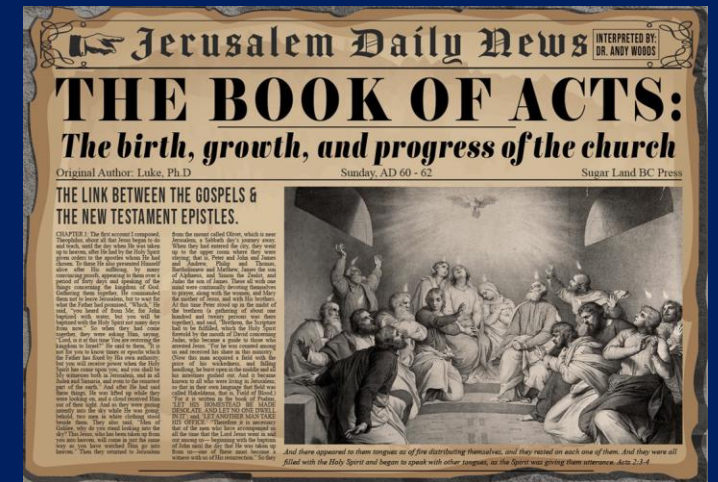
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3. Athenian ministry (17)
4. Philosophical opposition (18-21)



3. Acts 17:17

Athenian Ministry

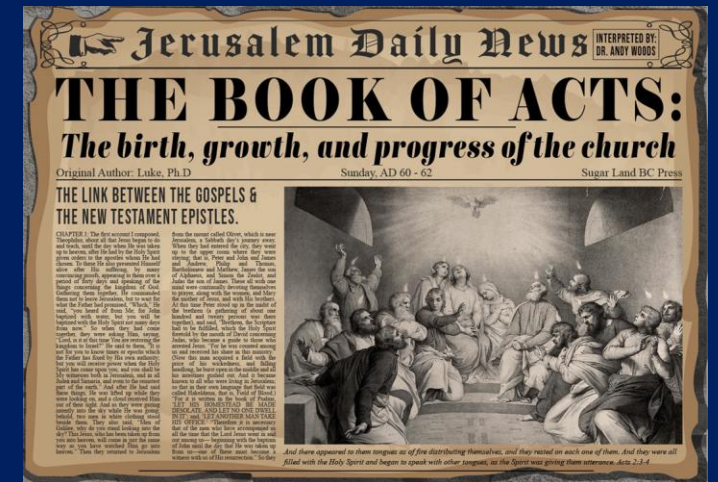
- a) Synagogue (17a)
- b) Proselytes (17b)
- c) Market place (17c)



3. Acts 17:17

Athenian Ministry

- a) Synagogue (17a)
- b) Proselytes (17b)
- c) Market place (17c)



Acts 17:1-3

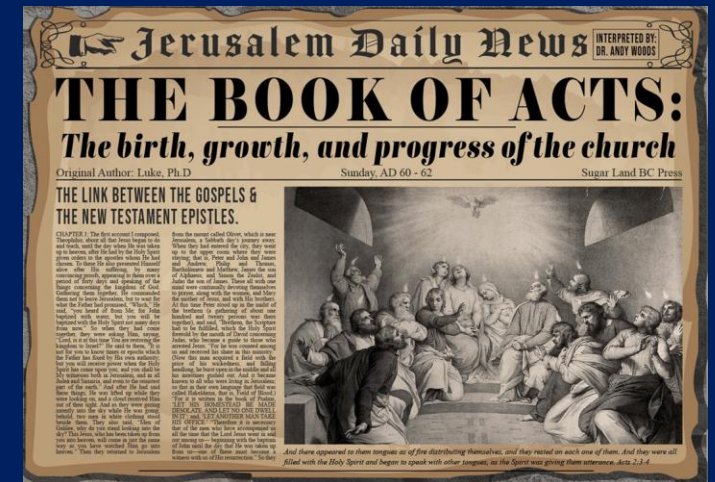
“¹ Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And according to Paul’s custom, he visited them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.”



3. Acts 17:17

Athenian Ministry

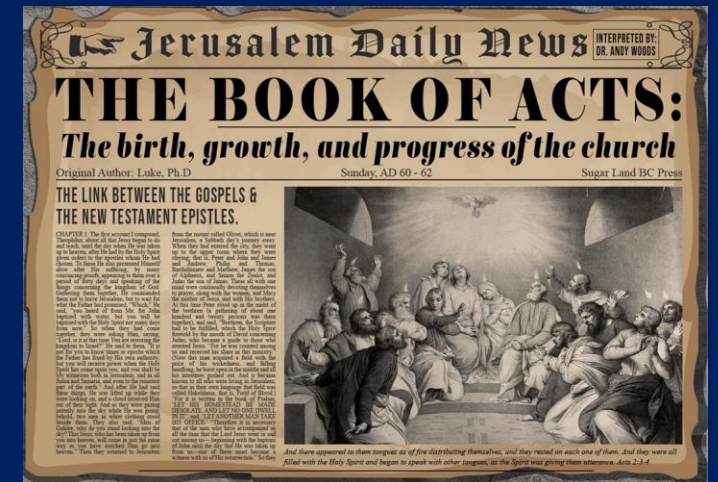
- a) Synagogue (17a)
- b) Proselytes (17b)
- c) Market place (17c)



3. Acts 17:17

Athenian Ministry

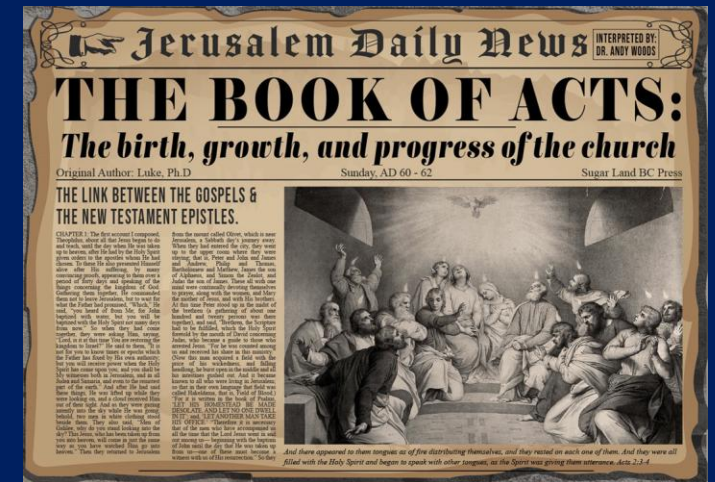
- a) Synagogue (17a)
- b) Proselytes (17b)
- c) Market place (17c)



A. Acts 17:16-21

Paul's Witness

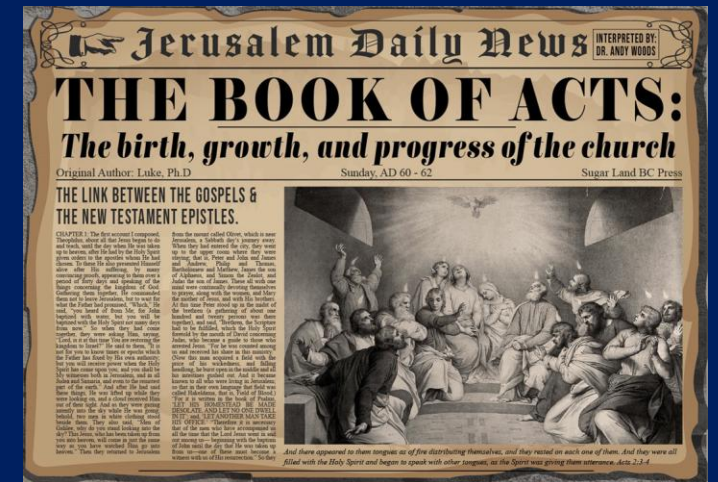
1. Paul's witness (16a)
2. Athens' idolatry (16b)
3. Athenian ministry (17)
4. Philosophical opposition (18-21)



4. Acts 17:18-21

Philosophical Opposition

- a) Opponents (18a-b)
- b) Mockery (18c-d)
- c) Before the Aeropagus (19-21)



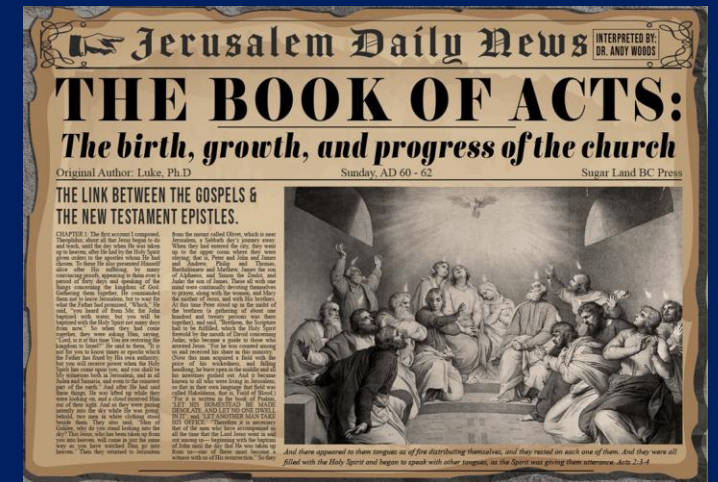
4. Acts 17:18-21

Philosophical Opposition

a) Opponents (18a-b)

b) Mockery (18c-d)

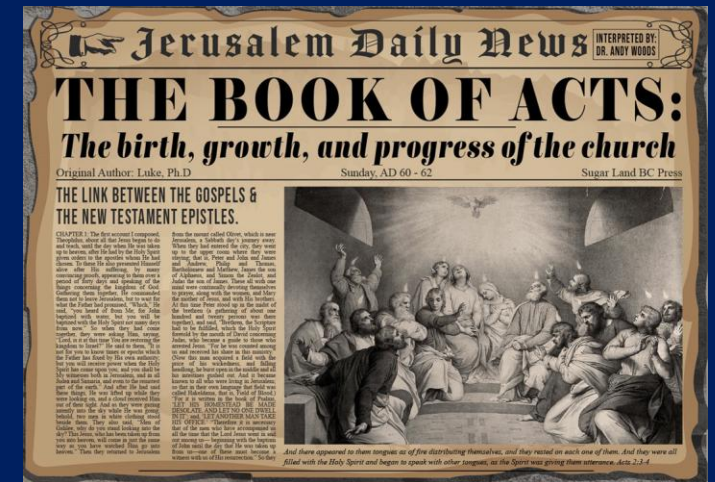
c) Before the Aeropagus (19-21)



a) Acts 17:18a-b

Opponents

- 1) Epicureans (18a)
- 2) Stoics (18b)

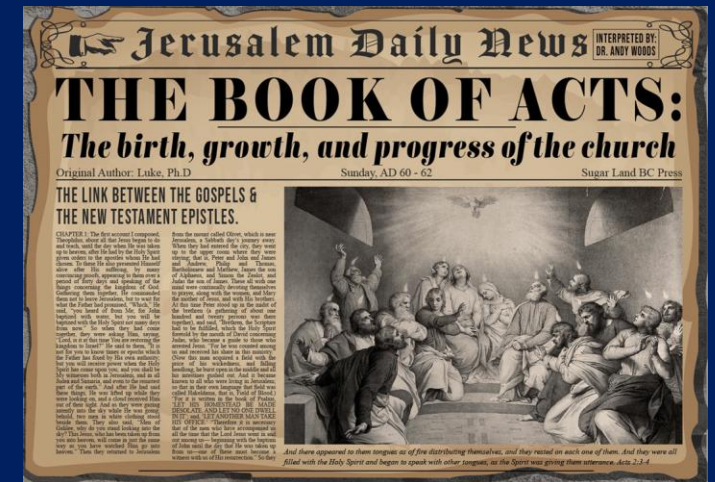


a) Acts 17:18a-b

Opponents

1) Epicureans (18a)

