

**ACTS:**

**CHAPTERS 1-12**

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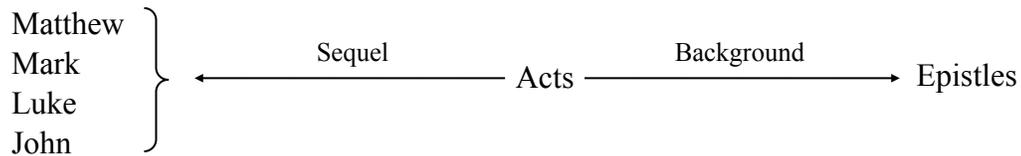
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## INTRODUCTION

### ***RELATIONSHIP TO THE REST OF THE NEW TESTAMENT***

To fully appreciate the value of studying Acts one needs to understand its relationship to the rest of the New Testament. Five valuable benefits of understanding this relationship are discussed below.



1. The miracles recorded in Acts serve to **confirm the gospel** (as recorded in the four gospels) as Heaven’s message.

- a. Mark wrote “the gospel of Jesus Christ,” (1:1). What did he say the Lord was doing through the signs that accompanied those preaching this gospel? Mk. 16:17-20.

“confirmed the word [i.e., the gospel],” v20. “He who has believed...shall be saved”—believe *anything*? No. Gospel “confirmed.” This confirmation of the gospel is recorded in Acts—thus a “sequel” to Mark. Class: You might want to add other references as proceed through study.

- b. In Acts, Luke testifies many miracles were performed by those who were preaching this gospel. What did he say the Lord was doing by granting those who were preaching this gospel to work these signs and wonders? Acts 14:3.

NASB, “bearing witness to”; NAS95, “testifying to”

In **Acts 14:3**, the gospel is called “the word of His grace.”

- c. Compare Heb. 2:3-4.

Note how **Mk 16** and **Ac 14** tie together with this text—“confirmed” by “the signs that followed.” Where is the confirmation recorded? Acts—thus “background” to Hebrews. “confirmed by those who heard,” i.e. apostles —“Acts of Apostles.”

Here the gospel is called “so great a salvation” i.e. a message of so great a salvation: “first *spoken*...confirmed by those who *heard*.”

2. The book of Acts **clarifies vital questions about the great commission** Jesus gave his apostles after his resurrection, such as the role of baptism in salvation.

- a. What did Jesus charge the apostles to do? Mt. 28:18-20.

Make disciples of all nations, baptize those disciples, and teach them to observe all Jesus commanded for the disciples to observe. In Acts we see them doing this very thing, thus a “sequel” to Matthew. Acts helps to settle the following questions about baptism.

- b. The religious world is divided about who is a proper candidate for baptism (e.g., infants?), what “baptism” is (e.g., sprinkling, or immersion?), and why people are to be baptized.
- c. Luke records the apostles carrying out that commission. His record of the “Acts of the Apostles” shows what they actually did teach about baptism and what those who heard them understood them to teach. See for example Ac. 2:14,38,40,41,42.
3. Luke’s account is a **divine commentary on the promised mission of the Holy Spirit**.

- a. What promise did Jesus make about the Holy Spirit? Jn. 14:26; 15:26-27; 16:13-14. See Lk. 24:46-49.

Send the Holy Spirit to them to enable them to remember all Jesus had taught them, and to teach them all else they needed to know (**Jn 14:26; 15:26-27; 16:13-14**). This would give them the “power” (**Lk 24:49**) to fulfill their work as “witnesses” (**Lk 24:48**) to “these things,” i.e. the gospel, **Lk 24:46-47**. This would serve the purpose to “glorify” Jesus (**Jn 16:14**). This work would “begin from Jerusalem” (b), and in Acts, this is where Luke picks up (**Acts 1:4**)—thus, a “sequel.”

Questions with far reaching consequences must be answered: *Who* was to receive the Holy Spirit? *How* was this promise fulfilled? (We will find the answers to these questions as we proceed through the study.) .

Note: See sermon, 010304, The HS in Acts

- b. Read Ac. 1:4-8. What is Luke writing about here?

Jesus’ promise to baptize the apostles in the Holy Spirit to give them the power they needed to be witnesses to the King.

We can test our conclusions about the text in Luke and John by weighing them in the light the sequel to these promises in Acts. Luke, like John, was guided by the Holy Spirit as he wrote. Also, conclusions about the Holy Spirit based on statements in the epistles can be tested against the background of Acts.

4. The book of Acts contains **vital information about the church’s establishment, growth, work, and organization** (both the universal and local church). For example . . .

- a. Upon what did Jesus promise to build his church? Mt. 16:16,18.

The truth that He is the Son of God

- b. What did the apostles preach and what was the result? Ac. 2:36,41, 47. (See King James or New King James Version on verse 47.)

They preached the same thing Peter confessed, **Mt 16:16**, that Jesus is Lord and Christ.

The result was 3,000 believed and were baptized and were added to the number of the saved, or the “church.”

NASB, “to their number”; KJV, NKJV, “to the church” (a MSS difference). Either way, the collective noun they would use and did use to refer to this group of people saved by faith in Christ is “church,” e.g. **Eph 5:23-27**.

Thus, again, we see Acts as a sequel to the gospels.

5. **Background information that is helpful in understanding and appreciating the epistles** can often be found in the book of Acts.

- a. What did Paul mention as a reason for remaining in Ephesus? 1 Co. 16:8-9.

- b. Very likely, to what incident was he referring? Ac. 19:1 . . .19,20.

### **AUTHOR**

6. Comparing Luke 1:1-4 and 24:44-53 with Acts 1:1-8 provides three indicators that whoever wrote one book wrote the other.

- a. Who are both letters addressed to?

Both letters addressed to Theophilus

- b. The author of Acts says he concluded his “first account” with a certain event (“until . . .”), which happens to be the same event recorded at the end of the gospel of Luke. What is it?

The ascension of Christ

- c. Luke’s gospel concludes with a promise to the apostles and Acts picks up with

that very promise, providing a sense of continuity. What is that promise?

The promise of power the apostles were to receive in Jerusalem.

7. Early tradition supports the authorship Luke as the author.

- Muratorian fragment, c. 170 A.D.<sup>1</sup>
- Clement of Alexandria, c. 165-220 A.D.<sup>2</sup>
- Tertullian, c. 160-240 A.D.<sup>3</sup>
- Irenaeus, c. 135-200 A.D.

8. Style of language

- Similar to Luke's gospel
- Medical language (see Col. 4:14—Luke was a physician)

9. "We" sections

Compare "we" sections (16:10-17; 20:6-16; 21; 27; 28) with Col. 4:14; Phm. 24. Luke was not only a traveling companion of Paul, but with him during his first imprisonment (see 28:16). Luke's name is not in Acts. Note the names of Acts 20:4-6, for they are in addition to "we." This does not prove the author is Luke, but it certainly accords with it.

### **CREDIBILITY**

10. Following are five reasons for confidence in the accuracy and truthfulness of this account.

- a. What sources did the author have for the information he recorded? Ac. 16:10-17. (Compare Luke 1:1-2.)

Eyewitness and information from eyewitnesses

- b. If you had never met Luke, but read what Paul wrote about him, what kind of character would you deem Luke to possess? (Col. 4:14; 2 Ti. 4:11; Phm. 24)

Paul calls him his "fellow-worker" and we find him with Paul during both his first and second imprisonments. This is strong indication of Paul's endorsement of Luke as a Christian and trusted co-laborer, esp. in view of Paul's clear and strong denunciations of those who he deemed weak or unfaithful, e.g. **Ac 15:38-39; 1Tim 1:20; 2Tim 4:10,14.**

- c. In Acts Luke has included details about geography, political rulers, historical events, etc. that allows his accuracy to be checked. Though these have been a field

of attack over the centuries by unbelievers, time and again archaeology has confirmed the accuracy in even the details of Luke's writing.

Interesting also is the accordance with other reliable and sometimes hostile contemporary witnesses, e.g. Josephus.

<http://www.apologeticspress.org/articles/1616>  
*The Accuracy of Acts*, by Eric Lyons, M.Min.

Archaeology is one of many disciplines that can be used to prove the historical accuracy of Scripture. Time and again, it has helped confirm the Bible's references to people, places, and dates. In the last one hundred years, archaeologists repeatedly have confirmed and illuminated the historicity of the Bible. Although we cannot rely upon archaeology to establish and sustain our faith, having physical evidence that confirms the historical context of God's saving acts causes the sincere person to accept the Bible as God's Word.

When renowned archaeologist Sir William Ramsay started his explorations in Asia Minor, he doubted the historicity of the book of Acts. But after hundreds of hours of research, he began to change his mind. A careful study of Acts 14:5-12 led him to believe that Luke was quite familiar with the places, people, and events about which he wrote. In this passage, Luke wrote that Paul and Barnabas fled from Iconium to "Lystra and Derbe, cities of Lycaonia" (14:6). It formerly was assumed in ancient geography that Iconium was a city of Lycaonia (e.g., like Montgomery is a city of Alabama). This passage was considered by some Bible critics to be a typical example of the lack of local exactitude by the author of Acts, and thus evidence against divine inspiration. However, as Ramsay went on to demonstrate conclusively, this was not the case. Iconium was not a part of Lycaonia. Rather, it belonged to Phrygia, an entirely different district of Asia Minor. This change may sound like a minor point, but it was a very important one in the thought of Ramsay. His attitude toward the book of Acts began to change radically. The more he studied Acts, the more he became an ardent advocate of the trustworthiness of Luke's scholarship.

Archaeology can be a great asset to people who are searching for knowledge. It enlightens our reading of the Scripture as it continues to confirm the Bible's historical accuracy. Those who have studied the book of Acts in light of archaeology have found that where references are checkable, Luke always was correct, regardless of the country, city, island, or person he mentioned. As Wayne Jackson observed: "This is truly remarkable, in view of the fact that the political/territorial situation of his day was in a state of almost constant change. Only inspiration can account for Luke's precision" ("The Holy Bible—Inspired of God," *Christian Courier*, 27[1]:1-3, May 1991). How very true.

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- d. The undesigned coincidences of the things in Acts with Paul's letters point to the historian's (Luke) knowledge of these circumstances.

See *Horae Pauline* by Paley.

- e. If indeed Luke was guided by the Holy Spirit, as we believe, that settles completely the issue of his credibility. See 2 Tim. 3:16-17.

**DATE**

The book closes abruptly without mentioning whether Paul was liberated or put to death. This points to it being written then (or closed then) for there was nothing else to report. This would be c. 63 A.D. Luke had given in quite a bit of detail the trials of Paul and results thereof since his arrest in Jerusalem, ch. 21. He recorded his defenses before the crowd, the council, Felix, Festus, and Agrippa. Also, he had mentioned his appeal to Caesar, 25:10-12, and the events leading up to his arrival at Rome to be tried before Caesar. It is true Luke omits much we would like to know, but in the context of his writing this would be the culminating event to a series of events he had seen fit to mention and which led forward to it. This was not a Hitchcock fiction, leaving off the ending to tantalize its readers, but a narrative of truthful history for the benefit of its readers, 1:1.

11. If this is correct, about how many years does it cover?

About 33 years of early church history: A.D. 30-63

Irenaeus, c. 135-200 a.d., says Luke wrote it after the death of Peter and Paul. But, would Luke have failed to tell of Paul's defense before Caesar and also have failed to say anything of the death of the book's two main characters? Thus, "the internal evidences adduced above outweighs this traditional evidence..." McGarvey, *New Comm. on Acts*, p. xxvi

Some liberal critics, assuming an antagonism existed between Paul and his followers and Peter and his followers, further assume this book was written at a later date to try to cover up this hostility. To Bible believers and those willing to deal with facts instead of assumptions, such is not worthy of serious consideration. See McGarvey, *Ibid*, pp. xv. xvi.

Other liberal critics assign a date after 70 a.d., assuming it must be written after Luke's gospel which must (they assume) have been written after the fall of Jerusalem because of **Lk 21:20-25**. They believe this must have been written after the event. But, once again, to those who believe in miraculous prophecy, such objections hold no weight.

Others, holding that Luke got some of his information from Josephus, wrote in the late 90's or early 2nd century. (As to Josephus as a source, see Theissen, *Intro. to the NT*, p. 182). In fact, Luke was not dependent on Josephus, having been with Paul on much of his travels, and having opportunity to talk to Paul about earlier events, as well as Phillip, Peter, James, etc. Above all, he was inspired. Thus, this is no reason for a late date. (See Theissen, pp. 184-185, for those who date late due to this reason and their dates.)

**OUTLINE**

12. Write a three-point outline based on Acts 1:8.

“You shall be my witnesses...”

- “In Jerusalem” (ch 1-7)
- “In Judea and Samaria” (ch 8-12)
- “To the remotest part of the earth” (ch 13-28)

Note: “Acts of the Apostles”

### 13. Alternatives

The title, “The Acts of The Apostles,” as found in some Bibles, may be misleading. It does not record the acts of all the apostles nor even of a majority. A better title might be, “Acts of Apostles,” i.e. of some apostles. This latter title is on the Vatican MSS while “Acts” is on the Sinaitic. Neither is likely on the original for “writers of that age were not accustomed to giving titles to their books.” McGarvey, *New Commentary on Acts*, p. viii.

Acts of

- Peter: ch. 1-12
- Paul: ch. 13-28

The church

- Established: ch. 1-7
- Scattered: ch. 8-12
- Extended: ch. 13-28

Four points

- Establishment and spread of the church in Jer.: ch. 1-7
- Spread of the church into Judea and adjacent countries: ch. 8-12
- Paul’s trips among the Gentiles: ch. 13-21:16
- Paul’s five years of imprisonment: 21:17–28:31

Note: Some may prefer to divide at 8:3/8:4.

### **DESIGN**

14. The design of the book can be viewed as showing the “Acts of Apostles” in carrying out Jesus’ charge to them concerning the gospel.

The “first account” was about “all that Jesus began to do and teach until the day when He was taken up.” He then goes back and picks up with the charge or commission to his apostles (Lk. 24:48-49; Ac. 1:2-5,8). His design then, in accord with this, is to show the “Acts of the Apostles” carrying out Jesus’ charge to them relative to the gospel.

Various other ideas about design:

F. C. Baur & Tübingen school (Tübingen a city in Germany) – Assume Peter the leader of Judaizers and in antagonism with Paul. Assume other apostles in sympathy with Peter. Acts written to make it appear no such antagonism existed. See McGarvey, *New Comm.*, p. xv. Not only does this position demand unfounded assumptions, but it betrays unbelief. The fact that the document in question—the book of Acts—is a credible historical document that even in their admission makes it appear no such antagonism existed, undermines with facts the assumed proposition.

Theissen, *op cit*, pp. 185-186 – Supplies the need for authoritative information relative to the activity of the leaders of the early church: Peter, John, James, Paul. Showing unity of the movement (co-operation between them), their recognition by the churches, and their approval by God (through the Holy Spirit). These are good points, but are they the *design* of the book? Theissen does suggest another approach, one closer to what I believe to be the true design.

McGarvey – “writer’s chief design was to set forth to his readers a multitude of cases of conversion under the labors of the apostles and apostolic men, so that we may know how this work, the main work for which Jesus died and the apostles were commissioned, was accomplished.” *New Comm.*, p. xix. While it is certainly true that much of the book is taken up with conversions, non-conversions, and the results therefrom (the basis upon which McGarvey gains his design, pp. xvii, xviii), so much so that if we extracted “from the book all accounts of this kind together with the facts and incidents preparatory to and consequent upon each, we shall have exhausted almost entirely the contents of the book” (p. xviii), the same may be said of the *addresses*, or the *main characters*, etc. As McGarvey himself said, one must distinguish between “what the author has done, and the *design* for which he did it.” *Ibid*, p. xvii. (italics mine, srf)

## 15. Establish Theophilus in the faith (?)

- a. Compare “most excellent Theophilus” in Luke with “Theophilus” in Acts.
- b. It is used at the beginning of the first account, but omitted in the second. If, as the term seems to designate, Theophilus was a high official, why is it omitted in the second?

“In early Christian literature we are told that no Christian addressed a fellow Christian with such a title.” Lenski

- c. Contents eminently serve that end

*If* (for we cannot prove) we assume that the gospel of Luke was designed to convert Theophilus, and that it was successful as indicated by the closeness implied in the omission of “most excellent,” then this letter could have been to establish Theophilus in the faith he had embraced. Whether that be true about Theophilus or not, the fact is no better letter can be found to serve that very purpose.

Objectives:

- Know outline of the book
- Know what is in each chapter
- Learn the basic chronology
- Know the cases of conversion, where they are found, and material data
- Special observations:

- Apostolic office—its qualifications, powers, & work
- Holy Spirit’s work in conversion
- Relation of water baptism to remission of sins
- Establishment, organization, & work of churches under apostolic direction

**Helpful materials in study:**

- Bible
- Bible dictionary
- Bible atlas
- McGarvey’s New Commentary on Acts

**Chapter summaries:**

**Chapter 1**

- Promise of the HS
- Ascension of Christ
- Choosing of Matthias

**Chapter 2**

- Apostles speak in tongues
- Peter’s sermon
- First converts

**Chapter 3**

- Lame man healed
- Peter’s consequent sermon

**Chapter 4**

- Arrest of the apostles
- Apostles’ prayerCommon fund

**Chapter 5**

- Ananias & Sapphira
- Special miracles
- 2nd arrest of the apostles

**Chapter 6**

- Seven special servants chosen
- Stephen debates the Jews

**Chapter 7**

- Stephen’s “defense”
- Stephen stoned

**Chapter 8**

- Persution intensified and church scattered
- Conversion of Samaritans, Simon
- Conversion of the Ethiopian

**Chapter 9**

- Saul’s conversion

- Saul preaches in Damascus and Jerusalem
- Peter's miracles in Lydda and Joppa

**Chapter 10:1-11:18**

- Conversion of Cornelius

**Chapter 11:19-12:25**

- Church in Antioch established and strengthened
- Relief for Judean saints
- Herod kills James and imprisons Peter
- Herod's death

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<sup>1</sup> "The earliest formal catalogue of the New Testament books now extant, is that of a document called the Muratorian Canon. The manuscript of this document was found in 1740 in an old library in Milan, by an Italian named Muratori, whence the title Muratorian. The MS. belongs to the seventh or the eighth century, and is a Latin translation from a Greek original. It claims to have been composed by a contemporary of Pius, Bishop of Rome, who died in the year 157, and it is not therefore of later date than A. D. 170." McGarvey, *Evid. of Christianity*, p. 74.

<sup>2</sup> "A.D. 150?-220? 1. Greek Christian theologian who is considered the founder of the Alexandrian school of theology." AHD (*American Heritage Dictionary*).

<sup>3</sup> Tertullian - "A.D. 160?-230? 1. Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology." AHD. Carthage - "1. An ancient city and state of northern Africa on the Bay of Tunis northeast of modern Tunis." AHD

## CHRONOLOGY

This lesson will acquaint us with the chronology of Acts, and how we arrive at various dates.

**There are three pivotal points we can work from and also test our inferences:**

1. Herod's death - A.D. 44 (Acts 12:23)

This date established by reference to Josephus, *Antiquities*, XIX, 8.

Spring? Ac. 12:4.

[C&H, p. 92; McGarvey, \*Acts\*, p. xxxi, fnt 2](#)

2. Gallio, proconsul in Achaia - A.D. 51-52 (Acts 18:12)

This date based on a limestone inscription found 1909 near Delphi (ancient town in Greece).

[Lenski, \*Comm. on Thess.\*, pp. 212-213; \*New Light on the N.T. Letters\*, Clifford Wilson, p. 16-17; \*The Stones and the Scriptures\*, p. 116; Reese, \*Acts\*, p. xv.](#)

3. Festus begins as procurator - A.D. 60 (Acts 24:27)

While some guesswork is involved in arriving at this date, there are several lines of evidence that make this time pretty close. We will use it as a reckoning point.

[For the evidence, see C&H, p. 835ff; Reese, \*Acts\*, p. xvii.](#)

[McGarvey, Lenski accept. McGarvey mentions that Meyer differs, but believes C&H right, Meyer wrong.](#)

By reading the information given and the pertinent scriptures referred to, we can calculate the approximate date. Write the date 1) in the blank in the left column after "A.D." and 2) in the blank in the paragraph in the right column (see bold text).

**Answers for dates in red**

<p><b>A.D. _____, Fall</b>  <b>Depart for Rome</b>  <b>AD 60</b></p>	<p>Beginning with the summer of A.D. 60 (summer? <b>1.</b> “two years were fulfilled” (24:27) - if two full years would date from summer of 58 A.D. —see 20:16. <b>2.</b> would accord with the following data about the time of the voyage to Rome), Paul waited two weeks for his trial before Festus in Caesarea, Ac. 25:1,6, and then “several days” and “many days,” 25:13,14. Sailing in the winter over large bodies of water was avoided. Were they trying to make Italy by winter? If we take into account the problems with the weather they encountered (27:7-9a), and that later in the voyage the “Fast” (27:9, Day of Atonement in Sep. or Oct.) is mentioned as past, Paul’s departure for Rome would have been middle summer to <b>early fall, A.D. _____</b>. [Pentecost (20:16) + 12 days (24:11) + two full years (24:27) + 2 weeks (25:1,6) + “several days” (25:13)+ “many days” (25:14) would set the limit in one direction — i.e. no <i>earlier</i> than middle summer; yet their being already to Crete when the “Fast” was past would set the limit in the other direction — i.e. no <i>later</i> than early fall. (I.e., could not have made it to Crete by the time Fast was past if left any later than early fall.)</p>
<p><b>A.D. _____, Spring</b>  <b>Reached Rome</b>  <b>AD 61</b></p>	<p>That Paul reached Rome in the <b>spring of A.D. _____ AD 61</b> is indicated by the following:</p> <ul style="list-style-type: none"> <li>• Late fall when they were sailing, 27:9-10.</li> <li>• Drifted two weeks after leaving Fair Havens, 27:8... 18...27</li> <li>• Three months in Melita (or, Malta), 28:11</li> <li>• Shipping open March 10. See Ac. 28:11. <a href="#">See Lenski.</a></li> </ul>
<p><b>A.D. _____ Two</b>  <b>years in prison in</b>  <b>Rome [Eph., Php.,</b>  <b>Col., Phm.] AD61-63</b></p>	<p>Two years in imprisonment in Rome, Ac. 28:30. This brings Luke’s account to a close.  Note: Paul spent the previous five years, <b>A.D. _____</b>, as a prisoner in Caesarea and Rome. <b>AD 58-63</b></p>
<p><b>A.D. _____</b>  <b>Release, travel</b>  <b>[1 &amp; 2 Tim.; Titus]</b>  <b>AD 63-68</b></p>	<p>Indications are that Paul was released from prison and that between his first imprisonment in Rome and his final imprisonment and death, 2 Tim. 4:6-8, he traveled and also wrote the “pastoral” epistles. If we reckon his death in 68 A.D., the period between his release from prison and his final imprisonment and death would be <b>A.D. _____ AD 63-68</b></p> <p>Indications Paul was released and traveled: (1) Compare Php. 1:25, 2:23-24, Phm. 22 with 2 Ti. 4:6-8. (2) Itinerary of 1 Ti 1:3, 3:14, and 4:13 does not fit anywhere in Acts. Compare also Ac. 20:25. (3) Itinerary of Tit. 1:5, 3:12 does not fit anywhere in Acts. Note: His acquaintance with Apollos could not be before his second visit to Ephesus, Ac. 18:24-19:7.</p>
<p><b>A.D. 68,</b>  <b>Paul’s Death</b></p>	<p>If Timothy was still a “young man” at the writing of 2 Timothy (2:22), this would serve to place some limits on the span of Paul’s life, as 2 Tim. was written shortly before Paul’s death, 2 Tim. 4:6-8. Paul took Timothy with him from Lystra on the second preaching journey (Ac. 16:1f). This was c. A.D. 50. If Timothy was 20 years old at that time, then 20-25 years more would be the outside limit for the writing of 2 Timothy, i.e. 70-76 A.D.. (According to Macknight, preface to 1 Tim., Romans classed youth age 17-46.) If Timothy was 18 in 50 A.D., then the limit would be 72-78 A.D. for the writing of 2 Timothy. If the tradition that Paul was beheaded under Nero is correct, this limits his life to 68 A.D., the end of Nero’s reign. (<a href="#">Authorities for this tradition given in C&amp;H, p. 782. Also, Reese, Acts, p. 451.</a>)</p>

**Now, we go back to Paul's arrest in Jerusalem in A.D. 58 and count backward.**

<p><b>A.D. ____ 58</b> Arrested in Jerusalem</p>	<p>Going back to A.D. 60, and subtracting two complete years (Ac. 24:27, "were fulfilled" ASV) for Felix' governorship brings us back to the early summer (Pentecost, May-June, Ac. 20:16) of <b>A.D. ____ 58</b> for Paul's arrest in Jerusalem.</p>
<p><b>A.D. _____, Winter</b> Greece [Romans] <b>57-58</b></p>	<p>Reckoning backward from Paul's arrest in Jerusalem in A.D. 58, he had left Philippi after the Passover trying to make Jerusalem for Pentecost (20:6,16). Passover was in the spring, March-April. This would mean the three months spent in Greece just previous, 20:3; 1 Co. 16:6, were the winter months of <b>A.D. _____ 57-58</b></p>
<p><b>A.D. _____, 57</b> Sum./ Fall - Macedonia [2 Corinthians]</p>	<p>Since Paul went directly from Macedonia to Greece, 20:1-2, and <i>if</i> he was able to stay in Ephesus until Pentecost as he planned, 1 Co. 16:8, this would put him in Macedonia in the summer and fall of <b>A.D. ____ 57</b></p>
<p><b>A.D. _____, 54</b> Fall (or beg. <b>A.D. _____) 55</b> Ephesus [1 Corinthians]</p>	<p>Paul wrote 1 Cor. in Ephesus not long before Pentecost that same year (A.D. 57), Ac. 19:22,23; 1 Co. 16:5,8-9,10; 5:7,8. Pentecost is in May-June. He had been there approximately two and one-half years (3 months, v. 8 + 2 years, v. 10 + vv. 21,23). Spring of A.D. 57 minus c. 2 1/2 years would bring us back to <b>fall of A.D. ____ 54 (or beginning of A.D. ____ 55).</b></p>
<p><b>A.D. ____ 53</b> Antioch End 2nd Journey  <b>A.D. _____ 53/54</b> Beg. 3rd journey</p>	<p>From fall, A.D. 54, when Paul arrived in Ephesus on his third journey (Ac. 19:1f), if we allow a year or more back to the time Paul left Ephesus on his second journey, Ac. 18:18-21, this would make Paul arriving in Antioch at the close of his second journey, Ac. 18:22, sometime in <b>A.D. ____ 53</b>. (We must remember there was no sailing over large bodies of water in the winter.) This period would include the "some time" he spent in Antioch before beginning his third journey, Ac. 18:23, and the trip through "the Galatian region and Phrygia" and then passing through the "upper country" on his way to Ephesus, Ac. 18:23; 19:1. There is some conjecture here, but Paul arriving back in Antioch sometime in <b>A.D. ____ 53</b> would harmonize with him being previously in Corinth during the time Gallio was proconsul there, A.D. 51-52 (our second pivotal point). Not knowing how long "some time" is (18:23), we can surmise he began his third journey in A.D. 53 or early A.D. 54. (<a href="#">Lenski has Paul arriving in Antioch in April of A.D. 53 [see his comments at 18:23].</a>)</p>
<p><b>A.D. _____ 51-53</b> Corinth [1 &amp; 2 Thess.]</p>	<p>This would put Paul in Corinth <b>A.D. _____ 51-53</b> since he left Corinth and went to Ephesus then to Antioch. This accords with our 2nd pivotal point, i.e. Gallio being proconsul in Corinth c. 51-53 A.D. Since Paul stayed in Corinth one and one-half years, Ac. 18:11, plus "many days longer," Ac. 18:18, if he left Corinth in, say, early 53, he would have arrived there c. <b>A.D. ____ 51</b></p>
<p><b>A.D. 50/51</b> Beg. 2nd journey</p>	<p>See next point.</p>
<p><b>A.D. _____ 49/50</b> Jer. meeting</p>	<p>From Paul's arrival in Corinth, Ac. 18:1, we must simply conjecture approximately a year to two years for the events from Ac. 15:36-18:1. If this is correct it would place the Jerusalem meeting, Ac. 15, c. <b>A.D. _____ 49/50</b>. Some place it a little later, but very few differ over two years on the whole chronology. The pivotal points of A.D. 44 (Herod's death, Acts 12) and A.D. 51-52 (Gallio proconsul in Corinth, Acts 18) set outside limits for the intervening events.</p>

<p><b>A.D. _____</b> Paul's conversion <b>33 or 36</b></p>	<p>From here it will depend on whether one reckons Paul's "interval of fourteen years" before the Jerusalem meeting, Gal. 2:1, to be from his conversion, Gal. 1:15-17, or from the previous visit to Jerusalem mentioned in 1:18. If from his conversion, this places his conversion <b>c. A.D. _____ 36</b>. If from his previous visit to Jerusalem, his conversion would be 17 years previous to the Jerusalem meeting, or <b>c. A.D. _____ 33 (or 35 A.D.)</b></p>
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**Now we begin to count forward again.**

<p><b>A.D. _____ 36or39</b> Paul's 1st visit to Jerusalem</p>	<p>Add three years to Paul's conversion date and we have the date of his first visit to Jerusalem, Ac. 9:26-30; Gal. 1:18. This would either be <b>A.D. _____ or _____ 36 or 39</b>, depending on the 14 or 17 reckoning of Gal. 1&amp;2. <i>Note: IF Aretas became gov. in 37 a.d. (Reese, Acts, pp. xii,xiii.), this would favor the later date, for Aretas would not have been gov. in 36 a.d. Dosker, ISBE, also argues for 37 a.d. for Aretas began ruling Damascus and therefore 34 a.d. for his conversion (37 – "three yrs" Gal. 1:17,18; Ac 9:23)</i></p>
<p><b>A.D. _____ 45</b> Beg. of 1st preaching journey</p>	<p>Herod's death took place in A.D. 44 (first pivotal point). Indications are that the mission to Jerusalem, <a href="#">Ac. 11:29-30</a>, took place <i>after</i> Herod's death:</p> <ul style="list-style-type: none"> <li>• Josephus speaks of a famine during the reign of Cuspius Fadus and Tiberius Alexander (<i>Antiquities</i>, xx. 5.2) Fadus was Herod's successor.</li> <li>• According to Josephus, about the time of the beginning of Fadus' government, Helena, Queen of Adiabene, bought corn from Egypt and sent it to relieve the Jews in Judea (<i>Antiquities</i>, xx. 2.5; xx. 5.2).</li> <li>• According to Ac. 12:20 the Phoenicians desired Herod's favor because "their country was fed by the king's country." Would this be true during a famine in Judea where Herod ruled?</li> <li>• This accords with "about that time" of Ac. 12:1 and Luke concluding Paul and Barnabas' trip after recording Herod's death, Ac. 12:25.</li> </ul> <p>If this be correct, this would place the beginning of the 1st journey at <b>A.D. _____ 45</b> or after.</p> <p>Note: Not uncommon for Luke to follow a thread of thought and then revert to previous heading to pick up again....</p> <ul style="list-style-type: none"> <li>• Ac 8:1-3...9:1</li> <li>• Ac 8:4...11:19</li> <li>• Ac 11:27-30...12:25</li> </ul>
<p><b>A.D. _____ 43-44</b> Barnabas brings Paul to Antioch</p>	<p>If the 1st journey began <b>c. A.D. _____ 45</b>, this would have Barnabas bringing Paul to Antioch, Ac. 11:25-26, <b>c. A.D. _____ 43-44</b>, for they stayed there "an entire year," Ac. 11:26.</p>
<p><b>Pre A.D. 33 or 36</b> Dispersion</p>	<p>Depending on the 14 or 17 reckoning of Gal 1&amp;2, this would make the dispersion, Ac. 8:1-4, no later than 33 or 36 A.D., three to six years after the church was established in A.D. 30.</p> <p>Since Philip's labors in Samaria followed the dispersion, this would place his labors in Samaria after 33 or 36 A.D. (depending on the date for Paul's conversion).</p>

<b>A.D. 30</b> Establishment of the Church	Establishment of the church. First gospel (death, burial, resurrection) sermon. First time people baptized in the name of Jesus Christ
Peter's visit to Caesarea and the Conversion of Cornelius	If Peter's visit to Caesarea and the conversion of Cornelius happened chronologically in the order they are recorded in Acts, they would fall between <b>A.D. 36/39</b> (depending on the 14 or 17 reckoning of Gal. 2:1) and <b>A.D. 44</b> , for they are recorded after Paul's first visit to Jerusalem (9:26-30) and before the death of Herod (12:20-23). However, it is possible Ac 9:32-11:19 <i>preceded</i> the events of Ac 8:5-40, 11:20-26. If so, this would push Peter's visit and the conversion of Cornelius to an earlier date.

### Chronology of 9:32-11:19: Would this time sequence be a possibility?

If

Ac 8:4	
Ac 9:32-11:19	Paul's conversion, Ac 9:1-31 would fit somewhere in the time frame of these events.
Ac 8:5-40; 11:20f	

possible ...

- Would explain why preaching to the Samaritans accepted, **Ac 8:5f** (Greeks AND Sam. forbidden in limited comm.)
- Why Luke says some preached to Greeks (Ac 11:20) upon the dispersion of **Ac 8:4; 11:19** (they would not preach to Greeks until Cornelius. But, Luke ties **11:19** back to **8:4**.)

Note: Not uncommon for Luke to follow a thread of thought and then revert to previous heading to pick up again....

- **Ac 8:1-3...9:1**
- **Ac 8:4...11:19**
- **Ac 11:27-30...12:25**. The famine took place in the 4th year of Claudias' reign, i.e. 44 AD, and began *after* the death of Herod which is recorded in ch. **12:1-23**. So, in **12:27f** he continues the thread about Antioch and then picks it up again in **12:25** after recording the thread of events about Herod.

And possibly ...

- **Ac 6:8-8:4** (Stephen)...**6:5** with **8:5** (Philip) – Luke had been writing about Stephen, his defense, his murder, and the persecution that arose out of that and now picks up Philip, whom he had mentioned at **6:5**, and connects his labors with the persecution and dispersion.
- **2::44... 4:32f** - ?

Q. – In **9:32** does Luke go back now and pick up Peter from the earlier chapters, or from **8:1-4**...?

Other interesting observations:

- **11:1**, “Now the apostles and the brethren who were throughout **Judea** heard that the Gentiles also had received the word of God.” If the events of Acts 8 in Samaria had already transpired, would not the brethren in **Samaria** also hear that the Gentiles had received the word of God, esp. in view of the fact that Caesarea is in Samaria and Philip had went to Caesarea (**8:40**)? Note that in **9:31** Luke mentions “the church throughout all Judea **and Galilee and Samaria**”—why not mention these in **11:1** if Cornelius *followed* this chronologically?
- On the road to Damascus, Paul was told he was being sent to the Gentiles to open their eyes and he said he “**did not prove disobedient to the heavenly vision**, but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, **and even to the Gentiles...**” the gospel (**Ac 26:17-20**). The Lord also told Ananias Paul was “a chosen instrument...to bear My name before the Gentiles...” (**Ac 9:15**). Then, in a trance in Jerusalem (time of **Ac 9:26f**) he again was told he was being sent to the Gentiles (**Ac 26:21**). **Three years elapsed** from his conversion to this visit to Jerusalem (**Gal 1:18**). Then he went to Caesarea and to Tarsus (**Ac 9:29**). **Did he not preach to Gentiles during all this time** (before the conversion of Cornelius in **Ac 10-11**)? **Or, if he did, did he understand what the other apostles did not?** If it is possible that the events of **Ac 10-11** are not recorded chronologically, but rather took place in time at a period previous to the events of **Ac 8:5f** and/or contemporaneous with Paul’s conversion, it would open the door for him preaching to the Gentiles.

### When & Where 1 Timothy written

1. After an occasion when Paul went from Ephesus to Macedonia and left Timothy to remain at **Ephesus, 1:3**.

The only occasion mentioned in Acts when Paul left Ephesus and went to Macedonia is on the 3rd journey, **Ac 19-20:1**.

On this occasion, however the indications are that Timothy was not in Ephesus when Paul went into Macedonia:

- **Ac 19:22** with **1Co 4:17, 16:10**, indicate Timothy was sent into Macedonia and then to Corinth. This “about that time” (**Acts 19:23**) that the stir arose in Ephesus, resulting in Paul’s departure, **20:1**.
- Upon entering Macedonia Paul wrote 2Corinthians and Timothy was with him at this time, **2Co 1:1**. Therefore, if Timothy did make it back to Ephesus before Paul left he would have “remained” there (**1Tim 1:3**) very shortly.
- Timothy was to meet Paul, **1Co 16:11**, “with the brethren.” If this includes Titus, Titus returned to Paul in Macedonia, not Ephesus, **2Co 2:11-13, 7:5-6**. If

this be so, Paul could not have “left him in Ephesus” when he departed for Macedonia.

- Adding to the evidence against the idea that Timothy returned to Ephesus after the writing of 2Corinthians (as some maintain) is the fact that Timothy was among those traveling with Paul from Macedonia on his return from Corinth, **Acts 20:3-5**.

Thus, this is a time not mentioned in Acts.

Compare **Php 2:24** (Philippi) and **Philemon 22** (Colossae) and a map. Ephesus on route.