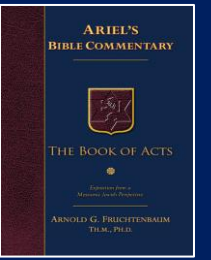
2) Stoics (18b)





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The Book of Acts, 366



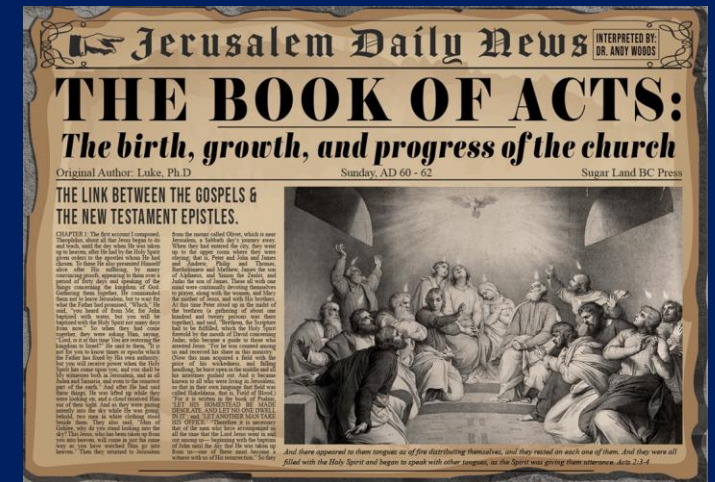
“The first group followed the teachings of Epicurus, a Greek philosopher who lived between the years 341-270 B.C. Epicureanism began with the search for pure truth by reason. However, since this search was considered to be hopeless, the chief end of man was to try to find happiness. Pleasure, not knowledge, should be the goal of life. Epicureans believed that the gods live in eternal calm but away from the lives of man and that, unlike the gods, man has no afterlife either to fear or to hope for. Because there is no afterlife for either the good or the bad, they believed that man should make the best of his life here. While Epicureans were not theological atheists, they were practical atheists. Eventually, this philosophical movement degenerated into a life of sensualism. Among the more famous Epicurean poets were Lucretius and Horace.”

a) Acts 17:18a-b

Opponents

1) Epicureans (18a)

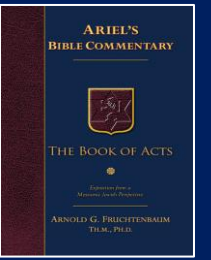
2) Stoics (18b)





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The Book of Acts, 366-67

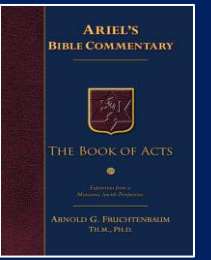


“The second type of Greek philosophers Paul encountered were the Stoics. They were followers of Zeno (ca. 334-262 B.C.) and *Chrysippus* (ca. 279-206 B.C.). Zeno taught in the *Stoa Poikile* (‘Painted Porchm’). Therefore, his philosophy became known as ‘Stoicism.’ According to the Stoics, wisdom lay in being free from intense emotionalism. Therefore, man had to submit to natural law and learn to live comfortably with nature. The highest expression of this life was reason. To be virtuous was to live in harmony with reason, and this was the only good. Not to be virtuous was the only evil. All other things, such as death or pleasure or pain, were indifferent. Theologically, Stoics were pantheists.”



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The Book of Acts, 366-67

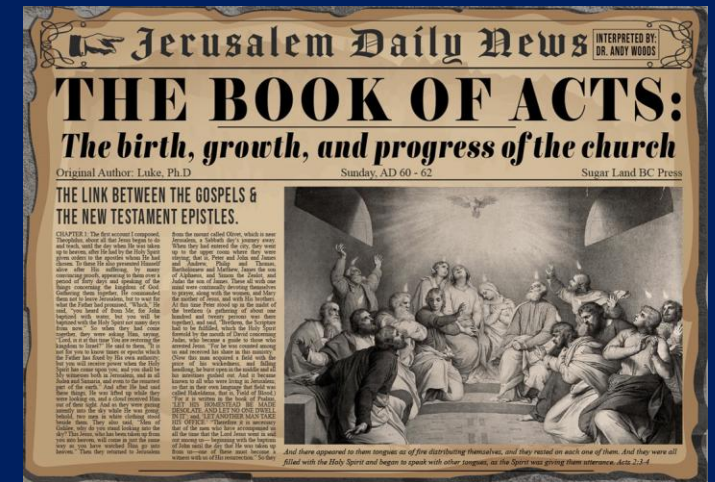


“In their view, the purpose of the gods was in directing history, and man had only to align himself with the gods in this purpose. They viewed the gods as the ‘world soul.’ The Stoic ideal was to be absolutely brave in the face of pain and death because pain and death were not evils. Man was also to be unmoved by either joy or grief. There was a stern self-repression on the basis of human self-sufficiency. The goal was absolute contentment because pleasure was not good. Absolute justice was not to be influenced by pleasures or favor. Stoics stressed the rational over the emotional in man. They stressed, individual self-sufficiency, including the right to commit suicide. The ideal was a stern and unending endurance. This philosophy was especially attractive to the Roman mind. Seneca was one of the famous Roman Stoics, as were Epictetus and Marcus Aurelius.”

4. Acts 17:18-21

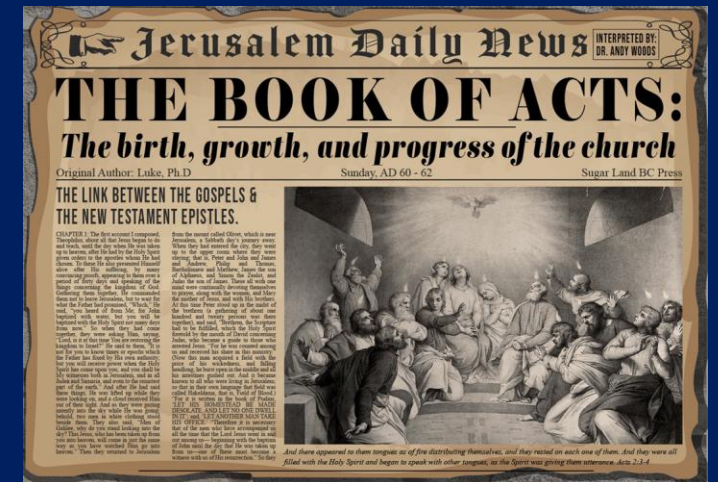
Philosophical Opposition

- a) Opponents (18a-b)
- b) Mockery (18c-d)
- c) Before the Aeropagus (19-21)



b) Acts 17:18c-d
Mockery

- 1) Babbler (18c)
- 2) Resurrection (18d)

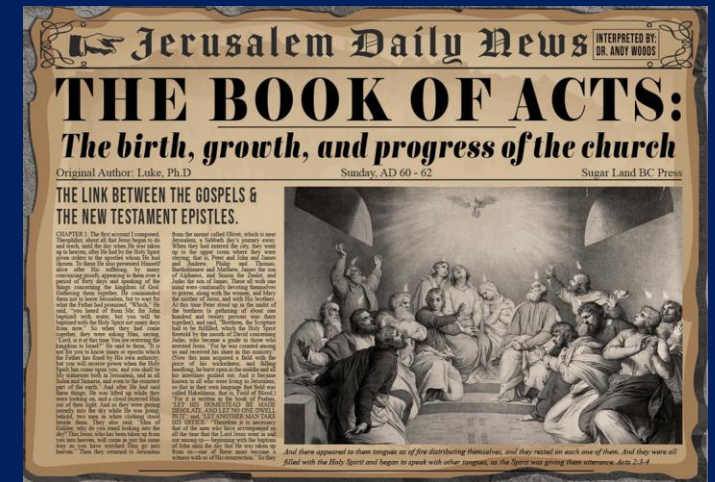


b) Acts 17:18c-d

Mockery

1) Babbler (18c)

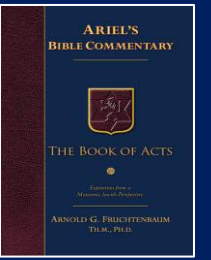
2) Resurrection (18d)





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The Book of Acts, 367



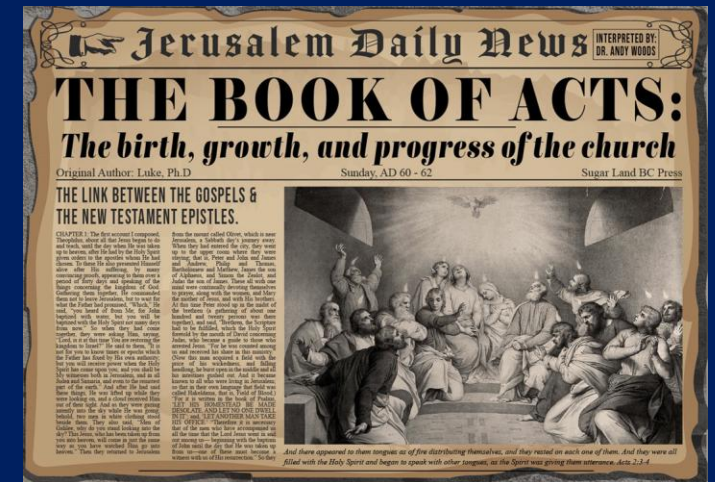
“The Epicureans and the Stoics mocked Paul, calling him a babbler (v. 18b). The Greek word for ‘babbler’ is *spermologos*. Aristotle and Aristophanes used the term of crows or daws picking up grain in the fields. Plutarch used it of small carnivorous birds. Hence, the term often means ‘seed picker,’ ‘scavenger,’ or ‘scrapmonger.’ Paul was seen as one who took learning here and there and passed it on as his own. He was considered a loquacious person with nothing to say, and so they mocked, ‘Let us see what this little seed picker is going to say.’ This would have been an Epicurean question.”