2. When written Paul was “hoping to come to you before long,” 3:14. Note also 4:13, “Until I come...”
  - Compare **Acts 19:21; 20:3,16; 2Co 1:16**. These verses indicate Paul’s purposed journey and make no mention of a planned stop at Ephesus. True, one can stop at Ephesus on the way to Jerusalem (**Acts 18:18-19**), but no mention is made of it when his plans are mentioned in these verses. The stop at Ephesus according to 1Timothy did seem like a planned stop.
  - He would not have written such hope of going to Ephesus after his meeting with the elders in Miletus, **Acts 20:25**.
  - He would not write such after getting to Judea, for he was in Jerusalem only a few days, was expecting to be bound, and was. **Acts 20:22-23; 21:4; 21:10-13**.
  - Would not be able to write such until after expected release from prison in Rome, and then not right then for:
    - Timothy with him in Rome, **Php 2:19-23**
    - This letter written after he left Tim. in **Ephesus, 1:3**.
  - This would better fit a time between 1st and 2nd imprisonment.
3. Errors present Timothy to deal with: 1 Tim. 1:3,4; 6:3-5; 6:20-21.
  - When Paul called the elders of the church of Ephesus to him at Miletus he said the grievous wolves leading people astray would come in among them “after my departure,” **Acts 20:29**.
  - Add that in the Ephesian letter these particular doctrines are not dealt with. Ephesians written during 1st imprisonment in Rome.
  - These facts go to support a late date for 1Timothy.
4. No mention of bonds or imprisonment
5. These facts taken together seem to support a date between the 1st and 2nd imprisonment on a journey at that time after passing through Ephesus, leaving Timothy there, and going into Macedonia. Between 63-68 AD.

6. For the objections to this late date, see Macknight (not Macknight's objections – he mentions them and deals with them), preface to 1 Timothy.
  - “Youth” – Ans.: Romans classified “youth” to the age of 46 (Macknight)
  - Elders already existed (Ac 20:17) and yet Paul gives qualifications for appointing elders – Ans.: Qualifications for present elders, replacements, or additional ones. As preacher, Timothy needed to know for any and all these circumstances.
7. **Acts 20:25** versus **1Tim 3:14** – Ans.: Paul's gives his opinion in **Acts 20:25**, not an inspired statement. Compare **27:10**.

## CHAPTER 1

### DRILL

1. Review previous drill questions.
2. What are three pivotal points we can work from to establish a working chronology of Acts? Give the events and the dates.

### \* FIRST, READ THE CHAPTER

1. On the blank map provided, locate the following:
  - a. Dead Sea at the southern end of the Jordan River. Not known as “Dead Sea” until 2nd cent (RSBD). Called “Salt Sea” (**Gen 14:3**) and “East/eastern sea” (**Joel 2:20**). It is called “dead” because no fish or plants can live in it, though some bacteria and fungi have been found in it.
  - b. Sea of Galilee eastern border of Galilee. Also known as Sea of Tiberias, **Jn 6:1**, Lake of Gennesaret, **Lk 5:1**, Sea of Chinnereth, **Num 34:11**.
  - c. Mediterranean Sea on western border of Palestine. Called “The Great Sea,” **Num 34:6**, and the western sea (**Dt 11:24**; “uttermost,” KJV, behind, as east considered front). “Mediterranean” > from L. *mediterraneus* “midland;” original sense being of “sea in the middle of the earth,” from *medius* “middle” + terra “land, earth.” *Online Etymol. Dict.*
  - d. Jordan River arises at the foot of Hermon. Flows through Lake Hula and the Sea of Galilee and ends at the Dead Sea.
  - e. Jerusalem Location on map: on a line approximately 2/3 the distance W. from Mediterranean to the top of the Dead Sea.
  - f. Judea at this time the southernmost division of Palestine, between the Mediterranean and Dead Sea
  - g. Samaria the middle division of Palestine, between the Mediterranean and the Jordan River
  - h. Galilee northern division of Palestine, between Phoenicia and the Sea of Galilee and the upper Jordan River
2. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Verses 1-8 **Promise of the Holy Spirit**

- b. Verses 9-11 [Ascension](#)
  - c. Verses 12-26 [Choosing of Matthias](#)
3. On your copy of chapter one, mark (highlight) the following. Use different colors for each point.
    - a. “The apostles whom he had chosen,” “the eleven apostles,” their names, all pronouns referring to them. (Suggestion: Reserve this color exclusively for this marking throughout the first six chapters.) [Copies for marking available](#)
    - b. Phrases mentioning the apostles’ ministry and what it was. (Suggestion: You may want to underline these phrases in the same color you highlighted point “a” since they go together.) [vv8,17,22,25](#)
  4. On your copy of chapter one, write the following words (in italics) in the margin next to the phrase that answers that question about Holy Spirit baptism. Draw a line from the word you wrote in the margin to the corresponding phrase in the text. (NOTE: You may also find it helpful to write the answers to these questions on this sheet for future reference.)
    - a. *What?* I.e., is Holy Spirit baptism a promise or a command? [A promise, v4. A promise made to certain ones. Illus: Marriage promise. Owe anyone else such devotion, provision? So with HS bap. A promise of power to be witnesses, v8. Not our role.](#)
    - b. *Who?* I.e., who was it promised to? [The “apostles whom he had chosen,” v2&ff. \(See marking.\) Not promised to all Christians](#)
    - c. *Where?* I.e., where were they to receive it? [In Jerusalem, v4. Not in USA](#)
    - d. *When?* I.e., when were they to receive it? [“Not many days from now,” v5. Not in 20th century](#)
    - e. *Why?* I.e., why were they to receive it? Why did they need it? [To receive power in connection with their work of witnessing to the King, v8. We are not such witnesses.](#)
  5. Jesus said he was speaking of the promise “you heard of from me,” v. 4. Read Jn. 14:16-17,25-26; 15:26-27; 16:7-14 ([parallel vv 8..13](#)); 20:21-23. In these scriptures . . .
    - a. What was promised? [The Holy Spirit](#)
    - b. To whom was it promised? [The apostles](#)

- c. What would this promise enable them to do? Remember all He had taught them, and guide them into all the truth. He would also “bear witness” of Jesus along with the apostles. See **Ac 5:32; Heb 2:4**

**Isa. 21:4** says, “horror **overwhelms** me,” NASB (KJV, “fearfulness affrighted me”; NKJV, “fearfulness frightened me”; NRSV, “horror has appalled me”; NIV, “fear makes me tremble”). The Hebrew word from which “overwhelms” is translated is Strong’s #1204, *baath*, “a prim. root; to fall upon, startle, terrify.” The Greek word the Septuagint used to translate this is *baptizo*, the same word translated “baptize” in the New Testament. The NASB translates, “overwhelms.” Observe the idea conveyed by, “baptized in horror.”

Reception of the baptism of the Holy Spirit was a “promise” of the Father they had heard from Jesus Christ, **Acts 1:4,5**. When Jesus spoke of this promise to them, he described it as being “clothed with power” NASB, ASV, NIV, NRSV; “endued with power, KJV, NKJV), **Lk. 24:49**. See also **Ac 1:8**, “you shall receive power.”

Jesus was both God and man. They did not have the power he had. Early Christians were given power to speak in tongues, work miracles, or exercise one of the other gifts of the Spirit. Cornelius exercised but one—tongues. The apostles were in a class by themselves in so far as the power they had. The scriptures below show what the power they were given enabled them to do.

- **Jn 14:26; 15:27; 16:12-15; 2Pt 1:3** know ALL truth necessary to glorify Jesus, remember ALL Jesus taught them, know ALL that pertains to life and godliness
- **Mk 16:17-20; Ac 4:33; 14:3; Heb 2:3-4** work miracles to confirm the word; many and varied miracles
- **Ac 8:14-19; 19:6** lay hands on others and pass on the power of the Holy Spirit
- **2Co 12:12** produce sufficient “signs” to distinguish them as apostles

The Holy Spirit is a person, and they were not literally immersed in a person. Evidently the Holy Spirit is by metonymy put for the power He would give them. Truly, they were “baptized” or “immersed” in that power!

6. During the forty days before his ascension, Jesus spoke to the apostles “of the things concerning the kingdom of God,” v. 3.
- a. Toward the end of this period, what question about the kingdom did the apostles ask? **Acts 1:6**, “Lord, is it at this time You are restoring the kingdom to Israel?”
  - b. Read 2 Sam. 7:11-16 (c. 1000 B.C.) [rest; throne of David; forever]; Isa. 9:6-7 (c.

700 B.C.) [Mighty God; Prince of Peace; justice; righteousness]; Dan. 2:36-45 (c. 600 B.C.) [enemies crushed]; Lk. 1:32-33,69-71,74-77; 2:25,38; Mt. 3:2...11,12; Mk. 1:1-15; 9:1; Lk.19:11; 22:16,18; 23:42,51; Jn. 18:33,37. These scriptures discuss the promised kingdom of God. **They pointed to the righteous, eternal reign of the Messiah, the son of God, granting redemption and peace to His subjects, and destruction to His enemies.**

- i. Who was to be the king of this kingdom? **The Messiah**
  - ii. Based on these scriptures, would there be reason for the apostles to expect the kingdom to begin soon? **Yes**
- c. Read Mt. 2:1,2; Jn. 6:15; Lk. 17:20,21; 22:35-38; Jn. 18:10-11. What was the general view among the Jews about what kind of kingdom this would be? **They expected the kingdom to be an earthly kingdom composed of physical Jews.**
  - d. The apostles had been chosen and were being prepared to be witnesses to the King! They would be equipped to fulfill that role by being baptized with the Holy Spirit. In Luke's account of the "Acts of Apostles" we see them doing just that: Ac. 2:30-32,36; 3:13 ("**glorified...Jesus**"; Lk 24:26; Jn 16:14),15; 4:25-26 (see Psa. 2:1-6)...29-31; 5:30-32; 26:16,18. Note Ac. 17:7.

**They would be witnesses *to the king*, NOT to their personal experience of salvation. They were to bear witness to the truth about the crucified Jesus being the glorified Christ on the throne of David and in whom redemption is found.**

7. Does the record of Jesus' ascension say or imply Jesus would set foot on earth again? Compare 1 Th. 4:17. **No**

The King is coming again! This promise burned in the apostles' hearts and in hearts of all true believers. 2 Pt 1:16; 3:4,11-14; 1 Th 1:10; 2:19; 3:13; 4:15-17; 5:23; 2 Ti 4:1

8. *How* did the Holy Spirit "foretell" the apostasy of Judas? vv. 16,20. "**Scripture... mouth of David**" Ps. 69:25; 109:8. Parallel Col. 3:16 & Eph. 5:19. See Rev. 2:1 . . . 7. **So, we could say when quoting a text in Acts, "Luke said" or "the Holy Spirit said" or "the Scripture says."**
9. What two things were required of one who would become an apostle in the place of Judas?
  - a. v. 22b. Compare Ac. 10:40-42; 22:14-15. **eyewitness of resurrection**
  - b. vv. 24-26. Compare Lk. 6:12-13; Gal. 1:1. **Chosen by Christ**

The apostles' part in this selection process was that they "put forward two men," v23. Verse 24 clearly says the chosen one was chosen by Christ: "Thou has chosen."

Note: One might make it three requirements, the first being that one must have accompanied the Lord from baptism of John to ascension, vv. 21-22.

However, repunctuating like this makes but two requirements, eliminating the accompaniment as a requirement but rather a qualifying prepositional phrase describing the group from which choice was available for a "witness":

*"Therefore it is necessary [i.e., because of the prophecy, v20b] that—of the men who have...among us, beginning with the baptism of John....taken up from us—one of these must become a witness..."* If this is correct, Paul would also meet the two qualifications: 1) witness of the resurrection 2) chosen by Christ.

If it is THREE qualifications, Paul is an exception, for he does not meet the one about accompanying Jesus during His ministry. One might argue that if Christ could exempt an additional selection from one requirement, could he not exempt a future selection from another requirement, e.g. being a witness of the resurrection? Accompanying Jesus during his ministry was not the critical element to their mission—witnessing the resurrection was. Moreover, *both the original eleven and Paul* recognized this as an absolute requirement to serving in this office. To claim apostleship today without this requirement would be purely presumptive, and contrary to the demands in the historical record. For one to claim to be an apostle today without being a witness of the resurrection is to undermine and rip out the very core of their work.

While there are clearly and undisputedly TWO requirements (1-witness of res.; 2-chosen by Christ), the accompaniment of Jesus during his ministry may be viewed as a subset of the first *at that time*—a witness "necessarily" had to be chosen from those who accompanied Jesus. No special revelations of the risen Lord (as Paul experienced) were promised. This would explain why only two men were put forth. While Paul would not fit the subset of this requirement, it did not invalidate the fact that he was a witness of the resurrected Christ. Could it be that since he did not accompany Jesus through his death and resurrection, this gave cause for his detractors to deny he saw the risen Lord, and for his vigorous defense of his apostleship, for Luke's inclusion *three times* of his seeing Jesus?

Note the baptism of John used as the beginning point of Jesus ministry.

"They drew lots for them" was not gambling. This was not a matter of "chance." It was a means through which the Lord was to "show which one of these two **You have chosen**," v. 24. The casting of the lot was a means used by God to indicate his

decisions in the government of his nation and accomplishing of his plan. See Pro. 16:33.

**Lev 16:8** (goat of the sin offering); **Num 26:55; 33:54; 34:13** (land inheritance); **Josh 7:14** (who sinned at Jericho - italics in NASB, but see K&D); **1Sam 14:41-42** (indictment of Saul & Jonathan, then of Jonathan); **Neh 10:34** (supply wood); **Neh. 11:1** (who live in Jer.)

10. Mt. 27:7 (read vv. 3-10) *seems* to contradict Ac. 1:18. What is the seeming contradiction? How can the passages be harmonized? **Metonymy of effect** (effect put for cause producing it). Judas caused the field to be bought. Other examples of metonymy of effect: 1 Ki 14:16, “made . . . sin”; 1 Co 7:16, “save.”

**MAP 1 – PALESTINE**



## CHAPTER 2

### DRILL

1. Review previous drill questions.
2. Summarize chapter one in three points.
3. Who is Theophilus?
4. Locate on a blank map:
  - a. Dead Sea
  - b. Sea of Galilee
  - c. Mediterranean Sea
  - d. Jordan River
  - e. Jerusalem
  - f. Judea
  - g. Samaria
  - h. Galilee
5. Name the twelve apostles, including Judas' replacement.
6. Name two qualifications of an apostle referred to in Ac 1:21-26.
7. What was the ministry of the apostles?
8. What enabled them to do this work?

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Verses 1-13 [Apostles receive the promise of the Holy Spirit](#)
  - b. Verses 14-36 [Peter's sermon](#)
  - c. Verses 37-47 [First converts](#)
2. On your copy of chapter two, mark (highlight) the following. Use different colors for each point.
  - a. The nouns and pronouns that refer to the apostles. Underline in the same color what Luke records them doing in vv. 4,6,7,11,14,32,38,42,43. (Suggestion: Use the same color as you did in chapter one for this marking.)
  - b. "Tongues," "language" and connected words or phrases that further identify what these were. Compare the King James Version. [KJV, v8](#), "[tongue](#)" Note the variations in translation. Make pertinent notes in the margin of your copy of the text. [dialektos in vv6,8](#); [glōssa in vv4,11](#)
  - c. In vv. 17-18:

- i. “I will pour forth of My Spirit” and the phrases that state the result of this.
  - ii. Who was to receive this “pouring forth” of the Spirit. (Suggestion: Underline these in the same color as you highlighted point “i.”)
  - d. Phrases mentioning the resurrection in vv. 24,31,33. (Suggestion: Select one color to use for this marking exclusively throughout Acts.)
3. You may want to use a Bible dictionary or the references in your bible to answer the following.

a. What does the word “Pentecost” mean?

- Greek = “fiftieth.
- Jewish names:
  - “Feast of Weeks,” **Ex 34:22; Dt 16:10**
  - “the first-fruits of the wheat harvest,” **Ex 34:22**
  - “Feast of the Harvest of the first fruits of your labors,” **Ex 23:16**
  - “Day of first-fruits,” **Num 28:26**.
- One day duration.
- Acquired the name “Pentecost” after the Greek language became known in Palestine due to Alexander’s conquest of Asia. McGarvey, *New Comm*.
- If “the sabbath” of **Lev 23:11,15** is the weekly sabbath, Pentecost would always fall on the first day of the week. See notes there.
- Other scriptures about Pentecost: **Ex 23:14-17; 34:22-23; Lev 23:15-21; Num 28:26-31; Dt 16:9-12,16**.

b. Why is it called that?

Fifty days after the “sabbath” of the Passover, **Lev 23:11,15**.

Fifty days after law given? - “In later Judaism, Pentecost came to reckoned as the anniversary of the giving of the Law at Mt. Sinai—since it happened to be 50 days after Passover that the Law was given. . . There is no evidence that Jews in New Testament times looked on Pentecost as the anniversary of the giving of the Law.” Reese, *Acts*. It cannot be proven the Law was given fifty days after the original Passover, for it depends on the meaning of “on that very day” of **Ex 19:1**, which is difficult to ascertain the meaning of. K&D in comments on **Ex 19:1** also point out that the giving of the law on the fiftieth day after passover is a matter of Jewish tradition and “far too recent a date to pass for historical. . .” Possibly fifty days after: 14th day of 1st month, **Ex 12:6**. 16 days (1st month – 30-14) + 30 days (2nd month) + “that day” (**Ex 19:1**) + “the third day” (**Ex 19:16**) = 16+30+1+3 = 50. Whether it was exactly

fifty days or not (which would make it an even more compelling a comparison), consider the following:

<u>Passover</u>	<u>Fifty (or so) days later</u>
Jews delivered from bondage	Giv. of Law accom. by marvel. wonders
ALL delivered by Christ' death	Giv. of NT Law accom. by marvel. wonders

- c. What time of the year did it occur (according to our calendar)? *May-June (Smith's Dict.; K&D on Lev. 23)*
  - d. Where were the males to observe it? *Jerusalem. See Ex 23:14...17; 34:22-23; Dt 12:6-8; 16:16.*
4. "Baptized with the Holy Spirit"
- a. The following will be found in chapter one. Along with the answer, write the verse from chapter one where the answer is found. *See notes there on "baptized" with the Holy Spirit.*
    - i. Who was promised the baptism of the Holy Spirit? *Apostles. 1:2...5...8*
    - ii. Where were they to wait for it? *Jerusalem, 1:4*
    - iii. When were they to receive it? "not many days from now" *1:5 (See marking on HS bap.: "When?")*
    - iv. Why were they to receive it? *Power to be His witnesses, 1:8*
  - b. What action recorded in chapter two evidenced this promised was fulfilled?
    - i. *2:4f Apostles speaking in other languages. See vv. 16-17.*

NOTE: "filled with the Holy Spirit" is NOT the equivalent of "baptized with the Holy Spirit" People were "filled with the Holy Spirit *years before* Pentecost, *Lk 1:15,41,67*, yet the baptism with the Holy Spirit had not yet been received a few days before Pentecost, *Ac 1:4-5*. Furthermore, if it is the equivalent, the Apostles were baptized *again*, *Ac 4:8,31*.

Furthermore, speaking in other languages is not in and of itself the evidence of baptism in the Holy Spirit. A donkey spoke in a human language by the power of God, *Num 22:28-30*—was it baptized in the Holy Spirit? The Corinthians spoke with tongues, but were carnal, and certainly did not have the powers that the apostles did evidencing their (the apostles) being "overwhelmed" (baptized) with power.

Speaking with tongues can serve as one evidence of power being granted by the Holy Spirit, as it did in this case, but the act itself was not proof of baptism with the Holy Spirit.