b) Acts 17:18c-d

Mockery

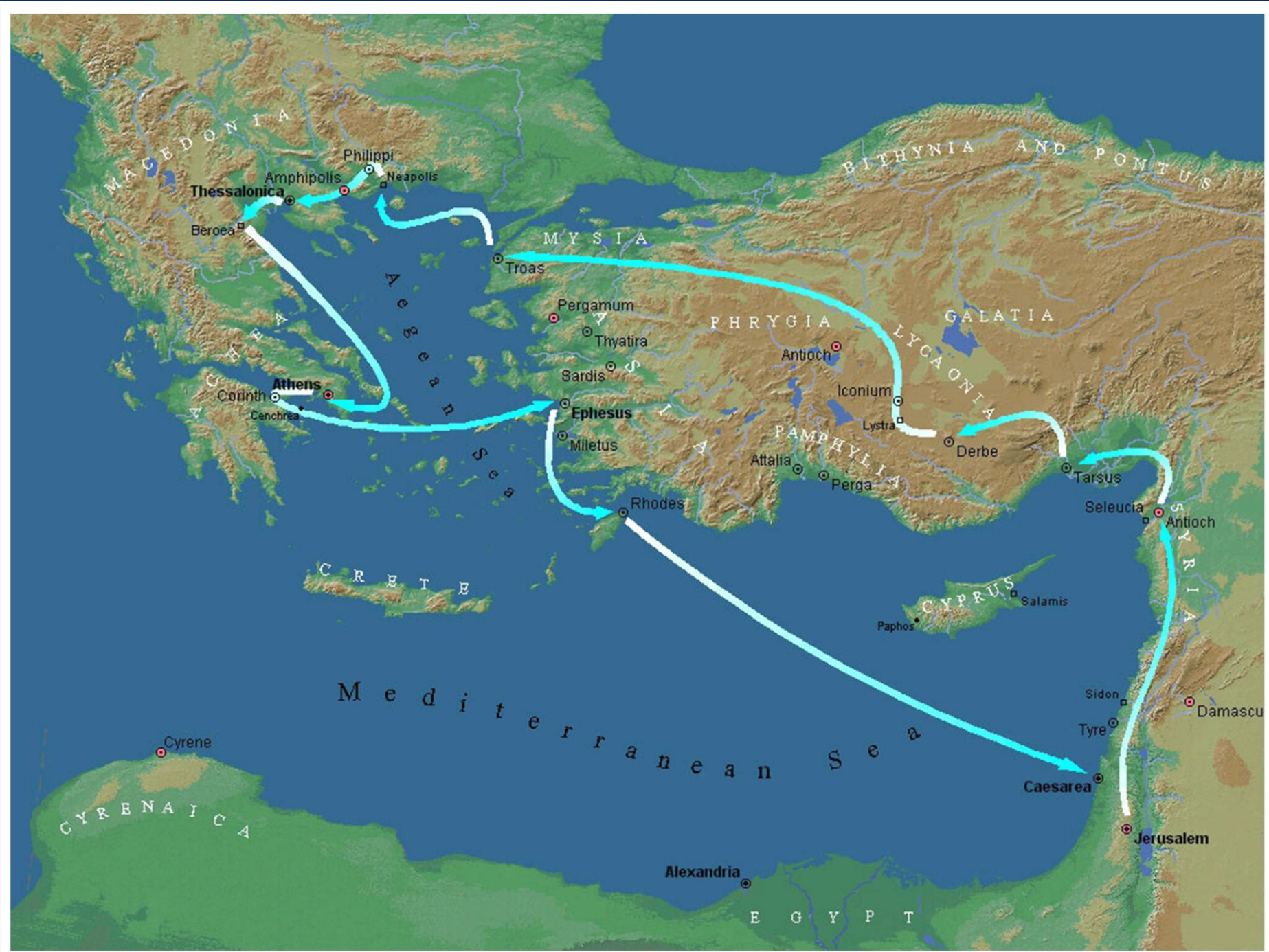
1) Babbler (18c)

2) Resurrection (18d)



Every Geographical Location in Acts/Epistles

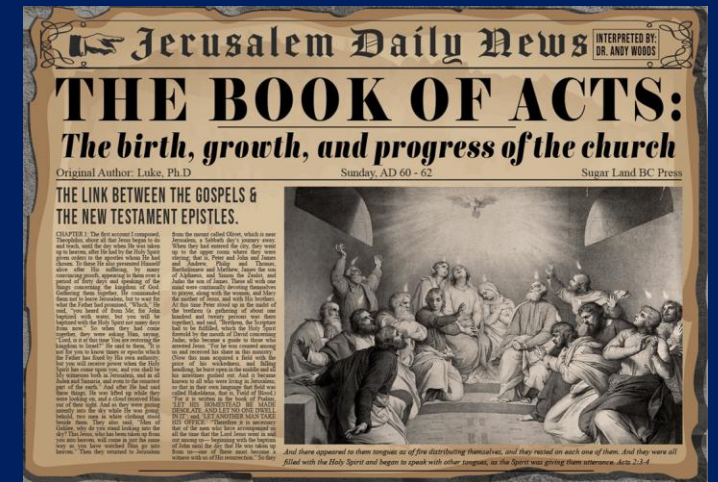




4. Acts 17:18-21

Philosophical Opposition

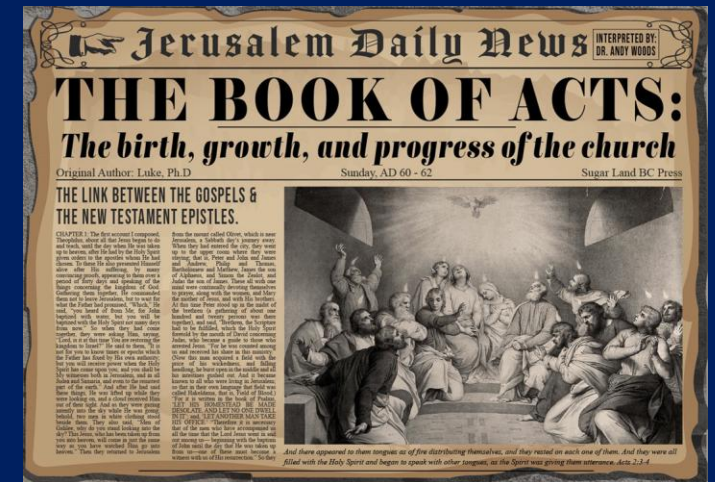
- a) Opponents (18a-b)
- b) Mockery (18c-d)
- c) Before the Aeropagus (19-21)



c) Acts 17:19-21

Before the Aeropagus

- 1) Transfer (19a)
- 2) Need to explain strange teachings (19b-21)

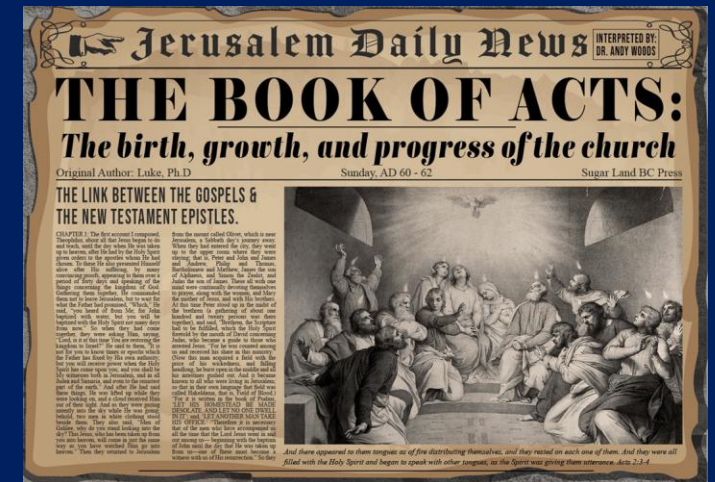


c) Acts 17:19-21

Before the Aeropagus

1) Transfer (19a)

2) Need to explain strange teachings (19b-21)

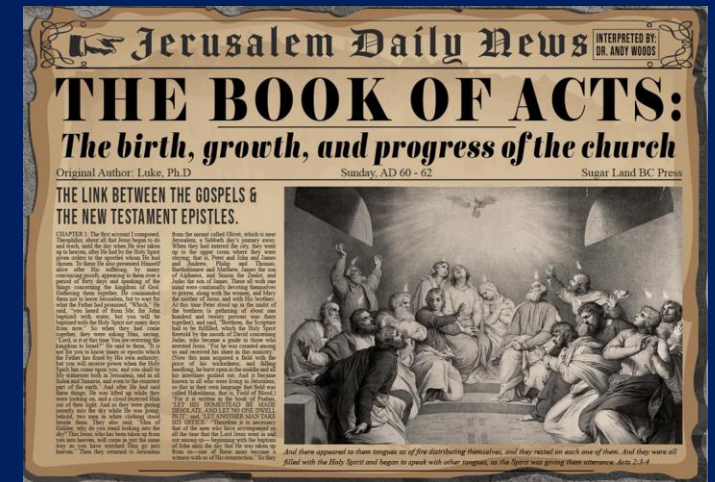


c) Acts 17:19-21

Before the Aeropagus

1) Transfer (19a)

2) Need to explain strange teachings (19b-21)



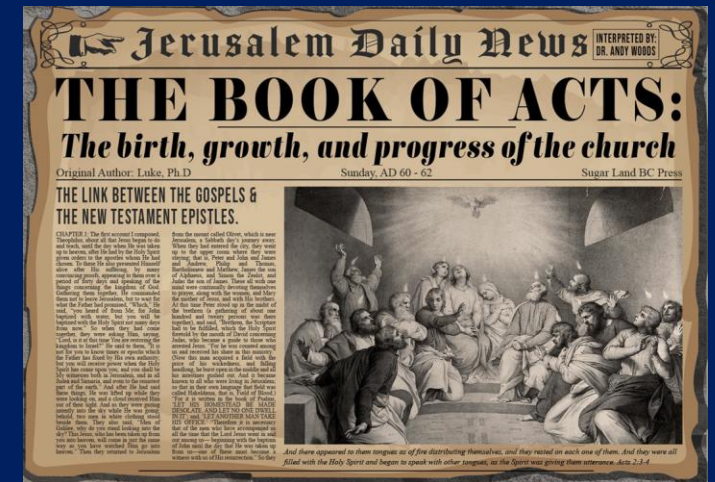
VII. Athens Ministry

Acts 17:16-34

A. Paul's witness (16-21)

B. Paul's speech (22-31)

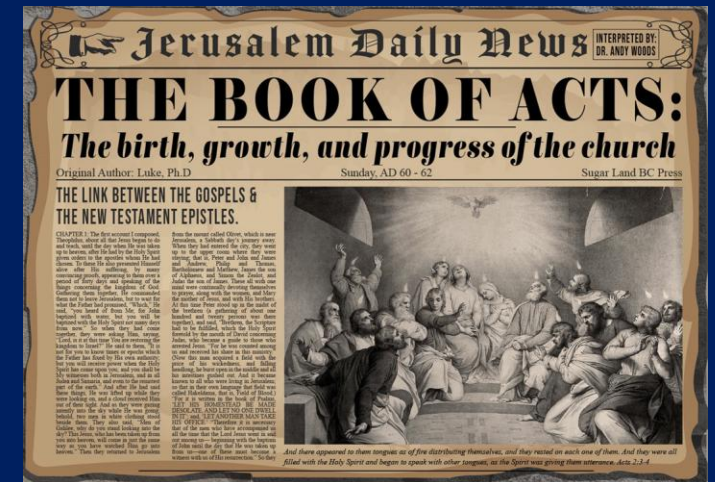
C. Athenians' response (32-34)



B. Acts 17:22-31

Paul's Speech

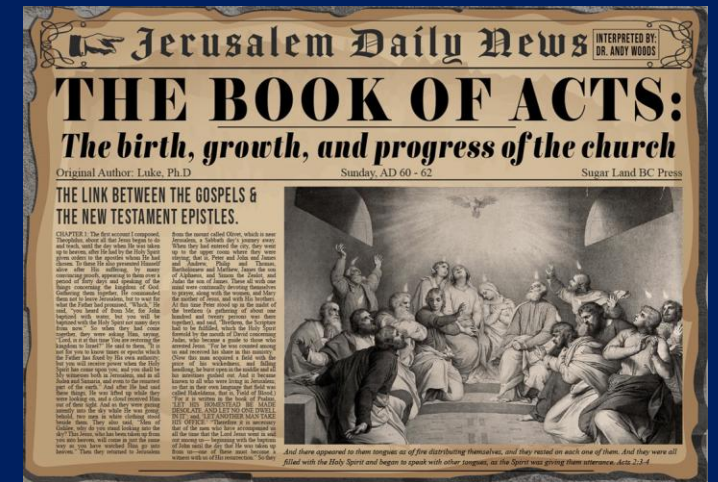
1. Location (22a)
2. Introduction (22b-23a)
3. Unknown God described (23b-28)
4. Man's responsibility (29-31)