- ii. Apostles preaching the truth that glorified Jesus, including things they did not at this time understand, vv. 14f (v. 39) Compare Acts 10-11.
  - iii. 2:43 [Apostles working miracles](#)
  - c. Who was performing this action? [Apostles, vv. 7,14,37](#)
  - d. Where did this take place? [Jerusalem, 1:12; 2:1,5](#)
  - e. How long after Jesus ascended did these events take place? See Lk. 22:1; Jn. 18:28; Ac. 1:3-5; 2:1. [Approximately 10 days. Lk. 22:1; Ac. 1:3-5, 2:1](#)
  - f. Who, then, according to Luke's account of the *Acts Of The Apostles*, received the Spirit on Pentecost? [The apostles](#)
  - g. Refer to the introductory lesson. There we listed five valuable benefits of understanding the relationship of Acts to the rest of the New Testament. To which of these does this point (question #4) apply? [Divine commentary on the promised mission of the Holy Spirit](#)
5. Tongues
- a. What does the word "tongues" mean in this context? [Languages](#)
  - b. What in the context indicates this to be the meaning?
    - i. 2:4,6,8,11 – What other word is does Luke use interchangeably with "tongues" in these verses?
 

[language" \(vv. 3,4,11 = \*glossa\*; vv. 6,8 = \*dialektos\*\) \(Note: KJV uses "tongue" in v8 where NKJV, NASB, ASV, NIV, NRSV translate "language." NRSV uses "language" in v. 11 where KJV, NKJV, NASB, ASV, NIV use "tongues."\)](#)
    - ii. 2:8-11 – How did the people who were present describe what they heard?
 

["to which we were born" - i.e. native languages \("wherein we were born" KJV, ASV; "in which we were born" NKJV\). Between v8 and 11b Luke lists 15 nations \(v5\) that correspond to the respective "language to which we were born ... our tongues."](#)

Translation - ESV, “native language” = interpretation, not translation, but right idea. Lit., “in our own dialect in which we were born” GLT; ἰδία [own] διαλεκτῶ [dialect] ἡμῶν [our] ἐν [in] ἣ [which - pronoun] ἐγεννηθῆμεν [we were born]

- c. Define “metonymy” and give a couple illustrations of its use in our conversation.

“Metonymy” - One thing put for another which is associated with it in some way, e.g. cause - effect.

- “Pick up your room.” “The pot is boiling.”
- “Don’t give me any lip.”
- “A sharp tongue.”

- d. Were the apostles miraculously enabled to speak in the different languages of the people gathered there on that day, or were they speaking in one language and the hearers miraculously enabled to understand them? Give evidence for your answer from the text.

Speakers were speaking different languages as evidenced by:

- **4,6,11** says the speakers were speaking different languages.
- **3,4** - miracle on speakers, not hearers

- e. Some accused the speakers of being drunk, v. 13. Luke says they were mocking in their charge. How do the following evidences show that the speakers were not drunk?

- Time of day, v. 15 “It was only the third hour, nine o’clock. The Jews at their festivals seldom ate before this hour, and as their drink was taken at a meal, could not be drunken.” PNT (Online Bible). Similarly Lenski, Barnes, Manners & Customs. See **Ecc1 10:16,17; Isa 5:11**. General custom, **1Th 5:7**. With “wine” they had, how much they have to drink to get drunk that early?!
- Peter’s speech, vv. 14f Rational, not incoherent
- Testimony of the crowd, vv. 7-11 They understood them and marveled that they were speaking in their native tongues and recognized that they were speaking “of the mighty deeds of God.”

Besides the meaning of “to assume, suppose” (TH), *hupolambanō* (“you suppose”) can also mean “to follow in speech” (TH) in the sense of reply, response, e.g., “Luke 10:30 (for ἠντιμωσάντων, Job 2:4; 4:1; 6:1; 9:1; 11:1; 12:1, etc.)” (TH) Were they actually supposing or thinking (present tense) they

were drunk? The apostles speech did not sound like drunk men (vv. 7,8,10). Moreover, Luke says they were “mocking,” not necessarily making a serious charge. “mocking” = *diachleuazO*, “From *chleuE*, a joke” Vincent WS. Intensified by “*dia* – VN, Meyer.

Compare, for example ... you volunteer to help a friend do some landscaping work in his yard for he only has one day to work on it. You tell him to call you when ready. The phone rings at 5:30 the next morning and your friend says he is ready to go. You hang up and jokingly say, “He is full of coffee!” Your wife, hearing the conversation and knowing your friend and his habits (she knows your friend seldom drinks coffee and if he does it is later in the morning with breakfast), says, “He is not hyper (i.e. from coffee) as you have suggested, for it’s only 5:30 am. But his wife wants this project completed today!” Could he have drunk enough coffee to be hyper by 5:30 am? He could ... but that is so uncharacteristic of him, and without further evidence of such an aberration in his conduct and with evidence giving good reason for his early call (urgency of the project), observers would understand your statement was not a serious charge of hyperactivity due to over-indulgence in coffee.

If we take the meaning of “as you are responding” (i.e., **v13**), then Peter responds seriously—it is not a joking matter with him, “these are not drunk as you are suggesting, for it is only the third hour of the day, but...”

Why Peter simply not deny the charge: “We don’t drink intoxicants”? This would be merely an assertion. Possibly “sweet wine” (*gleukos*) can be intoxicating if you drink enough of it (but it is not certain *gleukos* refers to intoxicating beverage), but if so, it must have been very weak for Peter’s response to hold merit—you could easily be drunk by 9am with most intoxicants of our day! He rather appeals to their custom. Only a hardened drunkard (and these men were obviously not that, indicated by their presence in the temple, at the feast, the last few days, and their general demeanor) would be drunk at 9am. [“Those who get drunk, get drunk at night,” **1Th 5:7**]. Their statement proved *nothing* about what the apostles drank, but was a sarcastic “mocking” of unbelief.

## 6. Pentecostalism

- a. Pentecostalism is based on the belief that the events of this Pentecost are being reproduced today. Specifically, it is believed that Christians ought to seek the baptism of the Holy Spirit evidenced by speaking in tongues. Pentecostalism is no longer limited to the old line Pentecostal denominations any longer, but is found among major denominations and even among those who claim to be members of the “Church of Christ.”

- b. But, according to our studies of chapter one and two, ONLY the apostles were *promised* the baptism of the Holy Spirit and ONLY the apostles *experienced* it on this Pentecost. Complete the following chart which further shows the contrast in APOSTLES' experience and actions and the PEOPLE'S experience and actions on this Pentecost.

<b>Apostles</b>	<b>People</b>
vv. 14a, 38a: Spoke	vv. 14b, 37a: Listened
v. 38b: Had answers	v. 37b: Had questions
v. 42: Taught	v. 42: Continued in it
v. 43b: Worked miracles (through ch. 6:7)	v. 43a: Stood in awe

- c. The following chart contrasts the experiences of that Pentecost with the experiences of Pentecostalism.

<b>Pentecost</b>	<b>Pentecostalism</b>
Apostles received Holy Spirit	All believers receive Holy Spirit
Language people understood	“Language” no one understands
Enabled to teach	Still ignorant
Sound from heaven	? Sound from men (shouting, etc.)
Tongues as of fire	?
Group experience	Individual experience

- d. The “Pentecostal experience” people CAN and SHOULD reproduce today is found later in the chapter, vv. 38,41!
7. Joel’s prophecy: vv. 16-21.
- a. The “baptism of the Holy Spirit” and the “pouring forth of the Spirit” Joel referred to are NOT the same event. The latter (“pour forth of my Spirit”) encompasses (“this is what was spoken”) the former (the baptism of the Holy Spirit), but they are not the same event.
- i. Who was to receive this pouring forth of the Spirit?

Sons, daughters, old men, young men — contrast who was promised and received the baptism of the HS (next question)—apostles. Thus NOT the same recipients.

“My bondslaves — Those among them who were “My bondslaves,” i.e. Jews who were serving God. This was NOT an UNlimited promise to ALL mankind. Generally, that generation of Jews were described as wicked, **Mt 23:36; Ac 2:40**. *doulos* (“bondslaves”) used of both of secular slavery and spiritual slavery, e.g. **Mt 24:45f; Jn 15:15; Ac 4:29; Ro 1:1; 6:16; Gal 1:10**; etc. Note that in **Lk 1:38,48**, Mary is called a bondslave of the Lord.

- ii. Who was promised Holy Spirit baptism in chapter one? Who received it?

The apostles were promised it to empower them to carry out their mission and they are the ONLY ONES evidencing in action any influence of the Spirit’s outpouring on that day.

- iii. What did Joel say would be the result of the pouring forth of the Spirit that did NOT happen on Pentecost (as far as Luke’s record indicates)?

No “dreams” in the events recorded. Visions and dreams are not necessarily different from prophesy, but may be a means of it, **Num 12:6**. No “daughters” prophesying.

- b. “In the last days” Many take this to refer to the Christian dispensation, i.e. the “last” dispensation. But, may it instead refer to the last period of the Jewish dispensation, i.e. the seventy or so years preceding the destruction of Jerusalem in A.D. 70, and thus including the period of our Lord’s life? See Heb. 1:1-2; 2:3-4.
- c. “All mankind” (“all flesh,” KJV, ASV, NASV footnote). The meaning of this phrase will vary according to its context. Therefore, it should always be interpreted in the light of its context and not arbitrarily be assigned a meaning. What does it mean in the following?
- i. Gen. 6:12-13? **corrupt mankind**
  - ii. Gen. 6:19-20? **animals**
  - iii. Gen. 7:21-23? **animals AND men left on the earth**
  - iv. Num. 18:15? **man or animal**
  - v. Jer. 25:31? **wicked nations**

- vi. Lk. 3:6? Compare Ac. 10:35; 11:18; Eph. 2:11-18. **Jews (circumcised in the flesh) and Gentiles (uncircumcised in the flesh) shall be saved.**
- vii. Ac. 2:17-18? Note carefully the “your...” and “My...”. **Those among them (Jews) who were servants of God**
- viii. For thought: In the past thirty years from the time Peter is speaking (the “last days” of the Jewish dispensation), had the things Joel described been happening to certain people? And if so, what kind of people — people who were receptive to Jesus as the Messiah or those who rejected him?

*People receptive to Jesus as the Messiah*

- Elizabeth - **Lk 1:41-45**
- Mary - **Lk 1:46-55**
- Zacharias - **Lk 1:67f**
- Simeon - **Lk 2:25-35**
- Anna - **Lk 2:36-38** (“prophetess”)
- John the Baptist

**“Poured out”**

- Compare: **Ps 79:6**, “Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name.” Wrath is an emotion and cannot literally be “poured out” like a liquid. The nations will experience the result or consequences of his wrath.
- **Pro 1:23**, “Turn to my reproof, Behold, **I will pour out my spirit** on you; **I will make my words known to you.** “I will pour out my spirit” parallels “I will make my words known.”
- Other examples: **Ps 69:24; Eze 20:8,13,21; Rom 5:5; Tit 3:5,6.** According to this idiom, something is said to be “poured out” or “poured forth” when those upon whom it is poured will be affected in some way as a result.
- “Pour out” is the opposite of being held in. **Something is given, or released, freely, abundantly**, e.g.: whether wisdom, **Pro 1:23**; God’s blessings, **Isa 32:15, 44:3**; feelings, thought, or requests of the soul, **Psa 42:4, Lam 2:19**; wrath, **Psa 69:24.**

As “this is what was spoken of through Joel” *cannot* mean that what happened to the apostles on that day was the *sum and substance* of what Joel prophesied (no “dreams,” no “daughters” prophesying), it must mean either (a) this is the *beginning* of that, or, (b) this is a *case in point* of that. If it refers to the events of that day and the Spirit being poured out later on e.g., Philip’s daughters, the Jews on that day might argue Peter’s application to the events on that day did NOT fulfill the prophesy, for these later events they obviously knew nothing of. The purpose of Peter’s sermon was to convince these people they were

wrong about Jesus (Jn 16:8) and bring them to believe he was the Christ. If what Joel (and Peter) was referring to was the events preceding and including this day (last 33 years), these would be events known among them (Zacharias, John the Baptist. . . ; what they “both saw and heard” that day). This would also serve to point them to the fact that they were in the period “before . . . the day of the Lord shall come” in which judgment would fall on national Israel.

d. Cosmic and terrestrial catastrophes / “Day of the Lord.”

It is often assumed that “day of the Lord” refers to Christ’s second coming and the descriptions of cosmic and terrestrial catastrophes are referring to literal happenings at that time. But, idiomatic usage and context must be considered in interpreting these phrases. Read the following and explain how the prophets used this phrases.

**All fifteen times in OT of a day of judgment: Isa 13:6,9; Eze.13:5; 30:3; Joel 1:15; 2:1,11,31;3:14; Amos 5:18,20; Oba 1:15; Zep 1:7,14; Mal 4:5. (Isa 58:13 not of judgment, but “day” in italics.)**

**Five times in New Testament, also of judgment: Ac 2:20; 1Co 5:5; 1Th.5:2; 2Th 2:2; 2Pt 3:10.**

Compare **Isa 13:1,6,9,10,13,17,19; 24:19-20,23; 34:4,5,8; 50:3; Jer 4:16,23-28; Eze 30:3,18; 32:2,7-8; Joel 1:15; 2:1-2,10-11,30-31; 3:14-15; Amos 5:4,18-20; 8:9; Obad 15; Zeph 1:4,7-10,12,14-18; 2:1-3; Mt 24:29; Mk 13:24,25; Lk 21:25,26; Ac 2:19-20; Rev 6:12; 8:12** and by *contrast* **Isa 30:26.**

“The phrase, the day of someone or something, occurring no fewer than ten times vv. 11-15, denotes a definite time in the past, present, or future when the person or object named, or something in connection with this person or object, comes into prominence or manifests itself in a special manner or degree. Cp. beside Obad 11-14, e.g., the day of trouble (Ps. 20:1) of temptation in the wilderness (Ps. 95:8), of battle (Prov 21:31), of pride (Ezek. 16:56), of the wicked prince (Ezek. 21:25), of Jezreel (Hos. 1:11), of Gibeah (Hos. 9:9), of Midian (Isa. 9:4).” Laestch on Obad. 15.

- i. Isa. 13:1,6,9,10,13,17,19? Judgment on Babylon
- ii. Amos 5:4,5,18-20; 8:9? Judgment on Israel
- iii. Zeph. 1:4,7-10,12,14-18; 2:1-3 Judgment on Judah
- iv. Compare also Isa. 24:23; 34:3,5,8; 50:3; Jer. 4:16,23-28; Eze. 30:3,18; 32:2,7-8; Obad. 15; Rev. 6:12; 8:12 and *by contrast*, Isa. 30:26.

- v. Now note in Joel: 1:15; 2:1-2,10-11,30-31; 3:14-15 “Day of the Lord” = Day of judgment on Judah and Jerusalem (through **ch2**); judgment on the nations, the enemies of Judah and Jerusalem (**ch3**)—chapter 3 in Messianic context... judgment on enemies of God’s people.
- vi. What do these scriptures refer to: Mt. 24:29; Mk. 13:24,25; Lk. 21:25,26?  
Destruction of Jer., AD 70
- e. “Everyone who calls on the name of the Lord shall be saved.” Does this mean all one has to do to be saved is say a prayer asking Jesus to save him? Consider the following.

“saved” - from the destruction of Jer.?

- Cmpr. Usage of same statement to Romans, **Ro 10:13**. Those in Rome have no fear of being destroyed in Jer. Also, pointing out in Romans that Jew and Gentile be saved.
- “Whosoever” - cmpr. **v39** with **Eph 2:13f**. Includes Gentiles.
- “Saved” - cmpr. **v40**, “from this crooked generation.” Many of those here from other places besides Jer (**vv. 8-11**). Not being in Jer., this would have no application to them if talking about being saved from the destruction of Jer.
- From sin, **vv37,38**.

No hope in physical Jerusalem, their capital, nor in their physical lineage, **Mt 3:9,10**.

- i. What phrase in v. 38 is parallel to “shall be saved” in v. 21? “for the forgiveness of your sins”
- ii. Read Ac. 9:11, 22:16.
- a) What had Paul been doing for three days? Praying. If “calling on the name of the Lord” means praying, he had been doing that for three days when Ananias came and told him he would be saved by “calling on the name of the Lord”!
- b) What was he told to do? “Arise, and be baptized, and wash away your sins, calling on His name.”
- iii. Read Rom. 10:12-15.
- a) List three essentials to calling on the name of the Lord according to this text. (1) Believe (2) Hear (3) Preacher (Word)
- b) What had these readers done to be saved according to Rom. 6:3-4, 17-18?

Obeyed the form of doctrine they had received by being baptized

- iv. According to Mt. 7:21, who *will* and who will *not* enter the kingdom of heaven? Those who DO the will of the Father will enter, NOT everyone who SAYS, “Lord, Lord.”
  - v. How were these people on Pentecost told to call on the name of the Lord, vv. 37-38? Repent and be baptized in his name for forgiveness of sins.
8. Peter’s sermon, vv. 21-36. (Peter’s sermon actually begins in v. 14, but we have already considered the first section.)
- a. Who made up Peter’s audience? His sermon must be considered in this light.
    - e.g....
      - Not drunk at third hour (custom not to eat, and thus drink, by then).
      - Pouring out of Spirit on “your” sons, “My bondslaves”
      - Miracles “in your midst, just as you yourselves know”
      - David a prophet and not a fraud when speaking of his body not decaying.
      - This will also help understand, “gift of the Holy Spirit,” v38.
  - b. What was the proposition Peter was trying to get this audience to believe? Jesus Lord and Christ!
  - c. He appealed to at least four lines of evidence to prove his proposition. What are they?
    - Miracles in their midst, v22
    - Prophecy of resurrection, vv25-31
    - Apostolic witness of resurrection, v32
    - Things they saw and heard that day, v33
  - d. Define “Lord”; “Christ.” “Lord” = “one having authority”; “Christ” = “anointed” - God’s anointed King
  - e. Peter’s argument from prophecy, vv. 24-31, left these people only two alternatives, one of which they, as Jews, could not accept. What are they? (1) David a false prophet (2) David not speaking of himself, but of the Christ
  - f. What is the “promise of the Holy Spirit” Jesus received, v. 33? Base your answer on Peter’s sermon and Peter’s audience. It is NOT the Holy Spirit Himself. See vv. 25-28,30. That he would rise from the dead and sit on David’s throne. On the phrase, “of the Holy Spirit,” compare 1:4, footnote, “Lit., the promise of the Father (and so translated in KJV, ASV),” translated in NASB, “what the Father had promised.” Genitive of origin, not apposition. (KJV, NKJV, ASV, ESV, “the

promise of the Father”; NIV, “wait for the gift my Father promised”—no word for “gift”)

- g. How did Peter attempt to convert his audience? See vv. 14,22,37,41. Contrast (discuss) modern day experiences of “conversion.” *Teaching the truth about Jesus.* Compare **Jn 16:8, 13; Ac 4:4; 14:1; 1Th 2:13.**
  - h. Has the kingdom of Christ been established? Give verses for your answer from the text. **Yes, vv34-36.** “Kingdom” - rule, dominion.
9. At what point in the narrative can you establish that these people believed the gospel of Christ? Be prepared to tell how you know. *After hearing the evidences presented in Peter’s sermon, for in v37 they asked, “Brethren, what shall we do?”* Their question was clearly a response to Peter’s declaration that Jesus was Lord, v. 36. Before this they neither believed they needed to do anything nor would they have thought the apostles had the knowledge to guide them.
10. Relative to their conversion, what phrase in the text
- a. Required an act of the intellect? **“Know for certain,” v36. Faith.**
  - b. Described an act of the conscience? **“Pierced to the heart,” v37.**
  - c. Required an act of the will? **“Repent,” v38.**
11. What three things in the text indicate the apostles taught that baptism was essential to obtaining the forgiveness of sins?
- a. v. 38? **They were told**
  - b. v. 41? **Three thousand were baptized “that day.” Urgency**
  - c. v. 42? (Did the people engage in these activities before or after baptism?)  
**Rejoiced after**
12. “For the forgiveness of your sins,” v. 38.

Those who deny that baptism is essential to being saved argue that “for” in v. 38 means “because of” — “be baptized *because of* the forgiveness of your sins,” i.e. because your sins have been forgiven. But, “for” can also mean “unto”—“be baptized *unto* [in order to] the forgiveness of sins.”

- a. In the following phrases, what does “for” mean?
  - i. Take an aspirin **for** a headache. **“because of,” i.e. because you already have a headache.**

- ii. Take an aspirin **for** *the relief of* a headache. “unto,” i.e. *in order to get relief (which you do not presently enjoy) from* a headache.
  - iii. Go to jail **for** a crime. “because of” – *because you have committed a crime*
  - iv. Go to jail **for** *the punishment of* a crime. “unto,” i.e. *in order to be punished for a crime*
- b. Compared to the above pairs, does “*for the remission of sins*” in Acts 2:38 parallel grammatically “i” or “ii,” “iii” or “iv”? *It parallels “ii” and “iv.” The other phrases leaves out the parallel to “the remission of.”*
- c. See Mt. 26:28. What does “**for**” in “*for forgiveness of sins*” mean? (“because” sins of “many” are already forgiven or “unto” the forgiveness of the sins of “many”?) “Unto,” I.e. *in order to receiving.*

13. In the chart following, put the appropriate verses from Acts chapter two that correspond to the commission given to these apostles by the Lord.

MT	“make disciples” 28:19			“baptize them” 28:19	“in...F,S,HS” 28:19
MK	“Go...preach the gos.” 16:15	“He who has bel.” 16:16		“& has been baptized” 16:16	“shall be saved” 16:16
LK	“preach...witnesses” 24:47,48		“repent” 24:37		“remission of sins” 24:47
AC	<a href="#">vv. 14,22,38,40</a>	<a href="#">v36</a>	<a href="#">vv38</a>	<a href="#">vv. 38,41</a>	<a href="#">vv. 38,40,47</a>

14. “Gift of the Holy Spirit,” v. 38

- a. What in the context indicates that the gift of the Holy Spirit is NOT the power to work miracles? (See your marking of the apostles and what they were doing.) *Only the apostles were working miracles, where as 3,000 were baptized and received the gift of the HS.*
- b. Compare “promise of the Holy Spirit” in v. 33. What did that mean? *From (foretold by) the Holy Spirit. See also 1:4.*

- c. Does “**gift of**” mean “gift *from*” or “gift *which is*” in the following? What is the gift?
- i. Ac. 8:20, “**gift of** God”? *gift from*
  - ii. Rom. 5:17, “**gift of** righteousness”? *gift which is*
  - iii. Rom. 6:23, “**gift of** God”? *gift from*
  - iv. For further study: Jn. 4:10 “gift of God”; Ac. 10:45 “gift of the HS”; Eph. 2:8 “gift of God”; 3:7 “gift of God’s grace”; 2 Ti. 1:6 “gift of God”; note v7, “spirit of timidity” (ESV, “spirit not of fear” separates “spirit” and genitive “fear” moving “not” between them—text is, “spirit of fear”).
- d. The above shows that “gift of” does not necessarily mean “gift *which is*.” It *may* mean that, but it may have another meaning, such as “gift *from*,” or, “gift *promised by*.” The context must determine.
- i. Why were these people told to be baptized? *To receive forgiveness of sins. Would they not expect to receive what they were told to be baptized to obtain??*
  - ii. Note v. 21. How was Joel empowered to promise that? *The Holy Spirit “moved” him, 2Pt 1:20,21*
- e. Read Gal. 3:8,14,22,26-29; Eph. 2:11-17; Ac. 3:24-26; 26:6-7...16-18; Lk. 1:68-77. Remember the audience and how *they* would think about “the promise” connected with the Holy Spirit. The “gift of the Holy Spirit” is the gift the Holy Spirit promised (v39) in the prophets (v21), i.e. salvation from sin. The “promise” in Ac 2:39 is synonymous with “the gift” in v38.
15. Who were those were “far off,” v. 39? Compare Eph. 2:11-19. *Gentiles*
16. “Added” vv. 41,47
- a. Who was added? *Those being saved*
  - b. When were they added? *That day*
  - c. Upon what condition were they added? *being baptized*
  - d. Who added them? *The Lord*
  - e. The whole group of those added together would be called what? (See the King James or New King James version on v. 47) *The church*

17. List four things the early Christians devoted themselves to, v. 42. (1) **Apostles teaching**; (2) **Fellowship**; (3) **Breaking of bread**; (4) **Prayer**
18. Is the “breaking of bread” in v. 42 the same as the “breaking of bread” in v. 46? Give the reasons for your answer. Suggestions to consider:
- Compare 1 Co. 11:34. The Corinthian church told to eat their common meals at home. Note: Paul wrote 1Corinthians *before* Luke wrote Acts.
  - “Meals,” v. 46. This refers to food taken for nourishment, as Luke clarifies by the word “meals” (“Lit., food” fnt).
  - “In the temple . . . from house to house” Luke differentiates this from what they did in the temple

#### General meaning of “break bread”

- Bread was the principal food in the East. It came to stand, by the figure of synecdoche, for food in general. See **Gen 3:19; 43:32** (see **v31**); **1Sam 28:20-25; Mt 6:11**; etc.
- To “break” bread was to break the food off in pieces for the purpose of eating or distributing. See **Lam 4:4; Lk 9:16** (of fish, as well as bread); **Mk 6:41-43** (“broken pieces” included the fish, **v43**, which had been “divided,” **v41**).
- Thus, to “break the bread” was used in reference to a common meal.

#### Special meaning of “break bread”

- Read **1Co 10:16**. Here, Paul uses this phrase to refer to what? Participating in the L.S.
- Compare **Mt 26:26; Mk 14:22; Lk 22:19; 1Co 11:24**.
- This is NOT a common meal, **1Co 11:34**. To “break bread” in an ordinary supper, and to “break bread” in the Lord’s “Supper” served different purposes. Explain: Common = satisfy hunger; L.S. = memorial.  
Which meaning? Context and scripture harmony decide.

#### Ac. 2:42

What three other acts are mentioned along with “the breaking of bread”?

- Apostles’ teaching
- Prayers
- Fellowship

The *cause* of these people’s devotion to these four practices was obedience to the gospel of Christ. See **vv36-41**.

- The KJV omits the article, “the,” but it is in the original before each of the four

items.

- Certainly would not say, as result of obeying the gospel, v41, “and they were continually devoting themselves to the eating,” i.e. simply, “were continually eating.” Must, then be a special eating connected with obedience to the gospel, v41, and associated with “the apostles’ doctrine...fellowship, and the prayers.”  
Either
    - Special meals shared together, or,
    - Lord’s Supper
  - No evidence of early churches either told to have or having special meals (i.e. to satisfy hunger) together. Contrarily, such meals were taken
    - “at home,” v46
    - to be eaten “at home,” **1Co 11:34**.
  - There is evidence, however, of the Lord’s Supper
    - Being commanded to be observed by disciples, **Mt 26:26-29; Mk 14:22-25; Lk 22:14-20**.
    - Being observed in the early churches under apostolic direction, **1Co 11:17-34**.
  - Used by synecdoche for the whole memorial meal.
- d. “They” = apostles? See notes following

**Does “breaking bread” here refer to the Lord’s Supper as in v42 or to common meals?**

- If the L.S., they were not taking it when they “came together as a church” (**1Co 11:18**) as was the Corinthian church and the church at Troas (b). The mutual benefit intended in doing this together would then to some degree be lost (**1Co 11:17,26; Heb 10:24-25**).
- “meals” = *trophE*, which consistently throughout the NT refers to food taken for nourishment.
- They did this “day by day.” If this is the L.S., then we are authorized to observe it daily.
- “They” seems to refer, not to the saints in general, but to the apostles. See below.

“46 Day by day continuing **with one mind** in the temple, and breaking bread house to house, they were taking their meals together with gladness and sincerity of heart.” **NAS95**

“46 Every day they continued **to meet together** in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,” **NIV**.

“46 And day by day, **attending the temple together** and breaking bread in their homes, they received their food with glad and generous hearts,” **ESV**

“together” for *homothumadon* (“with one mind” NASB) “possible,” A&G. Thus

“meet together” (NIV) or “attending together” (ESV) possible. Lit., “continuing together.”

**Who was “breaking bread from house to house” and “taking their meals...”?**

- Did a church of 3,000+ people go from house to house eating??
- “They” – in the context *before* and *after* the apostles are the focus of Luke’s narrative. This book is the “Acts of the Apostles.” It would certainly accord with Luke’s theme if this referred to the apostles.
- These men were devoting their time every day to teaching. Therefore they did not have the time to devote to their secular occupations in order to provide for themselves and their families. It would make sense that the Christians would receive them into their homes in order to
- Aid in their support (**Lk 10:4-9**)
- Have fellowship with them in their work (**3 Jn 7-8**)
- It is the apostles that Luke points out was “having favor with all the people” – see **4:2,17,21; 5:13,26**. (“people” is used throughout Acts by Luke to refer to the common people, e.g. **3:9,11,12; 4:1,2,8,10,17,21**; etc.)
- “And [as a *result*, i.e. of their favor with the people] the Lord was adding....” i.e. people were being saved as a result of the favor the apostles had with the people.

19. List all who worked miracles or spoke in tongues in chapter two. **Note that ONLY THE APOSTLES are said to work miracles in chapter two.**

20. In your introductory lesson five valuable benefits of recognizing Acts’ relationship to the rest of the New Testament were given. Review those in the light of what we have learned in chapter two.

## CHAPTER 3

### DRILL

1. Review previous drill questions.
2. Summarize chapter two in three points.
3. Who received the baptism of the Holy Spirit? When? Where?
4. What are the “tongues” in chapter 2:4? Give evidence from chapter two for your answer.
5. When and where was the gospel of remission of sins in Jesus as the crucified and risen Son of God preached for the first time?
6. What is the main point of Peter’s sermon (chapter two)?
7. Give four lines of evidence Peter presented to prove Jesus was the Christ, 2:22-36.
8. At what point in this narrative (2:14-47) can you establish that some of the audience believed Jesus to be the Christ?
9. When people asked what to do to be saved, what were they told to do? Give the chapter and verse.
10. Give three reasons evidencing that the people on Pentecost understood that baptism was essential to obtaining forgiveness of sins.
11. When all those saved by believing and obeying that gospel are added together, what is that group of people called?

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Verses 1-10 [Lame man healed](#)
  - b. Verses 11-26 [Peter’s consequent sermon](#)
2. On your copy of chapter three, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles. Underline in the same color the activities of the apostles in vv. 12,15. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. The various descriptive words and phrases Peter used in his sermon in reference to Jesus.
  - c. The phrase about the resurrection in v. 15. (Use the color you have reserved for this.)
  - d. “Times of refreshing,” “period of the restoration of all things,” and “these days.” Underline in the same color the phrases about the prophets in vv. 18,21,24 and 25.

3. What acts are attributed to the apostles in this chapter?
  - a. Verses 1-10,16 (See Mk. 16:17-20) **Working miracles**. Through these, “the Lord worked with them, and confirmed the word by the signs that followed.”
  - b. Verses 11-26 (See Mt. 28:19; Mk. 16:15) **Preaching the gospel**
  - c. Verse 15 (See Lk. 24:46-48; Jn. 15:27; Ac. 1:8,22) **Bearing witness to the resurrected Christ**. By doing so they were bearing witness to the fact that Jesus was indeed Lord and Christ.

Note: Point “b” and “c” could be combined into one. Refer back to the relationship between Acts and the gospels set forth in the introductory lesson and observe this relationship demonstrated here.

4. Define or briefly identify the following.
  - a. “Ninth hour” **3pm**
  - b. “Alms” **gifts of mercy**
  - c. “Gate of the temple which is called Beautiful” See Edershiem, *The Temple*, p. 47. See picture of location in front of book.
  - d. “Portico of Solomon” See Edershiem, *The Temple*, pp. 43,45,47. See picture in front of book. See also, *Eerdman’s Handbook*, p. 496.
5. Compare v. 6 with chapter 2:44-45. Evidently a common fund had been created out of which needs were being met, yet Peter tells this man he had no silver or gold to give him. Explain. (Question for thought: If this man had been a member of the Jerusalem church and asked for alms, what would Peter have done?) The funds of the church were used to relieve the needs of the saints. See 2:44,45; 4:32,34; 6:1. This accords with nature of the church “of Christ,” and the uniform practice throughout the NT.

Observe... This man had been lame from birth and a beggar. While Peter did make him walk, he **did not give nor offer him money** (“expecting to receive something, But Peter said, ‘I do not possess silver or gold...’ - yet, **Ac 2:43,44...4:32,35**), **or a job, or job training**. Note that while this man could now walk, it does not mean his life would immediately be easy. He must learn a trade (over 40 yrs old and been a beggar). Contrast work (programs, etc.) & expectations by people (phone calls to bldg.) of churches today.

6. List some differences in the miracle recorded here and modern “miracles.”
  - **Full recovery**

- Man healed - known to all & condition known to all
  - Miracle worked in public.
  - No special “miracle working” service
  - No faith required on part of man healed
  - No hype preceding
  - No collections
  - No glorification of the miracle worker
  - To confirm the gospel —today’s miracles have monetary ends
7. What was the aim, or objective, of Peter’s sermon? **To convince them that Jesus was the Christ and to motivate them to repent**
  8. What three lines of evidence did Peter appeal to prove Jesus was the Christ?
    - a. Verse 15 **The resurrection, of which the apostles were witnesses**
    - b. Verse 16 **The healing of the lame man, to which they (the audience) were witnesses**
    - c. Verses 19-26 **Prophecy. The “times of refreshing” and “period of the restoration of all things” had been ushered in by virtue of the death and resurrection of Jesus the Christ.**
  9. Peter denied it was by their “own power or piety” the cripple man was made to walk. What power does he say gave this man “perfect health” to be able to walk? **“the name of Jesus,” v16**
  10. Discuss: Peter’s preaching as an example for today. Consider his audience, content, aim, approach, etc. See 2 Ti. 3:10-14; 1 Co. 1:17; 2:1-2; 2 Co. 4:1-5; Ac. 20:18-21.
    - **He preached fearlessly, convicting these men of their guilt:**
      - **Injustice, v13, “ you delivered up. . .when he [Pilate] had determined to release him”**
      - **Folly, v14, “asked for a murderer to be granted to you”**
      - **Murder, v15, “put to death”**
      - **Ignorance, v17, “you acted in ignorance”He preached Christ crucified, vv. 15,18.**
    - **He did NOT preach himself, v13.**
    - **He urged them to repentance and obedience, vv19,23,26.**
    - **It was clear, rational, and accommodated to this audience. It was not simply an emotional bombast, “full of sound and fury, signifying nothing.” Nor did he fail to address what these people needed to hear.**
  11. In v. 16, does Peter refer to the crippled man’s faith, or the apostles’ faith? How do

you know? There is no indication the man had faith in Jesus. He asked for alms, not healing. Moreover, Peter did not demand the man believe before he would heal him. Compare Mk 16:14f.

12. “times of refreshing . . . period of restoration of all things . . . these days”
- a. These three phrases refer to same period of time, a time spoken of by the prophets. (Your marking underscores this point.)
  - b. What did Peter say must happen in order that the times of refreshing might come?
  - c. For times of refreshing in Messianic prophecy, read the following. The scriptures in parentheses confirm the Messianic nature of these prophecies. Isa. 49:5-11 (v. 6 - Ac. 13:47; v. 8 - 2 Co. 6:2); 55 (vv. 3-5); 61:1-4 (Lk. 4:18); Jer. 30:17f (vv. 8-9); Eze. 34:25f (vv. 23-24).
  - d. Sometimes it is assumed that “until the period of the restoration of all things” means “until...” that period *begins*. Does the text say that? Suggestion: Could it mean “until...” that period is *fulfilled*, or *completed* (as in v. 18)?
  - e. This “period” is a time “about which God spoke by the mouth of His holy prophets from ancient time.” If we let vv. 24-26 interpret, what time did they refer to?
  - f. According to Mt. 17:11-13 and Mk. 9:12, who came to “restore all things”? (Hebrews often used active verbs to express, not the doing of a thing, but either the declaration of it, or providing an occasion for it. This person came to “prepare the way” for the Messiah, who was the true King who would bring about this “restoration of all things.”). If the restoration of all things is yet to take place (as premillennialists contend), this fellow was a bit early!
  - g. For the prophesied restoration of all things in Messianic prophecy, read the following. The scriptures in parentheses confirm the Messianic nature of these prophecies. Isa. 42:1f - compare v. 7 with v. 22 (Mt. 12:18-21); 49:6 - note vv. 8-13 (Ac. 13:47); Jer. 30:17 - note vv. 18-24 (vv. 8-9); Jer. 31:1...31 - note vv. 4-11, 38-40 (Heb. 8:8-12); Amos 9:11-15 (Acts 15:15-18).
  - h. In the light of these scriptures, read again Acts 1:4...7-8.
13. List all who worked miracles in chapter three.

## CHAPTER 4

### DRILL

1. Review previous drill questions.
2. Summarize chapter three in two points.
3. What noteworthy miracle did Peter and John perform at the Beautiful Gate of the temple?
4. What was the main point of Peter's sermon (chapter three)?
5. Give three lines of evidence Peter used to prove Jesus was the Christ in the sermon recorded in chapter three.

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Vv. 1-22 [Arrest of apostles](#)
  - b. Vv. 23-31 [Apostles' prayer](#)
  - c. Vv. 32-37 [Common fund](#)
2. On your copy of chapter four, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles. Underline in the same color what Luke records them doing in vv. 1,2,9,16,18,20, 29,31,33. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. "By what power, or in what name" and the equivalent phrases in vv. 10 and 12.
  - c. "Each" and "any" in v. 35 ("every man" and "he" in KJV) and the other words and phrases in vv. 32f that refer to these people or further identify them.
  - d. A fact mentioned in vv. 2,10,20 (by implication), and 33 that was central in the apostles' preaching Jesus as the Christ. (You have already reserved a color exclusively for this marking.)
3. Gather some information about the Sadducees. Who were they? What did they believe that caused them to be so upset with the apostles' teaching? A Bible dictionary and your references in your bible can be helpful in getting this information.
4. Verse 4 contains a cause and effect. Identify each. [Effect = believed. Cause = heard the word. Contrast this with the idea that faith comes by direct operation of the Holy Spirit. Note also they were not so "depraved" that they could not understand and](#)

believe what they heard.