B. Acts 17:22-31

Paul's Speech

1. Location (22a)
2. Introduction (22b-23a)
3. Unknown God described (23b-28)
4. Man's responsibility (29-31)



GENERAL VS. SPECIAL REVELATION

	GENERAL	SPECIAL
EXAMPLES	Nature, conscience (Rom 1–2)	Incarnation, Scripture, miracles
AVAILABILITY	All	Some
ACCOMPLISHMENT	Accountability (Rom 1)	Salvation (Acts 4:12; 2 Tim 3:15)
FORM	Non-written / non-verbal	Written
QUALITY	Natural	Supernatural, miraculous

Romans 1:18–20

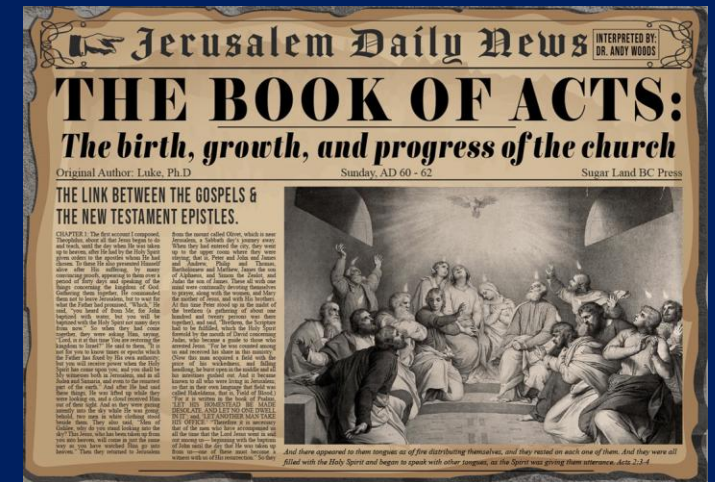
¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, ¹⁹ because that which is known about God is evident within them; for God made it evident to them. ²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.



4. Acts 14:15d-17

God's Attributes

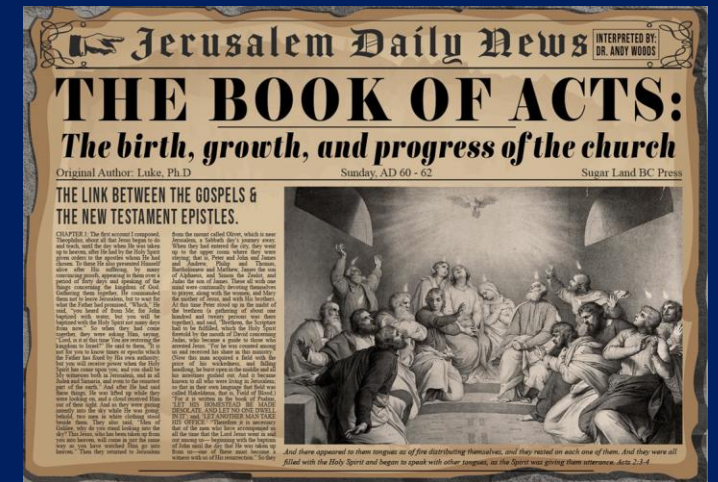
- a) Living (15d)
- b) Creator (15e)
- c) Patient (16)
- d) Revealer (17a)
- e) Good (17b)



B. Acts 17:22-31

Paul's Speech

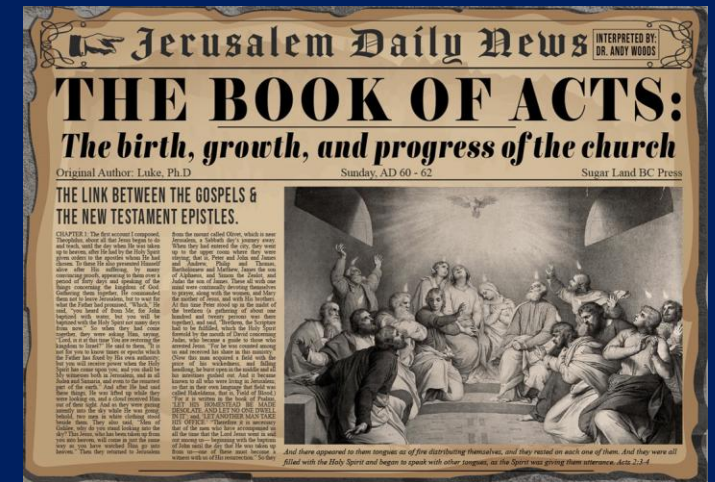
1. Location (22a)
2. Introduction (22b-23a)
3. Unknown God described (23b-28)
4. Man's responsibility (29-31)



2. Acts 17:22b-23a

Introduction

- a) Audience described (22b)
- b) Evidence of description (23a)

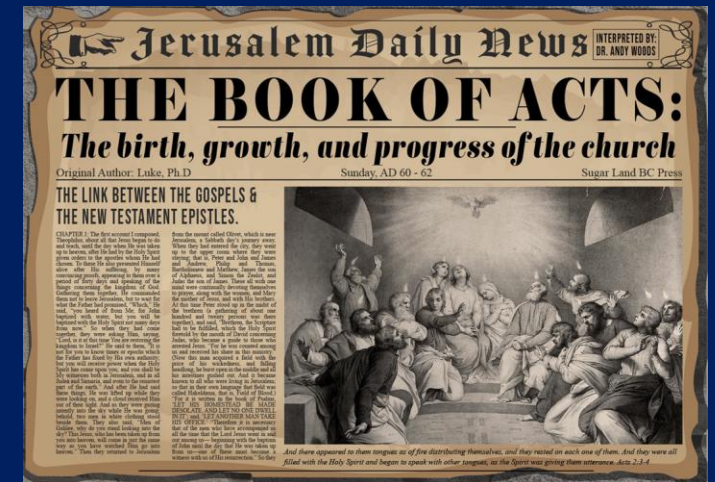


2. Acts 17:22b-23a

Introduction

a) Audience described (22b)

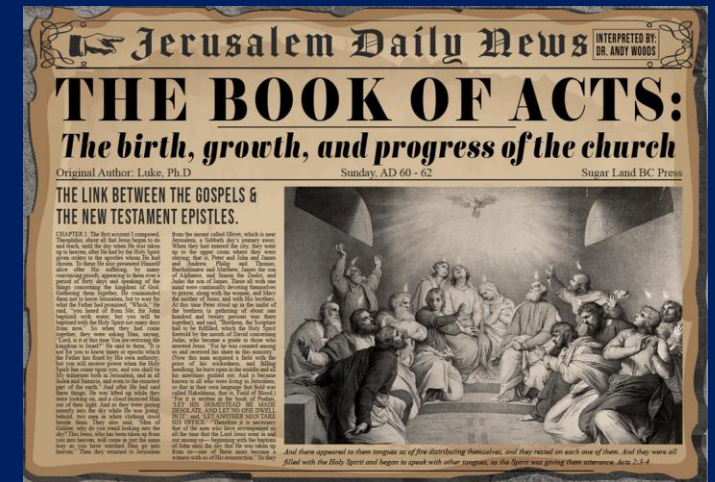
b) Evidence of description (23a)



2. Acts 17:22b-23a

Introduction

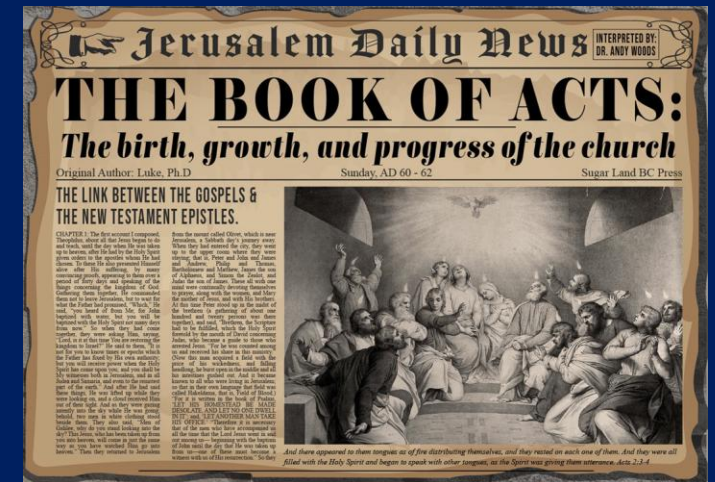
- a) Audience described (22b)
- b) Evidence of description (23a)



B. Acts 17:22-31

Paul's Speech

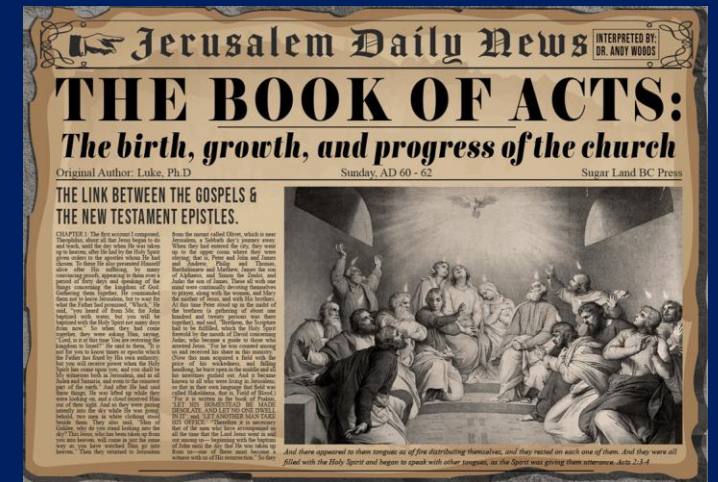
1. Location (22a)
2. Introduction (22b-23a)
3. Unknown God described (23b-28)
4. Man's responsibility (29-31)



3. Acts 17:23b-28

Unknown God Described

- a) Introduction (23b)
- b) Characteristics (24-28)

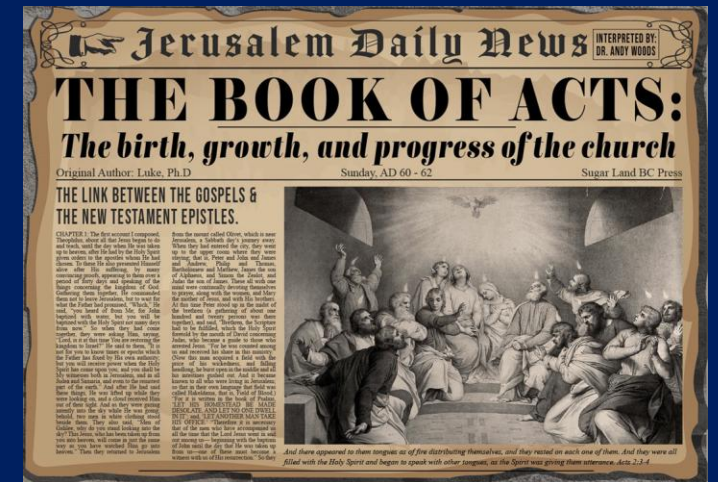


3. Acts 17:23b-28

Unknown God Described

a) Introduction (23b)

b) Characteristics (24-28)