5. “Filled with the Holy Spirit”

- a. Who was “filled with the Holy Spirit,” vv. 8,31? **v8** - Peter; **v31** - the apostles
- b. What was the result in each incident? Compare Mt. 10:16-20; Mk. 13:11; Lk. 21:12-15. **v8**, “said to them...”; **v31**, “began to speak the word of God with boldness.”
- c. Does this refer to the baptism of the Holy Spirit? Explain why you answered as you did. The following may help.
  - i. Go back over what we learned about Holy Spirit baptism in chapter one. It was promised to the apostles, and they were to receive it “not many days from now.” They already had been baptized with the HS.
  - ii. Compare 6:3,5; 7:55; 9:17; 13:9,52. Note also Lk. 1:15,41,67; Jud. 14:19; 15:14.
    - **Jud 14:19; 15:14** - Result: Samson had extraordinary strength and ability to defeat his enemies
    - **Lk 1:15,41,67** - Result: John the Baptist, Elizabeth, and Zacharias are said to have been filled with the HS. None of these are said to have worked miracles. John was a prophet; Elizabeth and Zacharias were each empowered to make one prophecy. Elizabeth and Zacharias’ prophecies were before Jesus was born.
    - **Ac 6:3,5** - The seven men were to be full of the Spirit (spirit of wisdom, holy spirit, or the Holy Spirit?)
    - **Ac 7:55** - Result: Stephen was empowered to see a vision of Jesus standing at the right hand of God. Note that Stephen was one of the seven of Acts 6.
    - **Ac 9:17** - Saul would be filled with the Holy Spirit.
    - **Ac 13:9** - Result: Saul uttered a curse of blindness on Elymas. Saul was already an apostle and baptized with the HS.
    - **Ac 13:52** - The disciples (apostles? - if so, only time used of the apostles in Acts.Christians in Pisidian Antioch?) were filled with joy and the Holy Spirit - joy produced by the Holy Spirit, I.e. knowledge of salvation in Christ Jesus?)
  - iii. Compare Col. 3:16 with Eph. 5:18-19. Paralleling these two scriptures, what in Col. 3:16 is the equivalent of “filled with the Spirit” in Eph. 5:18? “Let the word of Christ richly dwell within you”
  - iv. Compare Acts 5:3-4,9. Satan “filled their heart” to lie to the HS...they “agreed tog. to put the Spirit of the Lord to the test”

- v. What does all this tell you about interpreting the phrase “filled with the Spirit”? **Must be interpreted contextually. Is NOT the equivalent of baptism in the Holy Spirit.**
6. Why was the corner stone so important in building? v. 11. **Rest of the building took its measurement and direction from it.**
7. Why didn't the council deny that these men had worked a miracle? v. 16. **All Jerusalem knew about it.**
8. What principle did Peter allude to as a reason for their refusal to comply with order they were given, vv. 18-20. Compare Ac. 5:29. **Must obey God rather than men.**
9. After being arrested and threatened to quit preaching, where did Peter and John go and what did they do when released? vv. 23-31. **“Their own companions” - fellow apostles?**
10. Fill in the following blanks based on vv. 24-25. The Lord spoke by \_\_\_\_\_ **the Holy Spirit** through \_\_\_\_\_ **David** in \_\_\_\_\_ (book, chapter, verse) **Psa 2:1,2.**
11. The collection, vv. 32-37.
- a. What does “common” mean? With what is it put in contrast? **“Common” = “belonging to all.” Put in contrast to “his own.”**
- b. Who received these funds? (Your marking shows this.) **Those in the congregation of believers who had need, vv. 32,34.**
- c. Compare the last phrase in v. 33 with 5:11, which is a similar statement. What does the phrase in v. 33 mean? **There was abundant grace in their hearts.**
- d. Who oversaw the distribution of this fund? **The apostles, v35.**
- e. If a man had a farm or house or piece of land he wanted to give to the church, what did he do with it? **Sold it and contributed the proceeds.**
- f. Note that both here and in Acts chapter two any money the church is said to have received and spent came from the free-will offering of its members — no sales, business ventures, etc.
12. List all in chapter four who worked miracles. **Apostles ONLY**

## CHAPTER 5

### DRILL

1. Review previous drill questions.
2. Summarize chapter four in three points.
3. What was it about the apostles' preaching that so upset the Sadducees?
4. To what cause is the effect, belief, attributed to, 4:4?
5. "Believed" is evidently used by synecdoche in 4:4. Explain what this means and how we know it.
6. How did Satan attempt to stop the apostles from carrying out their ministry?

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Vv. 1-11 [Ananias & Sapphira](#)
  - b. Vv. 12-16 [Special miracles](#)
  - c. Vv. 17-42 [Second arrest of the apostles](#)
2. On your copy of chapter five, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles. Underline in the same color what Luke records them doing in vv. 12,21,25,28, and 32. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. The phrases that describe who Ananias and Sapphira lied to in vv. 3 and 4. You might also want to mark the phrase in v. 9 that refers to this deed.
  - c. Underline the phrases about obeying God in vv. 29 and 32 (use the same color as the "apostles" marking).

### 3. Ananias and Sapphira

Why did Ananias and Sapphira do this? Pride? Note that Luke begins ch. 5 with "But..." Is chapter 4:36,37 written to give the background for the story of Ananias and Sapphira? Unbelief? See v. 9.

- a. What sin did Peter indict them of? Be specific. [Lying about the amount they gave](#)
- b. What was the result of Satan "filling their heart"? Compare our study of "filled with the Holy Spirit" in chapter four. See also Lk. 22:3; Jn. 13:2; 8:44. [They submitted to Satan's influence \(pride? unbelief?\) affecting their heart and acted in](#)

accordance with his will and desire. Note that Peter does not relieve Ananias of responsibility by saying Satan had filled his heart. He asks, “Why is it that you have conceived this deed in your heart?” - you conceived it. I do not know that Peter knew the motive (“Why..?” Although this may not been so much a question as to make a point); what he did know and state is that what he did was due to Satan’s influence, not God’s.

- c. What two things did Peter say was true of Ananias’ money *before* he contributed it? (1) His “own” (2) “Under his control”
  - d. By contrast, how did Luke describe the funds *after* they were contributed? 4:32,35. (1) “Common” property (2) “At the apostles feet” - i.e. under their jurisdiction
  - e. Peter emphasized (“not . . . but,” v. 4) that Ananias had lied to God, but before and after that he said Ananias lied to whom?
    - v3 - Holy Spirit
    - v4 - God
    - v9 - Spirit of the Lord
 Point: All these refer to one and the same being.
  - f. If an apostle by the Holy Spirit could detect fraud in giving, could he detect fraud in teaching? And with such severe consequences upon fraud, what did it say about their ministry? What would it say to them?! Would you trust your money to a bank which had no means to discern real from counterfeit money? This event tells us more than about two people who lied about their giving; it stamps the apostolic ministry as genuine and above deceit. Note v. 13.
  - g. Did the fact that Ananias was Sapphira’s husband and thus her “head” justify her participation in his deed? **No. Ac. 5:29**
4. “Believers...were constantly added” (“to the Lord,” KJV) - v. 14
    - a. What is “synecdoche”? **Part put for the whole or vice versa**
    - b. Explain why “believers” in this phrase must be understood to be used by the figure of synecdoche. See Mt. 28:19; Mk. 16:15,16; Ac. 2:38,41,47. **One law of pardon. Repentance and baptism also required in order to be added to the saved.**
  5. How did the events surrounding Ananias and Sapphira and the miracles impact the people? **The people held them in high esteem and more believers were being added. One must ask what the result would have been had Ananias succeeded with his deception. Or if it had been detected, but nothing done about it. This event said something about the apostles’ ministry (no fraud) and also about the kind of lifestyle expected by members of this new group (church).**

6. The imprisonment, inquisition, and beating of the apostles
  - a. Who led this opposition? [Sadducees](#)
  - b. What is “jealously,” v. 17? [Feelings of hostility against someone because they have something you want](#)
  - c. What was the “Council,” v. 27? Use a bible dictionary if needed to help with the answer. [The Sanhedrin. A high court among the Jews \(Lk 22:66f; Ac. 5:21,27\). It was composed of both Pharisees and Sadducees \(Ac 23:6\), chief priests, scribes, and elders \(Lk. 22:66; Ac. 4:5\). The “chief priests” may have been the heads of the 24 classes of priests, and seems to have included some who had been high priest and those of high priestly descent, Ac. 4:6. Its origin is unknown \(Some try to connect it with the seventy elders in Moses’ day, but there is no evidence that body was permanent and became the Sanhedrin. Earliest reference to it, and that is not certain though probable, is in the times of the Maccabees. - Smith’s Dict.\) It is also unknown how many members there were. Seventy, seventy-one, or seventy-two are numbers attributed based again on the elders of Moses day, which since there is no proof of identity between that body and the Sanhedrin, these become conjectures. \(Smith’s dict.\)](#)
  - d. Two groups of religious leaders are in conflict here: the Sadducees and the apostles. Both are Jews. Both claim to be fulfilling their responsibility toward God. If you had been a Jew living then, what evidence would have enabled you to decide who was truly obeying God? Your marking of the phrases about obeying God focuses on this question. Note especially what Peter says in v. 32. Compare [Jn. 15:26,27; Ac. 1:8; 14:3; Heb. 2:4. Whose testimony is confirmed by objective signs?](#)
  - e. Compare the reaction to Peter’s speech here , v. 33, with that on Pentecost, 2:37. Why the difference? Read Lk. 8:1-15. [Different soil \(hearts\)](#)
  - f. Was what Gamaliel said true? v. 38. Give reason for your answer. [No. No proof other than his say so. Time not a test of truth or error. Compare \*\*2Tim 4:2; 1Th 5:21; 1Jn 4:1\*\*, etc. E.g., Roman Catholic Church.](#)
  - g. How did the apostles feel about their persecution? Compare Mt. 5:10-12. [They counted it an honor to suffer for the name of Christ.](#)
7. How often and where did the apostles teach and preach? Note: We see Satan’s attempt to stop the apostles from their ministry through intimidation, imprisonment, and bodily injury is not working.
8. List all in chapter five who worked miracles. [Apostles ONLY](#)

## CHAPTER 6

### DRILL

1. Review previous drill questions.
2. Summarize chapter five in three points.
3. What did the events surrounding Ananias and Sapphira demonstrate about the apostolic ministry?
4. What are the three phrases (or words) that refer to the Holy Spirit in 5:1-11?
5. What principle did the apostles appeal to in both their arrests to justify their refusal to submit to the Sanhedrin? Give verses for your answer.
6. How did Satan intensify his efforts to stop their teaching?

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Vv. 1-7 [The seven chosen](#)
  - b. Vv. 8-15 [Stephen debates the Jews](#)
2. On your copy of chapter six, mark (highlight) the following.
  - a. All the nouns and pronouns referring to the apostles through v. 6. Underline in the same color what Luke records them doing in vv. 2 (in this verse, what they should NOT be doing), 4,6. (Suggestion: Continue to use the same color used previously for this marking.)
  - b. “Full of . . . “ phrases in vv. 3,5,8 and “the wisdom and the Spirit” in v. 10.
3. What is the cause in the following?
  - a. Effect, 6:1: “the disciples were increasing in number”
  - b. Cause, 5:42: [“they kept right on teaching and preaching Jesus as the Christ”](#)
  - c. Effect, 6:7: “the number of the disciples continued to increase greatly”
  - d. Cause, 6:7: [“the word of God kept on spreading”](#)
  - e. Compare 2:41; 4:1 . . . 4; 4:31,33 . . . 5:14.
4. Could the problem that arose in the Jerusalem church have serious repercussions? See Mt. 12:25. [Jesus said a house divided against itself cannot stand, Mt. 12:25. Internal division allowed to foment and grow would threaten the unity of the church in](#)

Jerusalem.

5. “Of food” in v. 1 in the New American Standard Version is in italics. There is no word in the original for this phrase. The New International Version has “of food” in its translation with no indication it is added by the translators. Discuss: What is your opinion of the addition by the translators in these verses?

As there is no work in the original for “of food,” to introduce this into the text without informing the reader is to mar the credibility of the translation as a reliable representation of what the Holy Spirit revealed. It suggests that food was being served by the church, which is neither stated nor implied in the text.

The original text is, *en tE diakonia tE kathemerinE ai chErai autOn*, in the ministration the daily the widows of them. *diakonia* means “service, ministering” (TH) and is used in **2Co 8:4; 9:1,13** of the ministry to the saints in Jerusalem by the saints in Achaia, Macedonia, and Galatia - certainly not food! This is not to say it cannot refer to distributing food, but that that idea is not inherent in the word and would have to be drawn from the context, not from 20th century practice. Note that in **v4** the same word is used of the “ministry” of the word. **Ac 4:32-35** favors the idea that it was funds that were being distributed to the widows.

“tables” – Use of both food and *money*. RWP on **Lk 19:23**: “This old word *τραπέζα*, from *τετραπέζα* (*τετρα*, four, *πους*, foot). It means then any table (Mr 7:28), food on the table (Ac 16:34), feast or banquet (Ro 11:9), (table of the money-changers (Jn 2:15, Mr 11:15, Mt 21:12), or bank as here. Our word bank is from Old English *bench*.”

6. Two different kinds of ministries are spoken on in vv. 1-4.
- What are they? Ministry of the word, **v4**. See **v7**. Ministry to the widows, or “serving tables,” **vv1,2**.
  - Who served in each? Ministry of the word - apostles. Ministry to the widows - the seven.
  - Why were different ones appointed for the second ministry? So that the apostles could devote themselves to the ministry of the word, **vv2,4**.
7. Discuss: What is the ministry of elders? Of deacons? Be prepared to scripture for your answers.
- The ministry of elders: **Ac 20:28-35; 1Th 5:12-22; 1Tim 3:5,15; 5:17; Tit 1:9; Heb 13:17; 1Pt 5:1-3**.

- The ministry of deacons...?? Observe:
    - The work of elders is not “serving tables” (see verses above).
    - All members are “servants,” **Mt 25:44; Heb 6:10**. Since deacons are grouped with elders and to be “tested” before they are to be allowed to serve (“then let them serve”) yet they are distinguished from the congregation, it seems they were special servants in connection with the elders.
    - **Ac 6** is that kind of situation (except it is apostles instead of elders).
    - If **Ac 6** does not deal with their ministry, there is no scripture that does.
8. Choosing and appointing of the seven.
- a. From whom were they selected? “from among you,” i.e. the congregation
  - b. Who selected them? Compare 1 Co. 16:3; 2 Co. 8:19; 1 Ti. 3:10. “the whole congregation..they chose” **v5**. An example of self government, autonomy. Note: This would include the women disciples as well being involved in the choosing process.
  - c. Who appointed them? The apostles, **vv3,6**. *Note that the “selection” and “appointment” were different.* While selection MAY be included in appointment (**Ac 7:10** with **Gen 41:38-44**; **2Co 8:19** with **1Co 16:3**), it may be distinguished from it as it is here. Each situation must be considered on its own merit. There seems to be a pattern of the early church choosing its representatives: **Ac 6:3; 15:22; 1Co 16:3; 2Co 8:19**.
  - d. Discuss: What ceremony did they go through in appointing them? Did they wear special clothes? What did they say? How did they “lay their hands on them,” i.e. what special procedures did they use and where on them did they lay their hands (head? etc.)?

No ceremony nor special garments are mentioned. We do not know how or where they “laid their hands on them.” (Compare **4:3, 5:18**.)

Compare the following on “laying on hands”:

- **Ac 13:3** - No “power” being imparted. One on whom hands were laid was an apostle. The idea seems to be commendation, blessing. Compare **1Ti 4:14**. See **Num 8:10-12**.
- **Ac 8:15-19** - Impartation of spiritual gifts. Compare **2Tim 1:6; Ac. 19:6**. See **Num 27:18-23; Dt 34:9**.
- **Ac 4:3**. Seizure by authorities. Compare **5:18; Mt 26:50; Mk 14:46; Lk 21:12; Jn. 7:30,44**.
- **Mk 5:23...41 (Mt 9:18...23)** - “took by the hand”; **Mk 7:32...33** - “fingers into his ears...touched his tongue”
- **Gen 48:14,18** - blessing; **Lev 24:14** - to be stoned.

9. What contrasts can you think of between how this benevolent need was met in the early church under apostolic direction and how similar needs are met by churches today?
- Local church selected the servants. (Contrast brotherhood oversight.)
  - Servants from the local church. (Contrast brotherhood servants.)
  - Local church met the need. (Contrast brotherhood organization.)
  - Need met locally. (Contrast sending the needy to a “home” organized and run by brethren.)
  - Local free-will treasury supplied the need. (Contrast bazaars, other money-raising schemes.)
10. What in v. 7 stands in contrast to the idea that man salvation is not dependant on him doing anything? See also Ro. 1:5; 16:26. “Obedient to the faith.” “The faith” includes commands to be obeyed. This in no way nullifies salvation by grace.
11. Verse 8 contains a “first.” That is, in the chapters we have studied thus far, this is the first record of this happening. What is it? *First time we read of anyone else other than the apostles working miracles.*
- a. Note that v. 6 also contains a “first.” What is it? *First time we read of the apostles laying their hands on anyone.*
  - b. Now read Ac. 8:14-19. Any connection between these two “firsts”? *The Holy Spirit was given through the laying on of the apostles’ hands.*
12. Note v. 9. Is it wrong to argue about religion? Suggestion: Run some references.
13. Note v. 14. What *did* Jesus say? “*Destroy this temple, and in three days I will raise it up.*” I.e., “[You] destroy...” But, compare **Mt 26:61; 27:40; Mk 14:58; 15:29.**
14. Once again the ministry of the apostles could have been severely crippled. But it is not intimidation or bodily persecution that threatens this time. What is it? *Distraction. Getting them to spend all their time and effort in the ministry to the widows instead of the ministry of the Word.*

## CHAPTER 7

### DRILL

1. Review previous drill questions.
2. Summarize chapter six in two points.
3. What is the cause of “the number of the disciples increasing,” 6:1,7? Give verses for your answer.
4. What effect would the problem of 6:1-6 have had on the apostles’ ministry had it not been corrected? Give verses for your answer.
5. What new ministry in the local church is recorded in chapter six and what was its purpose relative to the apostles’ ministry?
6. Up to the middle of chapter six who do read about working miracles? What changed and what part did the apostles have in this change?

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Vv. 1-53 [Stephen’s “defense”](#)
  - b. Vv. 54-60 [Stephen stoned](#)
2. On your copy of chapter seven, mark (highlight) the following: Phrases describing their forefathers rejection of those God appointed for their deliverance, vv. 9,25, 27,35,39, and in v. 51 the phrase stating they are doing just as their fathers did.
3. What was the charge brought against Stephen? 6:13-14. [He incessantly speaks of destruction of the holy place and altering the Law.](#)

Stephen demonstrates his views by speaking of the Jews’ national history and including those things so dear to them, their land, their Law given through Moses, and their temple. He weaves throughout his discourse the disbelief and disobedience of their forefathers, making application to his hearers in the final part of his speech. The fact that he never got to Jesus, which was the focal point of his preaching and the accusations against him, and the abrupt change in the tone of his message, may indicate he did not get to finish his message as he intended.