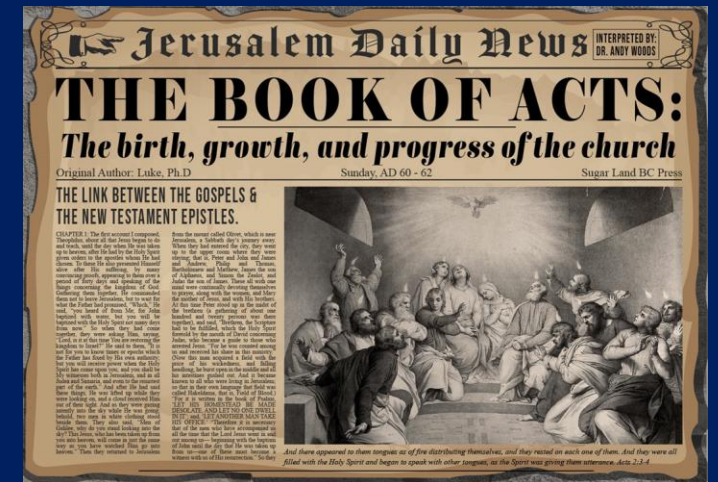


3. Acts 17:23b-28

Unknown God Described

a) Introduction (23b)

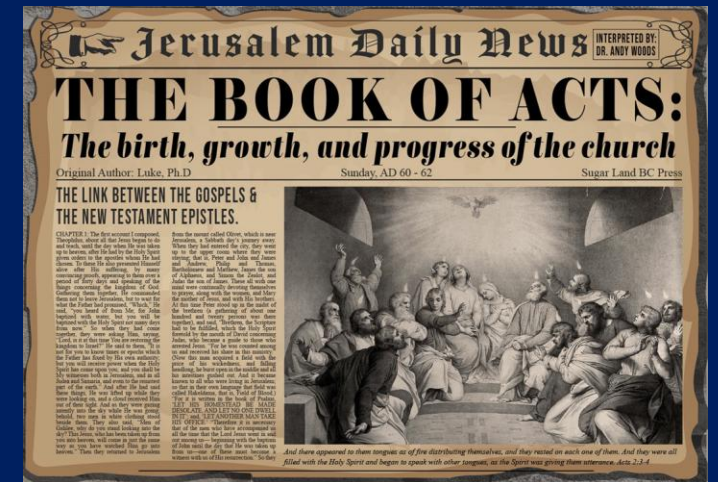
b) Characteristics (24-28)



b) Acts 17:24-28

Characteristics

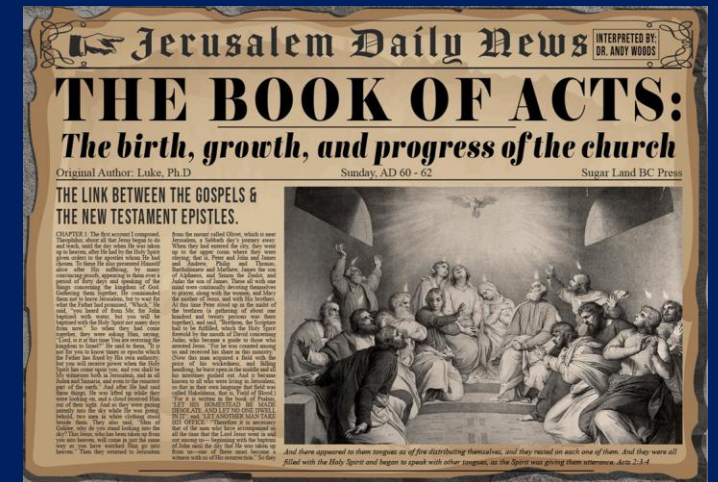
- 1) Creator (24)
- 2) Sufficient (25)
- 3) Humanity's creator (26)
- 4) Purpose: that men might seek Him (27)
- 5) Man's preserver (28)



b) Acts 17:24-28

Characteristics

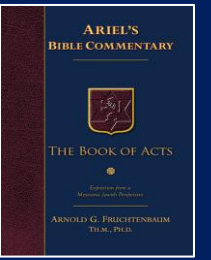
- 1) Creator (24)
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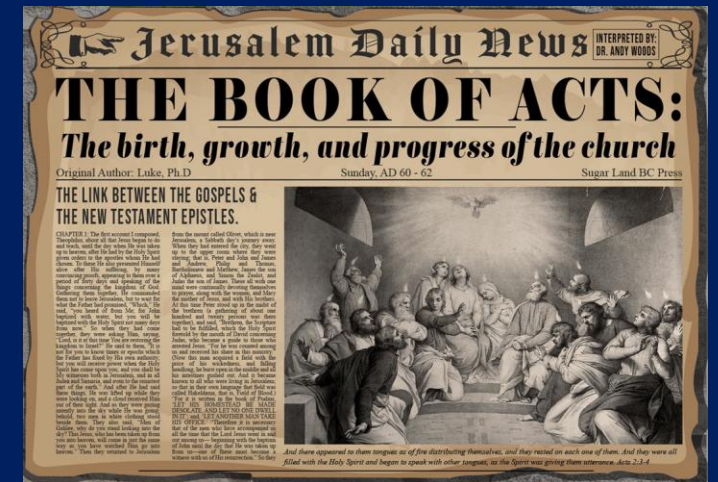


“The first characteristic is that God is the Creator and the source of all life (v. 24). When Paul stated, *The God that made the world and all things therein*, he used Stoic language because this argument was aimed toward the Stoics. He challenged certain Greek ideas, such as that the *demiurge* created the universe. Furthermore, the fact that the Creator brought all things into being proved that matter did not exist eternally, as they believed. Paul declared that one God made everything, which contradicted the idea of a pantheon with a god for this and a god for that. Then, Paul said that this God is not only the Creator of the universe, but also *Lord of heaven and earth*. God is the Owner and absolute Possessor of both heaven and earth, not just parts of them. He does not dwell *in temples made with hands*, like the *Parthenon* in Athens.”

b) Acts 17:24-28

Characteristics

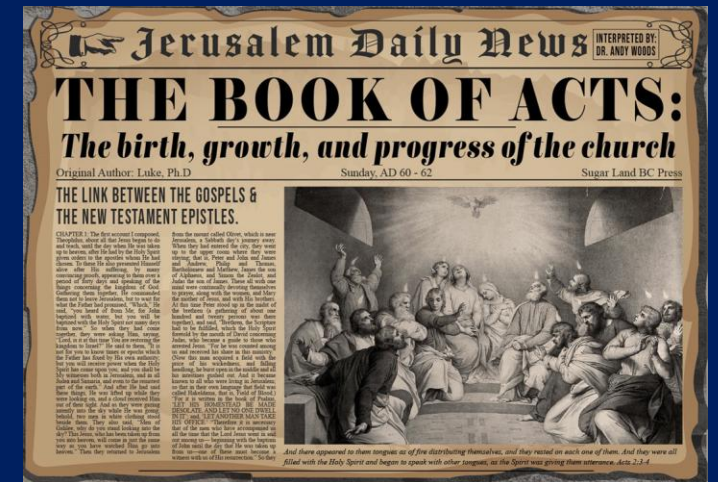
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- 2) Sufficient (25)
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b) Acts 17:24-28

Characteristics

- 1) Creator (24)
- 2) Sufficient (25)
- 3) Humanity's creator (26)
- 4) Purpose: that men might seek Him (27)
- 5) Man's preserver (28)



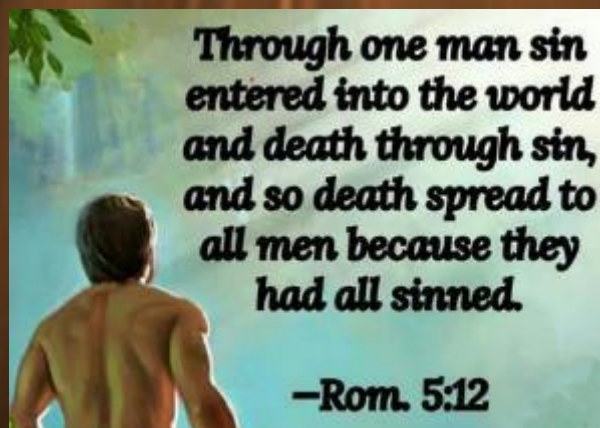
Acts 17:26

“and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation.”



Romans 5:12

“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—.”



Acts 17:26

“and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and **the boundaries of their habitation.**”



Genesis 11:1-9

¹ Now the whole earth used the same language and the same words. ² It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. ³ They said to one another, “Come, let us make bricks and burn *them* thoroughly.” And they used brick for stone, and they used tar for mortar. ⁴ They said, “Come, let us build for ourselves a city, and a tower whose top will . . .



Genesis 11:1-9 (cont'd)

...reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.” ⁵ The LORD came down to see the city and the tower which the sons of men had built. ⁶ The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be ...



Genesis 11:1-9 (cont'd)

...impossible for them. ⁷ “Come, let Us go down and there **confuse their language**, so that they will not understand one another’s speech.” ⁸ So **the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city.** ⁹ Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.



Genesis 10:32

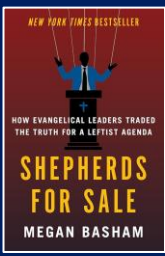
“These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.”



Deuteronomy 32:8

“When the Most High gave the nations their inheritance,
When He separated the sons of man, He set the
boundaries of the peoples According to the number of
the sons of Israel.”





Megan Basham

Shepherds for Sale, 50.

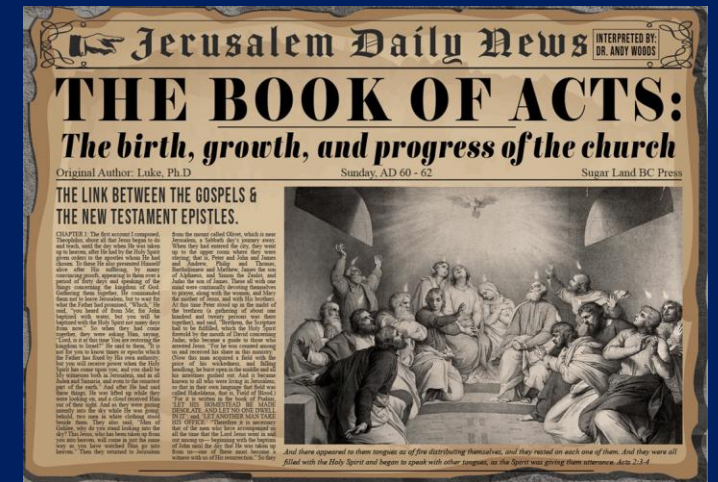
“Scripture does not require us to sacrifice national sovereignty. In fact, Acts 17:26 tells us that God ‘marked out [our] appointed times in history and the boundaries of [our] lands.’ The Lord is not opposed to borders; He invented them. Nor does this command require us to abandon good sense and prudence when setting limits for how many immigrants we admit and what qualifications we use for doing so.”

Megan Basham, *Shepherds for Sale: How Evangelical Leaders Traded the Truth for a Leftist Agenda* (NY: Broadside Books, 2024), 50.

b) Acts 17:24-28

Characteristics

- 1) Creator (24)
- 2) Sufficient (25)
- 3) Humanity's creator (26)
- 4) **Purpose: that men might seek Him (27)**
- 5) Man's preserver (28)



Romans 3:11

“THERE IS NONE WHO UNDERSTANDS,
THERE IS NONE WHO SEEKS FOR GOD.”