4. How did their fathers “resist the Holy Spirit”? Answer from the text. [Refusing to listen to the prophets and instead persecuting them.](#)
5. Discuss: Was Stephen “tactful”? “tact” - “n. 1. Acute sensitivity to what is proper and appropriate in dealing with others, including the ability to speak or act without offending.” *American Heritage Dictionary*, Third Edition. Do you think he should

- have used another approach? Is this the approach to be used in all circumstances? What Stephen said was indeed appropriate, but to speak what was appropriate could not help but be offensive to those who were convicted and had hard hearts. See **2Tim 4:1-5**.
6. What was the effect of Stephen “being full of the Holy Spirit”? He was enabled to gaze into heaven and see the glory of God and Jesus at His right hand.
  7. To whom did Stephen address his prayers? vv. 59,60. The “Lord Jesus.”
  8. Write out in full the content of his prayers. Compare the prayer in 4:23-31. “Lord Jesus, receive my spirit.” “Lord, do not hold this sin against them!”
  9. Who was present and an accomplice at the stoning of Stephen? See also 22:20; 26:10. Saul, later called Paul, the apostle.
  10. Read Isa. 66:1-4 comparing it with Acts 6:13,14; 7:48-53. For thought: Compare today the placing of great emphasis on large elaborate buildings and forgetting the important fact of the heart of the people who worship in them!

**REVIEW: CHAPTERS 1-7**

*Without Bible or notes, be able to answer questions 1-11.*

1. What is the relationship of Acts to the rest of the New Testament?
2. Who is the author?
3. When was it written?
4. How many years does it cover? What are the beginning and ending A.D. dates?
5. What is a three-point outline of the book based on Acts 1:8?
6. What is the design of the book?
7. What are three pivotal points we can work from to establish a working chronology of Acts? Give the events and the dates.
8. Identify in a brief statement
  - a. Theophilus
  - b. Luke
  - c. Peter
  - d. Annas
  - e. Herod
  - f. Pontius Pilate
  - g. Barnabas
  - h. Ananias and Sapphira
  - i. Gamaliel
  - j. Stephen
9. Locate on a blank map
  - a. Dead Sea
  - b. Sea of Galilee
  - c. Mediterranean Sea
  - d. Jordan River
  - e. Jerusalem
  - f. Judea
  - g. Samaria
  - h. Galilee
10. Give a brief chapter summary of chapters 1-7.
11. Name the twelve apostles, including Judas' replacement.

*Using your Bible and notes, be able to answer the following.*

12. What was the ministry of the apostles?
13. What enabled them to do this work?
14. Who received the baptism of the Holy Spirit, 1:5? Give evidence for your answer from:
  - a. Context of chapter 1:1-5
  - b. Pertinent information in the first five chapters
15. When did Jesus say they would receive it?
16. Where were they to receive it?

17. What were the apostles to ‘witness’ to, 1:8? Give chapter and verse for your answer from
  - a. Acts
  - b. Luke
18. The kingdom
  - a. Give verses from the Old Testament identifying the “kingdom” of Acts 1:6.
  - b. Give verses from chapter two proving that this kingdom was then in existence.
19. Name two qualifications of an apostle referred to in 1:21—26.
20. What are the “tongues” in chapter 2:4? Give evidence from chapter two for your answer.
21. When and where was the gospel of remission of sins in Jesus as the crucified and risen Son of God preached for the first time?
22. Give four lines of evidence Peter presented to prove Jesus was the Christ, 2:22-36.
23. At what point in this narrative (2:14-47) can you establish that some of the audience believed Jesus to be the Christ? Show how you know.
24. When people in Jerusalem asked what to do to be saved, what were they told to do? Give the chapter and verse.
25. Give three reasons evidencing that the people on Pentecost understood that baptism was essential to obtaining the forgiveness of sins.
26. What is “the gift of the Holy Spirit,” 2:38?
  - a. Give evidence for your answer from the context.
  - b. What in the first five chapters indicates it is not miraculous gifts?
27. Why is it said that the disciples continued in the “apostles’ doctrine”?
28. When all those saved by believing and obeying that gospel are added together, what is that group of people called?
29. List at least three things about the healing of the lame man (chapter three) that distinguish this miracle from modern “miracles.”
30. Give three lines of evidence Peter appealed to prove Jesus was the Christ in the sermon recorded in chapter three.
31. When is ‘the period of the restoration of all things,’ 3:21? Give evidence for your answer from Peter’s sermon.
32. What did the Sadducees believe that caused them to be upset over the apostles’ teaching? (chapter four)
33. To what cause is the effect, belief, attributed to? (4:4)
34. “Believed” is evidently used by synecdoche in 4:4, 5:14. Explain what this means and how we know it.
35. What does “filled with the Holy Spirit” mean? Give some similar phrases (using “filled” or “full”) from the chapters we have studied thus far.
36. How did Satan try to stop the apostles’ ministry? (chapters four and five)
37. What does “common” in 4:32 mean and with what is it put in contrast?
38. What two things were characteristic of Ananias and Sapphira’s money before it was put into the common fund? Give verses for your answer from chapter five.
39. What did the events surrounding Ananias and Sapphira demonstrate about the

apostolic ministry?

40. What are the three phrases (or words) that refer to the Holy Spirit in 5:1—11?
41. What principle did the apostles appeal to in both their arrests to justify their refusal to submit to the Sanhedrin? Give verses for your answer.
42. Chapter 5:32 says, “and so is the Holy Spirit.” Question: “And so is the Holy Spirit” what? Complete the idea. Give at least two additional references stating this idea.
43. Who are “them that obey him” in 5:32? Connect your answer to the context.
44. What is the cause of “the number of the disciples increasing,” 6:1,7? Give verses for your answer.
45. What effect would the problem of 6:1-6 have had on the apostles’ ministry had it not been corrected? Give verses for your answer.
46. What new ministry in the local church is recorded in chapter six and what was its purpose relative to the apostles’ ministry?
47. Up to the middle of chapter six who do we read about working miracles?
48. Verse eight of chapter six is the first mentioned occasion of what in the book of Acts?
49. What part did the apostles have in this change?
50. In a statement, what was the point of Stephen’s sermon? (chapter 7)
51. How did the Jewish leaders and their fathers “resist the Holy Spirit,” 7:51?
52. Who was the first Christian martyr?
53. To whom did Stephen address his prayers, 7:59,60?

## CHAPTER 8

### DRILL

1. Review previous drill questions.
2. Summarize chapter seven in two points.
3. How did the Jewish leaders and their fathers “resist the Holy Spirit”?
4. Who was the first Christian martyr

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Vv. 1-4 **Persecution intensified & church scattered**
  - b. Vv. 5-25 **Conversion of Samaritans, Simon**
  - c. Vv. 26-40 **Conversion of Ethiopian**
2. On your copy of chapter eight, mark (highlight) the following.
  - a. The phrases that describe what was preached, vv. 4,5,12,14,35.
  - b. The phrases that describe the results of this preaching, vv. 12,13,36,38.
3. According to the outline we are using, this chapter begins the second major section of Acts. What is it? **“You shall be my witnesses...in Judea and Samaria” 1:8**
4. What did Paul persecute when he persecuted “the church”? Support your answer from the text. People (Christians). **“ravaging the church...dragging off men and women...” v3**
5. Who left Jerusalem because of the persecution?
  - a. Who stayed in spite of it? **Apostles, v1**
  - b. Compare Mt. 28:19, “Go therefore and make disciples of all the nations...” and Mk. 16:15, “Go into all the world...”. What bearing do the events here have on explaining that charge? **“all the world” ≠ geography. Rather = all races, including, Jews, Samaritans, Gentiles.**
6. Who “went about preaching the word”? v. 4. **Those who were scattered = Christians**
7. Were the Samaritans Gentiles? Jews? Compare the following in determining your answer: Mt. 10:5-6; Jn. 4:9,22; Acts 10-11. **Jesus makes a difference between “the**

- house of Israel” and the Gentiles and the Samaritans in **Mt 10:5-6**. “Jews” are distinguished from “Samaritans” in **Jn 4:9,22**. In **Acts 10-11** it is clear the Jews did not believe the gospel should be preached to the Gentiles, yet in Acts 8 the gospel was preached to Samaritans with the apostles knowledge and approval. The Samaritans were a mixed race, having some Jewish blood in heir lineage—see **2Ki 17:24f**.
8. What did Philip’s preaching cause his hearers to want to do? (See your marking.) **be baptized, vv12-13**
  9. What does the text say Philip preached? (See your marking.) **“the word,” v4, “Christ,” v5, “the good news about the kingdom of God & the name of J.C.,” v12**
  10. Was Simon saved? **Yes**
    - a. How do you know? **The H.S. said he “believed” and was “baptized” (v13) and Jesus promised that those who do so would be saved (Mk 16:16).**
    - b. Was he later lost? **Yes—vv20,22,23**
    - c. As a baptized believer, what was he told to do to have his sin forgiven? **Repent & pray, v22**
  11. Why was it necessary to send for Peter and John when Philip was already there? Give the verses support your answer. **So these Christians could receive the Holy Spirit, i.e. His powers, v18.**
  12. What is different about *how* the Samaritans received the Holy Spirit and *how* the apostles received it? Compare also Mt. 3:11; Ac. 11:15-17. **The apostles received the H.S. directly from heaven while the Samaritans received the H.S. through the laying on of the apostles’ hands.**
  13. Compare v. 18 with 19:6 and 2 Tim. 1:6. If the gifts of the Holy Spirit were received through “the laying on of the apostles’ hands,” what would happen when the last apostle died and the last person on whom they laid their hands on died? **These gifts (miracles) would cease.**
  14. What part did the Holy Spirit play in the conversion of the Ethiopian? **He spoke to the preacher, Philip, and revealed the Scripture from they read, and guided the prophet Philip in interpreting the prophecy. He did NOT directly act upon the heart of the sinner (the eunuch).**
  15. Where in Isaiah was the Ethiopian reading? Read that chapter. **Isa 53**
  16. What in the conversion of the eunuch indicates he understood that baptism was for the remission of sins? **(1) A sense of urgency; (2) rejoiced after baptism**

17. What in the conversion of the eunuch indicates that baptism is immersion? “**BOTH**” the baptizer (Philip) and the baptized (eunuch) “went down into the water and “came up out of the water.” This would be unnecessary for sprinkling or pouring and impractical as it would leave Philip all wet unnecessarily without a change of clothing.
18. Explain how there could be enough water to immerse him if it was on a “desert” road, v. 26? Look up the word in a dictionary and note the multiple meanings. “**Desert**” in reference to people—uninhabited (so, vine’s Thayer, Lenski, McGarvey)—not vegetation, water. Cmpr. **Mk 6:35,39** and **John 6:10** in context.
19. Again return to the lesson, “Introduction,” and compare the five benefits to be derived in understanding the relationship of Acts to the rest of the New Testament with what we have learned in this chapter.

## CHAPTER 9

### DRILL

1. Review previous drill questions.
2. Summarize chapter eight in three points.
3. Who “went about preaching the word” when Saul began persecuting the church?
4. What did Philip preach that caused men to want to be baptized?
5. Whose conversions are recorded in chapter eight? Name three: One group of people and two individuals.
6. What did Simon observe about how the Holy Spirit’s miracle working power was bestowed on people?
7. How does Simon’s conversion bear on the doctrine of “once saved, always saved”?
8. What did an apostle tell a baptized believer (Simon) to do to obtain remission of sins after he had sinned?
9. What is said about Philip’s baptism of the Ethiopian that indicates baptism is immersion?
10. Give two reasons we can know the Ethiopian believed baptism was essential to salvation.

### \* FIRST, READ THE CHAPTER

1. Summarize the chapter by using a word or brief phrase to identify the following sections of the chapter.
  - a. Vv. 1-18 [Saul’s conversion](#)
  - b. Vv. 19-31 [Saul preaches Christ in Damascus & Jerusalem](#)
  - c. Vv. 32-43 [Peter’s miracles in Lydda & Joppa](#)
2. Acts chapter twenty-two and chapter twenty-six also have a record of Saul’s conversion. **On a separate handout**, there are three columns: one for chapter 9, one for chapter 22, and one for chapter 26. Record in the chapter 22 and chapter 26 columns, in the unshaded blanks, any information in that chapter regarding Saul’s conversion not recorded in chapter nine.

After doing this, using chapter nine as your basis, go back and write a composition of the entire event regarding Saul’s conversion including the additional information from the other two chapters. In the handout provided, the blank lines will help you do this (pp. 4 and 5 of the handout). Fill in those lines with data from your three-column chart.

This data in turn provides the basis for the composite summary in the handout (page 6).

[See separate file: Acts-CompositeOfPaul'sConvrsn](#)

3. What is Saul called in these other two accounts? (Another name.) See also Acts 13:9.  
Paul
4. Based on your composition, be prepared to discuss the following in class.
  - a. When on the road to Damascus, Jesus told Saul to go into Damascus where he would “be told what you must do.” What was he told he needed to do? 22:16.

Observe *two* things he must do:

- The “heavenly vision: *on the road* – 26:16...19 – “not disobedient...unto the vision” - this has to do with **apostolic mission** he must fulfill.
- Would be told *in Damascus* (“enter the city” 9:6) “what you must do.” [“told of” 22:10 - “of” = *peri*. GLT, “about,” YLT, “concerning.” “told of” not necessarily something *new*. Cmpr Ps 22:30; 119:13. Told about his apostolic mission *on the road* to Damascus (26:15-19) AND *in Damascus* (24:14-15).]
  - *In Damascus*, he was told that God had appointed him to “hear” Christ (already happened, i.e. on the road), “see” Him (also already happened, on the road), and to “know his will” (22:14 – note reverse order) —“knowing His will” began on the road, but included more, beginning with 22:16. This, as *on the road*, has to do with his **apostolic mission** he must fulfill.
  - *In Damascus*, he was told he needed to be baptized, immediately (“why do you delay”), in order to “wash away your sins” (22:16). See 9:18.

- b. Did Saul see Jesus? Compare 1 Co. 9:1; 15:8.

- Ananias said he did, Ac 9:17; 22:14-15
- Jesus said he did, Ac 26:16
- Paul said he did, 1Co 15:8; 9:1
- Barnabas said he did, Ac 9:27. Did Barnabas get this from Paul? Even if he did, it shows that Paul was claiming he indeed did see Jesus.  
Ac 9:7, the men heard a voice but saw no one. Neither did Paul if he did not see Jesus! Nothing in the text says he was blinded immediately, but rather “when he got up from the ground...he could see nothing,” 9:8. Evidently as he looked continuously into the brightness of the light surrounding Jesus, he became blind.

- c. Why did Jesus appear to Saul? To make him a “witness” and qualified to serve as an apostle, 22:15; 26:16. See Ac 1:24; 1Co 9:1.
- d. Was Saul saved on the road to Damascus? There are at least three reasons to believe Saul was persuaded he was not saved until he was baptized. What are they?

- What he was *told* by Ananias, i.e. to arise and be baptized and wash away his sins, **22:16**
  - The *urgency* inherent in this command (“why do you delay, Arise...”) and of his prompt response to it, **9:18**
  - Sense of relief *after* baptism, **9:9...18b** (bap.)...**19**
- e. What was Ananias’ role? Note especially 9:17. Did Ananias impart the Holy Spirit to Saul? See 9:12,17, 8:14-17, Mt. 3:11; 9:6...22:16.

#### Ananias was sent

- “So that” 1) Paul would regain his sight, and, 2) be filled with the Holy Spirit. **9:17**. Luke has already given the reader the information showing that *only* through the laying on of the *apostles’* hands could the Holy Spirit be imparted, **8:14-17**. Therefore, he would expect his readers to understand that Ananias, who was not an apostle, could not impart the Holy Spirit through the laying on of his hands. In accord with this, note that Luke mentions Ananias laying his hands on Paul *only* in connection with receiving his sight, **9:12**, though he states a two fold purpose of Ananias being sent in **v17**. John the Baptist indicated that *baptism* in the Holy Spirit was not within the agency of man, **Mt 3:11**. Paul, being equipped to be an apostle, would receive the *baptism* in the Holy Spirit (**Ac 1:1-8; 2Co 12:12**). If “be filled with the Holy Spirit” in **9:17** refers to baptism in the Holy Spirit, or to miraculous powers, Ananias did not impart either of these through the laying on of his hands.
  - A study of the phrase “filled with the Holy Spirit” shows that it refers to some influence exerted upon one by the Holy Spirit. Whether that influence is direct (**Lk 1:67**) or intermediate (through His word, **Eph 5:18** compared with **Col 3:16**), whether it imparts miraculous powers (**Lk 1:67; Ac 13:9-11**) or not (**Eph 5:18**) must be determined by the context. *There is nothing in the context to indicate Paul had miraculous powers as a result of Ananias’ actions.*
  - The two things mentioned *in the context* as a result of Ananias being “sent” were (1) he regained his sight, **9:18a**, and (2) he was baptized, **9:18b, 22:16**, after which he “took food” indicating his relief and joy (compare **v9**) as experienced by others after being baptized (**8:39; 16:34**). Is it possible “filled with the Holy Spirit” refers to the joy experienced by realizing salvation in Christ is now yours (as it seems to refer to in **13:52, Eph 5:18,19**)?
  - To tell Paul “what you must do,” **9:6**, what “has been appointed for you to do,” **22:10**. This he did, **22:14-16**.
5. What are some of the things that motivate people to change their thinking and lives? (For example: money; madness; sexual fulfillment; etc.) Apply these to the

- conversion of Saul: Based on the information contained in the historical record (the Scriptures), what is the only reasonable motivation to account for the dramatic change in this man's life? **It's true!**
6. Observe some added information about the time Paul was in Damascus, Gal. 1:17-18. Compare 9:23.
  7. Where else does Paul write about his escape from Damascus? (Use your reference bible.) **2Co 11:32-33**
  8. Why did Saul go to Jerusalem? (Compare Gal. 1:18-21.) How long did he stay? **To visit Peter. Stayed fifteen days.**
  9. Vv. 26-28 teach at least two things about the fellowship of a local church. What are they? **1) Ought to desire fellowship; 2) Local church has right to control fellowship**
  10. Again observe the differences in the miracles Peter worked and modern "miracles."

**CHAPTERS 10:1-11:18****DRILL**

1. Review previous drill questions.
2. Summarize chapter nine in three points.
3. Whose conversion is recorded in chapter nine?
4. What two names is he known by in the Scriptures?
5. Briefly tell the story of his conversion.
6. Was he saved on the road to Damascus? Give at least two reasons why you answered as you did.
7. Give three reasons that indicate he understood that baptism was essential to salvation.
8. Prove by the testimony of at least three individuals that he saw Jesus on the road to Damascus.
9. Why did Jesus appear to him?

**\* FIRST, READ 10:1-11:18**

1. This section can be summarized simply as: The conversion of Cornelius.
2. On your copy of the text, mark (highlight) the following.
  - a. All phrases having to do with the chronology or sequence of events, 10:3,9,17,19,23,24,30,33,44,48; 11:4,11,15.
  - b. All four supernatural events. Mark just enough to indicate what that particular event was, e.g., 10:11, “beheld the sky opened up.” In the margin beside your marking, number each event (i.e., #1, #2, etc.). These are repeated in chapter eleven. Mark these also and number corresponding to chapter ten (i.e., whatever event was #1 in chapter ten, make it #1 in chapter eleven, and so on.)
  - c. In the same color as “b,” mark in the following in 11:17-18: “God therefore gave”; “stand in God’s way”; “glorified God”; “God has granted.”
  - d. All the words or phrases that mention the Gentiles or allude to them. Include the figurative allusions in the vision Peter saw. This emphasizes the primary significance of this whole series of events.
  - e. The phrases mentioning Peter’s six companions on this journey, 10:23,45,46,47; 11:12. Peter knew he would need them! This connects to the primary significance of his series of events.
  - f. The phrases that state why Peter was sent, i.e. what he was sent to do, 10:6 (in King James Version),22,29,33; 11:14. Some confuse the purpose of Peter’s coming with why the Holy Spirit’s came.