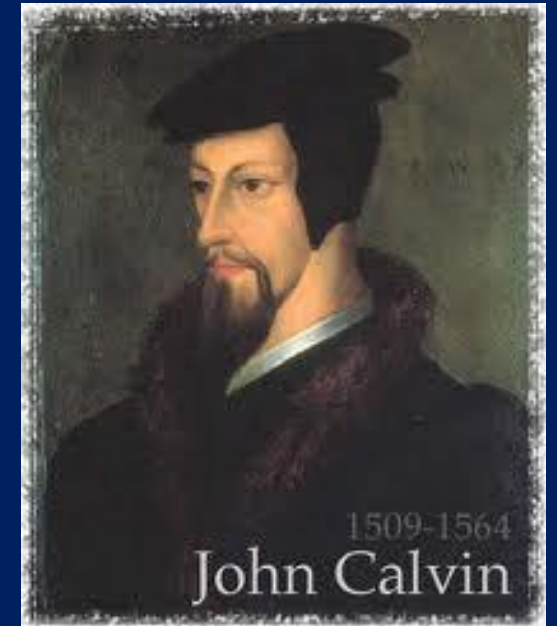
John MacArthur

John F. MacArthur Jr., Faith Works: The Gospel According to the Apostles (Dallas: Word, 1993), 64-65

“Because we were dead to God, we were dead to truth, righteousness, peace, happiness, and every other good thing, no more capable to respond to God than a cadaver” and are “spiritual zombies, death-walkers, unable even to understand the gravity of their situation. They are lifeless.”

GOD'S GRACE TO THE UNSAVED

- Holy Spirit's conviction
- God's Word
- Gospel
- Creation
- Conscience
- Conclusion



Acts 17:26-27

²⁶ and He made from one man every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, ²⁷ that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us (Italics added)



Acts 10:2

“Now *there was* a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, ² a devout man and one who feared God with all his household, and gave many alms to the *Jewish* people and prayed to God continually.”



Acts 11:14

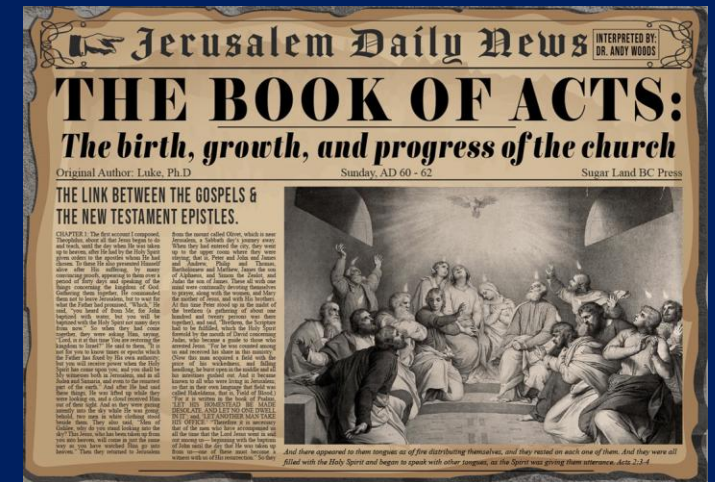
“and he will speak words to you by which you [Cornelius]
will be saved, you and all your household.”



b) Acts 17:24-28

Characteristics

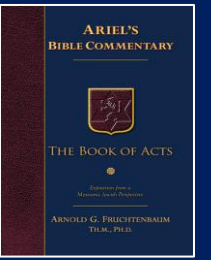
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- 4) Purpose: that men might seek Him (27)
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Dr. Arnold G. Fruchtenbaum

The Book of Acts, 372-73



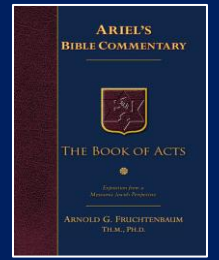
“The fifth characteristic is that God is the Preserver of man (v. 28). Paul pointed to the fact that *in him we live, and move, and have our being*. This was the proof of God’s nearness. Instead of Stoic pantheism, there is real immanence with God. Paul provided an ascending scale, reaching a climax in God:

- We live; therefore, we have life.
- We move; therefore, there is movement.
- We have our being; therefore, there is existence.”



Dr. Arnold G. Fruchtenbaum

The Book of Acts, 372-73



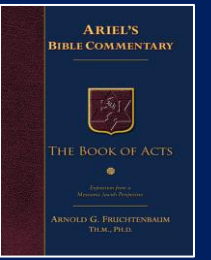
“Then Paul reminded his listeners that some of their own poets have said the same things, among them Aratus of Soli (315-240 B.C.) and the already mentioned Cretan poet Epimenides, who had this to say to the god Zeus:

- They fashioned a tomb for thee, O holy and high one—
- The Cretans, always liars, evil beasts, idle bellies!
- But thou art not dead: though livest and abidest for ever,
- For in thee we live and move and have our being.”



Dr. Arnold G. Fruchtenbaum

The Book of Acts, 372-73

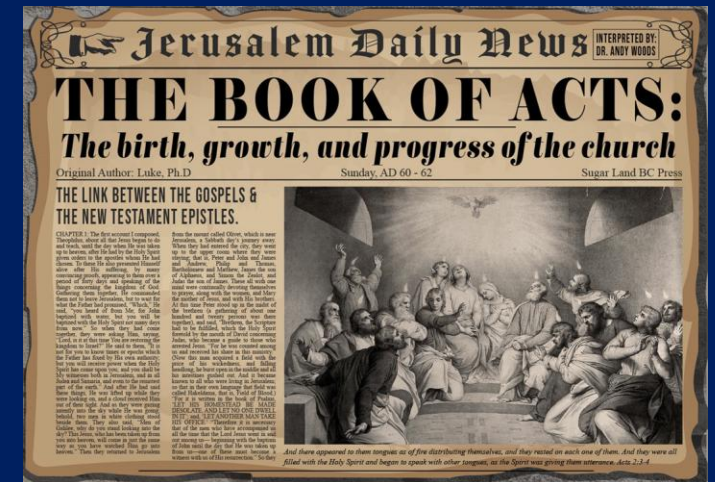


“Paul quoted the same poet in Titus 1:12. Another poet would have been Cleanthes, the son of Phanius of Assos and head of the Stoic School in Athens from 263 to 232 B.C. The Zondervan Illustrated Bible Dictionary notes: ‘His Hymn to Zeus, a surviving poem, contains the words quoted by Paul in his address before the Areopagus Court (Acts 17:28).’ Regarding Zeus, Cleanthes wrote: ‘For we are your offspring.’”

B. Acts 17:22-31

Paul's Speech

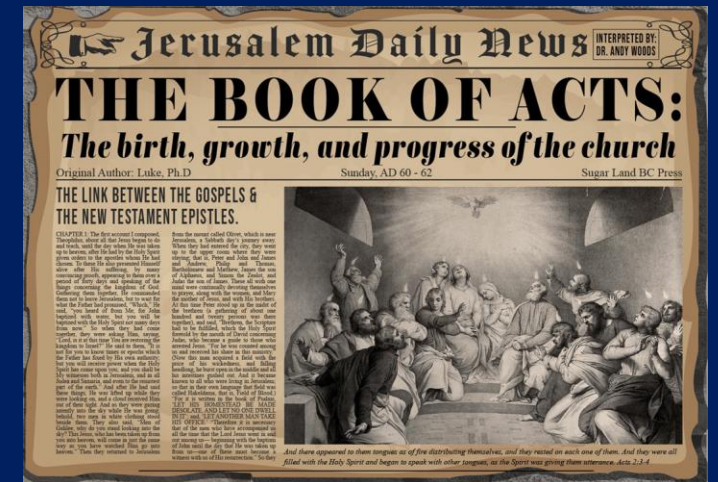
1. Location (22a)
2. Introduction (22b-23a)
3. Unknown God described (23b-28)
4. Man's responsibility (29-31)



4. Acts 17:29-31

Man's Responsibility

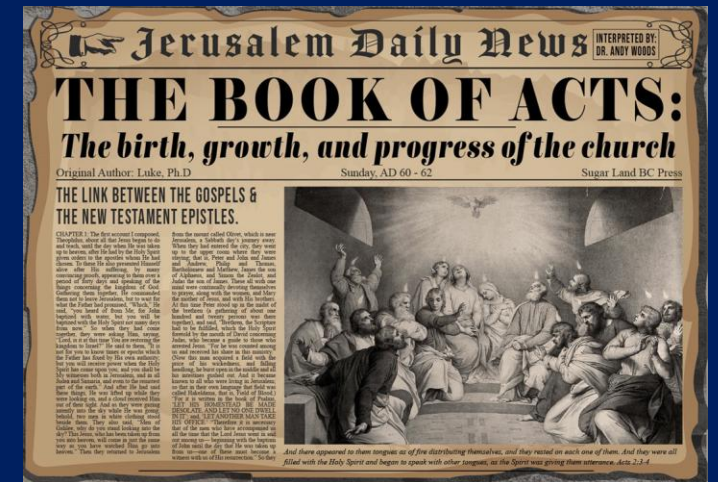
- a) Reject idolatry (29)
- b) Repent (30)
- c) Reason: coming judgment (31)



4. Acts 17:29-31

Man's Responsibility

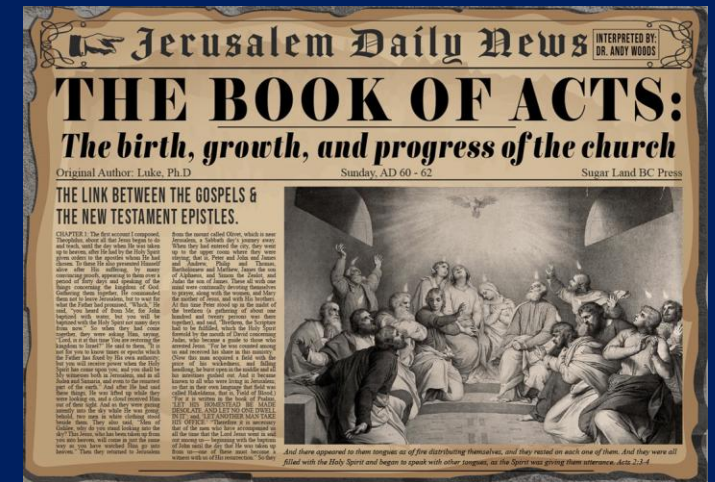
- a) Reject idolatry (29)
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- c) Reason: coming judgment (31)



4. Acts 17:29-31

Man's Responsibility

- a) Reject idolatry (29)
- b) Repent (30)
- c) Reason: coming judgment (31)



Acts 17:30-31

“³⁰ Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent [*metanoēō*], ³¹ because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”





Lewis Sperry Chafer

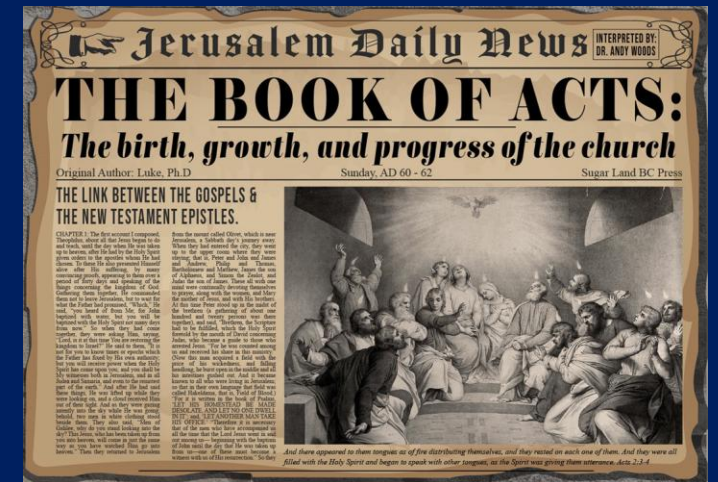
vol. 7, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

“This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a **synonym** for believing at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2Tim. 2:25; 2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).”