- g. Phrases in Peter's sermon mentioning the resurrection. (Suggestion: Use the color you reserved for this from chapter two.)
3. What are the four supernatural events that took place in connection with the conversion of Cornelius? (See your marking.)
- Cornelius' vision, **10:3-6; 11:13**
  - Peter's vision, **10:10-16; 11:5-10**
  - Spirit told Peter to go, **10:19-20; 11:12**
  - Holy Spirit fell on Cornelius & household (evidenced by speaking in tongues) without human intervention, **10:44-46; 11:15-16**
4. At least four conclusions are reached based on evidence presented: 10:28; 10:34; 10:47; 11:18. These are not repetitions of statements or commands by God, but conclusions reached by reasoning. We may call these "necessary conclusions" or "implications." Observe the far reaching impact of these conclusions.
- **10:28** - should not call any man unclean
  - **10:34** - in every nation the man who fears God and does what is right is welcome to Him Peter's statement, **Ac 10:34,35**, is a CONCLUSION ("I most certainly understand") NECESSITATED BY THE FACTS IN THE CASE. In this entire episode, God never told Peter (direct statement) what Peter here stated. His conclusion was based on the three (or four, if the Holy Spirit fell on the Gentiles before Peter made this statement, **11:15**) supernatural EVENTS, two of which he had experienced, and one of which he had been told about, certain STATEMENTS about them and within them, and some NECESSARY CONCLUSIONS he had drawn from these. Possibly, also, maybe now the early STATEMENTS concerning the universality of the gospel became clear to him, e.g., **Mt 28:19, Mk 16:15, Lk 24:47, Ac 1:8, 2:39, 3:25**, etc.
- What God did tell Peter:
- **Ac 10:13 (11:7)**: "Arise, Peter, kill and eat."
  - **Ac 10:15 (11:9)**: "What God has cleansed, no longer consider unholy."
  - **Ac 10:19-20 (11:12)**: "Behold, three men are looking for you. But arise, go downstairs, and accompany them without misgivings; for I have sent them myself."
- This is all God said to him, according to the information given.*
- **10:47** - no right to refuse baptism to any penitent believer in Christ, regardless of race
  - **11:18** - God granted the Gentiles right to the plan of salvation

Note also the six Jewish brethren's CONCLUSION

His question to his Jewish companions (**10:23; 11:12**), "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" Ac 10:47, required that they also reach a CONCLUSION based on the facts in the case.

Note his Jewish peers' (in Jerusalem) CONCLUSION.

Note **Ac 11:17-18**. Neither God nor Peter ever explicitly stated what these Jewish brethren at Jerusalem now said they believed. They stated what was the INEVITABLE CONCLUSION from the facts Peter reported, **11:18**.

5. Discuss: Observe the role the Holy Spirit played in the conversion of Cornelius and compare it with the conversion of the Ethiopian, chapter eight.
  - a. Did the Holy Spirit operate directly on the sinners' hearts to give them faith? **No**. He sent a preacher, Peter, who spoke the word through which faith comes.
  - b. Why was Peter sent? (See your marking.) **In order by his mouth the Gentiles might hear the gospel and believe. See Ac 15:7. Compare Ac 11:14; 10:6, (KJV) "he will tell you what you must do" NKJV; 10:22, "hear a message from you."**

Compare this with the conversion of the Ethiopian, **Ac 8:26,29,35**; the conversion of Saul, **Ac 22:10,16**; Lydia & Philippian jailor, **Ac 16:9-10**.

6. In a brief statement, write the kernel of Peter's sermon.

S: Who is Jesus of Nazareth

C: He is the One God appointed and anointed to be Savior of those who believe in Him.

Jesus of Nazareth is the One God appointed and anointed to be Savior of those who believe in Him.

7. At what point in Peter's sermon did the Holy Spirit come on the listeners? Give the verse that supports your answer. **As Peter began to speak, 11:15. Note that Peter is rehearsing the incidents "in orderly sequence," v. 4. Point: the HS coming on them was NOT to give them faith (that was done through hearing the word), but to indicate God's choice of the Gentiles (11:17,18; 15:7,8)**
8. Note "at the beginning," 11:15.
  - a. Based on the figures we arrived at in the lesson on chronology, how long has it been since the first Pentecost after Christ's resurrection? **6-14 years**
  - b. What is it about this incident with Cornelius and his household that draws Peter's

mind back to the beginning to find a similar incident? [Every other time men received the Holy Spirit it was through the laying of the apostles' hands, 6:6,8; 8:14-19. Cornelius's household received the Holy Spirit directly, without human intervention.](#)

- c. What does the fact that Peter goes back to “the beginning” suggest to you about the frequency of this happening? [It was not a common happening. If every Christian received the Holy Spirit like Cornelius and spoke in tongues, this would have happened thousands of times since Pentecost.](#)
9. Parallel 11:17-18 by drawing lines from the indicated word or phrase in v. 17 to the parallel word or phrase indicated in v. 18.

11:17	11:18
God	God (second occurrence)
gave	granted
to them	to the Gentiles
the same	also
gift	repentance that leads to life
Compare Acts 15:9	

10. What is the “same gift as He gave to us”? 11:17. (See the parallel you drew between v. 17 and v. 18.) [Repentance that leads to life](#)
11. Where else in Acts did Peter refer to the conversion of Cornelius? (Use your reference Bible.) [Acts 15](#)
12. What is the primary significance of the conversion of Cornelius? (See your marking.) [That the Gentiles were included in God's plan of redemption](#)
13. List the four things said about Cornelius that reveal his character, 10:2.
- [Devout](#)
  - [Feared God with all his household \(household - due to his influence?\)](#)
  - [Gave many alms to the people](#)
  - [Prayed to God continually](#)
14. What was the attitude of Peter's audience? 10:33. [Ready to hear hat he had been commanded by the Lord. Compare Ac. 17:11](#)
15. The word “repentance” is used by the figure of synecdoche in 11:18.
- a. Define “synecdoche.” [Figure of speech wherein a part is put for the whole \(or vice-versa\)](#)

- b. Explain why we know that figure is employed here. **One plan of salvation for all men, Mt 28:19-20.** Nothing here said about faith, confession, or baptism, which was definitely required of other converts.
16. What difference do you observe between Peter's conduct and that of the Roman Catholic pope? 10:25,26. **Would not allow another man to exalt him as more than a man. Refused the conduct that lent to such exaltation.**
17. What kind of relationship did the Jews have with the Gentiles? 10:28; 11:3. What light does this shed on Mt. 18:17? **They would not "associate" or "eat with" them. Shows what "let him be to you as a Gentile" would mean to a Jew (to whom Jesus was speaking).**
18. Cornelius said, "Four days ago to this hour...". Were these four full days? (See your chronological marking.)

Part of a day counted for a day: **Ac 10:1-30**

- **10:3**, "ninth hour of the day," 3 pm - Day 1
- **10:9**, "on the next day" - Day 2
- **10:23**, "on the next day" - Day 3
- **10:24**, "on the following day" - Day 4
- **10:30** - "Four days ago to this hour" = literally, two full days (days 2 & 3), two partial days (days 1 & 4), three nights.

**CHAPTERS 11:19-12:25****DRILL**

1. Review previous drill questions.
2. Summarize chapters 10:1-11:18.
3. Describe the character of Cornelius. Did this make him a saved man? Give verses for your answer.
4. What four supernatural events occurred in connection with Cornelius' conversion? Was he told what he needed to do to be saved in any of them?
5. Why did Cornelius and his household receive the Holy Spirit enabling them to speak in tongues?
6. What is the special significance of the conversion of Cornelius?
7. Where else in Acts do we find Peter referring to the conversion of Cornelius?
8. What does "the beginning" refer to in Acts 11:15? Peter's statement shows what about people receiving the Holy Spirit directly from heaven?
9. By what figure of speech is "repentance" used in Ac 11:18? Explain what this figure means

**\* FIRST, READ 11:19-12:25**

1. Summarize this section by using a brief phrase to identify the following divisions.
  - a. 11:19-26 Church in Antioch established & strengthened
  - b. 11:27-30 Relief for Judean saints
  - c. 12:1-19 Herod kills James & imprisons Peter
  - d. 12:20-25 Herod's death
2. The section beginning at 11:19 connects back to what event previously recorded in Acts? The dispersion of 8:1f
3. For what purpose was Barnabas sent to Antioch? To teach, establish, and encourage the new Christians, vv. 22-23,26. Compare 14:22; 15:36,41; 18:23.
4. What was the result of his work there? He and Saul met with the church for about a year and "taught considerable numbers," and the church at Antioch came have a number of teachers and preachers, 13:1; 15:35. Note 2Tim 2:2. The church was evidently interested in the preaching of the gospel, not only locally, but abroad—it became the starting point for all three of Paul's preaching journeys, 13:1-4; 14:26-28...15:35-36...40; 18:22-23.

5. Compare 11:20-22 with 11:1-3. Would the church at Jerusalem have done this (v22) before the conversion of Cornelius? Explain. No, for they did not believe the gospel was to be preached to the Gentiles previous to Cornelius. See **11:1-4...18**.
6. Was there only one preacher in Antioch? Compare also 13:1; 15:35. No—"many others."
7. What were the disciples called for the first time in Antioch? **Christians**
  - a. How many times does this word occur in the New Testament? **Three times**
  - b. Where are those passages? **Acts 11:26; 26:28; 1Pt 4:16**
  - c. Define this term. **follower, or disciple of Christ**
8. The relief fund, 11:27-30.
  - a. What are the approximate A.D. dates for this relief effort? (See the lesson on chronology.) **c. 44-45 A.D. Indications are that the mission to Jerusalem, Ac. 11:29-30, took place after Herod's death see chronology**
  - b. Who were the contributors? **disciples in Antioch**
  - c. Who were the recipients? (Be as specific as the text.) **"brethren living in Judea"**
  - d. Were they the only ones who would be affected by this famine? **No – "great famine over all the world." Yet, this contribution for relief of the *saints*. It does not mean they had no responsibility to their neighbor, nor that they did not love their neighbor. If this was a "church contribution" (a collective fund), it served only the needs of *saints*.**
  - e. Was this a temporary or permanent arrangement (i.e., disciples of one church sending to another church)? **Temporary—to meet the current, *specific* need. Not a "program" set up by Antioch church for general benevolence to provide for all who may be in need and to solicit funds from other churches to do this "assumed" work.**
  - f. What part did Paul and Barnabas play in this? **Agents of the contributing brethren to bring their funds to the elders of the churches where the needy saints were.**
  - g. Where were there churches in Judea other than the church in Jerusalem? See 9:31-43; Gal. 1:22. **KJV, NKJV, "churches of Judea," 9:31. There were saints in Lydda and Joppa, 9:32,36. The time of Gal 1:22, where Paul refers to "churches of Judea" predates Acts 11 (see Gal 1:21...Acts 9:30).**
9. Who was the first Christian martyred? The first apostle? **Stephen, Acts 7; James,**

## Acts 12

10. This Herod is Herod Agrippa I. His grandfather was Herod the Great, who murdered the children (Mt. 2), and his uncle was Herod the Tetrarch, who murdered John the Baptist (Mk. 6:14). Satan successfully murdered one apostle. What may have followed had he successfully murdered Peter to the pleasing of the Jews? And how would this have affected us? Note v. 24 in view of the overall purpose of the book of Acts.
11. What caused Herod to accept the homage given to him by the people? [Foolish pride](#)
12. When did Herod die? (See the lesson on chronology.) If you have a copy of Josephus, you may want to compare his account of Herod's death, *Antiquities*, xix. 8.2. [44 A.D., possibly in the spring](#)

**REVIEW: CHAPTERS 1-12**

**NOTE:** Questions 1-54 are identical to the questions in the review for chapters 1-7. They are repeated here simply for convenience.

*Without Bible or notes, be able to answer questions 1-11.*

1. What is the relationship of Acts to the rest of the New Testament?
2. Who is the author?
3. When was it written?
4. How many years does it cover? What are the beginning and ending A.D. dates?
5. What is a three-point outline of the book based on Acts 1:8?
6. What is the design of the book?
7. What are three pivotal points we can work from to establish a working chronology of Acts? Give the events and the dates.
8. Identify in a brief statement
  - a. Theophilus
  - b. Luke
  - c. Peter
  - d. Annas
  - e. Herod
  - f. Pontius Pilate
  - g. Barnabas
  - h. Ananias and Sapphira
  - i. Gamaliel
  - j. Stephen
9. Locate on a blank map:
  - a. Dead Sea
  - b. Sea of Galilee
  - c. Mediterranean Sea
  - d. Jordan River
  - e. Jerusalem
  - f. Judea
  - g. Samaria
  - h. Galilee
10. Give a brief chapter summary of each of the first twelve chapters (Group 10:1-11:18 as one and 11:19-12:25 as one.).
11. Name the twelve apostles, including Judas' replacement.

*Using your Bible and notes, be able to answer the following.*

### **Chapters 1-7**

12. Name two qualifications of an apostle referred to in Ac 1:21-26.
13. What was the ministry of the apostles?
14. What enabled them to do this work?
15. Who received the baptism of the Holy Spirit? Give evidence for your answer from:
  - a. Context of chapter 1:1-5
  - b. Pertinent information in the first five chapters
16. When did Jesus say they would receive it?
17. Where were they to receive it?
18. What were the apostles to ‘witness’ to, 1:8? Give chapter and verse for your answer from
  - a. Acts
  - b. Luke
19. The kingdom
  - a. Give verses from the Old Testament identifying the “kingdom” of Acts 1:6.
  - b. Give verses from chapter two proving that this kingdom was then in existence.
20. Name three qualifications of an apostle referred to in 1:21—26.
21. What are the “tongues” in chapter 2:4? Give evidence from chapter two for your answer.
22. When and where was the gospel of remission of sins in Jesus as the crucified and risen Son of God preached for the first time?
23. Give four lines of evidence Peter presented to prove Jesus was the Christ, 2:22-36.
24. At what point in this narrative (2:14-47) can you establish that some of the audience believed Jesus to be the Christ? Show how you know.
25. When people in Jerusalem asked what to do to be saved, what were they told to do? Give the chapter and verse.
26. Give three reasons evidencing that the people on Pentecost understood that baptism was essential to obtaining forgiveness of sins.
27. What is “the gift of the Holy Spirit,” 2:38?
  - a. Give evidence for your answer from the context.
  - b. What in the first five chapters indicates it is not miraculous gifts?
28. Why is it said that the disciples continued in the “apostles’ doctrine”?
29. When all those saved by believing and obeying that gospel are added together, what is that group of people called?
30. List at least three things about the healing of the lame man (chapter three) that distinguish this miracle from modern “miracles.”
31. Give three lines of evidence Peter used to prove Jesus was the Christ in the sermon recorded in chapter three.
32. When is ‘the period of the restoration of all things,’ 3:21? Give evidence for your answer from Peter’s sermon.
33. What did the Sadducees believe that caused them to be upset over the apostles’

- teaching? (chapter four)
34. To what cause is the effect, belief, attributed to, 4:4?
  35. “Believed” is evidently used by synecdoche in 4:4, 5:14. Explain what this means and how we know it.
  36. What does “filled with the Holy Spirit” mean? Give some similar phrases (using “filled” or “full”) from the chapters we have studied thus far.
  37. How did Satan try to stop the apostles’ ministry? (chapters four and five)
  38. What does “common” in 4:32 mean and with what is it put in contrast?
  39. What two things were characteristic of Ananias and Sapphira’s money before it was put into the common fund? Give verses for your answer from chapter five.
  40. What did the events surrounding Ananias and Sapphira demonstrate about the apostolic ministry?
  41. What are the three phrases (or words) that refer to the Holy Spirit in 5:1-11?
  42. What principle did the apostles appeal to in both their arrests to justify their refusal to submit to the Sanhedrin? Give verses for your answer.
  43. Chapter 5:32 says, “and so is the Holy Spirit.” Question: “And so is the Holy Spirit” what? Complete the idea. Give at least two additional references stating this idea.
  44. Who are “them that obey him” in 5:32? Connect your answer to the context.
  45. What is the cause of “the number of the disciples increasing,” 6:1,7?
  46. What effect would the problem of 6:1-6 have had on the apostles’ ministry had it not been corrected?
  47. What new ministry in the local church is recorded in chapter six and what was its purpose relative to the apostles’ ministry?
  48. Up to the middle of chapter six who do we read about working miracles?
  49. Verse eight of chapter six is the first mentioned occasion of what in the book of Acts?
  50. What part did the apostles have in this change?
  51. In a statement, what was the point of Stephen’s sermon? (chap. 7)
  52. How did the Jewish leaders and their fathers “resist the Holy Spirit,” 7:51?
  53. Who was the first Christian martyr?
  54. To whom did Stephen address his prayers, 7:59,60?

### Chapters 8-12

55. Who “went about preaching the word” when Saul began persecuting the church?
56. What did Philip preach that caused men to want to be baptized?
57. Whose conversions are recorded in chapter eight? Name three: One group of people and two individuals.
58. What did Simon observe about how the Holy Spirit’s miracle working power was bestowed on people?
59. How does Simon’s conversion bear on the doctrine of “once saved, always saved”?
60. What did an apostle tell a baptized believer (Simon) to do to obtain remission of sins after he had sinned?
61. What is said about Philip’s baptism of the Ethiopian that indicates baptism is

- immersion?
62. Give two reasons we can know the Ethiopian believed baptism was essential to salvation.
  63. Whose conversion is recorded in chapter nine?
  64. Briefly tell the story of his conversion.
  65. What two names is he known by in the Scriptures?
  66. Give three reasons that indicate he understood that baptism was essential to salvation.
  67. Was Saul saved on the road to Damascus? Give at least two reasons why you answered as you did.
  68. Prove by the testimony of at least three individuals that Saul saw Jesus on the road to Damascus.
  69. Why did Jesus appear to Saul?
  70. Describe the character of Cornelius. Did this make him a saved man?
  71. What four supernatural events occurred in connection with Cornelius' conversion? Was he told what he needed to do to be saved in any of them?
  72. Why did Cornelius and his household receive the Holy Spirit enabling them to speak in tongues?
  73. What is the special significance of the conversion of Cornelius?
  74. Where else in Acts do we find Peter referring to the conversion of Cornelius?
  75. What does "the beginning" refer to in Acts 11:15? Peter's statement shows what about people receiving the Holy Spirit directly from heaven?
  76. By what figure of speech is "repentance" used in Ac 11:18? Explain what this figure means.
  77. What were the disciples first called in Antioch?
  78. What effort did Satan make (through Herod) to stop the preaching of the gospel? What was the result?
  79. What year did Herod die?