4. Acts 17:29-31

Man's Responsibility

- a) Reject idolatry (29)
- b) Repent (30)
- c) Reason: coming judgment (31)

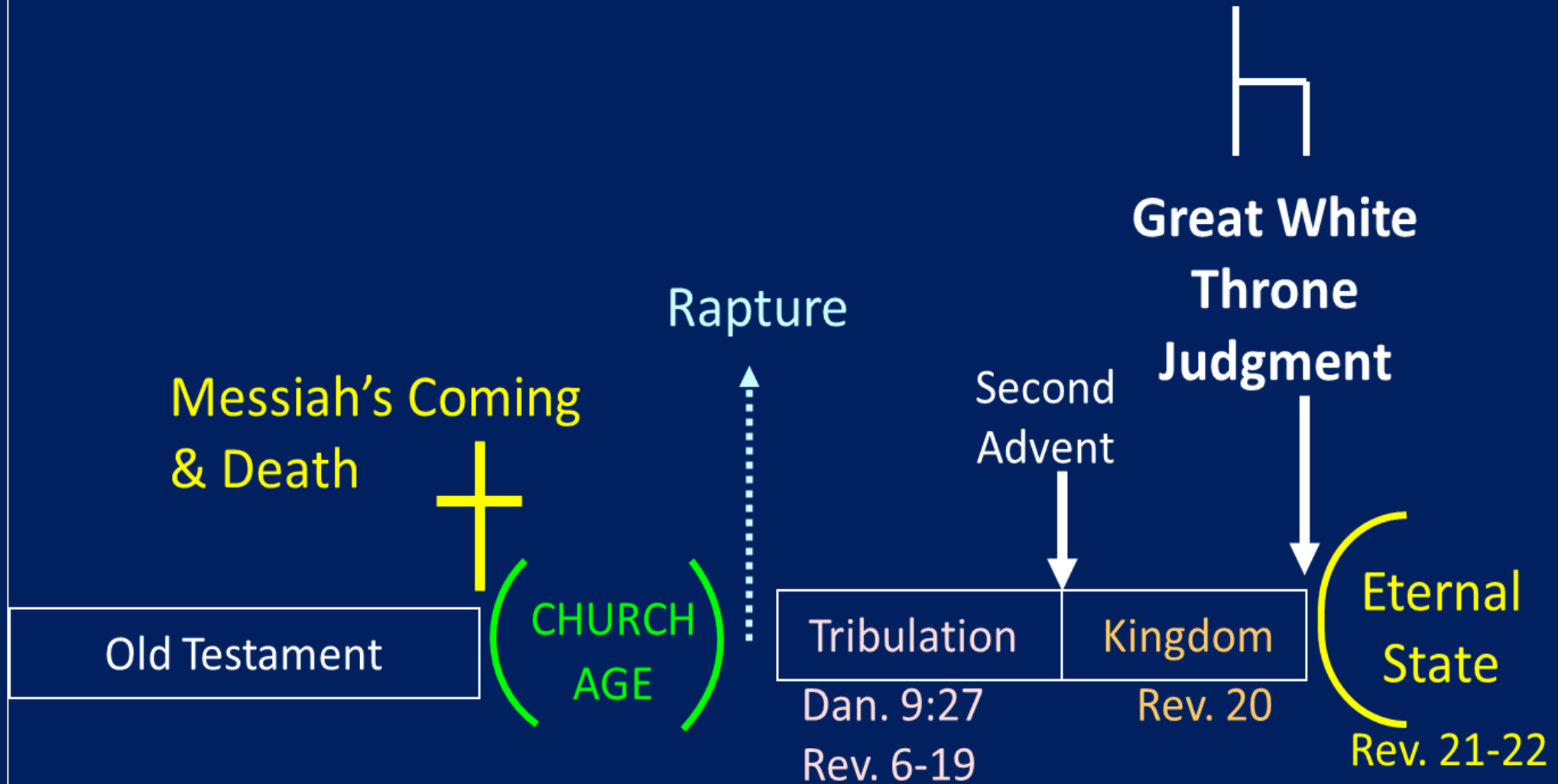


Acts 17:30-31

“³⁰ Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent [*metanoēō*], ³¹ because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”



Prophecy Panorama



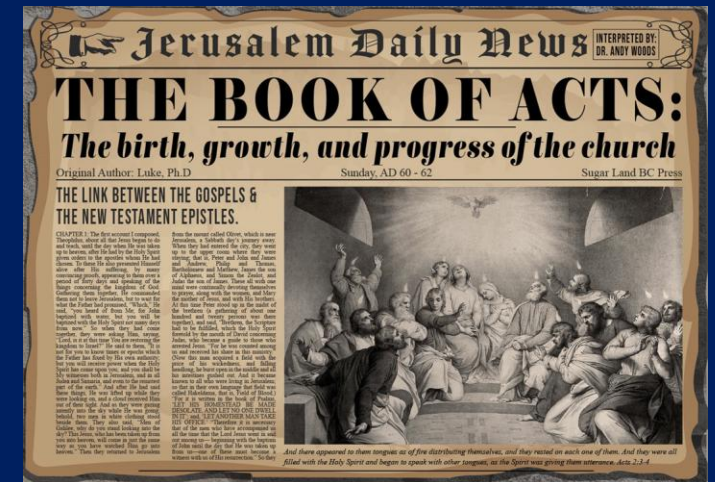
SCRIPTURE'S FOUR JUDGMENTS

NAME	SHEEP AND GOAT	JUDGMENT OF THE JEWS	BEMA SEAT	GREAT WHITE THRONE
SCRIPTURE	Matt 25:31-46	Ezek 20:33-44	1 Cor 3:10-15	Rev 20:11-15
PLACE	Earth, Jerusalem	Earth, wilderness	Heaven	Earth
AUDIENCE	Gentile Tribulation survivors	Jewish Tribulation survivors	Church Age believers	All unsaved
WHEN	After Tribulation	After Tribulation	After rapture	After Millennium
PURPOSE	Saved Gentiles enter kingdom	Saved Jews enter kingdom	Reward believers	Degree of punishment in hell
EVALUATION	Treatment of Christ's brethren	Passing under shepherd's rod	Works taken through fire	Not in the book; judged by books

VII. Athens Ministry

Acts 17:16-34

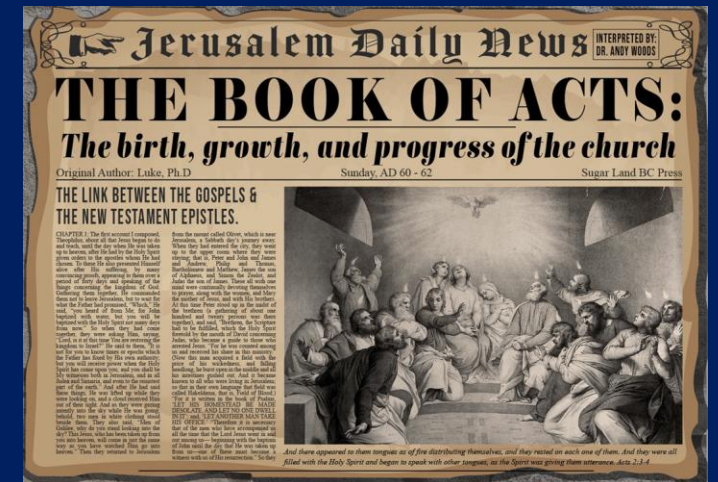
- A. Paul's witness (16-21)
- B. Paul's speech (22-31)
- C. Athenians' response (32-34)



C. Acts 17:32-34

Athenians' Response

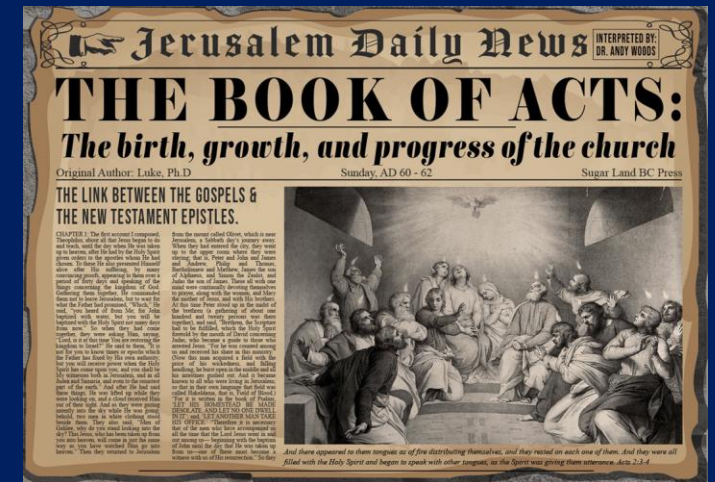
1. Two negative responses (32)
2. Paul's departure (33)
3. Positive response (34)



C. Acts 17:32-34

Athenians' Response

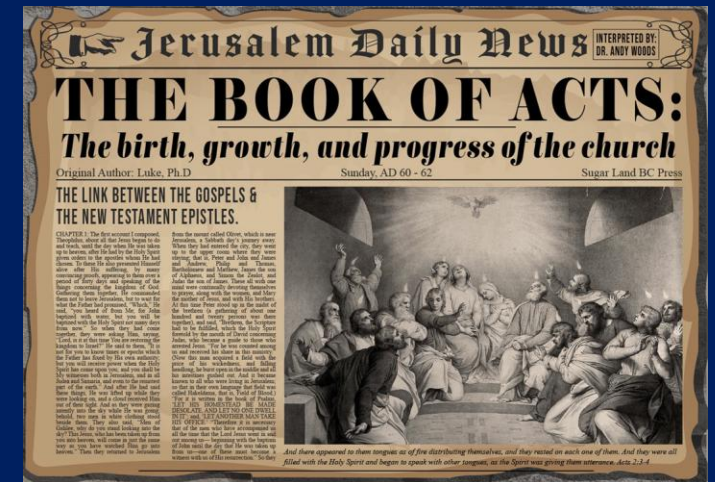
1. Two negative responses (32)
2. Paul's departure (33)
3. Positive response (34)



1. Acts 17:32

Two Negative Responses

- a) Mocking (32a)
- b) Postponement (32b)

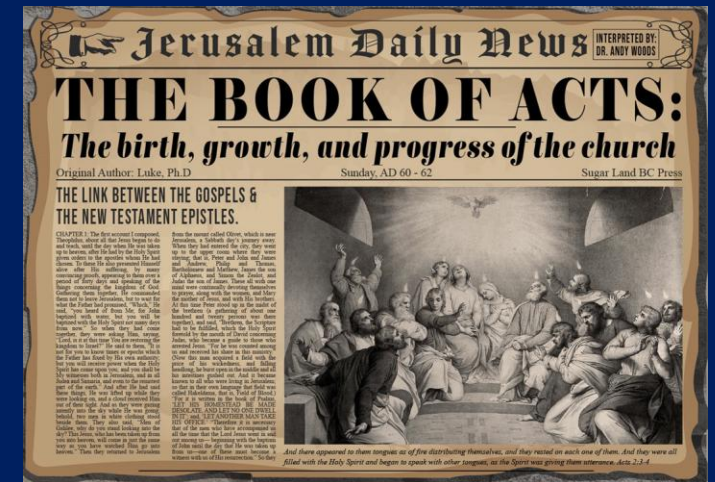


1. Acts 17:32

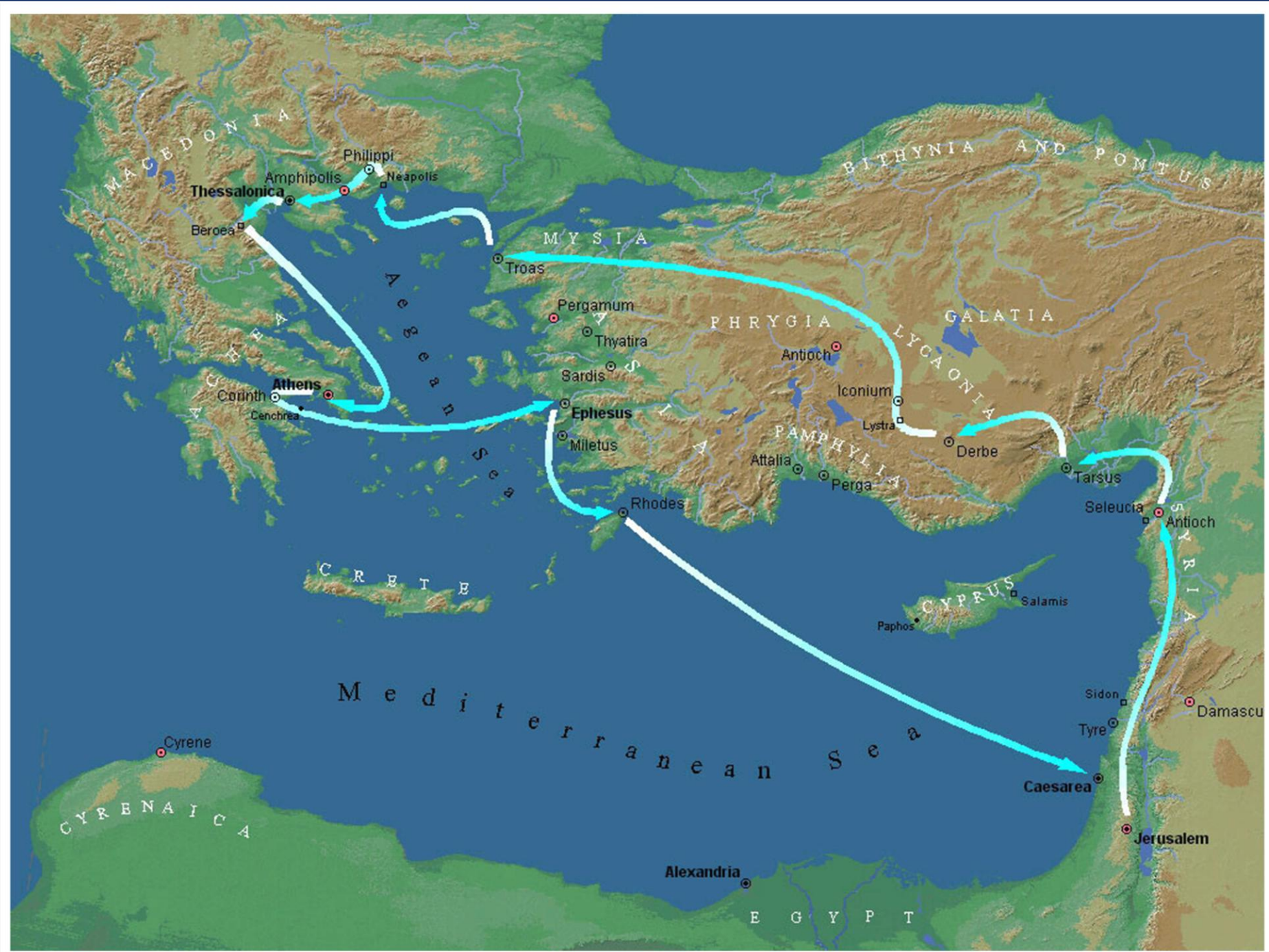
Two Negative Responses

a) Mocking (32a)

b) Postponement (32b)



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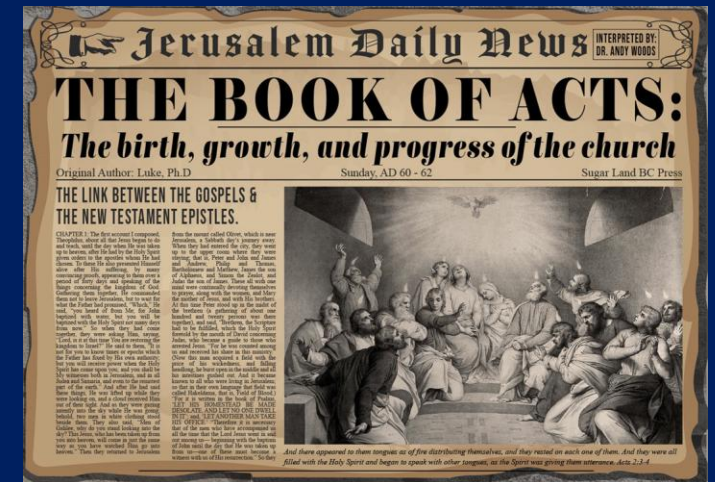


1. Acts 17:32

Two Negative Responses

a) Mocking (32a)

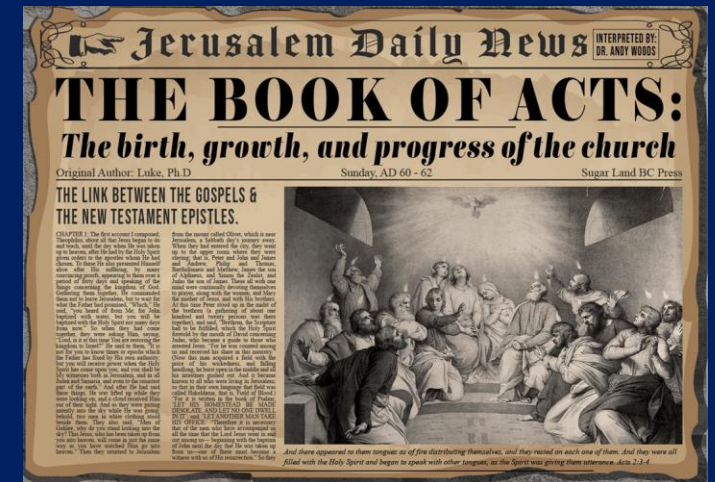
b) Postponement (32b)



C. Acts 17:32-34

Athenians' Response

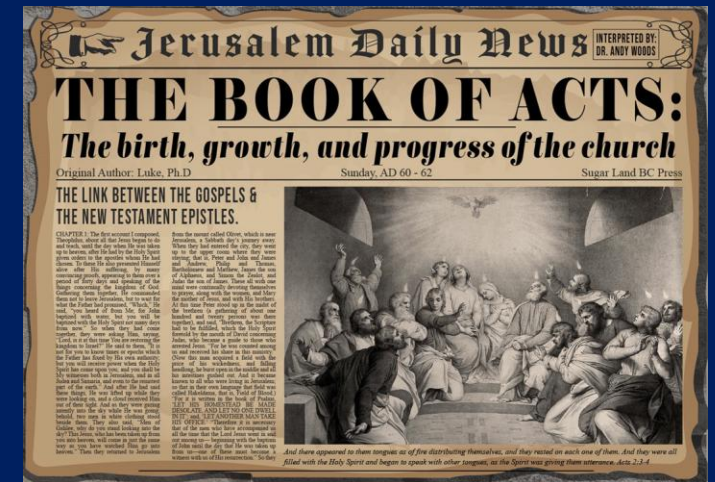
1. Two negative responses (32)
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C. Acts 17:32-34

Athenians' Response

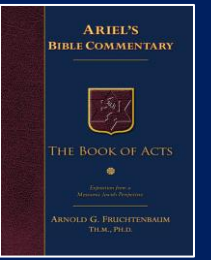
1. Two negative responses (32)
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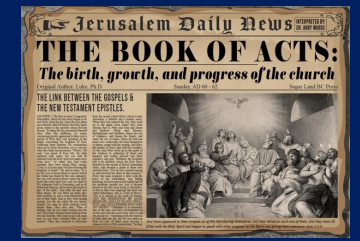
Dr. Arnold G. Fruchtenbaum

The Book of Acts, 374-75

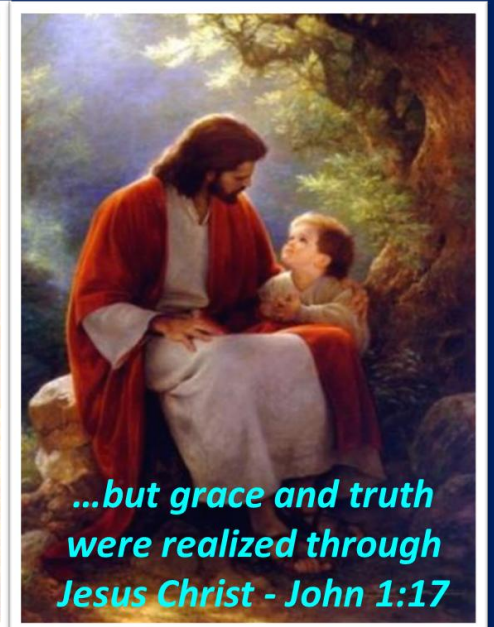


“While no church was planted at this time, some did believe: *Dionysius the Areopagite, and a woman named Damaris, and others with them.* The fact that Dionysius was described as an Areopagite shows that he was a member of the Council of Areopagus. He was convinced and became a believer. According to the fourth-century historian Eusebius, Dionysius became the bishop of the church of Athens and died as a martyr. Also mentioned is Damaris. She was probably an aristocrat, as was Dionysius. There were others, though unnamed, who also believed.”

Themes



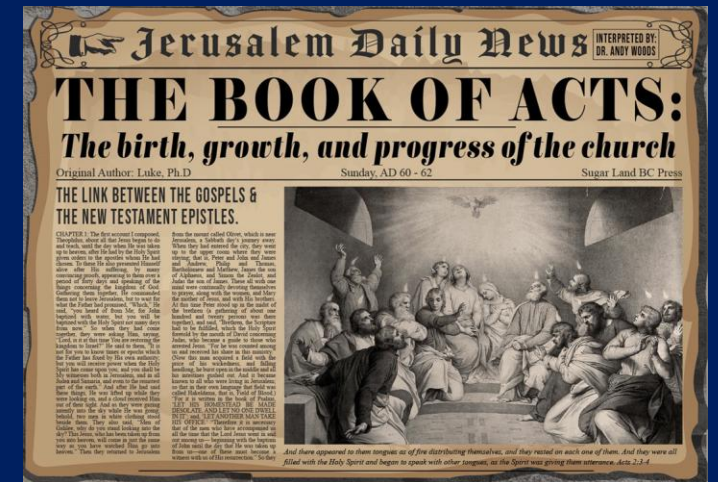
- From Peter to Paul (Gal 2:7-8)
- Universality of the Gospel
- Transitions
- Sovereignty of God (Acts 2:23; 13:48)
- Soteriology (Acts 16:31)



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)



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)

